Chapter 11

Some objectives answered

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CHAPTER XI

SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines unnumbered before first paragraph.

CHAPTER XI. (chapter XII in 3rd edition)

REPLY TO A CLERGYMAN.

WE shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague that Truth which is raising up thousands from helplessness to health, and from a theoretical to a practical Christianity. You have quoted detached sentences, omitting their connections, or the full sentence. Even the Scriptures, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Condemning whatever is new before it is understood, if it be ecclesiastical, is not charitable and in accordance with the apostolic injunction, "Prove all things and hold fast to that which is good."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, page 199, vol. 2, lines 1-13 (unnumbered).
6th ed., chapter XI, page 153, vol. 2, lines 1-13 (unnumbered).

CHAPTER V.

REPLY TO A CLERGYMAN.

WE shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague the sacred Truth that raised us up from helplessness to health, and from a theoretical to a practical christianity. You have quoted detached sentences, omitting the connectives and explanatives thereof, and the scriptures, even, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Deriding each successive step of progress, if it be ecclesiastical, cannot be charitable and in accordance with the apostolic injunction, Prove all things and hold fast to that which is good.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 149, lines 1-13 (unnumbered).

CHAPTER XI.

SOME OBJECTIONS ANSWERED.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 341, lines unnumbered before first paragraph.

CHAPTER IX.

SOME OBJECTIONS ANSWERED.

AND because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

BUT if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines unnumbered before first paragraph.

CHAPTER XI. (chapter X in 16th ed.)

REPLY TO A CRITIC.

SHOULD a wise man answer with arguments of wind,
Or fill his bosom with the east wind? - JOB.

AS who shall say, "I am Sir Oracle;
And when I ope my lips, let no dog bark."
MERCHANT OF VENICE.

NOTE
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 384, lines unnumbered before first paragraph.
21st ed., chapter XI, page 384, lines unnumbered before first paragraph.

ALSO NOTE
Prior to the 50th edition this chapter was titled REPLY TO A CRITIC, rather than the current SOME OBJECTIONS ANSWERED.
In the 16th thru 48th editions this title was correct; however, prior to the 16th edition, from the 2nd thru the 15th editions, the title was REPLY TO A CLERGYMAN.

THE strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" [Truth].

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" (good).

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" (good).

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. The apostolic injunction is, "Prove all things; hold fast that which is good."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that Truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. The apostolic injunction is, "Prove all things; hold fast that which is good."

Detached passages.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines 1-10 (unnumbered).

I SHALL not attempt to take up all the strictures on "Science and Health" (which my critic calls so vague), - strictures in which he condemns to oblivion that Truth which is raising up thousands from helplessness to strength, elevating them from a theoretical to a practical Christianity. He has quoted detached sentences or clauses, omitting their connections. Even the Scriptures, which grow in beauty and consistency from one grand root, would appear contradictory if subjected to such usage.

It is uncharitable to condemn a novelty before it is understood. The apostolic injunction is, "Prove all things, and hold fast that which is good."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 384, lines 1-13 (unnumbered).
21st ed., chapter XI, page 384, lines 1-13 (unnumbered).

ALSO NOTE

From the 16th edition until the 50th edition this chapter was titled, REPLY TO A CRITIC, rather than the current title of SOME OBJECTIONS ANSWERED. Also, prior to the 16th edition, from the 2nd thru the 15th editions, this chapter was titled, REPLY TO A CLERGYMAN.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Supported by facts

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines 11-18, and page 342, lines 1-4.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proof. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Supported by facts.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 341, lines 11-18, and page 342, lines 1-4.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, cannot prevent that from being Scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proper tests. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Saint Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Sarcasm and proofs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines 11-18, and page 288, lines 1-5 (unnumbered).

In Science mere opinion is valueless. Proof is essential to a due estimate of the subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on Divine Principle, demonstrated according to a given rule, and subjected to proper tests. So strong are the facts in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. The apostle alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 384, lines 14-18, and page 385, lines 1-7 (unnumbered).

21st ed., chapter XI, page 384, lines 14-18, and page 385, lines 1-7 (unnumbered).

An opinion of science is valueless; proof is the only aid to a due estimate of our subject. And scoffing at the application of the word science to Christianity cannot prevent that being science which is based on a divine Principle, demonstrated according to a given rule, and subject to proof. Because such are the the facts concerning metaphysics, justly denominated "Christian Science," misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but proof instead of opinion, and demonstration instead of dogma, support science, and are sure foundations, "making wise the simple."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, vol. 2, lines 13-24 (unnumbered), page 199.
6th ed., chapter XI, vol. 2, page 153, lines 13-24 (unnumbered).

ALSO NOTE

The duplication of the word 'the' at the end of line 18 and the beginning of line 19 is in the textbook in all editions from the 3rd thru the 15th. There is no errata page to the textbook after the 2nd edition in 1878.

An opinion of science is valueless, proof is the only foundation of a due estimate of our subject; scoffing at the application of the word, science, to Christianity cannot prevent that being science which is based on a Principle unchanging, demonstrated according to a given rule, and subject to proof. Such are the facts concerning Metaphysics or the science of being, justly denominated "Christian Science," and because of this, misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but, supported by proof instead of opinion and demonstration instead of dogma the foundations of science are sure, "making wise the simple."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 149, lines 13-23, and page 150, lines 1-3 (unnumbered).

ALSO NOTE

The two commas, one before and one after the word 'science' on line 16, page 149, are listed as typos and should be omitted by the reader according to the errata page.

In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science does it presumptuously, in the face of Bible history and in defiance of the direct command of Jesus, "Go ye into all the world, and preach the gospel," to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Commands of Jesus

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 5-15.

In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world, and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Commands of Jesus.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 5-15.

In unqualified condemnations of Scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Ridicule and Jesus.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 6-16 (unnumbered).

In unqualified condemnations of Scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. Critics ridicule this Science; but they do this in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Ridicule and Jesus.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter IX, page 288, lines 6-16 (unnumbered).

In this unqualified condemnation of Mental Science, one may see with sorrow the sad effects of denying self-evident Truth. My critic ridicules the Science of Christian Healing; but he does this in the face of sacred history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command he added the promise, that his students should cast out devils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 385, lines 8-17 (unnumbered).
21st ed., chapter XI, page 385, lines 8-17 (unnumbered).

In the untraversed realm of metaphysics we behold with sorrow the sad effects on mind of denying self-evident Truth. Our reverend critic ridicules Christian science in the face of history, and notwithstanding the direct command in Scripture, "Go ye into all the world, preach the gospel, heal the sick."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 199, line 24, and page 200, lines 1-6 (unnumbered).

6th ed., vol. 2, chapter XI, page 153, line 24, and page 154, lines 1-6 (unnumbered).

In the untraversed realm of Metaphysics we behold with sorrow the sad effects of denying self-evident Truth. Christian science that casts out error and heals the sick, our Reverend critic ridicules in the face of history! and without scriptural authority for so doing and notwithstanding the direct command coming from that sacred source, "go ye into all the world preach the gospel, heal the sick," etc.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 150, lines 3-10 (unnumbered).

If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

Christianity
scientific

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 16-20.

If Christianity is not scientific, and Science is not of God, then there is no invariable rule, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

Christianity scientific.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 16-20.

If Christianity is not Scientific, and Science is not Christian, then there is no invariable rule of right, and Truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

The Christian and Scientific.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 17-21 (unnumbered).

If Christianity is not scientific, and Science is not Christian, then we have no invariable rule of right, and Truth becomes an accident. Shall Scriptural authority be denied to that which works according to the Scriptures?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 385, lines 18-22 (unnumbered).

21st ed., chapter XI, page 385, lines 18-22 (unnumbered).

If Christianity is not science, and science is not Christianity, we have no invariable rule of right, and Truth becomes an accident. Shall that be denied the authority of Scripture which works according to the Scripture?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 6-10 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 6-10 (unnumbered).

If Christianity is not science, and science is not Christianity, we have no invariable rule of right and Truth is accident. Shall that be denied the authority of scripture that works according to the scripture?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 150, lines 10-14 (unnumbered).

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, "By their fruits ye shall know them"?

Argument of good works

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 21-28.

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, "By their fruits ye shall know them"?

Argument of good works.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 21-28.

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master says, "By their fruits ye shall know them"?

Good works.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 22-29 (unnumbered).

Christian Science has awakened the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid. It has spoken to the dumb the words of Truth, and they have answered with rejoicing. It has caused the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master has said, "By their fruits ye shall know them"?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 385, lines 23-30 (unnumbered).
21st ed., chapter XI, page 385, lines 23-30 (unnumbered).

that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid? that has spoken to the dumb the words of Truth, and they have answered back again rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said "By their fruits ye shall know them"?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 10-17 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 10-17 (unnumbered).

that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the invalid of many years? has spoken to the dumb the words of Truth and they have answered back again in rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said by their fruits ye shall know them?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 14-21 (unnumbered).

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 29-32, and page 343, lines 1-5.

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the commom theories, no denunciations would follow them, even if such treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing, and for teaching Truth as the Principle of healing, and proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XI, page 342, lines 29-32, and page 343, lines 1-5.

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if such treatment resulted in the death of a patient. The people are taught, in such cases, to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 30-32, and page 289, lines 1-6 (unnumbered).

If I were teaching or practising pharmacy or obstetrics, according to the common theories, no denunciations would follow me, even if the treatment should cause the death of a patient. The people are taught to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said, "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 385, lines 31-32, and page 386, lines 1-5 (unnumbered).

21st ed., chapter XI, page 385, lines 31-32, and page 386, lines 1-5 (unnumbered).

If we were teaching or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit, and the people would be taught to say Amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! Paul said, "Show me thy faith without works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, vol. 2, page 200, lines 17-24 (unnumbered).
6th ed., chapter XI, vol. 2, page 154, lines 17-24 (unnumbered).

ALSO NOTE

The crediting of Paul with the quotation on 'faith and works' occurs in the 3rd thru the 15th editions.

If we were teaching, or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit and the people would be taught to say amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! But Paul said, "show me thy faith without works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 21-29 (unnumbered).

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

Personal experience

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 343, lines 6-13.

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say, with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the quickened sense of the people by unjust parody.

Personal experience.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 343, lines 6-13.

Is not mortal mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say, with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the quickened sense of the people by unjust parody.

Personal experience.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 289, lines 7-14 (unnumbered).

The community in general is ignorant of my method. This makes it doubly unfair to impugn my motives and misrepresent my history, although without this cross-bearing I might not now be able to say, with the apostle, "All these things cannot move me." The sick, the halt, and the blind look up to me with blessings, and Truth will not be forever hidden, by unjust parody, from the quickened sense of the people.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 386, lines 7-14 (unnumbered).
21st ed., chapter XI, page 386, lines 7-14 (unnumbered).

The age is ignorant of our method, to be sure; but to impugn our motive, and misrepresent our history and its results, need not follow, although without this we might not have taken up the cross that we have grown willing to bear, and be able to say, with the Apostle, "All these things cannot move me," while the sick, the halt, and blind look up with blessings. But Truth will not be hidden forever from the quickened sense of the people by unjust paraphrase.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 24-32 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 24-32 (unnumbered).

The age is ignorant of our method, to be sure, but to impugn our motive and misrepresent our history and its results, need not follow, although, without this - we might not have taken up the cross that we have grown willing to bear, and be able to say with the Apostle, "all these things cannot move me," - while the sick, the halt and blind look up with blessings. We hope Truth will not be hidden forever from the quickened sense of the people, by unjust paraphrase.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 29-32, and page 151, lines 1-5 (unnumbered).

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs - illusive errors - which he could and did destroy.

Proof from miracles

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 343, lines 14-20.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called his miracles, that sin, sickness, and death are beliefs - illusive errors - which he could and did destroy.

Proof from miracles.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 343, lines 14-20.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of Good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called his miracles, that sin, sickness, and death are beliefs - illusive errors - which he could and did destroy.

Proof from miracles.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 343, lines 14-20.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of Good's producing evil; and he also Scientifically demonstrates this great fact, proving, by what are wrongly called his miracles, that sin, sickness, and death are beliefs, illusive errors, which he could and did destroy.

Rejections.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 289, lines 15-21 (unnumbered).

I am in constant receipt of letters, showing the good already accomplished by the publications which my critic would consign to oblivion. The following extract I copy from a letter of Colonel Letts, United States Minister to Hayti: -

I had become almost a confirmed infidel as to the truths of the gospel of Christ; but after reading "Science and Health" my eyes were opened, and now I can and do understand the beauties of the gospel of our Master. I never thought myself a very wicked man, until I attempted to learn of Science. I now find there is more in me to correct than I was aware of; but, when I conquer in one instance, the next step is easier. It is a fight for immortality, and I am determined to conquer, by the help of God. Reading your book has restored my health.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 386, lines 15-28 (unnumbered).
21st ed., chapter XI, page 386, lines 15-28 (unnumbered).

ALSO NOTE

It is obvious that this paragraph was completely dropped in the 50th edition and another one substituted for it. The 50th edition version and our final 1910 version are versions of the same basic paragraph, while those prior to the 50th edition are completely different paragraphs.

In constant receipt of letters showing the good already accomplished by the book our reverend friend consigns to oblivion, we copy the following extract from a letter of a former United States consul, Col. Letts: -

"I had become almost a confirmed infidel to the truths of the Gospel of Christ; after reading 'Science and Health' my eyes were opened, and I can and do understand the beauties of the Gospel of our Master. I never thought I was a very wicked man until I attempted to learn of Science. I now find there is more to correct than I was aware of, but, when I conquer in one instance the next is easier. It is a fight for immortality, and I am determined to conquer by the help of God. Reading your book has restored my health."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 201, lines 1-14 (unnumbered).

6th ed., vol. 2, chapter XI, page 155, lines 1-14 (unnumbered).

Being in constant receipt of letters showing the good already accomplished by the Book he refers to we copy an extract from a letter of the United States consul Col. Letts.

"I had become almost a confirmed infidel to the truths of the Gospel of Christ; after reading "Science and Health" my eyes were opened and I can and do understand the beauties of the Gospel of our Master. I never thought I was a very wicked man until I attempted to learn of Science, I now find there is more to correct than I was aware of, but, when I conquer in one instance the next is easier; It is a fight for immortality and I am determined to conquer by the help of God; reading your book has restored my health."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 151, lines 6-18 (unnumbered).

It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

Chapter XI, page 343, lines 21-24.

It would sometimes seem as if Truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.

50th ed., chapter IX, page 289, lines 22-25 (unnumbered).

226th ed., chapter XI, page 343, lines 21-24.

I sometimes wonder if Truth is rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 386, lines 29-31 (unnumbered).
21st ed., chapter XI, page 386, lines 29-31 (unnumbered).

We have sometimes asked, Is this Truth rejected because meekness and spirituality are the conditions on which it is accepted, and healing the sick the proof required? whereas Christendom demands not as much.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 201, lines 15-18 (unnumbered).

6th ed., vol. 2, chapter XI, page 155, lines 15-18 (unnumbered).

Our critic might have quoted from this book sentences such as the following "Who hath believed our report to whom the arm of the Lord hath not been revealed?" The sun that gives light and heat, hath little warmth or brightness to those from whom the clouds hath hidden it; thus it is with Christian Science that is seen as sense is hushed and Life is learned spiritually. We have sometimes asked, is Truth rejected solely because meekness, mercy and spirituality are the conditions for receiving and practising Truth? and healing the sick the proof there is a balm in Gilead and a physician there? whereas Christendom requires not as much.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 151, lines 19-31 (unnumbered).

Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic.

Example of the disciples

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 343, lines 25-32.

Anciently those apostles who were Jesus' students, - as well as Paul, who was not one of his students, - healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever, meekly and conscientiously, is the first to press along the line of gospel-healing, is often accounted a heretic.

Example of the disciples.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 343, lines 25-32.

Anciently those apostles who were Jesus' students, - as well as Paul, who was not one of his students, - healed the sick and reformed the sinner by their religion. Alas for the error which allows words, rather than works, to follow such examples! Whoever, meekly and conscientiously, is the first to press along the line of gospel-healing, is often accounted a heretic.

Example of the disciples.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 343, lines 25-32.

Anciently those apostles who were Jesus' students - as well as Paul, who was not one of his students - healed the sick and reformed the sinner by their religion. Alas for the error which allows words, rather than works, to follow such examples! Whoever, meekly and conscientiously, is the first to press along the line of Gospel-healing, is often accounted a heretic.

Disciples.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 289, lines 26-32 (unnumbered).

Anciently the apostles, who were Jesus' students, - and Paul, who was not one of his students, - healed the sick and reformed the sinner by their religion. Alas for the error that allows words, rather than works, to follow such examples! To-day, whoever meekly and conscientiously presses along the line of gospel-healing is accounted a heretic.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 387, lines 1-7 (unnumbered).
21st ed., chapter XI, page 387, lines 1-7 (unnumbered).

Anciently, the prophets, Jesus' students, and Paul, who was not his student, healed the sick and reformed the sinner by their Christianity. Alas for the age that requires words more than works, and institutions instead of inspirations, to follow such examples! and whoever meekly as conscientiously presses to the line of Gospel-healing shall be accounted a heretic.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 201, lines 19-25 (unnumbered).

6th ed., vol. 2, chapger XI, page 155, lines 19-25 (unnumbered).

Anciently the Prophets, Jesus, his students, and Paul who was not his disciple healed the sick and reformed the sinner by Christianity, drugs and diplomas being insufficient to do this; Alas! for the age that requires words and not works, and Institutions instead of inspirations whereby to follow their examples! and whoever meekly as conscientiously presses to the line of Gospel healing shall be accounted a heretic in that age.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 151, lines 31-32, and page 152, lines 1-7 (unnumbered).

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea, - that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science, and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it sacrilegious to assume that God's likeness is not found in matter, sin, sickness, and death?

Strong position

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 344, lines 1-10.

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea, - that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science; and this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it sacrilegious to assume that God's likeness is not found in matter, sin, sickness, and death?

Strong position.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 344, lines 1-10.

It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in Science; and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it too bold to assume that God's likeness is not found in matter, sin, sickness, and death?

Strong position.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 290, lines 1-9 (unnumbered).

It is objected to Christian Science that it professes to have God as its Life, its Soul, and to be His idea. It should be added that this is claimed to represent the normal and healthful condition of man, as God's idea; and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness. Is it too bold to assume that God's likeness is not found in matter, sin, sickness, and death?

Strong position.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter IX, page 290, lines 1-9 (unnumbered).

My critic complains: "She professes to have God for her Life, or Soul, and to be His idea;" but he should have added, that I claim this to be the normal and healthy condition of mankind; and that I so claim because the Scriptures say that God made man in His own image, and after His likeness. I therefore venture to think that God's likeness is not found in matter, sin, sickness, or death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 387, lines 17-24 (unnumbered).
21st ed., chapter XI, page 387, lines 17-24 (unnumbered).

Our critic complains, "She professes to have God for her Life or Soul, and to be his idea"; but he should also have added, we claim this for every one, and because the Scripture hath said "He made man in His own image and likeness," and we say that God's likeness is not matter, sin, sickness, or death.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, lines 3-8 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, lines 3-8 (unnumbered).

Our critic complains, "she professes to have God for her Life or Soul and to be His idea," but he should also have added, we claim this because the scripture hath said "He made man in His own image and likeness," and we say that God's likeness is not matter, sin, sickness and death!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 152, lines 19-24 (unnumbered).

Were it more fully understood that Truth heals and that error causes disease, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations, which harm the sick; and until the enemies of Christian Science test its efficacy according to the rules which disclose its merits or demerits, it would be just to observe the Scriptural precept, "Judge not."

Efficacy may be attested

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 344, lines 11-18.

11-12

Were it more fully understood that Truth alone heals the sickness which is caused by error, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations; and until the opponents of Christian Science test its efficacy, according to rules which disclose its merits or demerits, would it not be fair to observe the Scriptural precept against uncharitable judgment?

Efficacy may be attested.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 344, lines 11-18.

Were it more fully understood that Truth alone heals the sickness which is caused by error, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations; and until the opponents of Christian Science test its efficacy, according to rules which disclose its merits or demerits, would it not be fair to observe the Scriptural precept against uncharitable judgment?

Misrepresentations.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 290, lines 10-17 (unnumbered).

Had my critic understood that Truth heals the sickness which error causes, he might in mercy have spared the invalid these misrepresentations.

Until my critic is able to test a system, according to the rules which disclose its merits or demerits, it would be well to observe the divine precept, "Judge not, lest ye be judged."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 387, lines 8-10, and page 388, lines 11-14 (unnumbered).

21st ed., chapter XI, page 387, lines 8-10, and page 388, lines 11-14 (unnumbered).

Had our critic understood that Truth heals the sick, whereas error has the opposite effect, he would have spared the invalid his misrepresentation of metaphysics.

Until we are able to test a subject after the rules that disclose its merits or demerits, it were well to observe the divine precept, and "Judge not, lest ye be judged."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, vol. 2, page 201, lines 26-28, and page 202, lines 25-28 (unnumbered).
6th ed., chapter XI, vol. 2, page 155, lines 26-28, and page 156, lines 25-28 (unnumbered).

Had our critic understood that Truth heals the sick - the truth regarding both God and man and Soul and body, and that an error relating to either, has the opposite effect, he would have spared his readers the misrepresentation of Metaphysics.

Until we are able to test a subject after the rules that disclose its merits or demerits, it were well to observe the divine precept, and "judge not lest ye be judged."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 152, lines 8-12, and page 153, lines 9-12 (unnumbered).

There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as his rich legacy.

The one divine method

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 344, lines 19-24.

There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised, and left to us as his rich legacy.

The one divine method.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 344, lines 19-24.

There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised, and left us as his rich legacy.

The one divine method.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 290, lines 18-23 (unnumbered).

There are various methods of treating disease which are not included in the wide-spread systems; but I know of but one - the Science that Jesus gave us, and that one I would present to the whole world.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 388, lines 7-10 (unnumbered).

21st ed., chapter XI, page 388, lines 7-10 (unnumbered).

There are other methods of treating disease not included in materia medica, but we know of but one purely metaphysical, and that one is contained in the Scripture, and the one we present to the world.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, lines 21-25 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, lines 21-25 (unnumbered).

There are other methods of treating disease, not included in Materia Medica, but we have never known but one purely metaphysical modus, and that one is contained in the scripture, and is the one we present to the world.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 153, lines 5-9 (unnumbered).

Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may perchance be an infidel and may lose ninety-and-nine patients, while Christian Science cures its hundred? Is it because allopathy and homoeopathy are more fashionable and less spiritual?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 344, lines 25-31.

Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may perchance be an infidel, and may lose ninety-and-nine patients, while Christian Science cures its hundred? Is it because allopathy and homoeopathy are more fashionable and less spiritual?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XI, page 344, lines 25-31.

Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may be perchance an infidel, and loses ninety-and-nine patients while Christian Science cures its hundred? Is it because allopathy and homoeopathy are more fashionable and less spiritual?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 290, lines 24-30 (unnumbered).

Why should one refuse to investigate my method of treating disease? Why support the popular systems of medicine, when perchance the doctor is an infidel - when he loses the ninety-and-nine patients, while I cure the hundred? Is it because allopathy and homoeopathy are more fashionable, and less spiritual?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 387, lines 11-16 (unnumbered).
21st ed., chapter XI, page 387, lines 11-16 (unnumbered).

Why should Christendom refuse to investigate other methods of treating disease, and support the doctor of physic if he is an infidel, and cures in one instance only to the one hundred instances of another method? Is it because materia medica is more fashionable, more material, and less spiritual?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, vol. 2, page 201, lines 29-32, and page 202, lines 1-2 (unnumbered).
6th ed., chapter XI, vol. 2, page 155, lines 29-32, and page 156, lines 1-2 (unnumbered).

Why should Christendom refuse to investigate other methods of treating disease beside Materia Medica, and support that mode even if the Doctor is an infidel, and cures in one instance only to the one hundred instances of another method? is it because Materia Medica is more fashionable, more material and less spiritual?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 152, lines 12-18 (unnumbered).

In the Bible the word Spirit is so commonly applied to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness and work through drugs to heal the sick? When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick.

Omnipotence set forth

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 344, line 32, and page 345, lines 1-9.

In the Bible the word Spirit is so commonly applied to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness, and work through drugs to heal the sick? When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick.

Omnipotence set forth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 344, line 32, and page 345, lines 1-9.

In the Bible the word Spirit is so commonly applied to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness, and work through drugs to heal the sick? When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick.

Omnipotence set forth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 344, line 32, and page 345, lines 1-9.

In the Bible the word Spirit is so commonly applied to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used and understood in Christian Science. As it is evident that the likeness of Spirit cannot be material, does it not follow that God cannot be in His unlikeness, or matter? When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick.

Synonyms.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 290, lines 31-32, and page 291, lines 1-7 (unnumbered).

I have the authority of the English language, and of Scripture, for saying that Spirit and God mean the same; and it is evident that the likeness of Spirit cannot be material. When the omnipotence of God is preached, - His absolute government, and no other, - our sermons will heal the sick.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 387, lines 24-29 (unnumbered).
21st ed., chapter XI, page 387, lines 24-29 (unnumbered).

We have the authority of the English language, and that of Scripture, for saying that Spirit and God have but one signification, and we know the likeness of Spirit is not matter. When he teaches the omnipotence of God, - His absolute government, and no other, - his sermons will heal the sick.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, lines 8-13 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, lines 8-13 (unnumbered).

We have the authority of the English language and the authority of the scripture for saying, that Soul, Spirit and God have but one signification, and that the likeness of Spirit is not matter. When he teaches the omnipotence and infinity of God - His absolute government and no other, - his sermons will heal the sick.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 152, lines 24-29 (unnumbered).

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, - at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science.

Contradictions not found

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 345, lines 10-20.

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, - at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its divine Principle, and this practical proof is the only feasible evidence that one understands this Science.

Contradictions not found.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 345, lines 10-20.

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, - at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its principle, and this practical proof is the only feasible evidence that one understands Christian Science.

Contradictions not found.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XI, page 345, lines 10-20.

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, - at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its Principle, and this practical proof is the only feasible evidence that one understands Christian Science.

Contradictions.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 291, lines 8-18 (unnumbered).

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself, nor what it is saying. It is indeed no small matter to know one' self; but in this volume of mine there are no contradictory statements, - at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on its Principle, and this practical proof is the only feasible evidence that one understands Christian Science.

Contradictions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter IX, page 291, lines 8-18 (unnumbered).

My critic says, "The mind that contradicts itself neither knows itself, nor what it is saying." It is no small matter to know one's self; but in my publications there are no contradictory statements, - at least none which are apparent to those who understand my arguments sufficiently well to pass judgment on them. One who understands my system can heal the sick on its Principle, and this practical proof is the one evidence of understanding Christian Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 387, lines 30-32, and page 388, lines 1-6 (unnumbered).

21st ed., chapter XI, page 387, lines 30-32, and page 388, lines 1-6 (unnumbered).

Again, our critic says, "The mind that contradicts itself neither knows itself or what it is saying." It is no small matter to know one's self, and there is no contradiction of statement in this book to those who understand our statements sufficiently to comment on them justly. He who understands them can heal the sick on the Principle they lay down, and this is the only proof that he does understand our metaphysics.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, lines 14-21 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, lines 14-21 (unnumbered).

Again our critic says "the mind that contradicts itself neither knows itself or what it is saying." It is no small matter to know one's self, but there is no contradiction in statement throughout our works, and if one apprehends those statements sufficiently to comment on them justly, he can certainly heal the sick on the Principle they lay down, and this is the only proof that he does understand our Metaphysics.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 152, lines 30-32, and page 153, lines 1-5 (unnumbered).

Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 345, lines 21-25.

Anybody who is able to perceive the incongruity between God's ideal and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's ideal, made in His image, and the sinning race of Adam.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter IX, page 291, lines 19-23 (unnumbered).

226th ed., chapter XI, page 345, lines 21-25.

Anybody, able to perceive the incongruity between God's ideal and poor humanity, ought to be able to discern the distinction that I make between man as God's ideal, made in His image and likeness, and the mortal and material Adam.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 388, lines 15-19 (unnumbered).

21st ed., chapter XI, page 388, lines 15-19 (unnumbered).

Any person perceiving the incongruity between the idea of God and the belief of a mortal man, ought to discern the difference that we make between man that is God's idea, or "image and likeness," and the mortal and material body named Adam,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, lines 28-32 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, lines 28-32 (unnumbered).

Any person perceiving the vast incongruity between the idea of God, and the belief of a man, ought to discern the difference we make between the man that is God's idea or "image and likeness," and a mortal and material body that was first named Adam,

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 153, lines 12-17 (unnumbered).

The apostle says: "For if a man think himself to be something, when he is nothing, he deceiveth himself." This thought of human, material nothingness, which Science inclucates, enrages the carnal mind and is the main cause of the carnal mind's antagonism.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 345, lines 26-30.

The apostle says: "For if a man think himself to be something, when he is nothing, he deceiveth himself." This idea of human nothingness, which Science inculcates, enrages the carnal mind, and is the main cause of its antagonism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 345, lines 26-30.

The apostle says: "For if a man think himself to be something when he is nothing, he deceiveth himself." This idea of human nothingness, which Science inculcates, enrages the carnal mind, and is the main cause of its antagonism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 291, lines 24-28 (unnumbered).

The apostle says, "If a man think himself to be something, when he is nothing, he deceiveth himself." This idea of human nothingness, which I preach, enrages the carnal mind, and is the chief objection of my critic.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 388, lines 20-23 (unnumbered).
21st ed., chapter XI, page 388, lines 20-23 (unnumbered).

accursed, and pronounced "dust to dust," the nothingness which our critic cries out against.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 202, line 32, and page 203, lines 1-2 (unnumbered).

6th ed., vol. 2, chapter XI, page 156, line 32, and page 157, lines 1-2 (unnumbered).

and secondly, a curse,

and finally the "dust to dust" or nothingness which our critic cries out against.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 153, lines 17-19 (unnumbered).

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged by one critic. I regret that such criticism confounds man with Adam. When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflecting God's likeness.

God's idea
the ideal man

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 345, lines 31-32, and page 346, lines 1-5.

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged by one critic. I regret that such criticism confounds man with Adam. When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflected as God's likeness.

God's idea the ideal man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 345, lines 31-32, and page 346, lines 1-5.

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged by one critic. I regret that such criticism confounds man with Adam. When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflected as God's likeness.

God's idea.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 291, lines 29-32, and page 292, lines 1-3 (unnumbered).

It is not the purpose of Christian Science to "educate the idea of God, or treat it for disease," as is alleged by one critic. I regret that such criticism confounds man with Adam. When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, developed in God's likeness.

God's idea.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter IX, page 291, lines 29-32, and page 292, lines 1-3 (unnumbered).

I never wrote or dreamed of "educating the idea of God, or treating it for disease," as my critic infers. I am sorry to say that he confounds man with Adam. When I speak of man as made in His image, I by no means refer to sinning, sick, and dying man. My ideal man, in God's likeness, is very different from my critic's.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 388, lines 24-30 (unnumbered).
21st ed., chapter XI, page 388, lines 24-30 (unnumbered).

We never wrote or dreamed of "educating the idea of God, or treating it for disease," as our critic would make out. We are sorry to say he confounds the reality of man with his Adam. When we speak of man made by the eternal Spirit, which said, "Let Us make man in our own image," we by no means refer to his sinning, sick, and dying pattern. Our idea of man after His likeness differs from his.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 203, lines 2-9 (unnumbered).

6th ed., vol. 2, chapter XI, page 157, lines 2-9 (unnumbered).

We never wrote, or dreamed even of "educating the idea of God, or of treating it for disease" as our critic would make it out; we are sorry to say he confounds the real with the unreal. When we speak of the man that was made by the eternal "Us," which said, "let Us make man in our own image," we by no means refer to the sinning, sick, and dying pattern of Adam. The origin of the idea of God or the man after His likeness was spiritual, it proceeded from the infinite Mind, whereas, the origin of the mythical man or Adam was material, and yet a supposed formation of matter by the Mind that was supposed to have gotten into the thing it had made! the Infinite to have entered the finite etc. The doubting Thomas was at length convinced that a material man does not at once become a spiritual man even after death, but has "flesh and bones," as Jesus said, and is not Spirit so long as the finite form, or personality, is retained; the scripture very plainly declares this fact relating to being.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 153, lines 19-32, and page 154, lines 1-6 (unnumbered).

It is obvious that the last half of this paragraph was dropped by the next, or the 3rd, edition in 1881.

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed.

Nothingness of error

The nothingness of nothing is plain; but we need to understand that error <u>is</u> nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness - yea, the allness - of Truth. It is self-evident that we are harmonious only as we cease to manifest evil or the belief that we suffer from the sins of others. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold"?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 346, lines 6-18.

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed.

Nothingness of error.

The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness is not saved, but must be demonstrated, in order to prove the somethingness - yea, the allness - of Truth. It is self-evident that we are harmonious only as we cease to manifest sin or the belief that we suffer from the sins of others. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold"?

NOTE

This version first appeared in the 384th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XI, page 346, lines 6-18.

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed.

Nothingness of error.

The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness is not saved, but must be demonstrated, in order to prove the somethingness - yea, the allness - of Truth. It is self-evident that we are healthy, happy, and good, only as we cease to manifest sin and the belief that we are diseased and unhappy. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold"?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 384th edition in 1906. Chapter XI, page 346, lines 6-18.

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness must be demonstrated, in order to prove the somethingness - yea, the allness - of Truth. It is self-evident that we are healthy, happy, and good, only as we cease to be diseased, unhappy, and sinful. Disbelief in error destroys error, and causes Truth to be seen. There are no vacuums. How then can this demonstration be "fraught with falsities painful to behold," as one opponent avers?

Nothingness and vacuum.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 292, lines 4-16 (unnumbered).

It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches how this nothingness is to be saved and healed. The nothingness of nothing is plain; but it should be understood that error is nothing, and that its nothingness must be demonstrated, in order to prove the somethingness - yea, the allness - of Truth. It is self-evident that we are healthy, happy, and good, only as we cease to be diseased, unhappy, and sinful. Disbelief in error removes error, and causes Truth to be seen. There are no vacuums. How then can this method be "fraught with falsities painful to behold," as one opponent avers?

Nothingness and vacuum.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter IX, page 292, lines 4-16 (unnumbered).

My critic says, "She calls sin, sickness, and death nothingness, and then tries to cure nothing." Here he is right; but he should understand that while arguing the nothingness of error, I do so for the purpose of bringing out the great somethingness of Truth, - health, harmony, and holiness. Therefore my method is not "fraught with falsities painful to behold."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 388, lines 31-32, and page 389, lines 1-5 (unnumbered).

21st ed., chapter XI, page 388, lines 31-32, and page 389, lines 1-5 (unnumbered).

Our critic says, "She calls sin, sickness, and death nothingness, and then tries to cure nothing." Here he is right; but he should have understood that while establishing the nothingness of error, we bring out the somethingness of Truth, in health, harmony, and immortality; therefore our method is not, as he said, "fraught with falsities painful to behold."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 203, lines 10-16 (unnumbered).

6th ed., vol. 2, chapter XI, page 157, lines 10-16 (unnumbered).

Our critic says, "She calls sin, sickness and death nothingness, and then tries to cure nothing." Here he is right - but he should have further said, it is by establishing the nothingness of this trio of error that we bring out the somethingness of Truth in health, harmony and immortality, therefore our method is not as he said it was, "fraught with falsities painful to behold."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 154, lines 7-13 (unnumbered).

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. When a sufferer is convinced that there is no reality in his belief of pain, - because matter has no sensation, hence pain in matter is a false belief, - how can he suffer longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Truth antidotes error

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 346, lines 19-28.

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. When a sufferer is convinced that there is no reality in his belief of pain, - because matter has no sensation, hence pain is a false belief, - how can he suffer longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Truth antidotes error.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 346, lines 19-28.

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. When a sufferer is convinced that there is no reality in his belief of pain, because matter has no sensation, - is but a false belief, - how can he possibly suffer longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Truth antidotes error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XI, page 346, lines 19-28.

We treat error with Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. So when a sufferer is convinced that there is no reality in his belief of pain, because sensation in matter is but a false belief, how can he possibly suffer longer? Do you suffer the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Antidotes.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 292, lines 17-25 (unnumbered).

We treat error with Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. So when a sufferer is convinced that there is no reality in his belief of pain, because matter is but a false belief, how can he possibly suffer longer? Do you suffer the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Antidotes.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter IX, page 292, lines 17-25 (unnumbered).

My critic must admit that discord is no thing. I name it error (because that is the nearest to nothing) and I doctor it with Truth. I do this as one would waken the dreamer from a nightmare. Note that to awake from a dream, and know that it is a dream, is for the dreamer to be relieved of the terror under which he has labored, and to be cured immediately. So when a sufferer is convinced that there is no pain, because matter is non-existent, how can he possibly suffer longer? Do you suffer the pain of tooth-pulling when you are under the influence of nitrous-oxide gas? Yet the tooth and the operation and the forceps are unchanged.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 389, lines 6-17 (unnumbered).
21st ed., chapter XI, page 389, lines 6-17 (unnumbered).

He must admit that discord is no-thing, while we name it error, and doctor it with Truth, even as we waken the dreamer from incubus, by knowing the dream is nothing; and bringing this fact to the apprehension of the disbeliever in its nothingness, heals him.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 203, lines 16-21 (unnumbered).

6th ed., vol. 2, chapter XI, page 157, lines 16-21 (unnumbered).

He knows discord is nothing, no-thing, but we name it an error and doctor it with Truth. We waken the dreamer from incubus, by knowing the dream is nothing and bringing this fact to the apprehension of the disbeliever in its nothingness, and this is what heals him.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 154, lines 14-18 (unnumbered).

Material beliefs must be expelled to make room for spiritual understanding. We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do? Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?

Serving two-masters

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 346, lines 29-32, and page 347, lines 1-2.

Material beliefs must be expelled to make room for spiritual understanding. We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do? Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?

Serving two masters.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 346, lines 29-32, and page 347, lines 1-2.

Material beliefs must be expelled to make room for spiritual understanding. We cannot serve both God and Mammon at the same time; but is not this what frail mortals are trying to do? Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?

Mammon.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 292, lines 26-31 (unnumbered).

Matter must be expelled to make room for Spirit. We cannot serve both God and Mammon at the same time; but is not this what frail mortals are trying to do? Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?

Mammon.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter IX, page 292, lines 26-31 (unnumbered).

You must expel matter to make room for Spirit. You cannot serve both God and mammon at the same time; but is not this precisely what you are trying to do? Who will admit with Paul, that "the flesh warreth against the Spirit, and the Spirit against the flesh"?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 390, lines 25-29 (unnumbered).
21st ed., chapter XI, page 390, lines 25-29 (unnumbered).

Hence the Scripture: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter I (Science of Being), page 19, lines 31-32, and page 20, lines 1-2 (unnumbered).
36th ed., chapter V (Science of Being), page 155, lines 31-32, and page 156, lines 1-2 (unnumbered).

ALSO NOTE

This sentence today appears only in the chapter Some Objections Answered, paragraph #22; however, in these early editions it was found corresponding to paragraph #107 of Science of Being as well. Thus it is included in both comparisions.

We must let go of matter to make room for Spirit. We cannot serve God and mammon; but are we not trying to do just this? Who will admit, with St. Paul, that the flesh warreth against the Spirit, and the Spirit against the flesh?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 204, lines 24-28 (unnumbered).

6th ed., chapter XI, vol. 2, page 158, lines 24-28 (unnumbered).

hence the scripture, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 15, lines 10-12 (unnumbered).

ALSO NOTE

In these early versions this paragraph was found included in paragraph #107 of Science of Being as well as in its current paragraph in Some Objections Answered, and is thus found in that comparison as well.

We must let go of matter to make room for Spirit, we cannot serve God and mammon, yet are we not trying to do just this? who will admit with St. Paul that the flesh warreth against the Spirit and the Spirit <u>against</u> the <u>flesh?</u>

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 155, lines 20-24 (unnumbered).

It is said by one critic, that to verify this wonderful philosophy Christian Science declares that whatever is mortal or discordant has no origin, existence, nor realness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion. This writer infers that if anything needs to be doctored, it must be the one God, or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 347, lines 3-11.

It is said, by one critic, that to verify this wonderful philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death hath no dominion. This writer infers that, if anything needs to be doctored, it must be the one God, or Mind. Had he drawn his conclusion correctly he would have said that nothing needs to be doctored.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 347, lines 3-11.

It is said, by one critic, that to verify this wonderful philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. Nothing really has Life but God, who is Life and infinite; hence all is Life, and death hath no dominion. This writer infers that, if anything needs to be doctored, it must be the one God, or Mind. Had he drawn his conclusion correctly he would have said that nothing needs to be doctored.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 347, lines 3-11.

It is said, by one critic, that to verify this wonderful philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. Nothing really has Life but God, who is Life. God is infinite; hence He is Life, and death hath no dominion. This writer infers that, if anything needs to be doctored, it must be the one God, or Mind. Had he drawn his conclusion correctly he would have said that nothing needs to be doctored.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XI, page 347, lines 3-11.

It is said, by one critic, that to verify this wonderful philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. As nothing really has Life but the infinite God, who is Life, this writer infers that, if anything needs to be doctored, it must be the one God, or Mind. The critic concludes thus: "Alas for an age when such darkness can be put before the world as wisdom, and find minds so irrational as to immerse themselves in it!"

Heavenly doctoring.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 292, line 32, and page 293, lines 1-9 (unnumbered).

My critic writes: "To verify this wonderful philosophy, she says, all that is mortal or discordant hath no origin, existence, or reality." He then adds: "Hence, if there is anything to be doctored, it is God. Alas for an age when such darkness can be put before the world as wisdom, and find minds so irrational as to immerse themselves in it."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 390, lines 30-32, and page 391, lines 1-4 (unnumbered).

21st ed., chapter XI, page 390, lines 30-32, and page 391, lines 1-4 (unnumbered).

Our critic writes: "To verify this wonderful philosophy she says all that is mortal or discordant hath no origin, existence, or reality." He then adds: "Hence, if there is anything to be doctored, it is God. Alas! for an age when such darkness can be put before the world as wisdom, and find minds so irrational as to immerse themselves in it."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 204, lines 28-32, and page 205, lines 1-2 (unnumbered).
6th ed., vol. 2, chapter XI, page 158, lines 28-32, and page 159, lines 1-2 (unnumbered).

Our critic writes - "To verify this wonderful philosophy she says," all that is mortal or discordant hath no origin existence or reality, he then adds - "Hence, if there is any thing to be doctored it is God. Alas! for an age when such darkness can be put before the world as wisdom and find minds so irrational as to immerse themselves in it."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 155, lines 24-30 (unnumbered).

Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, - namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not.

Essential element of Christianity

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 347, lines 12-22.

Critics must consider that the so-called mortal man is not the reality of man, and should behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, - namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not.

Essential element of Christianity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 347, lines 12-22.

I sympathize with his despair over mortal minds, as expressed in this last sentence, but critics must consider the signs of Christ's coming. Christ, as the idea of God, comes now, as of old, preaching the Gospel to the poor, healing the sick, casting out evils. Neither can it be chaos or darkness which restores an essential element of Christianity, - namely, apostolic healing; but Divine Science is the light shining in darkness, which the darkness comprehends not.

Signs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 293, lines 10-18 (unnumbered).

I sympathize with my critic's despair, but beg that he will consider the signs. They come as of old. Preaching the gospel to the poor, healing the sick, casting out demons, evils.

I cannot agree with my critic in his inference, that, if my theories are correct, there is nothing left but God to doctor. Neither shall I deem that is chaos or darkness which restores an essential element of Christianity, - namely, apostolic healing; for Science is the light shining in darkness, which the darkness comprehends not.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XI, page 391, lines 5-8, and lines 19-25 (unnumbered).

I sympathize with my critic's despair, but beg that he will consider the signs. They come as of old. Preaching the gospel to the poor, healing the sick, casting out demons, are not evils to be lamented.

I cannot agree with my critic in his inference, that, if my theories are correct, there is nothing left but God to doctor. Neither shall I deem that to be darkness which restores an essential element of Christianity, - namely, apostolic healing; for Science is the light shining in darkness, which the darkness comprehends not.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888.

16th ed., chapter X, page 391, lines 5-8, and lines 19-25 (unnumbered).

21st ed., chapter XI, page 391, lines 5-8, and lines 19-25 (unnumbered).

For that which cometh as of old, preaching the gospel to the poor, healing the sick, and casting out devils, there need be no lamentation;

therefore we cannot agree with Mr. ——, that there is nothing but God to doctor; neither shall we call that darkness which restores that essential and lost element of Christianity, namely, the apostolic healing, and is "the light that shineth in darkness, and the darkness comprehendeth it not."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 205, lines 3-5, and lines 14-19 (unnumbered).

6th ed., vol. 2, chapter XI, page 159, lines 3-5, and lines 14-19 (unnumbered).

For that which cometh as of old preaching the gospel to the poor, healing the sick and casting out devils, there need be no lamentation;

therefore we cannot agree with Mr. —— that there is nothing but God to doctor! neither shall we call that darkness which restores to this age that essential and lost element of Christianity, namely, the apostolic healing to which St. Mark alludes, and is "the light that shineth in darkness and the darkness comprehendeth it not."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 155, lines 31-32, and page 156, line 1 and lines 10-17 (unnumbered).

If Christian Science takes away the popular gods, - sin, sickness, and death, - it is Christ, Truth, who destroys these evils, and so proves their nothingness.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 347, lines 23-25.

If Christian Science takes away the popular gods, - sin, sickness, and death, - remember it is Christ, Truth, who destroys these evils, and so proves their nothingness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter IX, page 293, lines 19-22 (unnumbered).

226th ed., chapter XI, page 347, lines 23-26.

If, indeed, my system takes away his gods, - sickness, sin, and death, - remember it is Christ, or Truth, that destroys them, in proof of their nothingness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 391, lines 8-11 (unnumbered).

21st ed., chapter XI, page 391, lines 8-11 (unnumbered).

if, indeed, we have taken away his gods, they were but sickness, sin, and death, and Christ destroys them in proof of their nothingness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 205, lines 5-7 (unnumbered).

6th ed., chapter XI, vol. 2, page 159, lines 5-7 (unnumbered).

if indeed we have taken
away his gods, they were but sickness, sin and death,
and Jesus doctored those to destroy them as proof of
their nothingness;

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter V, page 156, lines 1-4 (unnumbered).

The dream that matter and error are something must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics will then see that error is indeed the nothingness, which they chide us for naming nothing and which we desire neither to honor nor to fear.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 347, lines 26-32, and page 348, lines 1-2.

The dream that matter and error are something, must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, which will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics must then see that error is indeed the nothingness which they chide us for talking about, and which we desire neither to honor nor fear.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 347, lines 27-32, and page 348, lines 1-2.

The dream that matter and error are something, must yield to reason and revelation. Then mortals will behold its nothingness, and sickness and sin will disappear to their vision. The harmonious will appear real, and the inharmonious unreal. These critics must then see that error is indeed the nothingness which they chide us for talking about, and which we desire neither to honor nor fear.

Hallucination.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 293, lines 23-30 (unnumbered).

The dream that matter and error are something, must yield to reason and revelation. Then mortals will behold its nothingness, and sickness and sin will disappear to their vision. The harmonious will appear real, and the inharmonious the unreal. These critics must then see that error is indeed the nothingness which they chide us for talking about, and which we desire neither to honor nor fear.

Hallucination.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter IX, page 293, lines 23-30 (unnumbered).

My critic, dreaming that matter and error are something, needs to be wakened, so as to behold their nothingness. Then sickness and sin would disappear to his vision. The right would appear to be the real, and the inharmonious the unreal. He would see that discord is indeed the nothingness which he chides me for talking about, and which I neither honor nor fear.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 389, lines 18-24 (unnumbered).
21st ed., chapter XI, page 389, lines 18-24 (unnumbered).

Our critic, dreaming of the somethingness of matter and error, needs to be wakened and behold their nothingness; then the sickness or the sin would disappear, and the right be found the real, and the inharmonious the unreal, even the nothingness of which he complains, but chides us for not thinking it something, and so honoring or fearing it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 203, lines 21-27 (unnumbered).

6th ed., vol. 2, chapter XI, page 157, lines 21-27 (unnumbered).

Our critic is dreaming of the somethingness of matter and error, and needs to be wakened to behold their nothingness; then the ugliness whould disappear, and the right would be found the real, and the inharmonious and mortal the unreal, even the nothingness of which he complains but chides us for not calling it something to honor or to fear.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 154, lines 19-25 (unnumbered).

Medical theories virtually admit the nothingness of hallucinations, even while treating them as disease; and who objects to this? Ought we not, then, to approve any cure, which is effected by making the disease appear to be - what it really is - an illusion?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 348, lines 3-7.

Medical theories virtually admit the nothingness of hallucinations, even while treating them as disease; and who objects to this? Ought we not, then, to approve any cure effected by making the disease appear to be - what it really is - an illusion?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter IX, page 293, lines 31-32, and page 294, lines 1-3 (unnumbered).

226th ed., chapter XI, page 348, lines 3-7.

Medicine virtually admits the nothingness of hallucinations, even while treating them as disease; and who objects to this? Ought we not, then, to laud any cure effected by making the disease appear to be - what it really is - an illusion?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 389, lines 25-29 (unnumbered).
21st ed., chapter XI, page 389, lines 25-29 (unnumbered).

But materia medica virtually admits the nothingness of hallucination, and so treats it as disease; and we judge our critic would not object to this mode of practice from such a source, and would laud the cure effected by making the disease appear, as it is, an illusion.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 203, lines 27-32 (unnumbered).

6th ed., vol. 2, chapter XI, page 157, lines 27-32 (unnumbered).

Materia Medica virtually admits the nothingness of Hallucination, nevertheless it treats it as disease, and we judge our critic would not object to this mode of practice from such a source, and, would laud the cure it effected by making the disease appear a mistake and illusion.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 154, lines 25-30 (unnumbered).

Here is the difficulty: it is not generally understood how one disease can be just as much a delusion as another. It is a pity that the medical faculty and clergy have not learned this, for Jesus established this foundational fact, when devils, delusions, were cast out and the dumb spake.

All disease a delusion

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 348, lines 8-13.

Here is the difficulty, that it is not generally understood how one disease is just as much a delusion as another. It is a pity that the medical faculty and clergy have not learned this, for Jesus established this foundational fact, when devils, delusions, were cast out and the dumb spake.

All disease a delusion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 348, lines 8-13.

Here is the difficulty, that generally it is not understood how one disease is just as much a delusion as another. It is a pity that the medical faculty and clergy have not found this out, for Jesus established this foundational fact, when devils were cast out and the dumb spake.

All disease a delusion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 294, lines 4-9 (unnumbered).

Here is the difficulty, that generally it is not understood that one disease is just as much a delusion as another. It is a pity that the medical faculty and scholastic theology have not found this out, for Jesus established this fact, when devils were cast out and the dumb spake.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 389, lines 30-32, and page 390, lines 1-3 (unnumbered).

21st ed., chapter XI, page 389, lines 30-32, and page 390, lines 1-3 (unnumbered).

One disease is as much an illusion as another; it is only that Materia Medica and Theology have not found this out, whereas Jesus established this fact; and when the devil was cast out the dumb spake.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 204, lines 1-4 (unnumbered).

6th ed., chapter XI, vol. 2, page 158, lines 1-4 (unnumbered).

One disease is as much an illusion as another, it is only that Materia Medica and Theology have not found this out, whereas, Jesus established this fact concerning it, and when the devil was cast out the dumb spake.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 154, lines 31-32, and page 155, lines 1-2 (unnumbered).

Are we irreverent towards sin, or imputing too much power to God, when we ascribe to Him almighty Life and Love? I deny His cooperation with evil, because I desire to have no faith in evil or in any power but God, good. Is it not well to eliminate from so-called mortal mind that which, so long as it remains in mortal mind, will show itself in forms of sin, sickness, and death? Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering disease brings, would it not be well to abandon the defence, especially when by so doing our own condition can be improved and that of other persons as well?

Elimination of sickness

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 348, lines 14-25.

Are we irreverent towards sin, or imputing too much to God, when we ascribe to Him almighty Life and Love?

Elimination of sickness.

I deny His cooperation with evil, because I desire to have no faith in any other power but that of God. Is it not well to eliminate from mortal mind what, so long as it remains within, will show itself in forms of sin, sickness, and death? Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, our own condition can be improved, and that of other people as well?

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 348, lines 14-25.

Are we irreverent towards sin, or imputing too much to God, when we ascribe to Him almighty Life and Love?

Elimination of sickness.

I deny His co-operation with evil, because I desire to have no faith in any other power but that of God. Is it not well to eliminate from mortal mind what, so long as it remains within, will show itself in forms of sin, sickness, and death? Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, our own condition can be improved, and that of other people as well?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 348, lines 14-25.

Are we irreverent towards sin, or imputing too much to God, when we ascribe to Him almighty Life and Love?

Rights of sickness.

I deny His co-operation with evil, because I can have no faith in any other power but God's. Is it not well to eliminate from mortal mind what, so long as it remains within, will show itself in forms of sin, sickness, and death? Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, our own condition can be improved, and that of other people as well?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 294, lines 10-21 (unnumbered).

Am I irreverent towards sin? Do I impute too much to God, when I ascribe to Him almighty Life and Love, - but deny his co-operation with evil, because I have no faith in any other power but God's, and cherish small respect for any other claim?

I try to eliminate from mortal mind what, so long as it remains in it, will show itself in forms of sin, sickness, and death.

Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, you can improve your own condition, and that of other people as well.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 390, lines 4-11, and lines 20-24 (unnumbered).

21st ed., chapter XI, page 390, lines 4-11, and lines 20-24 (unnumbered).

We are condemned by our critic, perhaps, for our irreverence for sin; but we give all might to God; hence we have no respect for any other supposed power, and are irreverent only towards any other claim. We are trying to get that out of mind which, so long as it remains in mind, will produce the results claimed for it; for "as a man thinketh, so is he."

Instead of tenaciously defending the rights of discord, while complaining of the sufferings they bring, were it not wiser to relinquish one's grasp on these a little, when, by so doing, he can improve his own and other people's conditions?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 204, lines 4-11, and lines 20-24 (unnumbered).

6th ed., vol. 2, chapter XI, page 158, lines 4-11, and lines 20-24 (unnumbered).

We are condemned by our critic for irreverence to sin, and our saying there is no death, etc. yea, for trying to get that out of mind which so long as it remains in mind will produce the results claimed for it. "As a man thinketh so is he."

Instead of tenaciously adhering to discord and materiality while complaining of the sufferings they bring, were it not wiser to relinquish one's grasp on these a little, when by so doing he can improve his own, and other people's conditions?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 155, lines 3-7, and lines 16-20 (unnumbered).

I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?

Full fruitage yet to come

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 348, lines 26-32, and page 349, lines 1-2.

I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not appear for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?

Full fruitage yet to come.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 348, lines 26-32, and page 349, lines 1-2.

I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not continue for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?

Full fruitage yet to come.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 348, lines 26-32, and page 349, lines 1-2.

I have never supposed this century would witness the full fruitage of Christian Science, or that sin, disease, and death would not continue for centuries to come; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what may not the harvest be, when this Science is more generally understood?

Full fruitage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 294, lines 22-30 (unnumbered).

I have never supposed this century would present the full fruits of Christian Science, or that sin, sickness, and death would not continue for centuries to come; but this I do aver, that, as a result of my teaching, old age and decrepitude will not come as soon, - that already health is restored and longevity increased by it. If such are the present fruits, what may not the harvest be, when justice shall be done to this Science?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 390, lines 12-19 (unnumbered).
21st ed., chapter XI, page 390, lines 12-19 (unnumbered).

We have never supposed this century would present the full fruits of metaphysics, or that sin, sickness, and death would not continue in mortal thought for centuries to come; but this we do aver, - that old age and decrepitude come not as soon, because of our teachings, to those who learn them; that health is restored and longevity increased by them to-day: and if such are the present fruits, what may the harvest be when justice shall be done us by press and pulpit?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 204, lines 11-19 (unnumbered).

6th ed., vol. 2, chapter XI, page 158, lines 11-19 (unnumbered).

We have never supposed that this century would present the full fruits of Metaphysics, or that sin sickness and death would not continue in mortal thougnt for centuries to come; but this we can and do aver, that old age and decrepitude is kept back by it a few years to-day, that health is restored and longevity increased by it to-day, and if such are its present fruits what may the harvest be when justice shall be done it in future from press and pulpit?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 155, lines 7-15 (unnumbered).

As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, dishonorest thou God?" We have the gospel, however, and our Master annulled material law by healing contrary to it. We propose to follow the Master's example. We should subordinate material law to spiritual law. Two essential points of Christian Science are, that neither Life nor man dies, and that God is not the author of sickness.

Law and gospel

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 349, lines 3-12.

As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, dishonorest thou God?" We have the gospel, however, and our Master annulled material law, by healing contrary thereto. We propose to follow the Master's example. As far as in us lies, we should subordinate material law to spiritual law. Two essential points of Christian Science are that neither Life nor man dies, and God is not the author of sickness.

Law and gospel.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 349, lines 3-12.

As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, dishonorest thou God?" We have the gospel, however, and our Master annulled material law, by healing contrary thereto. We propose to follow the Master's example. As far as in us lies, we should subordinate material law to spiritual law. Two essential points of Christian Science are that Life never dies, and that God is not the author of sickness.

Law and gospel.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 349, lines 3-12.

As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, dishonorest thou God?" We have the Gospel, however, and our Master annulled material law, by healing contrary thereto. We propose to follow the Master's example. As far as in us lies, we should subordinate material law to spiritual law. Two essential points of Christian Science are that Life never dies, and that God is not the author of sickness.

Law and Gospel.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 294, lines 31-32, and page 295, lines 1-8 (unnumbered).

The rabbins say, as in Palestine, that by doing such things we "dishonor the law." I reply that I have the gospel, and that my Master annulled material law by healing contrary to it. I shall follow my Master's example. As far as in me lies, I shall make nothing of material law. My essential points are that Life cannot die, that God is not the author of sickness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 391, lines 12-18 (unnumbered).

21st ed., chapter XI, page 391, lines 12-18 (unnumbered).

The rabbi saith, as of old, by this we dishonor the law, and should honor that which our Master annulled. We shall follow the Master's command, and make nothingness of sin, sickness, and death, as fast as we can; nor do we care how this be done, so that it is done. Our essential point is, that Life cannot die, and God is not the author of sickness;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 205, lines 7-14 (unnumbered).

6th ed., chapter XI, vol, 2, page 159, lines 7-14 (unnumbered).

but the Rabbi saith as of old by this we dishonor the law, and should honor that which our Master annulled! we shall follow the Master's command, and make nothingness of sin sickness and death as fast as we can, nor do we care how this be done, so that it is done. One of our essential points is, that Life, God, cannot be sick and is not the author of sickness,

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 156, lines 4-10 (unnumbered).

The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning the Christian apostles, "They shall speak with new tongues."

Language inadequate

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 349, lines 13-23.

The chief difficulty, in conveying the teachings of divine Science accurately to human thought, lies in this, that, like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, through the use of material terms. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples, in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning the Christian apostles, "They shall speak with new tongues."

Language inadequate.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 349, lines 13-23.

The chief difficulty, in conveying the teachings of Divine Science accurately to human thought, lies in this, that, like all other language, English is inadequate to the expression of spiritual conceptions and propositions, through the use of material terms. The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples, in order to grasp the meaning of this Science. Out of this condition grew the prophecy concerning the Christian apostles, "They shall speak with new tongues."

Language inadequate.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 295, lines 9-18 (unnumbered).

The difficulty of conveying Divine Science accurately to human thought lies in this - that physical terms must be used, which yet must be metaphysically understood. The English language, like all other languages, is inadequate to the expression of spiritual conceptions by material terms. In the spiritual sense of my subject lies the elucidation of it; and this sense you must gain, in order to reach my meaning. Hence arose the Scripture prophecy concerning the apostles, "They shall speak with new tongues."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 391, lines 26-32, and page 392, lines 1-3 (unnumbered).
21st ed., chapter XI, page 391, lines 26-32, and page 392, lines 1-3 (unnumbered).

We trust our reverend friend would take no advantage of the difficulty in expressing metaphysics in physical terms, and being understood metaphysically. The English language, or any other language with which we are familiar, is inadequate to fully convey a spiritual meaning in material terms; and the spiritual sense of our subject holds the elucidation of it, and this sense you must gain to reach our meaning. Hence the Scripture, "They shall speak with new tongues."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 205, lines 20-28 (unnumbered).

6th ed., vol. 2, chapter XI, page 159, lines 20-28 (unnumbered).

We trust our Reverend friend would take no advantage of the difficulty there is, to express Metaphysics in physical terms, and then be understood metaphysically. The English language, or any other language with which we are familiar, is inadequate to fully convey a spiritual meaning with material terms; it is the spiritual sense of our subject that holds the elucidation of it, and this sense you must gain to reach our meaning. Hence the scripture; "they shall speak with new tongues."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 156, lines 18-27 (unnumbered).

Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally employed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 349, lines 24-30.

Speaking of the things of Spirit, yet dwelling on a material plane, material terms must be generally employed. Mortal mind does not at once catch the higher meaning; and can only do so as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter IX, page 295, lines 19-25 (unnumbered).

226th ed., chapter XI, page 349, lines 24-30.

Speaking of the things of the Spirit, yet dwelling on a material plane, I must generally use material terms. Mortal mind does not at once catch my meaning; and can only do so as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all science, even that which is wholly physical.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 392, lines 10-15 (unnumbered).

21st ed., chapter XI, page 392, lines 10-15 (unnumbered).

Again, we are speaking of the spiritual while acting on a material plane. When Soul is contradicting sense, we must employ the terms for material things to express the immaterial and spiritual idea. The material thought does not catch our meaning at once, and only as thought is educated metaphysically, and we impart to it our ideas through a process of teaching; this is undoubtedly true of all science.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 206, lines 1-8 (unnumbered).

6th ed., vol. 2, chapter XI, page 160, lines 1-8 (unnumbered).

Again, we speak of the spiritual, while acting on a material plane, and while sense is contradicting Soul, and must employ the terms for material things, to express the immaterial and spiritual idea. Hence, the impossibility for thought to catch our meaning at once, and only as thought is educated metaphysically, and we impart to it our ideas through a process, or the footsteps of teaching; this is undoubtedly true of all that is science.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 156, line 32, and page 157, lines 1-8 (unnumbered).

In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view.

Substance spiritual

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 349, lines 31-32, and page 350, lines 1-5.

In Christian Science, substance is understood to be Spirit, while its opponents believe substance to be matter. They think of matter as something, and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience; while Christian Science takes exactly the contrary view.

Substance spiritual.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 349, lines 31-32, and page 350, lines 1-5.

In Christian Science, Substance is understood to be Spirit, while its opponents believe substance to be matter. They think of matter as something, and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience; while Christian Science takes exactly the contrary view.

Substance spiritual.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter IX, page 295, lines 26-32 (unnumbered). 226th ed., chapter XI, page 349, lines 31-32, and page 350, lines 1-5.

I understand Substance to be Spirit, while my critic believes it to be matter. He thinks of matter as something, and almost the only thing, and of the things that pertain to Spirit as next to nothing, or as very far removed from daily experience; while I take exactly the contrary view.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 392, lines 4-9 (unnumbered).

21st ed., chapter XI, page 392, lines 4-9 (unnumbered).

We are addressing metaphysics to a physical age. When referring to matter, we understand that we refer to nothingness, while our reader is thinking of matter as something, and almost the only thing, and of the things that pertain to Spirit as nothing, or something afar off.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 205, lines 28-32, and page 206, line 1 (unnumbered).

6th ed., chapter XI, vol. 2, page 159, lines 28-32, and page 160, line 1 (unnumbered).

We are addressing Metaphysics to a physical age, - when referring to matter, we understand we refer to nothingness, while our reader is thinking of matter as of something, and almost the only thing, and of the things that pertain to Spirit, as of nothing, or something afar off.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 156, lines 27-32 (unnumbered).

To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind.

Both words and works

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 350, lines 6-15.

To understand all our Master's sayings, as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then would they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind.

Both words and works.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XI, page 350, lines 6-15.

To understand all our Master's sayings, as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then would they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind.

With words and works.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 296, lines 1-9 (unnumbered).

Few understand all our Master's sayings, as recorded in the New Testament; yet those sayings are both true and important. All have not grown into that stature of "manhood in Christ Jesus" which enables them to interpret his spiritual meaning. If it were otherwise they would know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Not comprehending the works which his words explained, those words are blind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 392, lines 16-24 (unnumbered).
21st ed., chapter XI, page 392, lines 16-24 (unnumbered).

Few understand to-day all of our Master's sayings in centuries past, and yet those sayings are true and most important to be understood; but we have not grown to accept their spiritual meaning: had we done so, we should have learned ere this how they healed the sick. His words were the offspring of his deeds, both of which must be understood, if one is;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 206, lines 9-15 (unnumbered).

6th ed., chapter XI, vol. 2, page 160, lines 9-15 (unnumbered).

Perhaps few understand to-day, all of our Master's sayings in centuries that are passed, and yet those sayings are true and most important to be understood; but we may not have grown to accept their spiritual meaning, had we done so, we should have learned ere this the way they healed the sick, and The Truth and Life that he explained as God, and have relinquished long ago the thought of a personal Infinite. His words were the offspring of his deeds, both of which must be understood, if one was;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 157, lines 9-18 (unnumbered).

The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them"

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 350, lines 16-23.

The Master often refused to explain his words, because it is difficult in a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 350, lines 16-23.

The Master often refused to explain his words, because it is difficult for a material age to apprehend spiritual Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 296, lines 10-17 (unnumbered).

The Master often refused to explain his words, because it is difficult for a material age to apprehend spiritual Truth. He said: "This people's heart hath become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn from their ways, and I should heal them."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 393, lines 2-9 (unnumbered).

21st ed., chapter XI, page 393, lines 2-9 (unnumbered).

Jesus had proved the difficulty of an age material apprehending spiritual Truth, when he said: "For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with eyes, and hear with ears, and should understand with heart, and should be converted and I should heal them."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 206, lines 20-26 (unnumbered).

6th ed., vol. 2, chapter XI, page 160, lines 20-26 (unnumbered).

Jesus declared the difficulty there was for an age material to apprehend spiritual Truth, when saying, For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with eyes, and hear with ears, and should understand with heart, and should be converted and I should heal them.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 157, lines 24-31 (unnumbered).

"The Word was made flesh." Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, - that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

The divine life-link

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 350, lines 24-30.

"The Word was made flesh." Divine Truth must be known by its effects on the body as well as mind, before the Science of being could be demonstrated.

The divine life-link.

Hence its embodiment in the incarnate Jesus, - that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 350, lines 24-30.

"The Word was made flesh." Divine Truth and Love must be seen and felt by mortals, before the Science which declares them could be demonstrated.

The divine life-link.

Hence their embodiment in the incarnate Jesus, - that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XI, page 350, lines 24-30.

"The Word was made flesh." Divine Truth and Love must be seen and felt by mortals, before the Science which declares them could be demonstrated. Hence their embodiment in the Life-link. blessed Jesus, - that Life-link, forming the connection through which the Real reaches the unreal, Soul rebukes sense, and Truth destroys error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 296, lines 18-24 (unnumbered).

"The Word was made flesh." Divine Truth and Love must be seen and felt by mortals, before the Science that declares them could be demonstrated. Hence their embodiment in the blessed Jesus, - that Life-link which forms the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 392, lines 25-30 (unnumbered).
21st ed., chapter XI, page 392, lines 25-30 (unnumbered).

not comprehending the deed that his words explained, "the Word became flesh," that is, it was defined materially, and the spiritual sense unperceived;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 206, lines 15-18 (unnumbered).

6th ed., chapter XI, vol. 2, page 160, lines 15-18 (unnumbered).

and not comprehending the deed that his words explained, "the word became flesh," that is, it was defined materially, and Jesus was defined as matter instead of idea, and the spiritual sense of the word was unperceived;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 157, lines 18-22 (unnumbered).

In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived. The religion which sprang from half-hidden Israelitish history was pedantic and void of healing power. When we lose faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.

Truth a present help

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 350, lines 31-32, and page 351, lines 1-7.

In Jewish worship the Word was materially explained, and the spiritual sense scarcely perceived. The religion which sprang from half-hidden Israelitish history was pedantic, and void of healing power. When we lose faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.

Truth a present help.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 350, lines 31-32, and page 351, lines 1-7.

In Jewish worship the Word was materially explained, and the spiritual sense was unperceived. The religion which sprang from half-hidden Israelitish history was pedantic, and void of healing power. When we lose faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.

Truth a present help.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 350, lines 31-32, and page 351, lines 1-7.

In Jewish worship the Word was materially explained, and the spiritual sense was unperceived. The religion which sprang from half-hidden Israelitish history was pedantic, and void of healing power. When we lose faith in God's power to heal, we distrust the Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves in a material soil.

Prayers and health.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 296, lines 25-32 (unnumbered).

In Jewish worship the Word was materially explained, and the spiritual sense was unperceived. The religion that sprang from half-hidden Israelitish history was scholastic and void of healing power.

Where my critic loses faith in God's power to heal the sick, I cannot follow him. Neither can I heal, if I plant myself on his material platform.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 392, lines 31-32, and page 393, lines 1-2, and lines 10-12 (unnumbered).
21st ed., chapter XI, page 392, lines 31-32, and page 393, lines 1-2, and lines 10-12 (unnumbered).

hence, the religion that sprang from this half-hidden history was problematical and void of healing.

Where our critic loses faith in God to heal the sick, we cannot follow him, neither can we plant ourself on his material platform, and heal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 206, lines 18-20, and lines 27-29 (unnumbered).

6th ed., chapter XI, vol. 2, page 160, lines 18-20, and lines 27-29 (unnumbered).

hence, the religion that sprang from this half-hidden history, was problematical and void of healing.

Where the argument of our critic loses faith in God to heal the sick, we cannot follow him, neither can we plant ourself on his platform, and heal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 157, lines 22-24, and line 32, and page 158, lines 1-2 (unnumbered).

The author became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a present help. It was the living, palpitating presence of Christ, Truth, which healed the sick.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 351, lines 8-15.

The author became a member of the orthodox Congregational Church in early years. And later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a present help. It was the living, palpitating presence of Christ, Truth, which healed the sick.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 351, lines 8-15.

The author became a member of the orthodox Congregational Church when a child. And later she learned that her own prayers failed to heal, and so did the prayers of devout, loving parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a present help. It was the living, palpitating presence of Christ, Truth, which healed the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 351, lines 8-15.

The author became a member of the Orthodox Congregational Church when a child. And later she learned that her own prayers failed to heal, and so did the prayers of devout, loving parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a present help. It was the living, palpitating presence of Christ, Truth, which healed the sick.

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 297, lines 1-8 (unnumbered).

The author became a member of the Orthodox Congregational Church when a child. Later, when an invalid, her own prayers failed to heal, and so did the prayers of loving parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a present help. It was the living, palpitating presence of Christ, Truth, which healed her.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter IX, page 297, lines 1-8 (unnumbered).

I became a member of the Orthodox Congregational Church when a child. Later, when I was an invalid, my own prayers failed to heal me, and so did the prayers of my faithful friends. When I discovered the spiritual sense of the creed, the Science of Christianity, it was to me a present help. It was the living, palpitating presence of Christ, or Truth, that healed me.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 393, lines 13-19 (unnumbered).
21st ed., chapter XI, page 393, lines 13-19 (unnumbered).

We were a member of the Orthodox Church when a child, but our own and other people's prayers failed to heal us, until we learned the spiritual sense of a creed and discarded its material sense, left the dead rite for the living, palpitating presence of Christ, Truth, whereby to heal the sick.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 206, lines 29-32, and page 207, lines 1-2 (unnumbered).
6th ed., vol. 2, chapter XI, page 160, lines 29-32, and page 161, lines 1-2 (unnumbered).

We were a member of the Orthodox church when a child, but our own, and other people's prayers failed to heal us, until we learned the spiritual sense of a creed and discarded its material sense, and left the dead rite for the living palpitating presence of Christ, Truth, whereby to heal the sick.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 158, lines 2-8 (unnumbered).

We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points, - especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth.

Fatal premises

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 351, lines 16-26.

We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth.

Fatal premises.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 351, lines 16-26.

We cannot bring out the practical proof of Christianity, which Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor Scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error by the all-inclusiveness of Truth.

Starting-points.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 297, lines 9-18 (unnumbered).

We cannot bring out the practical proof of Christianity, that Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil and a personal God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule of Christian healing, which proves the nothingness of error by the all-inclusiveness of Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 393, lines 20-29 (unnumbered).
21st ed., chapter XI, page 393, lines 20-29 (unnumbered).

We say, meekly as charitably, that no person can bring out the proof of Christianity that Jesus required, while error is as potent and real to him as Truth, and a personal devil and a personal God are his starting-points, and his Satan as powerful, or more so, and as eternal as his Deity. Because such starting-points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule of Christian healing, that proves the nothingness of error and matter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 207, lines 2-11 (unnumbered).

6th ed., chapter XI, vol, 2, page 161, lines 2-11 (unnumbered).

We say, meekly as charitably, that no person can bring out the proof of Christianity that Jesus required, while error is as potent and real to him as Truth; and a personal devil, and a personal God are his starting points, and his personal Satan as powerful, or more so, and eternal as his personal Deity. Because the above starting points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule for a likeness to God, a likeness to the infinity of Life, Truth, or Love; and the nothingness of error and matter.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 158, lines 8-18 (unnumbered).

The Israelites centred their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God to be able to demonstrate His power to heal, - to make harmony the reality and discord the unreality.

Fruitless worship

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 351, lines 27-32, and page 352, lines 1-4.

The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impracticable. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His power to heal, - to make harmony the reality, and to make discord the unreality.

Fruitless worship.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XI, page 351, lines 27-32, and page 352, lines 1-4.

The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impracticable. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His power to heal, - to make harmony a reality, and to make discord the unreality.

Fruitless worship.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 297, lines 19-28 (unnumbered).

The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was Substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impracticable. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His power to heal, - to make harmony a reality, and to make discord the unreality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 394, lines 4-12 (unnumbered).
21st ed., chapter XI, page 394, lines 4-12 (unnumbered).

They gathered their thoughts in the material to perform their worship of the spiritual; to them matter was substance and Spirit shadow: they thought to worship Spirit from a material stand-point, but this was impractical. "To the unknown God" they might appeal, but their prayer could not bring the proof that they understood God sufficiently to demonstrate His presence and the absence of His opposite, and make harmony the real, and discord the unreal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 207, lines 17-25 (unnumbered).

6th ed., vol. 2, chapter XI, page 161, lines 17-25 (unnumbered).

in the material they gathered themselves and performed their worship of the spiritual! to them matter was substance and Spirit shadow! they thought to worship Spirit from a material stand-point; but this was impractical. "To the unknown God" they might appeal, but their prayer could not bring the proof that they understood God, sufficiently, to demonstrate His presence and the absence of His opposite - and make harmony the real, and discord the unreal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 158, lines 24-32 (unnumbered).

Our Master declared that his material body was not spirit, evidently considering it a mortal and material belief of flesh and bones, whereas the Jews took a diametrically opposite view. To Jesus, not materiality, but spirituality, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.

Spirit the tangible

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 352, lines 5-11.

Our Master declared that his material body was not spirit, evidently considering it a mortal and material belief of flesh and bones; whereas the Jews took a diametrically opposite view. To Jesus not materiality, but spirituality, was the reality of man's existence; while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.

Spirit the tangible.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 352, lines 5-11.

Our Master declared that his material body was not spirit, evidently considering it a mortal and material belief of flesh and bones; whereas the Jews took a diametrically opposite view. To Jesus, not materiality, but spirituality, was the reality of man's existence; while to the rabbis, the spiritual was the intangible and uncertain, if not the unreal.

The tangible.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 297, lines 29-32, and page 298, lines 1-3 (unnumbered).

Our Master declared that his material body was not Spirit, evidently considering it a mortal belief; whereas the Jews took a diametrically opposite view. To Jesus, not materiality, but spirituality, was the reality of man's existence; while to the rabbi, the spiritual was the intangible and prospective, if not the unreal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 393, lines 30-32, and page 394, lines 1-3 (unnumbered).

21st ed., chapter XI, page 393, lines 30-32, and page 394, lines 1-3 (unnumbered).

Our Master called the body material, a "ghost," an illusion; whereas, the rabbis took the diametrically opposite view. Materiality, to Jesus, was not the reality of man and existence, while to the rabbi, the spiritual was the intangible and prospective, if not the unreal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 207, lines 12-16 (unnumbered).

6th ed., vol. 2, chapter XI, page 161, lines 12-16 (unnumbered).

Our Master regarded the body that is material, a "ghost" or intangible illusion; whereas, the Rabbis took the diametrically opposite view! materiality, to Jesus, was not the reality of man and existence; to the Rabbi, the spiritual was the intangible and prospective, if not the unreal!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 158, lines 19-24 (unnumbered).

Would a mother say to her child, who is frightened at imaginary ghosts and sick in consequence of the fear:

"I know that ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

Ghosts not realities

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 352, lines 12-16.

Would a mother say to her child who was frightened at imaginary ghosts, and sick in consequence of her fear:

"I know that ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

Ghosts not realities.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 352, lines 12-16.

If a mother had a child who was frightened at imaginary ghosts, and sick in consequence of her fear, would she say to her: "Ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

Ghosts not realities.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 352, lines 12-16.

If a mother had a child who was frightened at imaginary ghosts, and sick in consequence of her fear, would she say to her: "Ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

Ghosts.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 298, lines 4-8 (unnumbered).

If my critic had a child who was frightened at immaginary ghosts, and sick in consequence of her fear, would he say to her: "Ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 394, lines 13-16 (unnumbered).
21st ed., chapter XI, page 394, lines 13-16 (unnumbered).

If our critic had a child frightened of ghosts, and sick in consequence of her fear, would he say to her: "Ghosts are real; they exist, and are to be feared, but you must not be afraid of them"?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 207, lines 25-28 (unnumbered).

6th ed., vol. 2, chapter XI, page 161, lines 25-28 (unnumbered).

Sup-

posing our critic had a child who was frightened of ghosts, and sick in consequence of her fear; would he say to her, ghosts are real, they exist, and are to be feared, but you must not be afraid of them!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 158, line 32, and page 159, lines 1-4 (unnumbered).

Children, like adults, ought to fear a reality which can harm them and which they do not understand, for at any moment they may become its helpless victims; but instead of increasing children's fears by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of childish timidity, children should be assured that their fears are groundless, that ghosts are not realities, but traditional beliefs, erroneous and man-made.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 352, lines 17-25.

Children, like adults, ought to fear a reality which can harm them, and which they do not understand, for at any moment they may become its helpless victims; but instead of increasing children's fears by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of childish timidity, the children should be assured that their fears are groundless, that ghosts are not realities, but traditional beliefs, erroneous and man-made.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 352, lines 17-25.

Children, like adults, ought to fear a reality which can harm them, and which they do not understand; for at any moment they may become its helpless victims; but instead of increasing children's fear by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of childish timidity, the children should be assured that their fears are groundless, that ghosts are not realities, but traditional beliefs, erroneous and man-made.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 298, lines 9-17 (unnumbered).

The child, like the adult, ought to fear a reality that can harm him, and which he does not understand; for at any moment she may become its helpless victim. But instead of increasing the fear of his child, by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of the child's timidity, would he not assure the child her fears were groundless, that ghosts are not realities, but beliefs, and that these beliefs are erroneous and human?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 394, lines 17-25 (unnumbered).
21st ed., chapter XI, page 394, lines 17-25 (unnumbered).

The child or the adult ought to fear a reality that can master him, which he does not understand, and is at any moment the helpless victim thereof. But instead of increasing the fear of his child, by declaring the reality, the mercilessness, and power of ghosts, thus establishing the very grounds of her fear, would he not assure the child her fears were groundless; that ghosts are not realities, but beliefs, and these beliefs error, and not the Truth of man,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 207, lines 28-32, and page 208, lines 1-4 (unnumbered).
6th ed., vol. 2, chapter XI, page 161, lines 28-32, and page 162, lines 1-4 (unnumbered).

The child, or the adult ought to fear a reality that can master him, and which he cannot understand, and is at any moment the helpless victim thereof. But instead of increasing the fear of his child, by declaring the reality, mercilessness, and power of ghosts! and thus establishing the very grounds of her fear; it were more rational to assure the child that her fears are groundless, that ghosts are not realities, but beliefs, and these beliefs are error, and not the Truth of man, or of matter,

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 159, lines 4-13 (unnumbered).

In short, children should be told not to believe in ghosts, because there are no such things. If belief in their reality is destroyed, terror of ghosts will depart and health be restored. The objects of alarm will then vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 352, lines 26-32.

In short, children should be told not to believe in ghosts, because there are no such things. If belief in their reality is destroyed, terror will depart and health be restored. The objects of alarm will then vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

Chapter IX, page 298, lines 18-24 (unnumbered) - 50th ed.

Chapter XI, page 352, lines 26-32 - 226th ed.

In short, he would tell her not to believe in ghosts, for there are no such things; knowing, if he destroys her belief in their reality, her terror will depart and her health be restored; because the objects of her alarm will vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 394, lines 26-32 (unnumbered).
21st ed., chapter XI, page 394, lines 26-32 (unnumbered).

- in short,

tell her not to believe in ghosts? knowing that if he destroys her belief in the reality of ghosts, her health will be restored, and the objects of her alarm will be found nothingness, no longer to be feared or honored. It is not irrational to tell the truth about ghosts, for it results well.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 208, lines 4-10 (unnumbered).
6th ed., vol. 2, chapter XI, page 162, lines 4-10 (unnumbered).

in short, tell her not to believe in ghosts! and if he destroys her belief in the reality of ghosts, her health will be restored; and the objects of her alarm will be nothingness to her, and no longer to be feared or honored. It is not irrational to tell the truth about ghosts, and it results well.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 159, lines 13-18 (unnumbered).

The Christianly scientific real is the sensuous unreal. Sin, disease, whatever seems real to material sense, is unreal in divine Science. The physical senses and Science have ever been antagonistic, and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

The real and the unreal

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 353, lines 1-6.

The Christianly scientific real is the sensuous unreal. What seems real to material sense is unreal in divine Science. The physical senses and Science have ever been antagonistic; and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

The real and the unreal.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 353, lines 1-6.

The Christianly scientific real is the sensuous unreal. What seems real to material sense is unreal in Science. The physical senses and Science have ever been antagonistic; and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

The real and the unreal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 353, lines 1-6.

The Christianly Scientific real is the sensuous unreal. What seems real to material sense is unreal in Science.

The real and unreal.

The physical senses and Science have ever been antagonistic; and they will so continue, till the testimony of the physical senses yields entirely to Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 298, lines 25-30 (unnumbered).

The scientific real is the sensuous unreal. What seems real to sense is unreal in Science. Personal sense and Science have ever been antagonistic; and will so continue, till the testimony of the senses yields entirely to Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 395, lines 1-5 (unnumbered).

21st ed., chapter XI, page 395, lines 1-5 (unnumbered).

The real of metaphysical science is the unreal to sense, and the real of sense is the unreal in this science. Personal sense and science have ever been, and ever will be, opposites in every conclusion.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 208, lines 10-13 (unnumbered).

6th ed., vol. 2, chapter XI, page 162, lines 10-13 (unnumbered).

The real to science, is the unreal to sense, and the real to sense, is the unreal to science. Personal sense and science have ever been, and ever will be, at opposites in every conclusion.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 159, lines 18-22 (unnumbered).

How can a Christian, having the stronger evidence of Truth which contradicts the evidence of error, think of the latter as real or true, either in the form of sickness or of sin? All must admit that Christ is "the way, the truth, and the life," and that omnipotent Truth certainly does destroy error.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 353, lines 7-12.

How can a Christian - having the stronger evidence of Truth, which contradicts the evidence of error - think of the latter as real or true, either in the form of sickness or sin? All must admit that Christ is "the way, and the truth, and the life," and that omnipotent Truth certainly does destroy error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 353, lines 7-12.

How can a Christian - having the stronger evidence of Truth, which contradicts the evidence of error - think of the latter as real or true, either in the form of sickness or sin? You admit that Truth is Life, and that Life is the omnipotent God; and certainly omnipotent Truth should destroy error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 298, lines 31-32, and page 299, lines 1-4 (unnumbered).

How can a Christian - having the stronger evidences of Truth, which contradict the evidence of error - think of error as real or true, either in the form of sickness or sin? You admit that Truth is God, and that God is omnipotent; and certainly Truth should destroy error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 395, lines 6-10 (unnumbered).

21st ed., chapter XI, page 395, lines 6-10 (unnumbered).

Our critic thinks error is as real and eternal as Truth; but what a mistake! Truth destroys error, therefore error cannot be eternal; besides he admits that Truth is God and God is omnipotent.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 208, lines 14-17 (unnumbered).

6th ed., vol. 2, chapter XI, page 162, lines 14-17 (unnumbered).

Our critic regards error as real, and as eternal as Truth; but what a mistake! Truth destroys error, therefore, error cannot be eternal, and he admits, Truth is God and God is omnipotent.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 159, lines 23-26 (unnumbered).

The age has not wholly outlived the sense of ghostly beliefs. It still holds them more or less. Time has not yet reached eternity, immortality, complete reality. All the real is eternal. Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but we must yield up all belief in it and be wise. When we learn that error is not real, we shall be ready for progress, "forgetting those things which are behind."

Superstition obsolete

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 353, lines 13-24.

The age has not wholly outlived the sense of ghostly beliefs. It still holds them, more or less. Time has not yet reached eternity, immortality, complete reality. All the real is eternal. Perfection underlies reality. Without it, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but should yield up all belief in it and be wise. When we learn that discord is not real, we shall be ready for progress, "forgetting those things which are behind."

Superstition obsolete.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 353, lines 13-24.

The age has not wholly outlived the sense of ghostly beliefs. It still holds them, more or less. Time has not yet reached eternity, immortality, complete reality. All the real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but should yield up all belief in it and be wise. When we learn that discord is not real, we shall be ready for progress, "forgetting those things which are behind."

Superstition obsolete.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XI, page 353, lines 13-24.

The age has not wholly outlived the sense of ghostly beliefs. It still holds them, more or less. Time has not yet reached eternity, immortality, complete reality. All the real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but yield up all belief in it and be wise. When we learn that discord is not immortal harmony, we shall be ready for progress, "forgetting those things which are behind."

Superstition.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 299, lines 5-16 (unnumbered).

We have not wholly outlived the age of ghostly beliefs. All of us have them, more or less. We have not yet reached complete reality. All the real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points, or we shall continue to suffer from the nothingness of superstition, until we are ready to yield up all belief in it. When we learn that discord is not immortal harmony, we shall be ready for progress, "forgetting those things which are behind."

Superstition.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter IX, page 299 , lines 5-16 (unnumbered).

We have not outlived the age of ghostly beliefs. All of us have them, more or less. We have not yet reached all reality.

All that is real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points; or we shall continue to suffer from the nothingness of superstition, until we gladly give up all belief in it. When we learn that discord is not real, because it is not immortal harmony, we are ready for progress, "forgetting those things which are behind."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 395, lines 11-22 (unnumbered).
21st ed., chapter XI, page 395, lines 11-22 (unnumbered).

We have not outlived the age of ghostly beliefs; all have them more or less. We have not reached realities yet: nothing is real that is not eternal. Perfection is the Principle of reality; without it, nothing is real, and all things will continue to disappear until perfection appears, and the real is arrived at. We must give up the ghost at all points, or we shall suffer from nothing, supposed to be something, until we are gald to give it up. When we learn that discord is not real, because it is not immortal harmony, we are ready to progress, and "leave behind those things that are behind."

NOTE

This version first appeared in the 3rd edition in 1886 and it remained unchanged until the 16th edition in 1891.

3rd ed., vol. 2, chapter XII, page 208, lines 17-28 (unnumbered).

6th ed., vol. 2, chapter XI, page 162, lines 17-28 (unnumbered).

We have not outlived the age of ghosts, all believe in them more or less! we have not reached realities yet, nothing is real that is not eternal. Perfection is the Principle of reality; without it, nothing is real, and all things will disappear until perfection appears, and the real is arrived at. We must give up the ghost at all points, or we shall suffer from nothing, supposed to be something, until we are glad to give it up! When we have learned that discord is not as real, or immortal as harmony, and that it hath no reality, we are ready to progress, and "to leave behind those things that are behind."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 159, lines 26-32, and page 160, lines 1-5 (unnumbered).

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are human, so long will ghosts seem to continue. Mind is limitless. It never was material. The true idea of being is spiritual and immortal, and from this it follows that whatever is laid off is the ghost, some unreal belief. Mortal beliefs can neither demonstrate Christianity nor apprehend the reality of Life.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 353, lines 25-32.

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are human, so long will ghosts seem to continue. Mind is limitless. It never was material. The true idea of being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost, or some unreal belief. Mortal beliefs can neither demonstrate Christianity, nor apprehend the reality of Life.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 353, lines 25-32.

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are human, so long will ghosts seem to continue. Mind is limitless. It never was material. The true idea of being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost, or some material belief. Our mortal beliefs can neither demonstrate Christianity, nor apprehend the reality of Life.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 353, lines 25-32.

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are human, so long will ghosts seem to continue. Mind is limitless. It never was material. The true idea of Being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost, or some material belief. Our mortal beliefs can neither demonstrate Christianity, nor apprehend the reality of Life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 353, lines 25-32.

The grave does not banish the ghost of materiality. So long as there are supposed limits to mind, and those limits are human, so long will ghosts continue. Mind is limitless. It never was material. The true idea of Being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost of some unseen reality. Our material beliefs can neither demonstrate Christianity, nor apprehend the reality of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 299, lines 17-25 (unnumbered).

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are assigned to man, so long will ghosts continue. Mind is limitless. It never was material. The notion of bodily minds is a mortal belief, - yea, a ghost; and Jesus is the authority for this assertion. The Principle of Being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost of some unseen reality. Our material beliefs can neither demonstrate Christianity, nor apprehend the reality of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 395, lines 23-32 (unnumbered).
21st ed., chapter XI, page 395, lines 23-32 (unnumbered).

The grave does not away with the ghost of materiality. So long as there are limits to mind, and these limits assign themselves to personalities, named men and women, so long will ghosts continue. Mind is limitless; it never was in a body. All that we name minds in bodies are beliefs, yea, ghosts; and Jesus is the authority for this assertion. The Principle of Christianity, being spiritual, and the spiritual the immortal, it follows that our material beliefs can neither demonstrate Christianity, nor apprehend the reality of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 208, lines 28-32, and page 209, lines 1-5 (unnumbered).

6th ed., vol. 2, chapter XI, page 162, lines 28-32, and page 163, lines 1-5 (unnumbered).

The grave, does not away with the ghost of materiality, and ushers not in a body that is Spirit: so long as there are outlines or limits to mind, and these limits, or personalities, are named men and women, so long will belief be a mistake, and the ghosts continue. Mind is limitless, therefore it never was in a body; all that we name minds in bodies, are beliefs, yea, ghosts! and Jesus gave us the authority for saying this. The Principle of Christianity, being spiritual, and the only part of man that is immortal being spiritual also, it follows, that materiality can neither be the demonstration of Christianity, nor the reality of being.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 160, lines 5-16 (unnumbered).

Are the protests of Christian Science against the notion that there can be material life, substance, or mind "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures and war against "the world, the flesh, and the devil"? Why do they invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

Christian warfare

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 354, lines 1-11.

Are the protests of Christian Science, against the notion that there can be material life, substance, or mind, "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures, and war against "the world, the flesh, and the devil"? Why invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

Christian warfare.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 354, lines 1-11.

Are the protests of Christian Science, against the notion that there can be material life, substance, or mind, "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures, and war against "the world, the flesh, and the devil"? Why invoke the divine aid to enable them to leave all for Christ, Spirit? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

Christian warfare.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 354, lines 1-11.

Are the protests of Christian Science, against the notion that there can be material life, substance, or mind, "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures, and war against "the world, the flesh, and the Devil"? Why invoke the divine aid to enable them to leave all for Christ, Spirit? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of Divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

Christian warfare.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 299, lines 26-32, and page 300, lines 1-4 (unnumbered).

Are my protests against the notion of material Life, Substance, or Intelligence "utter falsities and absurdities"? Why then does my critic obey the Scripture, and war against "the world, the flesh, and the devil"? Why does he invoke the divine aid to enable him to leave all for Christ, Spirit, - using my phraseology, but not practising what he preaches? My words find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 396, lines 1-9 (unnumbered).
21st ed., chapter XI, page 396, lines 1-9 (unnumbered).

Our critic is pleased to name our protests "utter falsities and absurdities," while yet he is weakly protesting against materiality, alias the "flesh and the devil," and invoking divine aid to leave all for Christ, Spirit, thus to bring out in demonstration our more direct phraseology or scientific statement of being, and so practise what he preaches. Our words have their immortality in deeds; their Principle heals the sick, and makes man more spiritual.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 6-14 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 6-14 (unnumbered).

Our critic is pleased to name our protests, "utter falsities and absurdities," while yet he is weekly protesting against materiality, or the "flesh and devil," which are matter and error surely, and invoking divine aid to leave all for Christ, Spirit, and thus bring out in demonstration our more direct phraseology or scientific statement of being, and practise what he preaches. We support our sayings by deeds, and proof; for when they are understood, the Principle of them is found to heal the sick, and to make man more spiritual.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 160, lines 17-26 (unnumbered).

On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders who thereunto have set their seals.

Healing omitted

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 354, lines 12-17.

On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders, who thereunto have set their seals?

Healing omitted.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 354, lines 12-17.

On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick. Do they think it is enough to cleave to barren and desultory dogmas, derived from the traditions of the elders, who thereunto have set their seals?

Healing omitted.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.

50th edition - chapter IX, page 300, lines 5-10 (unnumbered).

226th edition - chapter XI, page 354, lines 12-17.

On the other hand my critic offers no proof, and gives none, of the ability of Christ to heal the sick. He thinks it enough that his barren and desultory dogmas should be in accordance with the traditions of the elders, who have set their seals thereto.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 396, lines 10-14 (unnumbered).

21st ed., chapter XI, page 396, lines 10-14 (unnumbered).

On the other hand, our critic assumes no proof, and gives none, of the efficacy of Christ, Truth, to heal the sick, but demands the acceptance of his barren, desultory dogmas, because the traditions of the elders have set their seals thereto.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 15-19 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 15-19 (unnumbered).

On the other hand, our critic assumes no proof, and gives none, of the efficacy of Christ, Truth, to heal the sick, but demands the acceptance of his barren, desultory dogmas, solely, because the traditions of the elders have set their seals thereto.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 160, lines 27-31 (unnumbered).

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue.

Scientific consistency

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 354, lines 18-25.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and speak the new tongue.

Scientific consistency.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 354, lines 18-25.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with the dawn Truth will open the spiritual senses to hear and speak the new tongue.

Scientific consistency.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XI, page 354, lines 18-25.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will "perfect praise." The night of materiality is far spent, and with the dawn Truth will open the spiritual senses to hear and speak the "new tongue."

Scientific consistency.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 354, lines 18-25.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will "perfect praise." "The night is far spent," and, with the dawn, Truth will open the spiritual senses to hear and speak the "new tongue."

Scientific consistency.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 300, lines 11-18 (unnumbered).

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If my words fail to express my deeds, God will redeem that weakness, and out of the mouth of babes He will "perfect praise." "The night is far spent," and with the dawn Truth will open the spiritual senses to hear and speak the "new tongue."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 396, lines 15-22 (unnumbered).
21st ed., chapter XI, page 396, lines 15-22 (unnumbered).

"Consistency" is example more than precept; inconsistency is words without deeds, clouds that hold no rain. If our words fail to express our deeds, God will take care of that, and out of the mouth of babes He will perfect praise, for Truth will open the spiritual sense that discerns the "new tongues."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 19-24 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 19-24 (unnumbered).

"Consistency," is example more than precept; inconsistency, is words without deeds; clouds that hold no rain. If words fail to express our deeds, God will take care of that, and out of the mouth of babes perfect His praise; Truth will ultimately open the spiritual sense that discerns the "new tongues."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 160, lines 31-32, and page 161, lines 1-5 (unnumbered).

Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged thereafter.

50th ed., chapter IX, page 300, lines 19-22 (unnumbered).

226th ed., chapter XI, page 354, lines 26-29.

Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom; and I rejoice to have found this out.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 396, lines 23-25 (unnumbered).

21st ed., chapter XI, page 396, lines 23-25 (unnumbered).

When speaking of sin, or the unreal, we speak of what is in itself inconsistent, and we rejoice to have found this out.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 25-27 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 25-27 (unnumbered).

When speaking of the unreal, we are speaking of what is in itself an inconsistency, and we rejoice to have found this out,

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 5-7 (unnumbered).

Spiritual meaning

The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 354, lines 30-32, and page 355, lines 1-2.

Spiritual meaning.

The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain its spiritual meaning, and then the ambiguity will vanish.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 354, lines 30-32, and page 355, lines 1-2.

Spiritual meaning.

The opponents of Christian Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain its spiritual meaning, and then the ambiguity will vanish.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 354, lines 30-32, and page 355, lines 1-2.

The opponents of Christian Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should try to learn its spiritual meaning, and then the ambiguity will forever vanish.

Charity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 300, lines 23-27 (unnumbered).

Then my critic should be charitable. If my sentences appear inconsistent, he should try and learn what they mean.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter X, page 396, lines 26-28 (unnumbered).

Then be charitable, if our sentences appear inconsistent, and learn what they bring out.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 209, lines 27-28 (unnumbered).

6th ed., chapter XI, vol. 2, page 163, lines 27-28 (unnumbered).

then be charitable towards us, if our sentences appear inconsistent, and learn what they bring out.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 7-9 (unnumbered).

The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical, - namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal.

Practical arguments

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 355, lines 3-8.

The charge of inconsistency, in Christianly scientific methods of dealing with sin and disease, is met by something practical, - namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments, or prayers which evince no spiritual power to heal.

Practical arguments.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 355, lines 3-8.

The charge of inconsistency, in Christianly Scientific methods of dealing with sin and disease, is met by something practical, - namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments, which evince no spiritual power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 300, lines 28-32 (unnumbered).

I dispose of the charge of inconsistency by giving something practically better than words.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter X, page 396, lines 28-29 (unnumbered).

We dispose of

inconsistency by exposing it,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 28-29 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 28-29 (unnumbered).

How can we dispose of inconsistency, but by exposing it?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 9-10 (unnumbered).

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 355, lines 9-13.

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being, take possession of human consciousness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 355, lines 9-14.

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life, or Being, take possession of human consciousness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 355, lines 9-14.

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life, or Being, take possession of human consciousness.

Discord, avaunt!

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 301, lines 1-6 (unnumbered).

As for sin and disease, I talk them up to talk them down; and I name them in order to unname them, and show their nothingness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 396, lines 29-32 (unnumbered).

21st ed., chapter XI, page 396, lines 29-32 (unnumbered).

by talking it up to talk it down, and naming it to unname it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 209, lines 29-30 (unnumbered).

6th ed., vol. 2, chapter XI, page 163, lines 29-30 (unnumbered).

by talking it up, to talk it down, and naming it, only to unname it?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 10-11 (unnumbered).

What is the relative value of the two conflicting theories regarding Christian healing? One, according to the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ's religion has exercised any systematic healing power since the first century.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter XI, page 355, lines 14-19.

What is the relative value of these two conflicting theories? One, according to the commands of our Master, heals the sick. The other, popular religion, denies that Christ's religion has exercised any healing power since the first century.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 301, lines 7-11 (unnumbered).

Will my judge decide on the relative value of two theories: one that heals; and the other, which denies the first, but cannot heal?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 397, lines 1-3 (unnumbered).

21st ed., chapter XI, page 397, lines 1-3 (unnumbered).

A material existence,

or what is termed this, affords not the least evidence of spiritual existence, or God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 210, lines 5-7 (unnumbered).

6th ed., vol. 2, chapter XI, page 164, lines 5-7 (unnumbered).

A material existence, or what is termed this, affords not the least proof of an ultimate spiritual existence, or the immortality of man. There is no evidence that both the material and spiritual, constitute being, - there is in reality but one condition of being, or Life, and this one is spiritual.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 18-23 (unnumbered).

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science and to a consequent inability to demonstrate this Science. Without this understanding, no one is capable of impartial or correct criticism, because demonstration and spiritual understanding are God's immortal keynotes, proved to be such by our Master and evidenced by the sick who are cured and by the sinners who are reformed.

Conditions of criticism

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 355, lines 20-31.

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and spiritual understanding are God's immortal keynotes, proven to be such by our Master, and evidenced by the sick who are cured, and by the sinful who are saved.

Conditions of criticism.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XI, page 355, lines 21-32.

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by our Master, and evidenced by the sick who are cured, and by the sinful who are enlightened.

Conditions of criticism.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XI, page 355, lines 21-32.

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by our Master, and evidenced by the sick who are cured, and by the sinful who are enlightened.

Conditions of criticism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 355, lines 21-32.

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by our Master, by the sick who are cured, and by the sinful who are enlightened.

Conditions of criticism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 301, lines 12-22 (unnumbered).

That my statements are "absolutely false, and the most egregious fallacies ever offered for acceptance," is but my critic's opinion, wholly owing to his misunderstanding both of the Principle and practice of Christian Science, and his consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by the sick who are cured and by sinners who are enlightened.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 397, lines 4-13 (unnumbered).
21st ed., chapter XI, page 397, lines 4-13 (unnumbered).

That our statements are, as our critic declares them, "absolutely false, and the most egregious fallacies ever offered for acceptance," is but an opinion on his part, and owing wholly to his inability to demonstrate metaphysics, and prove for himself that it is God's keynote of harmony and immortality; and without this proof none are capable of an impartial or a correct comment.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 209, lines 30-32, and page 210, lines 1-5 (unnumbered).
6th ed., vol. 2, chapter XI, page 163, lines 30-32, and page 164, lines 1-5 (unnumbered).

That our statements are, as our critic declares them, "absolutely false and the most egregious fallacies ever offered for acceptance," is but an opinion on his part, and owing to his inability to demonstrate the rule of Metaphysics, and to prove its Principle the actual keynote of man's harmony and immortality; without this proof, none are capable of an impartial, or of a correct comment.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 11-18 (unnumbered).

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritaulized before the spiritual fact is attained.

Weakness of material theories

So-called material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 355, line 32, and page 356, lines 1-8.

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must spiritualize before the spiritual fact is attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

Weakness of material theories.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 356, lines 1-9.

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

Weakness of material theories.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 356, lines 1-9.

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

Weakness of material theorems.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 301, lines 23-31 (unnumbered).

Strangely enough, we ask for material evidence in support of spiritual and eternal truths, when the two are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

Weakness of material evidence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter IX, page 301, lines 23-31 (unnumbered).

Strangely enough, we ask for material evidence in support of spiritual existence; when these realms are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 397, lines 14-21 (unnumbered).
21st ed., chapter XI, page 397, lines 14-21 (unnumbered).

Strange as it should appear, we would make the evidences before the material senses support the evidences of the spiritual senses, when they are directly opposite, and so antagonistic that the material must disappear before the spiritual can appear. Sin, sickness, and death are neither the evidences nor proofs of man's entity or existence as Soul, yea, Life, Truth, and Love; discord never established harmony; matter is not the vestibule to Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 210, lines 8-16 (unnumbered).

6th ed., vol. 2, chapter XI, page 164, lines 8-16 (unnumbered).

Life, or Intelligence, was never in matter; but strange as it should appear, people would make the evidences of the material senses, support the evidences of the spiritual senses, when they are directly opposites, and so antagonistic that the material must disappear, before the spiritual can appear; sin, sickness and death are neither the evidences nor proofs of man's entity or existence which is Life, Truth, and Love; discord never established harmony; matter is not the vestibule to Spirit.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 161, lines 24-32, and page 162, line 1 (unnumbered).

Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, - as error and Truth, not contributing in any way to each other's happiness and existence. Jesus knew, "It is the spirit that quickeneth; the flesh profiteth nothing."

Irreconcilable differences

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 356, lines 9-16.

Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, - as Truth and error, not contributing in any way to each other's happiness and existence. Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing."

Irreconcilable differences.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 356, lines 10-17.

Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his argument. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, - as Truth and error,not contributing in any way to each other's happiness and existence. Jesus said: "Do men gather grapes of thorns?" Paul asked: "What concord hath Christ with Belial?"

Irreconcilable differences.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.

50th ed., chapter IX, page 301, line 32, and page 302, lines 1-7 (unnumbered).

226th ed., chapter XI, page 356, lines 10-17.

Jesus reasoned on this subject practically, and controlled sickness, sin, and death from the basis of his argument. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, - as Truth and error, not contributing in any way to each other's happiness and existence. He said: "The same fountain sendeth not forth sweet and bitter water," and, "You cannot gather grapes of thorns." Even Paul asked, "What fellowship hath Christ with Belial?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 397, lines 22-30 (unnumbered).
21st ed., chapter XI, page 397, lines 22-30 (unnumbered).

Jesus argued this subject conclusively, and mastered sickness, sin, and death on the very basis of his argument and its Principle. Understanding the nothingness of material things, their lack of reality, he spake of the material and spiritual as opposites, not contributing in any sense to the existence of each other. "The same fountain sendeth not forth sweet and bitter water," were the words of our Master, but our critic would hold eternal copartnership between error and Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 210, lines 16-24 (unnumbered).

6th ed., vol. 2, chapter XI, page 164, lines 16-24 (unnumbered).

Jesus argued this subject conclusively, and mastered sickness, sin and death on the very basis of his argument, or the Principle that we state. Understanding the nothingness of material things, or their lack of reality, he spake of the material and spiritual, as of opposites and not contributing in any sense to the existence of each other. "What fellowship hath light with darkness and God with Belial?" were the words of our Master - but our critic would hold eternal copartnership between error and Truth. If harmony is the reality of being, which is indeed the case, then discord is not the reality of being.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 162, lines 1-12 (unnumbered).

There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit.

Copartnership impossible

God is as incapable of producing sin, sickness, and death as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, - man who is made in the divine likeness?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 356, lines 17-23.

There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit. God is as incapable of producing sin, sickness, and death, as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, - man who is made in the divine likeness?

Copartnership impossible.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 356, lines 18-24.

Is there a present or an eternal copartnership between error and Truth, between flesh and Spirit? God is as incapable of producing sin, sickness, and death, as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, when man is made in the divine likeness?

Copartnership.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 302, lines 8-14 (unnumbered).

My censor would have an eternal copartnership between error and Truth. Will he admit that God is incapable of sinning, - as I certainly believe? Then how could God make man capable of sin?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 397, lines 31-32, and page 398, lines 1-2 (unnumbered).

21st ed., chapter XI, page 397, lines 31-32, and page 398, lines 1-2 (unnumbered).

Our critic will perhaps admit that God is incapable of sinning (if he does not allow this, we shall), whereas he made man capable of becoming a sinner!

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 210, lines 24-27 (unnumbered).

6th ed., vol. 2, chapter XI, page 164, lines 24-27 (unnumbered).

Our critic will perhaps admit that God is incapable of sinning (if he does not allow this we shall) whereas He made man capable of becoming a sinner!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 162, lines 12-15 (unnumbered).

Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine Love commit a fraud on humanity by making man inclined to sin, and then punishing him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 356, lines 24-29.

Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine Love commit a fraud on humanity, by making man capable of sin, and then condemning him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 356, lines 25-30.

Does God create a material man out of Himself, Spirit? Does evil proceed from Good? Does God commit a fraud on humanity, by making man capable of sin, and then condemning him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 356, lines 25-30.

Does God create man, who is called material, out of Himself, Spirit? Does evil proceed from Good? Does God commit a fraud on humanity, by making man capable of sin, and then condemning him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 302, lines 15-20 (unnumbered).

Did God create man, who is called material, out of Himself, Spirit? Did evil proceed from good? Did God commit a fraud on humanity, and make man capable of sin, in order to condemn him for it? Would my critic call it wise and good, to create the primitive and then punish its derivative?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 398, lines 3-8 (unnumbered).
21st ed., chapter XI, page 398, lines 3-8 (unnumbered).

XIV. God makes good only, and evil cannot proceed from good.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed , chapter IX (Platform of Christian Scientists), page 380, lines 21-22 (unnumbered).

21st ed., chapter X (same page and lines).

Then we ask, Did God, out of Himself - for He made man from the basis of God when he said, "Let Us make man" - make that which is capable of evil? From the foundations of good, did evil proceed? Nay, verily God never made evil, and never committed the fraud on humanity to make a man that was capable of evil, and then claim He created not the evil, when evil alone is capable of producing it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 210, lines 27-32, and page 211, lines 1-2 (unnumbered).
6th ed., vol. 2, chapter XI, page 164, lines 27-32, and page 165, lines 1-2 (unnumbered).

XIII. That God made only that which is good, and evil cannot proceed from God, for there is nothing in the nature of Life, Truth, or Love, from which to make evil.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI (Platform), page 195, lines 24-26 (unnumbered).

By 6th ed. chapter X, page 149, same lines.

Then we ask, did God, out of Himself, for God made man from the basis of God when He said, "let Us make man" - make that which is capable of evil? from the foundations of good, did evil proceed? nay, verily. God never made evil, and never committed the fraud on humanity to make a man that was capable of evil, and then claim He created not the evil, when evil alone is capable of evil and of producing it!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 162, lines 15-22 (unnumbered).

XIII. That God made only that which is good, and evil cannot proceed from God, for there is nothing in the nature of Life, Truth or Love, from which to make evil.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter IV (Metaphysics), page 145, lines 3-6 (unnumbered).

Does subsequent follow its antecedent? It does. Was there original self-creative sin? Then there must have been more than one creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created man capable of doing, and knew from the outset that man would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by rejecting a lie.

Two infinite creators absurd

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 356, lines 30-32, and page 357, lines 1-6.

Can evil be derived from good? Impossible! Was there original self-creative sin? Then there must have been more than one creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created him capable of doing, and knew from the outset that he would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by rejecting a lie.

Two infinite creators absurd.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition. Chapter XI, page 356, lines 31-32, and page 357, lines 1-7.

Can evil be derived from good? Impossible! Was there original self-creative sin? Then there must have been more than one creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created him capable of doing, and knew from the outset that he would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by condemning a lie.

Two infinite creators absurd.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XI, page 356, lines 31-32, and page 357, lines 1-7.

Can evil be derived from Good? Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created him capable of doing, and knew from the outset that he would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by condemning a lie.

Two infinite Creators absurd.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 356, lines 31-32, and page 357, lines 1-7.

Can evil be derived from Good? Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created him capable of doing, and knew, from the outset, that he would do. God "is of purer eyes than to behold evil." We sustain Truth, not by accepting, but by condemning a lie.

Two creators.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 302, lines 21-29 (unnumbered).

Can evil be derived from good? Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice we must admit that God will not punish man for doing what He created him capable of doing, and knew, from the outset, that man would do. God is "too pure to behold iniquity." You sustain Truth by condemning a lie.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 398, lines 9-16 (unnumbered).
21st ed., chapter XI, page 398, lines 9-16 (unnumbered).

Do you call this the act of goodness, to create the primitive, then to punish its derivative, and claim that it created itself? In common justice, we must either admit that God does not punish man for doing what he made him to do, and knew that he would do, else that God has nothing to do with evil, with sin, or a sinner, and never had, - which is the fact in the case.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 211, lines 2-9 (unnumbered).

6th ed., vol. 2, chapter XI, page 165, lines 2-9 (unnumbered).

Do you call this the act of goodness, to create the primitive, then to punish the derivative, and claim it created itself? In common justice, we must either admit that God does not punish man for doing what he made him to do, and knew that he would do, else that God has nothing to do with evil, with sin, or a sinner, and never had; which is the fact in the case.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 162, lines 22-29 (unnumbered).

Jesus said of personified evil, that it was "a liar, and the father of it." Truth creates neither a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, the foundations of error would be sapped and error's destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 357, lines 7-16.

Jesus said of personified evil, that he was "a liar, and the father of it." Truth neither creates a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, it would sap the foundations of error, and ensure its destruction; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil, and made evil good?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

265th ed., chapter XI, page 357, lines 8-17.

226th ed., chapter XI, page 357, lines 8-18.

Jesus said of personified evil, that he was "a liar, and the father of it." Truth neither creates a lie, a capacity to lie, nor a liar. If we would only relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, we should begin to sap the foundations of error, and ensure its destruction; but if we theoretically endow mortal mind with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil, and made evil human?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 302, lines 30-32, and page 303, lines 1-8 (unnumbered).

Jesus said of personified evil, that it was "a lie, and the father of the lie." Truth neither creates a lie nor the capacity to lie. If we would only relinquish the belief that God makes sickness, sin, and death, or that He makes man capable of suffering on account of this trio, we should begin to sap the foundations of error, and ensure its destruction; but if we dignify mortal mind with the creativeness and authority of Deity, how dare we attempt to destroy that which He hath made?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 398, lines 17-25 (unnumbered).
21st ed., chapter XI, page 398, lines 17-25 (unnumbered).

Sin is alone the author of sin; Truth neither creates error nor the capacity to err; hence, sin and sinners are mythology, the creations of error, and error is not the truth of being, but a falsity that dies of its own nothingness; and the greater becomes the error, the more certain it is that it will be self-destroyed. If only we would yield the belief that God made sickness, sin, and death, else that he made man capable of bringing out this trio at any moment, we should begin to sap their foundations, and to establish their sure destruction; but dignifying them with the authorship and authority of Deity, how dare we attempt to destroy that which He hath made?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 211, lines 9-21 (unnumbered).

6th ed., vol. 2, chapter XI, page 165, lines 9-21 (unnumbered).

Sin is alone the author of sin; Truth neither creates error nor the capacity to err; hence, sin and sinners are mythology, the creations of error, and error is not the truth of being, but a falsity that dies of its own nothingness, and the greater becomes the error, the more certain it is that it will be self-destroyed. If only we would yield the belief that God made sickness, sin and death, else, that he made man capable of bringing out this trio at any moment, we should begin to sap their foundations, and to establish their sure destruction; but dignifying them with the authorship and authority of Deity, how dare we attempt to destroy that which He hath made?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 162, lines 29-32, and page 163, lines 1-9 (unnumbered).

History teaches that the popular and false notions about the Divine Being and character have originated in the human mind. As there is in reality but one God, one Mind, wrong notions about God must have originated in a false supposition, not in immortal Truth, and they are fading out. They are false claims, which will eventually disappear, according to the vision of St. John in the Apocalypse.

Anthropomorphism

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 357, lines 17-24.

History teaches that the popular and false notions about the Divine Being and character have originated in the human mind. As there really is but one God, one Mind, this wrong notion about God must have originated in a false supposition, not in immortal Truth; and it is fading out. It is a false claim, which will eventually disappear, according to the vision of St. John in the Apocalpyse.

Anthropomorphism.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 357, lines 18-25.

History teaches that the popular and false notions about the divine Being and character have originated in the human mind. As there really is but one God, one Mind, this wrong notion about God must have originated in a false supposition, not in immortal Truth; and it is fading out. It is a false claim, which will eventually disappear, according to the vision of St. John in the Apocalypse.

Anthropomorphism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 357, lines 19-26.

History teaches that the popular and false notions about the Divine Being and character have originated in the human mind. As there really is no mortal mind, this wrong notion about God must have originated in a false supposition, not in immortal Mind; and it is fading out. It is a false claim, which will eventually disappear, according to the teachings of the Apocalpyse.

Anthropomorphism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 303, lines 9-16 (unnumbered).

History shows that this arbitrary and unjust sense of Deity originated in what is termed mortal mind. As there really is no mortal mind, you see that this wrong notion about God originated in a false supposition, not in Immortal Mind, and is fading out; that it is a false claim, eventually disappearing, according to the teachings of the Apocalypse.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 398, lines 26-32 (unnumbered).
21st ed., chapter XI, page 398, lines 26-32 (unnumbered).

History shows that our metaphysics is gaining ground; that the arbitrary and unjust pattern for Deity originated in the mortal and not the immortal mind, and has been fading out of this so-called mind for centuries, and will eventually disappear.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 211, lines 21-26 (unnumbered).

6th ed., vol. 2, chapter XI, page 165, lines 21-26 (unnumbered).

History hints conclusively that the steps towards our points in Metaphysics, are being taken. That the arbitrary and unjust pattern for Deity originated in the mortal and not the immortal Mind, and has been fading out of this so-called mind for centuries, and will eventually disappear, when it will be seen that God is "too pure to behold iniquity," and seeing it not, He cannot punish it; science will be heard in the coming centuries, saying, God and the idea of God are all that are real; and that which represents not God is unreal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 163, lines 9-19 (unnumbered).

ALSO NOTE

The terms Mind and mind in this paragraph have been corrected to conform with the instructions given in the errata page. In the 2nd edition (uncorrected), these words read 'mind' and 'Mind' (rather than the correct form of Mind and mind).

If what opposes God is real, there must be two powers, and God is not supreme and infinite. Can Deity be almighty, if another mighty and self-creative cause exists and sways mankind? Has the Father "Life in Himself," as the Scriptures say, and, if so, can Life, or God, dwell in evil and create it? Can matter drive Life, Spirit, hence, and so defeat omnipotence?

One supremacy

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 357, lines 25-32.

If the opposite of God is real, there must be two supreme powers, and God is not all-powerful. Can Deity be almighty, if another mighty and self-creative cause exists, and sways mankind? Hath the Father "Life in Himself," as the Scripture saith? and, if so, can Life, or God, dwell in evil, and create it? Can matter drive Spirit hence, and so defeat omnipotence?

One supremacy.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XI, page 357, lines 26-33.

If the opposite of God is real, there must be two supreme powers, and God is not all-powerful. Can Deity be almighty, if another mighty and self-creative Being exists, and sways mankind? Hath the Father "Life in Himself," as the Scripture saith? and, if so, can Life, or God, dwell in evil, and create it? Can matter drive Spirit hence, and so defeat omnipotence?

One supremacy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 357, lines 27-32, and page 358, lines 1-2.

If the opposite of God is as real as He, there must be two supreme powers, and God is not all-powerful. Can Deity be almighty, if another mighty and self-creative being exists, and sways mankind? Hath the Father "Life in Himself," as the Scripture saith? and, if so, can Life, or God, dwell in evil, and create it? Can matter drive Spirit hence, and so defeat omnipotence?

Two supremacies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 303, lines 17-24 (unnumbered).

If the opposite of God is as real as He, there must be two supreme powers, and God cannot be all-powerful. Can Deity be omnipotent, while another strong and sinful being is self-creative? Is Life really God, as the Scripture saith? And, if so, can Life, or God, enter matter? And can matter drive Spirit hence, beating Omnipotence at every point?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 399, lines 1-7 (unnumbered).
21st ed., chapter XI, page 399, lines 1-7 (unnumbered).

If the opposite of God is as real as God, there are two powers, and God is not all-powerful. Is Deity omnipotent, while yet there is another might, another strong arm of sin that He cannot, or does not, restrain? Is Life God, as the Scripture saith, and Life, or God, entering matter, and matter driving it hence, and beating Omnipotence at every point?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 6th edition in 1886.

3rd ed., vol. 2, chapter XII, page 211, lines 27-33 (unnumbered).

6th ed., vol. 2, chapter XI, page 165, lines 27-33 (unnumbered).

Is Deity All-powerful? and man has a power to sin that Deity has not! if there are two powers, God is not All-powerful. Is God Omnipotent, while yet there is another might, another strong arm of sin that He cannot, or does not, restrain! Is Life God, as the scripture saith, and then Life, or God, entering matter and matter driving it hence, and beating Omnipotence at every point!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 163, lines 20-27 (unnumbered).

ALSO NOTE

The 'question mark (?)' has been inserted after "All-powerful" on line 20, as per instructions in the errata page. This question mark was missing in the original text of the 2nd ed.

Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet deprive a man of Life, - that is, of God, who is man's Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confusion worse confounded." If two statements directly contradict each other and one is true, the other must be false. Is Science thus contradictory?

Matter impotent

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 358, lines 1-8.

Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet deprive a man of Life, - that is, of God, who is his Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confusion worse confounded." If two statements directly contradict each other, one must be false. Is Science thus contradictory?

Matter impotent.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 358, lines 1-8.

Is the woodman's axe, which destroys a tree's so-called life, superior to omnipotence? Can a leaden bullet deprive a man of Life, - that is, of God, who is his Life? If God is at the mercy of matter, then matter is omnipotent. Such doctrines are "confusion worse confounded." If two statements directly contradict each other, one must be false. Is Science thus contradictory?

All-powerful matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 303, lines 25-32 (unnumbered).

Is the woodman's axe, that destroys a tree, superior to Omnipotence? Can a leaden bullet deprive a man of Life? If Mind is at the mercy of matter, then matter is omnipotent.

Such doctrines are "confusion worse confounded." If two statements contradict each other, one must be null and void. Is Science thus contradictory?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 399, lines 8-14 (unnumbered).

21st ed., chapter XI, page 399, lines 8-14 (unnumbered).

Is the woodman's axe, that destroys what you term Life in a tree, superior to Omnipotence? Is the bullet that enters the heart of mortal man the destroyer of Life, God?

If Mind is at the mercy of matter, then matter is the Omnipotent. These are the doctrines that are "confusion confounded," a "kingdom divided against itself that cannot stand." One statement, contradicting another, renders it null and void. Is metaphysics as contradictory as this?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 212, lines 1-10 (unnumbered).
6th ed., vol. 2, chapter XI, page 166, lines 1-10 (unnumbered).

Is the woodman's axe, that destroys what you term Life or God in a tree, superior to Omnipotence! Is the bullet that enters the heart of a mortal man the destroyer of Life, God!

If "God which is our Life" is at the mercy of matter, all will be annihilated that belongs to Mind, and matter will be Omnipotent! Does the infinite, or limitless, enter limits? harmony pass into discord? Life go into death? Spirit pass into matter? Intelligence go into non-intelligence? Does Truth pass into error, and come out Truth under this process! These, are the doctrines that are "confusion confounded," and a "Kingdom divided against itself that cannot stand," in which one statement contradicting another, renders it null and void. Are Metaphysics as contradictory as this?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 163, lines 28-32, and page 164, lines 1-11 (unnumbered).

Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is neither made up of contradictory aphorisms nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures.

Scientific and Biblical facts

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 358, lines 9-18.

Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by the apostles, as recorded throughout the Scriptures.

Scientific and Biblical facts.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 358, lines 9-18.

Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the Prophets, by Jesus, by the Apostles, as recorded throughout the Scriptures.

Scientific and Biblical facts.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 358, lines 11-20

Christian Science, rightly understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Truth, and could not present its proofs. Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the Prophets, by Jesus, by the Apostles, as recorded throughout the Scriptures.

Biblical facts.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 304, lines 1-10 (unnumbered).

Christian Science, rightly understood, coincides with the Scriptures, and sustains logically every point it presents. Otherwise it would not be Science, and could not present its proofs.

Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It is the calm, clear verdict of Truth against error.

When the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not cognizant to the five personal senses, - and yet you aver that these senses are indispensable to man's existence or entity, - what becomes of the Ego when matter disappears?

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XI, page 399, lines 14-26 (unnumbered).

Christian Science, rightly understood, coincides with the Scriptures, and sustains logically every point it presents. Otherwise it would not be Science, and could not present its proofs.

Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It is the calm, clear verdict of Truth against error.

If the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not cognizant to the five personal senses, - while yet these senses are indispensable to man's existence or entity, - what becomes of the Ego when matter disappears?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888.
16th ed., chapter X, page 399, lines 14-26 (unnumbered).
21st ed., chapter XI, page 399, lines 14-26 (unnumbered).

If so, it cannot be science, and bring with it the proofs that it is science.

Christian healing is not the result of such contradictory aphorisms, or the invention of those who scoff at a scientific view of Life, God. Will our critic name the microscope through which we may discern Spirit in matter? And if the evidences of the existence of Spirit, or Soul, are palpable to spiritual sense only, and are not cognizant to the five personal senses, while yet these senses are indispensable to man's existence or entity, what becomes of the ego when matter disappears?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 212, lines 10-20 (unnumbered).

6th ed., vol. 2, chapter XI, page 166, lines 10-20 (unnumbered).

if they are, they cannot be science, and they could not bring with them the proofs that they are science.

We fail to find healing the sick, or Christianity, the especial result of such contradictory aphorisms as the foregoing inventions of those who scoff at a scientific view of Life or God. Will our critic name the microscope through which we may discern Spirit in matter? and if the evidences of the existence of Spirit, or Soul, are palpable to spiritual sense only, and are not cognizant to the five personal senses, while yet these senses are indispensable to man's existence or entity, what becomes of the ego when matter disappears, and "there is no more sea?"

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 164, lines 11-24 (unnumbered).

Why are the words of Jesus more frequently cited for our instruction than are his remarkable works? Is it not because there are few who have gained a true knowledge of the great import to Christianity of those works?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 358, lines 19-23.

Why are the words, rather than the remarkable works of Jesus, more frequently cited for our instruction? Is it not because there are few who have gained a true knowledge of the great import, to Christianity, of those very works?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

50th ed., chapter IX, page 304, lines 11-15 (unnumbered).

226th ed., chapter XI, page 358, lines 19-23.

One more question: Why are the words, rather than the remarkable works, of prophet and apostle quoted for people's instruction? When history records the lives of great and good men, their acts are considered paramount to their sayings. Deeds are what we strive most to emulate.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 399, lines 27-32 (unnumbered).
21st ed., chapter XI, page 399, lines 27-32 (unnumbered).

One more question for our reverend friend. Why are the words instead of the deeds, of Prophet and Apostle, copied into your sermons, and quoted for people's instruction? When history records the lives of great and good men, we deem their acts paramount to their sayings, and they are those we strive to emulate.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 212, lines 20-26 (unnumbered).

6th ed., vol. 2, chapter XI, page 166, lines 20-26 (unnumbered).

One more question for our Reverend friend. Why are the words instead of the deeds, of Prophet and Apostle, copied into your sermons, and given for people's instruction? When history records the lives of great and good men, we deem their acts paramount to their sayings, and they are those, we strive to emulate.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 164, lines 24-30 (unnumbered).

Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, comes through rousing within the sick a belief that in the removal of disease these healers have wonderful power, derived from the Holy Ghost."

Personal confidence

Is it likely that church-members have more faith in some Christian Scientist, whom they have perhaps never seen and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen and have been taught to love and to trust?

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 358, lines 24-32, and page 359, lines 1-2.

Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, this effect comes through rousing within them a belief that these healers have a wonderful power, derived from the Holy Ghost, in the removal of disease." Is it likely that church-members have more faith in some Christian Scientist whom they have perhaps never seen, and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen, and been taught to love and trust?

Personal confidence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 358, lines 24-32, and page 359, lines 1-2.

Sometimes it is said: "Rest assured that whatever effect Christian Scientists may have on the sick, it comes through rousing within them a belief that these healers have a wonderful power, derived from the Holy Ghost, in the removal of disease." Is it likely that church-members have more faith in some Christian Scientist, whom they have perhaps never seen, and against whom they have been warned, than they have in their own accredited and orthodox pastors, whom they have seen, and been taught to love, trust, and revere?

Personal confidence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 304, lines 16-26 (unnumbered).

My critic says: "Rest assured that whatever possible effect Mrs. Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Does my critic wish to be understood as meaning that the members of a church have half the faith in a woman, whom they never met, that they have in their pastor?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 400, lines 1-8 (unnumbered).

21st ed., chapter XI, page 400, lines 1-8 (unnumbered).

Our critic says, "Rest assured that whatever possible effect Mrs. Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Here does our critic imply that the members of his church, the believers in the New Church doctrines, would have one half the faith in an individual whom they have never met, and whose system of healing is traduced by their pastor, that they have in him?

NOTE

This version first appeared in the 7th edition in 1884 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI, page 166, lines 26-32, and page 167, lines 1-3 (unnumbered).

Our critic says, "Rest assured that whatever possible effect Mrs. Glover Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Here does our critic imply that the members of his church, the believers in the New Church doctrines, would have one half the faith in an individual whom they have never met, and whose system of healing is traduced by their pastor, that they have in him?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 7th edition in 1884.
3rd ed., chapter XII, vol. 2, page 212, lines 26-32, and page 213, lines 1-3 (unnumbered).
6th ed., chapter XI, vol. 2, page 166, lines 26-32, and page 167, lines 1-3 (unnumbered).

Our critic says - "Rest assured that whatever possible effect Mrs. Glover may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Comparing one circumstance with another, does our critic suppose for a moment, that the members of his church and the believers in the New Church doctrines have as much faith in one whom they never met, and whose system of healing is traduced by their Pastor, as they have in him?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 164, lines 30-32, and page 165, lines 1-8 (unnumbered).

Let any clergyman try to cure his friends by their faith in him. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this because the patients have more faith in the Scientist than in their pastor? I have healed infidels whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while they, the patients, did not.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 359, lines 3-10.

Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this the result of their faith in the Scientist, rather than in their pastor? I have healed infidels whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while they, the patients, did not.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

265th ed., chapter XI, page 359, lines 3-9.

226th ed., chapter XI, page 359, lines 5-12.

Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this the result of their faith in the Scientist, rather than in their pastor? I have healed infidels, whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while the patients did not.

Infidelity.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 304, lines 27-32, and page 305, lines 1-2 (unnumbered).

Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. Is this the result of their faith in the Scientist, rather than in their pastor? Scientists have healed infidels, whose only objection to this method was, that Scientists believed in the Holy Spirit, while the patients did not.

Infidelity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter IX, page 304, lines 27-32, and page 305, lines 1-2 (unnumbered).

Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? I will take the same case, and cure will follow. Is this the result of their faith in me, rather than in their pastor? I have healed infidels, whose only objection to my method was that I believed in the Holy Spirit, while they did not.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 400, lines 8-14 (unnumbered).

21st ed., chapter XI, page 400, lines 8-14 (unnumbered).

And yet, if both of us should enter their sick-rooms together, we could heal the sick; and could he do this? and would that cure be the result of their faith in us? We have healed many an infidel whose only objection to our method was that we had faith in the efficacy of Truth, or the "Holy Spirit," whereas they had none.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter XII, page 213, lines 3-9 (unnumbered).
6th ed., vol. 2, chapter XI, page 167, lines 3-9 (unnumbered).

and yet, if both of us should enter their sick-rooms together, we could heal the sick, and could he do this? and would that cure be the result of their faith in us? We have healed many an infidel whose only objection to our method was, that we had faith in the efficacy of Truth, or the "Holy Spirit," whereas they had none.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 165, lines 8-14 (unnumbered).

Even though you aver that the material senses are indispensable to man's existence or entity, you must change the human concept of life, and must at length know yourself spiritually and scientifically. The evidence of the existence of Spirit, Soul, is palpable only to spiritual sense, and is not apparent to the material senses, which cognize only that which is the opposite of Spirit.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 359, lines 11-17.

Because the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not apparent to the material senses, which only cognize that which is the opposite of Spirit, - though you aver that these senses are indispensable to man's existence or entity, - you must change the human concept of yourself as matter disappears, and at length know yourself spiritually.

Spiritual cognizance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 359, lines 10-17 - 265th ed.

Chapter XI, page 359, lines 13-20 - 226th ed.

Because the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not apparent to the material senses, which only cognize the unrealities of existence, - though you aver that these senses are indispensable to man's existence or entity, - you must change the human concept of yourself as matter disappears, and at length know yourself spiritually.

Cognizance.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 305, lines 3-10 (unnumbered).

Because the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not apparent to the material senses, which only cognize the unrealities of existence, - though you aver that these senses are indispensable to man's existence or entity, - you must change the human concept of yourself as matter disappears, and at length know yourself.

Cognizance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter IX, page 305, lines 3-10 (unnumbered).

The conclusion is not valid, that I must be a Spiritualist or a medium because I am not a materialist. I never was a Spiritualist; and have always understood that the phenomena of Spiritualism came from the power of mortal mind over mortal mind, on this earthly plane of existence.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 400, lines 24-29 (unnumbered).
21st ed., chapter XI, page 400, lines 24-29 (unnumbered).

ALSO NOTE

Although there is a great difference between this version and the 50th edition (and those which follow it), the main subject of our current 1910 edition (as well as the subject of all versions beginning with the 50th edition in 1891) is spiritual vs. material sense. These early versions dealt with this subject through the discussion of Spiritualists and materialism, but the subject under consideration is similar.

The usual opinion that we must be a Spiritualist or medium, because we are not a materialist and creedist, we desire to correct. We were never a Spiritualist, and never were, and never admitted that we were, a medium. We have explained to Spiritualists how their signs and wonders are wrought, and illustrated by doing some of them; but have always said it was the result of mind on this plane of existence.

NOTE

This version first appeared in the 6th edition in 1883 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI, page 167, lines 24-31 (unnumbered).

ALSO NOTE

The second paragraph which was found in the 2nd and 3rd editions, concerning Mrs. Eddy's desire for a newspaper to "right the wrongs and answer the untruths", was dropped with this 6th edition in 1883 (since the year 1883 was the year that the C.S. Journal was established, thus providing her with that newspaper).

The usual opinion that we must be a Spiritualist or medium, because we are not a materialist and creedist, we desire to correct. We were never a Spiritualist, and never were, and never admitted that we were, a medium. We have explained to Spiritualists how their signs and wonders are wrought, and illustrated by doing some of them; but have always said it was the result of mind on this plane of existence.

We have not a newspaper yet at our command through which to right the wrongs and answer the untruths; but if we had, the slanderer and the hypocrite would have less to do.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 6th edition in 1883. Chapter XII, vol, 2, page 213, lines 24-32, and page 214, lines 1-3 (unnumbered).

"Behold ye despisers, and wonder, and perish: for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you."

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other.

At this Utopian period, we listen unmoved to most things, but there is one simple subject to which we will allude; the current opinion that we must be a Spiritualist or medium, because we are not a materialist and creedist. We are aware, that the "Spiritualists" claim whomsoever they would catch, and regard even Jesus as an elder brother! but we were never a Spiritualist; and never were, and never could be, and never admitted that we were, a medium. We have explained to the class calling themselves Spiritualists, how their signs and wonders are wrought, and have illustrated by doing them; but at the same time have said, This is not the work of spirits, and I am not a medium; and they have passed from our presence and said, behold the proof that she is a medium!

We have not a newspaper at our command through which to right the wrongs and answer the untruths, we have not a pulpit from which to explain how Christianity heals the sick, but if we had either of these, the slanderer and the physician would have less to do, and we should have more.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 165, lines 30-32, and page 166, lines 1-27 (unnumbered).

ALSO NOTE

A great deal of this 2nd edition version was dropped by the 3rd edition, including the first three paragraphs consisting of quotes. The final paragraph concerning Mrs. Eddy's desire for a newspaper (or a pulpit) was continued in the 3rd edition but dropped with the 6th in 1883 when the C.S. Journal was begun.

True Christianity is to be honored wherever found, but when shall we arrive at the goal which that word implies? From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood, she often listened with joy to these words, falling from the lips of her saintly mother, "God is able to raise you up from sickness;" and she pondered the meaning of that Scripture she so often quotes: "And these signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover."

Author's parentage

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 359, lines 18-28.

True Christianity is to be honored wherever found; but when shall we arrive at the goal which that word implies? From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood she often listened with joy to these words, falling from the lips of her sainted mother: "God is able to raise you up from sickness;" and she pondered the meaning of that Scripture she so often quotes: "And these signs shall follow them that believe;...they shall lay hands on the sick, and they shall recover."

Author's parentage.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

265th ed., chapter XI, page 359, lines 18-28.

226th ed., chapter XI, page 359, lines 21-31.

True Christianity is to be honored wherever found; but when shall we arrive at the goal that word implies? From Puritan parents, the discoverer of Christian Science early received her religious education. In childhood she often listened with joy to these words, falling from the lips of her sainted mother: "God is able to raise you up from sickness;" and she pondered the meaning of that Scripture she so often quotes: "And these signs shall follow them that believe;... they shall lay hands on the sick, and they shall recover."

Parentage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 305, lines 11-20 (unnumbered).

I honor Christianity wherever it is found; but when shall we arrive at the goal that word includes? From Puritan parents I received an early religious education. In childhood I often listened with joy to these words, falling from the lips of my sainted mother, "God is able to raise you up from sickness;" and I pondered the meaning of that Scripture I so often quote, "And these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 400, lines 15-23 (unnumbered).
21st ed., chapter XI, page 400, lines 15-23 (unnumbered).

We honor Christianity wherever it be found; but the demonstration of Truth, and a more spiritual life must come of it, or we have not arrived at what the word includes. We early united with the Orthodox Church, and not less, but more, do we love now the spiritual signification of the church militant. From Puritan parents we received an early religious education, and listened with joy when a child to these words, falling from the lips of our sainted mother: "God is able to raise you up from sickness"; and pondered the meaning of that Scripture, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 213, lines 10-23 (unnumbered).

6th ed., vol. 2, chapter XI, page 167, lines 10-23 (unnumbered).

We honor Christianity wherever, and whatever it be found, but the demonstration of Truth, and a more spiritual life, must come out of it, or we have not arrived at what the word includes. We early loved the Orthodox sentiment that belongs to Christianity, and not less, but more do we love it now in its spiritual signification, but not the material. From puritan parents we received an early bias, and listened with joy when a child to these words falling from the lips of our sainted Mother. "God is able to raise you up from sickness." Our Father read from Holy Writ, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 165, lines 15-29 (unnumbered).

ALSO NOTE

In line 18 the original text had the word 'world' in place of the correct 'word'. The correction has been made according to the errata page. However, the errata page does not indicate that the quotation mark (") is missing at the end of the paragraph to close the quote. Therefore, no end quote is placed at the end of the paragraph.

A Christian Scientist and an opponent are like two artists. One says: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, - and know that these ideals are real and eternal because drawn from Truth, - they will find that nothing is lost, and all is won, by a right estimate of what is real."

Two different artists

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 359, lines 29-32, and page 360, lines 1-3.

A Christian Scientist and an opponent are like two artists. One says: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, - and know that these ideals are real and eternal, because drawn from Truth, - they will find that nothing is lost, and all is won, by a right estimate of what is real."

Two different artists.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 359, lines 29-32, and page 360, lines 1-3.

A Christian Scientist and an opponent are like two artists. One says: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, - and know that these ideals are real and eternal, because drawn from Truth, - they will find that nothing is lost, and all is won, by a right estimate of what is real."

Two differing artists.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XI, page 359, line 32, and page 360, lines 1-7.

A Christian Scientist and an opponent are like two artists. One says: "I have spiritual mind-pictures, indestructible and glorious. When others see them as I do, in their true light and loveliness, - and know that these pictures are real and eternal, because drawn from Truth, - they will find that nothing is lost, and all is won, by a right estimate of what is real."

Two artists.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 305, lines 21-28 (unnumbered).

My critic and I are like two artists. One says: "I have spiritual mind-pictures indestructible and glorious. When others see them as I do, in their true light and loveliness, - and know that these pictures are real and immortal, because having a divine basis, - they will find that nothing is lost, and all is won, by a right estimate of what is real."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 400, lines 30-32, and page 401, lines 1-4 (unnumbered).

21st ed., chapter XI, page 400, lines 30-32, and page 401, lines 1-4 (unnumbered).

My critic and I are like two artists, one of whom says, "I have pictures of mind real and glorious, and when others see them as I in their true light, loveliness, and immortality, and name them, as I, the only fadeless and real, they will learn that nothing is lost by a right estimate of the real, through which we gain health, home, and heaven."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 214, lines 1-7 (unnumbered).

6th ed., vol. 2, chapter XI, page 168, lines 1-7 (unnumbered).

My critic and I are like two artists, one of whom says, I have pictures of Mind both real and glorious, when others see them as I do in their true light, loveliness and immortality, and name them as I do the fadeless and perfect, that matter cannot mar; they will learn as I have learned, that nothing is lost by a right estimate of the real, while through it we gain all, - health, home, heaven.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 166, lines 28-32, and page 167, lines 1-3 (unnumbered).

The other artist replies: "You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for mine give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 360, lines 4-12.

The other artist replies: "You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for they give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

265th ed., chapter XI, page 360, lines 4-12.

226th ed., chapter XI, page 360, lines 8-16.

The other artist replies: "You wrong my experience. I have no mind-pictures except those which are material. It is true that materiality renders my pictures imperfect and destructible; yet I would not exchange mine for yours, for they give me much personal pleasure, and they are not excruciatingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions."

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 305, lines 29-32, and page 306, lines 1-5 (unnumbered).

The other artist replies: "You wrong my experience. I have no mind-pictures except those which are material. It is true that materiality renders my pictures imperfect and destructible; yet I would not exchange mine for yours, for they give me much personal pleasure, and they are not excruciatingly transcendental. They require less self-abnegation, and keep soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter IX, page 305, lines 29-32, and page 306, lines 1-5 (unnumbered).

The other artist replies: "You wrong my experience. I have no mind-pictures except material ones. True, the canvas renders my pictures imperfect and destructible; yet I would not exchange mine for yours, for I made my own, and they are not shockingly transcendental."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 401, lines 5-10 (unnumbered).

21st ed., chapter XI, page 401, lines 5-10 (unnumbered).

The other artist replies, "You wrong my experience. I have no pictures except on canvas. True, the canvas renders my picture imperfect and destructible, yet I would not exchange mine for yours, for I made them, but here let me be understood that God made them also."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 214, lines 8-12 (unnumbered).

6th ed., vol. 2, chapter XI, page 168, lines 8-12 (unnumbered).

But says the other artist, you wrong my experience, I have no pictures except they be on canvas; the canvas may render my picture imperfect and destructible, nevertheless, I would not exchange mine for yours, because I made it, but here let me be understood that God made it, also, and then got into it, to give it Life and individuality!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 167, lines 4-10 (unnumbered).

Dear reader, which mind-picture or externalized thought shall be real to you, - the material or the spiritual?

Choose ye to-day

Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 360, lines 13-21.

Dear reader, which mind-picture or externalized thought shall be real to you, - the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock you will be thrown back and forth, and strike the ribs of matter, swinging between the real and the unreal.

Choose ye to-day.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition.

Chapter XI, page 360, lines 13-21 - 265th ed.

Chapter XI, page 360, lines 17-25 - 226th ed.

Dear reader, which mind-picture, or eternalized thought, shall be real to you, - the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will strike the ribs of matter, and be thrown back and forth, swinging forever between the real and the unreal.

Mental pictures.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 306, lines 6-14 (unnumbered).

Dear reader, which mind-picture shall be real to you - the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will strike the ribs of matter, and be thrown back and forth, swinging forever between the real and the unreal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 401, lines 11-18 (unnumbered).
21st ed., chapter XI, page 401, lines 11-18 (unnumbered).

Dear reader, choose which picture shall be yours, - the material or the spiritual. Both you cannot have. You are bringing out your ideals: is the temporal or the eternal your model? If you have two models, then you have no model, and are like a pendulum between the unreal and the real, that knocks against the ribs of matter and is thrown backward.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed. vol. 2, chapter XII, page 214, lines 12-19 (unnumbered).

6th ed., vol. 2, chapter XI, page 168, lines 12-19 (unnumbered).

Dear reader, do you understand the foregoing just a little? and if so, will you choose which of the aforesaid pictures shall be yours, the material, or the spiritual? both you cannot have. You are bringing out your model, is it the temporal, or the eternal? if you are at work on two models, then you have no model, and are like a pendulum between the unreal and the real, that knocks against the ribs of matter and is thrown backward.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 167, lines 10-18 (unnumbered).

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D.: -

> Shall mortal man be more just than God?
> Shall man be more pure than his Maker?
> Behold, He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 360, lines 22-27.

The quotation is in smaller type, though not in italics.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D.: -

> Shall mortal man be more just than God?
> Shall man be more pure than his maker?
> Behold, He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 360, lines 22-27.

The quotation is in smaller type, though not in italics.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D., of Harvard University: -

> Shall mortal man be more just than God?
> Shall man be more pure than his Maker?
> Behold, He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.

The quotation is in smaller type, though not in italics.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D., of Harvard University:

> Shall mortal man be more just than God?
> Shall man be more pure than His Maker?
> Behold, He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.
> What then are they who dwell in houses of clay,
> Whose foundation is in the dust,
> Who crumble to pieces as if moth-eaten?
> Between morning and evening they are destroyed;
> They perish forever, and none regardeth it.
> The excellency that is in them is torn away;
> They die before they have become wise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 306, lines 15-28 (unnumbered).

The quotation is in smaller type, though not in italics.

Hear the wisdom of Job! -

Shall mortal man be more just than God?
Shall man be more pure than his Maker?
Behold He putteth no trust in His ministering spirits,
And His angels He chargeth with frailty.
What then are they who dwell in houses of clay,
Whose foundation is in the dust,
Who crumble to pieces as if moth-eaten?
Between morning and evening they are destroyed;
They perish forever, and none regardeth it.
The excellency that is in them is torn away;
They die before they have become wise.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 401, lines 19-30 (unnumbered).
21st ed., chapter XI, page 401, lines 19-30 (unnumbered).

"How much less should we trust in them that dwell in houses of clay. They are destroyed from morning to evening; they perish forever, without any regarding it. Doth not their excellency which is in them go away? They die even without wisdom."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 214, lines 20-24 (unnumbered).

6th ed., chapter XI, vol, 2, page 168, lines 20-24 (unnumbered).

In the language of Job - "How much less should we trust in them that dwell in houses of clay. They are destroyed from morning to evening; they perish forever without any regarding it. Doth not their excellency which is in them go away? they die even without wisdom."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol 2, chapter V, page 167, lines 19-24 (unnumbered).

Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while to-day, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of his sayings: "I and my Father are one," - that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 360, lines 28-32, and page 361, lines 1-20.

11-78

Of old the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he said and did. While to-day, Jew and Christian can unite in doctrine and denomination on the very basis of his words and works. The Jew believes that the Messiah or Christ hath not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist, he has one omnipresent God; thus the Jew unites with the Christian's doctrine that God is come, is present now and forever. The Christian who believes in the First Commandment is a monotheist, thus he virtually unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is the Son of God. This declaration of Christ, understood, conflicts not at all with another of his sayings: "I and my Father are one," - that is, one in quality, not quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 360, lines 28-32, and page 361, lines 1-19.

To show my critic that such theories as mine do not seem absurd to some of the wisest men of modern times, let me close this reply with an extract from the devout William Ellery Channing, who was admired and followed as the foremost Rational Christian of his time. Though by no means adopting these views as his own, he was thoroughly fair in his estimate; and in his sermon on The True End of Life, preached fifty years ago, he spoke as follows: -

The philosopher, indeed, in studying the Soul, has not only discerned that it is distinguished from the fluctuating forms of matter, by its power of apprehending immutable Principles, but he has often been led to question whether anything really exists in the universe, beyond Mind and Spirit; whether matter and the body have any substantial being; whether apparently external nature be not an actual creation of our own thought; or, in other words, whether, in believing in an outward world, we do anything more than ascribe reality to our own conceptions. Thus, from the very dawn of philosophy, there have been schools which have held that the material universe has no existence but in the mind that thinks it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 401, lines 31-32, and page 402, lines 1-19 (unnumbered).
21st ed., chapter XI, page 401, lines 31-32, and page 402, lines 1-19 (unnumbered).
This paragraph was dropped and replaced in the 50th edition.

I have revised SCIENCE AND HEALTH only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood, - hence the many readings given the Scriptures, and the requisite revisions of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 361, lines 21-32.

I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science, and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, - but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood. Hence the many readings given the Scriptures, and the requisite revisions of Science and Health with Key to the Scriptures.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XI, page 361, lines 20-31.

The critic, whom I have thus answered, has passed on from this world. He was a man rightly honored in the New Church, of which he was a distinguished pillar. In justice to his memory it should be here added, that I afterwards met the reverend father in the company of mutual friends, and "we held sweet converse together." Without quoting verbatim his kind and generous words to me and about me, it is enough to say that he referred to our kinship of spirit. "One touch of nature makes the whole world kin," and kind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 402, lines 20-29 (unnumbered).
21st ed., chapter XI, page 402, lines 20-29 (unnumbered).

ALSO NOTE

This paragraph was dropped with the 50th edition and replaced with the current or final edition version now found on page 361, beginning, "I have revised...".

Chapter 11

Some objectives answered

para 11-0 / 11-79

CHAPTER XI

SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines unnumbered before first paragraph.

CHAPTER XI. (chapter XII in 3rd edition)

REPLY TO A CLERGYMAN.

WE shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague that Truth which is raising up thousands from helplessness to health, and from a theoretical to a practical Christianity. You have quoted detached sentences, omitting their connections, or the full sentence. Even the Scriptures, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Condemning whatever is new before it is understood, if it be ecclesiastical, is not charitable and in accordance with the apostolic injunction, "Prove all things and hold fast to that which is good."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, page 199, vol. 2, lines 1-13 (unnumbered).
6th ed., chapter XI, page 153, vol. 2, lines 1-13 (unnumbered).

CHAPTER V.

REPLY TO A CLERGYMAN.

WE shall not attempt to take up your entire strictures on our book, "Science and Health," condemning to oblivion and calling vague the sacred Truth that raised us up from helplessness to health, and from a theoretical to a practical christianity. You have quoted detached sentences, omitting the connectives and explanatives thereof, and the scriptures, even, that concur in one grand root of beauty and consistency, subjected to such usage, would be corrupted and made to appear contradictory. Deriding each successive step of progress, if it be ecclesiastical, cannot be charitable and in accordance with the apostolic injunction, Prove all things and hold fast to that which is good.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 149, lines 1-13 (unnumbered).

CHAPTER XI.

SOME OBJECTIONS ANSWERED.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 341, lines unnumbered before first paragraph.

CHAPTER IX.

SOME OBJECTIONS ANSWERED.

AND because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

BUT if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. - PAUL.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines unnumbered before first paragraph.

CHAPTER XI. (chapter X in 16th ed.)

REPLY TO A CRITIC.

SHOULD a wise man answer with arguments of wind,
Or fill his bosom with the east wind? - JOB.

AS who shall say, "I am Sir Oracle;
And when I ope my lips, let no dog bark."
MERCHANT OF VENICE.

NOTE
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 384, lines unnumbered before first paragraph.
21st ed., chapter XI, page 384, lines unnumbered before first paragraph.

ALSO NOTE
Prior to the 50th edition this chapter was titled REPLY TO A CRITIC, rather than the current SOME OBJECTIONS ANSWERED.
In the 16th thru 48th editions this title was correct; however, prior to the 16th edition, from the 2nd thru the 15th editions, the title was REPLY TO A CLERGYMAN.

THE strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" [Truth].

NOTE

This version first appeared in the 1909 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" (good).

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus said, "Blessed are the pure in heart: for they shall see God" (good).

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. The apostolic injunction is, "Prove all things; hold fast that which is good."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XI, page 341, lines 1-10.

THE strictures on this volume would condemn to oblivion that Truth which is raising up thousands from helplessness to strength, and elevating them from a theoretical to a practical Christianity. These criticisms are generally based on detached sentences or clauses, separated from their context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. The apostolic injunction is, "Prove all things; hold fast that which is good."

Detached passages.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines 1-10 (unnumbered).

I SHALL not attempt to take up all the strictures on "Science and Health" (which my critic calls so vague), - strictures in which he condemns to oblivion that Truth which is raising up thousands from helplessness to strength, elevating them from a theoretical to a practical Christianity. He has quoted detached sentences or clauses, omitting their connections. Even the Scriptures, which grow in beauty and consistency from one grand root, would appear contradictory if subjected to such usage.

It is uncharitable to condemn a novelty before it is understood. The apostolic injunction is, "Prove all things, and hold fast that which is good."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 384, lines 1-13 (unnumbered).
21st ed., chapter XI, page 384, lines 1-13 (unnumbered).

ALSO NOTE

From the 16th edition until the 50th edition this chapter was titled, REPLY TO A CRITIC, rather than the current title of SOME OBJECTIONS ANSWERED. Also, prior to the 16th edition, from the 2nd thru the 15th editions, this chapter was titled, REPLY TO A CLERGYMAN.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Supported by facts

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 341, lines 11-18, and page 342, lines 1-4.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proof. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Supported by facts.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 341, lines 11-18, and page 342, lines 1-4.

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, cannot prevent that from being Scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proper tests. The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Saint Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

Sarcasm and proofs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 287, lines 11-18, and page 288, lines 1-5 (unnumbered).

In Science mere opinion is valueless. Proof is essential to a due estimate of the subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on Divine Principle, demonstrated according to a given rule, and subjected to proper tests. So strong are the facts in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. The apostle alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 384, lines 14-18, and page 385, lines 1-7 (unnumbered).

21st ed., chapter XI, page 384, lines 14-18, and page 385, lines 1-7 (unnumbered).

An opinion of science is valueless; proof is the only aid to a due estimate of our subject. And scoffing at the application of the word science to Christianity cannot prevent that being science which is based on a divine Principle, demonstrated according to a given rule, and subject to proof. Because such are the the facts concerning metaphysics, justly denominated "Christian Science," misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but proof instead of opinion, and demonstration instead of dogma, support science, and are sure foundations, "making wise the simple."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter XII, vol. 2, lines 13-24 (unnumbered), page 199.
6th ed., chapter XI, vol. 2, page 153, lines 13-24 (unnumbered).

ALSO NOTE

The duplication of the word 'the' at the end of line 18 and the beginning of line 19 is in the textbook in all editions from the 3rd thru the 15th. There is no errata page to the textbook after the 2nd edition in 1878.

An opinion of science is valueless, proof is the only foundation of a due estimate of our subject; scoffing at the application of the word, science, to Christianity cannot prevent that being science which is based on a Principle unchanging, demonstrated according to a given rule, and subject to proof. Such are the facts concerning Metaphysics or the science of being, justly denominated "Christian Science," and because of this, misrepresentation and denunciation cannot overthrow it. The Apostle alludes to "disputations on science," but, supported by proof instead of opinion and demonstration instead of dogma the foundations of science are sure, "making wise the simple."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 149, lines 13-23, and page 150, lines 1-3 (unnumbered).

ALSO NOTE

The two commas, one before and one after the word 'science' on line 16, page 149, are listed as typos and should be omitted by the reader according to the errata page.

In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science does it presumptuously, in the face of Bible history and in defiance of the direct command of Jesus, "Go ye into all the world, and preach the gospel," to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Commands of Jesus

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 5-15.

In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world, and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Commands of Jesus.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 5-15.

In unqualified condemnations of Scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. He that decries this Science, does it presumptuously, in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Ridicule and Jesus.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 6-16 (unnumbered).

In unqualified condemnations of Scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth. Critics ridicule this Science; but they do this in the face of Bible history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command was added the promise that his students should cast out evils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

Ridicule and Jesus.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter IX, page 288, lines 6-16 (unnumbered).

In this unqualified condemnation of Mental Science, one may see with sorrow the sad effects of denying self-evident Truth. My critic ridicules the Science of Christian Healing; but he does this in the face of sacred history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command he added the promise, that his students should cast out devils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 385, lines 8-17 (unnumbered).
21st ed., chapter XI, page 385, lines 8-17 (unnumbered).

In the untraversed realm of metaphysics we behold with sorrow the sad effects on mind of denying self-evident Truth. Our reverend critic ridicules Christian science in the face of history, and notwithstanding the direct command in Scripture, "Go ye into all the world, preach the gospel, heal the sick."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 199, line 24, and page 200, lines 1-6 (unnumbered).

6th ed., vol. 2, chapter XI, page 153, line 24, and page 154, lines 1-6 (unnumbered).

In the untraversed realm of Metaphysics we behold with sorrow the sad effects of denying self-evident Truth. Christian science that casts out error and heals the sick, our Reverend critic ridicules in the face of history! and without scriptural authority for so doing and notwithstanding the direct command coming from that sacred source, "go ye into all the world preach the gospel, heal the sick," etc.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 150, lines 3-10 (unnumbered).

If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

Christianity
scientific

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 16-20.

If Christianity is not scientific, and Science is not of God, then there is no invariable rule, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

Christianity scientific.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 16-20.

If Christianity is not Scientific, and Science is not Christian, then there is no invariable rule of right, and Truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

The Christian and Scientific.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 17-21 (unnumbered).

If Christianity is not scientific, and Science is not Christian, then we have no invariable rule of right, and Truth becomes an accident. Shall Scriptural authority be denied to that which works according to the Scriptures?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 385, lines 18-22 (unnumbered).

21st ed., chapter XI, page 385, lines 18-22 (unnumbered).

If Christianity is not science, and science is not Christianity, we have no invariable rule of right, and Truth becomes an accident. Shall that be denied the authority of Scripture which works according to the Scripture?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 6-10 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 6-10 (unnumbered).

If Christianity is not science, and science is not Christianity, we have no invariable rule of right and Truth is accident. Shall that be denied the authority of scripture that works according to the scripture?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter V, vol. 2, page 150, lines 10-14 (unnumbered).

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, "By their fruits ye shall know them"?

Argument of good works

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 21-28.

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, "By their fruits ye shall know them"?

Argument of good works.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 342, lines 21-28.

Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master says, "By their fruits ye shall know them"?

Good works.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 22-29 (unnumbered).

Christian Science has awakened the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid. It has spoken to the dumb the words of Truth, and they have answered with rejoicing. It has caused the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master has said, "By their fruits ye shall know them"?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 385, lines 23-30 (unnumbered).

21st ed., chapter XI, page 385, lines 23-30 (unnumbered).

that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid? that has spoken to the dumb the words of Truth, and they have answered back again rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said "By their fruits ye shall know them"?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 10-17 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 10-17 (unnumbered).

that has stopped the sinner, reclaimed the infidel, raised from the couch of pain the invalid of many years? has spoken to the dumb the words of Truth and they have answered back again in rejoicing? has caused the deaf to hear, the lame to walk, and the blind to see? and shall our pulpits be the first to cashier the good fruits, when our Master has said by their fruits ye shall know them?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 14-21 (unnumbered).

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 342, lines 29-32, and page 343, lines 1-5.

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the commom theories, no denunciations would follow them, even if such treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing, and for teaching Truth as the Principle of healing, and proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XI, page 342, lines 29-32, and page 343, lines 1-5.

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if such treatment resulted in the death of a patient. The people are taught, in such cases, to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 288, lines 30-32, and page 289, lines 1-6 (unnumbered).

If I were teaching or practising pharmacy or obstetrics, according to the common theories, no denunciations would follow me, even if the treatment should cause the death of a patient. The people are taught to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said, "Show me thy faith without thy works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.

16th ed., chapter X, page 385, lines 31-32, and page 386, lines 1-5 (unnumbered).

21st ed., chapter XI, page 385, lines 31-32, and page 386, lines 1-5 (unnumbered).

If we were teaching or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit, and the people would be taught to say Amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! Paul said, "Show me thy faith without works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., chapter XII, vol. 2, page 200, lines 17-24 (unnumbered).

6th ed., chapter XI, vol. 2, page 154, lines 17-24 (unnumbered).

ALSO NOTE

The crediting of Paul with the quotation on 'faith and works' occurs in the 3rd thru the 15th editions.

If we were teaching, or practising Pharmacy, Materia Medica, or Obstetrics, no denunciations of that would come from the pulpit and the people would be taught to say amen. But teaching Truth as the Principle of healing, and proving the word by the deed, we are smitten by sectarianism! But Paul said, "show me thy faith without works, and I will show thee my faith by my works."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 21-29 (unnumbered).

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

Personal experience

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Chapter XI, page 343, lines 6-13.

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say, with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the quickened sense of the people by unjust parody.

Personal experience.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XI, page 343, lines 6-13.

Is not mortal mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say, with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden from the quickened sense of the people by unjust parody.

Personal experience.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IX, page 289, lines 7-14 (unnumbered).

The community in general is ignorant of my method. This makes it doubly unfair to impugn my motives and misrepresent my history, although without this cross-bearing I might not now be able to say, with the apostle, "All these things cannot move me." The sick, the halt, and the blind look up to me with blessings, and Truth will not be forever hidden, by unjust parody, from the quickened sense of the people.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter X, page 386, lines 7-14 (unnumbered).
21st ed., chapter XI, page 386, lines 7-14 (unnumbered).

The age is ignorant of our method, to be sure; but to impugn our motive, and misrepresent our history and its results, need not follow, although without this we might not have taken up the cross that we have grown willing to bear, and be able to say, with the Apostle, "All these things cannot move me," while the sick, the halt, and blind look up with blessings. But Truth will not be hidden forever from the quickened sense of the people by unjust paraphrase.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter XII, page 200, lines 24-32 (unnumbered).

6th ed., vol. 2, chapter XI, page 154, lines 24-32 (unnumbered).

The age is ignorant of our method, to be sure, but to impugn our motive and misrepresent our history and its results, need not follow, although, without this - we might not have taken up the cross that we have grown willing to bear, and be able to say with the Apostle, "all these things cannot move me," - while the sick, the halt and blind look up with blessings. We hope Truth will not be hidden forever from the quickened sense of the people, by unjust paraphrase.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter V, page 150, lines 29-32, and page 151, lines 1-5 (unnumbered).