

Chapter 12  
Practice

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## CHAPTER XII

### CHRISTIAN SCIENCE PRACTICE

Why art thou cast down, O my soul [sense]?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise Him,

Who is the health of my countenance and my God. - PSALMS.

And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. - JESUS.

#### NOTE

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

Chapter XII, page 362, lines unnumbered before first paragraph.

All lines of these quotations are in italics, except for the words PSALMS and JESUS.

## CHAPTER XII.

### CHRISTIAN SCIENCE PRACTICE.

Why art thou cast down, O my soul [(sense)]?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise Him,

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#### NOTE

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

Chapter XII, page 362, lines unnumbered before first paragraph. All lines of these quotations are in italics, except for the words PSALMS and JESUS.

## CHAPTER XII.

### CHRISTIAN SCIENCE PRACTICE.

WHY art thou cast down, oh my soul (sense),  
And why art thou disquieted within me?  
Hope thou in God; for I shall yet praise Him,  
Who is the health of my countenance and my God. - PSALMS.

AND these signs shall follow them that believe. In my name shall  
they cast out devils. They shall speak with new tongues; they shall take  
up serpents; and if they drink any deadly thing, it shall not hurt them.  
They shall lay hands on the sick, and they shall recover. - JESUS.

#### NOTE

This version first appeared in the 58th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 361, lines unnumbered before first paragraph.  
None of these lines are in italics.

## CHAPTER XII.

### CHRISTIAN SCIENCE PRACTICE.

WHY art thou cast down, oh my soul,  
And why art thou disquieted within me?  
Hope thou in God; for I shall yet praise Him,  
Who is the health of my countenance and my God. - PSALMS.

AND these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover. - JESUS.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XII, page 361, lines unnumbered before first paragraph. None of these lines are in italics.

CHAPTER VIII. (chapter IX by 21st ed.)

HEALING AND TEACHING.

ART thou in health, my brother? - 2 SAMUEL.

WHY art thou cast down, O my Soul,  
And why art thou disquieted within me?  
Hope thou in God; for I shall yet praise Him,  
Who is the health of my countenance and my God. - PSALMS.

SICKNESS and sorrow, pain nor death,  
Are felt and feared no more. - OLD HYMN.

NOTE

Prior to the 50th edition in 1891, there was no chapter entitled CHRISTIAN SCIENCE PRACTICE (nor was there the subsequent chapter, TEACHING CHRISTIAN SCIENCE). Instead, there was this combined chapter, HEALING AND TEACHING. Therefore, the opening quotations from this earlier chapter are here presented.

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.  
16th ed., chapter VIII, page 292, lines unnumbered before first paragraph.

21st ed., chapter IX, page 292, lines unnumbered before first paragraph.

None of the lines are in italics.



IT is related in the seventh chapter of Luke's Gospel that Jesus was once the honored guest of a certain Pharisee, by name Simon, though he was quite unlike Simon the disciple. While they were at meat, an unusual incident occurred, as if to interrupt the scene

A gospel narrative of Oriental festivity. A "strange woman" came in. Heedless of the fact that she was debarred from such a place and such society, especially under the stern rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste Brahman, this woman (Mary Magdalene, as she has since been called) approached Jesus. According to the custom of those days, he reclined on a couch with his head towards the table and his bare feet away from it. It was therefore easy for the Magdalene to come behind the couch and reach his feet. She bore an alabaster jar containing costly and fragrant oil, - sandal oil perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed Jesus' feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade.

#### NOTE

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

Chapter XII, page 362, lines 1-15, and page 363, lines 1-7.

IT is related, in the seventh chapter of Luke's Gospel,  
that Jesus was once the honored guest of a certain

Pharisee, Simon by name, though quite unlike  
A gospel narrative. Simon the disciple. While they were at meat,

a strange incident occurred, as if to interrupt the scene  
of Oriental festivity. A "strange woman" came in,  
having heard of Jesus' presence in Simon's house.

Heedless of the fact that she was debarred from such  
a place and such society, - especially under the stern  
rules of rabbinical law, as positively as if she were a  
Hindoo pariah intruding upon the household of a high-  
caste Brahman, - this woman (Mary Magdalene, as she  
has since been called) approached Jesus. According to  
the custom of those days, he did not sit on a chair, as we  
sit at table, but reclined on a couch, or lounge, with his  
head towards the festal board, and with his bare feet  
away from it. It was therefore easy for the Magdalen  
to come behind his couch, and reach his feet. She bore  
an alabaster jar containing costly and fragrant oil, -  
sandal oil, perhaps, which is in such common use in the  
East. Breaking the sealed jar, she perfumed his feet  
with the oil, wiping them with her long hair, which hung  
loosely about her shoulders, as was customary with  
women of her grade.

#### NOTE

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

Chapter XII, page 362, lines 1-16, and page 363, lines 1-8.

IT is related, in the seventh chapter of Luke's Gospel, that Jesus was once the honored guest of a certain

Pharisee, Simon by name, though quite unlike  
A Gospel narrative. Simon the disciple. While they were at meat, a strange incident occurred, as if to interrupt the scene of Oriental festivity. A "strange woman" came in, having heard of Jesus' presence in Simon's house. Heedless of the fact that she was debarred from such a place and such society, - especially under the stern rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste Brahman, - this woman (Mary Magdalene, as she has since been called) approached Jesus. According to the custom of those days, he did not sit on a chair, as we sit at table, but reclined on a couch, or lounge, with his head towards the festal board, and with his bare feet away from it. It was therefore easy for the Magdalen to come behind his couch, and reach his feet. She bore an alabaster jar containing costly and fragrant oil, - sandal oil, perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed his feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XII, page 361, lines 1-16, and page 362, lines 1-9 (unnumbered).

NOTE (continued)

226th ed., chapter XII, page 362, lines 1-16, and page 363,  
lines 1-8.



Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, - that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status and bid her depart, - knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

Parable of  
the creditor

#### NOTE

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

Chapter XII, page 363, lines 8-23.

Did Jesus spurn the woman? Did he repel her adoration. No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, - that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status, and bid her depart, - knowing this, Jesus rebuked them with a short story, or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all; and followed it with that remarkable declaration to the woman, "Thy sins are forgiven."

Parable of  
the creditor.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 363, lines 9-24.

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around Christ's parable. him were saying in their hearts, especially his host, - that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status, and bid her depart, - knowing this, Jesus rebuked them with a short story, or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their mutual creditor. "Which would be most grateful?" was the Master's question to Simon the Pharisee; and Simon replied, "He whose debt was largest." Jesus approved the answer, and so brought home the lesson to all; and followed it by that remarkable declaration to the woman, "Thy sins are forgiven."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 362, lines 10-25 (unnumbered).



Why did he thus summarize her debt to divine Love?  
Had she repented and reformed, and did his insight  
detect this unspoken moral uprising? She  
bathed his feet with her tears before she  
anointed them with the oil. In the absence of other  
proofs, was her grief sufficient evidence to warrant the  
expectation of her repentance, reformation, and growth  
in wisdom? Certainly there was encouragement in the  
mere fact that she was showing her affection for a man  
of undoubted goodness and purity, who has since been  
rightfully regarded as the best man that ever trod this  
planet. Her reverence was unfeigned, and it was mani-  
fested towards one who was soon, though they knew it  
not, to lay down his mortal existence in behalf of all  
sinners, that through his word and works they might be  
redeemed from sensuality and sin.

Divine  
insight

#### NOTE

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

Chapter XII, page 363, lines 24-32, and page 364, lines 1-7.

Why did he thus summarize her debt to divine Love?  
Had she repented and reformed, and did his insight  
detect this unspoken moral uprising? She  
bathed his feet with her tears, ere she anointed                      Divine  
                                                                                                 insight.  
them with the oil. In the absence of other proofs, was  
her grief sufficient evidence to warrant the hope of her  
repentence, reformation, and growth in wisdom? Cer-  
tainly there was encouragement in the mere fact that  
she was testifying her affection for a man of undoubted  
goodness and purity, who has since been rightfully re-  
garded as the best man who ever trod this planet. Her  
reverence was unfeigned, and it was manifested towards  
one who was soon, though they knew it not, to lay down  
his mortal existence in behalf of all sinners, that through  
his word and works they might be redeemed from all  
sensuality and sin.

#### NOTE

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

Chapter XII, page 363, lines 25-32, and page 364, lines 1-8.

Why did he thus summarize her debt to divine Love?  
Had she repented and reformed, and did his insight de-  
tect this unspoken moral uprising? She bathed  
Divine insight. his feet with her tears, ere she anointed them  
with the oil. In the absence of other proofs, was her  
grief sufficient evidence to warrant the hope of her  
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ment in the mere fact that she was testifying her affec-  
tion for a man of undoubted goodness and purity, who  
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ever trod this planet. Her reverence was unfeigned,  
and it was manifested towards one who was soon,  
though they knew it not, to lay down his mortal exist-  
ence in behalf of all sinners, that through him they  
might be redeemed from all sensuality.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 362, lines 26-32, and page 363, lines 1-8  
(unnumbered).



Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered Penitence or hospitality by rebuking self-righteousness and declaring the absolution of the penitent. He even said that this poor woman had done what his rich entertainer had neglected to do, - wash and anoint his guest's feet, a special sign of Oriental courtesy.

#### NOTE

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

Chapter XII, page 364, lines 8-15.

Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee, or the contrition of the Magdalen? This query Jesus answered Penitence or hospitality. by rebuking self-righteousness, and declaring the absolution of the penitent. He even declared that this poor woman had done what his rich entertainer had neglected to do, wash and anoint his guest's feet, - a special sign of Oriental courtesy.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.  
50th ed., chapter XII, page 363, lines 9-16 (unnumbered).  
226th ed., chapter XII, page 364, lines 9-16.



Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they love little.

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter XII, page 364, lines 16-24.

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they "love little."

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Chapter XII, page 364, lines 16-24.

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth, as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also, that they "love little."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 364, lines 17-25.

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth, as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also, that they "love little."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 364, lines 17-25.

Here is suggested an awful question, a question indicated by one of the giant needs of this age. Do Christian Scientists seek Truth, as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also, that they "love little."

Pregnant  
questions.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 363, lines 17-25 (unnumbered).



On the other hand, do they show their regard for  
Truth, or Christ, by their genuine repentance, by their  
broken hearts, expressed by meekness and  
Genuine repentance human affection, as did this woman? If  
so, then it may be said of them, as Jesus said of the  
unwelcome visitor, that they indeed love much, because  
much is forgiven them.

#### NOTE

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

Chapter XII, page 364, lines 25-31.



On the other hand, do they show their regard for  
Truth, or Christ, by their genuine repentance, by their  
broken hearts, expressed through meekness  
Genuine  
repentance. and human affection, as did this woman? If  
so, then it may be said of them, as Jesus said of this  
unwelcome visitor, that they indeed "love much," be-  
cause much is forgiven them.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 265th edition in 1903.  
Chapter XII, page 364, lines 26-32.

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed through meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of this unwelcome visitor, that they indeed "love much," because much is forgiven them.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 363, lines 26-32 (unnumbered).



Did the careless doctor, the nurse, the cook, and the brusque business visitor sympathetically know the thorns they plant in the pillow of the sick and the heavenly homesick looking away from earth, - Oh, did they know! - this knowledge would do much more towards healing the sick and preparing their helpers for the "midnight call," than all cries of "Lord, Lord!" The benign thought of Jesus, finding utterance in such words as "Take no thought for your life," would heal the sick, and so enable them to rise above the supposed necessity for physical thought-taking and doctoring; but if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?

Compassion  
requisite

#### NOTE

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

Chapter XII, page 364, line 32, and page 365, lines 1-14.

Did the careless doctor, the nurse, the cook, and the brusque business visitor sympathetically know the thorns they plant in the pillow of the sick, and the heavenly homesick looking away from earth, - Oh, did they know! - this knowledge would do a million times more towards healing the sick, and preparing their helpers for the "midnight call," than all their cries of Lord, Lord! The benign thought of Jesus, finding utterance in such words as "Take no thought for your life!" would heal the sick man, and so enable him to rise above the supposed necessity for physical thought-taking and planning; but if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, wherewith to evoke healing from the outstretched arm of righteousness?

Compassion  
requisite.

#### NOTE

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

Chapter XII, page 365, lines 1-16.

Did the doctor, the nurse, the cook, and the brusque  
business visitor whose graven idols are worldly success

and policy, sympathetically feel the thorns  
Sympathy.

they plant in the pillow of the sick and heav-  
enly homesick, looking away from earth, - oh, did they  
know! - this knowledge would do a million times more  
towards healing the sick, and preparing their helpers  
for the "midnight call," than all their lofty scorn for  
matter, and cries of Lord, Lord! The benign thought  
of Jesus, finding utterance in such words as "Take  
no thought for your life!" would heal the sick man,  
and so enable him to rise above the supposed neces-  
sity of physical thought-taking and planning; but if  
the unselfish affections be lacking, and common sense  
and common humanity are disregarded, what mental  
quality remains, wherewith to evoke healing from the  
outspread wings of righteousness?

#### NOTE

This version first appeared in the 100th edition in 1896  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 364, lines 1-17 (unnumbered).

Did the doctor, the nurse, the cook, and the brusque  
business visitor whose graven idols are success and  
worldly policy, sympathetically feel the thorns  
Sympathy.  
they plant in the pillow of the sick and heav-  
enly homesick, looking away from earth, - oh, did they  
know! - this knowledge would do a million times more  
towards healing the sick, and preparing their helpers  
for the "midnight call," than all their lofty scorn for  
matter, and cries of Lord, Lord! The benign thought  
of Jesus, finding utterance in such words as "Take  
no thought for your life!" would heal the sick man,  
and so enable him to rise above the supposed neces-  
sity of physical thought-taking and planning; but if  
the unselfish affections be lacking, and common sense  
and common humanity are disregarded, what mental  
quality remains, wherewith to evoke healing from the  
outspread wings of righteousness?

#### NOTE

This version first appeared in the 75th edition in 1893  
and it remained unchanged until the 100th edition in 1896.  
Chapter XII, page 364, lines 1-17 (unnumbered).

Did the doctor, the nurse, the cook, and the brusque  
business visitor whose graven idols are success and  
worldly policy, sympathetically feel the thorns  
Sympathy. they plant in the pillow of the sick and heav-  
enly homesick, looking away from earth, - oh, did they  
know! - this knowledge would do a million times more  
towards healing the sick, and preparing their helpers  
for the "midnight call," than all their lofty scorn for  
matter, and cries of Lord, Lord! The benign thought  
of Jesus, finding utterance in such words as "Take  
no thought for your life!" would heal the sick man,  
and so enable him to rise above the supposed neces-  
sity of physical thought-taking and planning; but if  
the loving disposition be lacking, and common sense  
and common humanity are disregarded, what mental  
quality remains, wherewith to evoke healing from the  
outspread wings of righteousness?

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 75th edition in 1893.  
Chapter XII, page 364, lines 1-17 (unnumbered).



If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sun-  
shine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent.

Speedy  
healing

#### NOTE

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

Chapter XII, page 365, lines 15-24.

If the Scientist reaches his patient through divine  
Love, he will accomplish the healing work at one visit,  
and the disease will vanish into its native  
nothingness, like dew before the morning sun-      Speedy  
shine. If the Scientist has enough Christly affection to      healing.  
win his own pardon, and such commendation as the  
Magdalen won from Jesus, then he is Christian enough  
to practise scientifically, and deal with his patients com-  
passionately; and the result will correspond with the  
spiritual intent.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 365, lines 17-26.

If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit, and the disease will vanish into its native extinction, like dew before the morning sunshine. Speedy relief. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen won from Jesus, then he is Christian enough to practise Scientifically, and deal with his patients compassionately; and the result will correspond with the spiritual intent.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 364, lines 18-27 (unnumbered).



If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease through the would-be healer, it would, if it were possible, convert into a den of thieves the temple of the Holy Truth desecrated Ghost, - the patient's spiritual power to resuscitate himself. The unchristian practitioner is not giving to mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

#### NOTE

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

Chapter XII, page 365, lines 25-32, and page 366, lines 1-2.

If hypocrisy, stolidity, inhumanity or vice finds its way into the chambers of disease, through the would-be healer, if it were possible it would convert into a den of thieves the temple of the Holy Truth desecrated. Ghost, - the patient's spiritual power to resuscitate himself. The unchristian practitioner is not giving to mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

#### NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XII, page 365, lines 27-32, and page 366, lines 1-4.

If hypocrisy, stolidity, or inhumanity find their way  
into the chambers of disease, through the would-be  
healer, if it were possible they would convert  
into a den of thieves the temple of the Holy Truth  
Ghost, - the patient's spiritual power to resuscitate desecrated.  
himself. The unchristian practitioner is not giving to  
mind or body the joy and strength of Truth. The poor  
suffering heart needs its rightful nutriment, such as  
peace, patience in tribulation, and a priceless sense of  
the dear Father's loving-kindness.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 347th edition in 1905.  
Chapter XII, page 365, lines 27-32, and page 366, lines 1-4.

If hypocrisy, stolidity, or inhumanity find their way  
into the chambers of disease, through the would-be  
healer, if it were possible, they would convert  
Desecration.  
into a den of thieves the temple of the Holy  
Ghost, the patient's spiritual power to resuscitate himself.  
Such mistaken metaphysicians are not giving to mind  
or body the joy and strength of Truth. The poor suffer-  
ing heart needs its rightful nutriment such as peace,  
patience in tribulation, and a priceless sense of the dear  
Father's loving-kindness.

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 364, lines 28-32, and page 365, lines 1-5  
(unnumbered).

If hypocrisy, stolidity, or inhumanity find their way  
into the chambers of disease, through the would-be  
healer, if it were possible, they would convert  
Desecration.  
into a den of thieves the temple of the Holy  
Ghost, which they claim is consecrated unto divinity.  
Such mistaken metaphysicians are not giving to mind  
or body the joy and strength of Truth. The poor suffer-  
ing heart needs its rightful nutriment such as peace,  
patience in tribulation, and a priceless sense of the dear  
Father's loving-kindness.

#### NOTE

This version first appeared in the 75th edition in 1893  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 364, lines 28-32, and page 365, lines 1-5  
(unnumbered).

If stolidity, inhumanity, and cruelty find their way  
into the chambers of disease, through the would-be  
healer, if it were possible, they would convert  
Desecration.  
into a den of thieves the temple of the Holy  
Ghost, which they claim is consecrated unto divinity.  
Such mistaken metaphysicians are not giving to mind  
or body the joy and strength of Love. The poor and  
suffering heart needs its rightful gems, such as peace,  
patience in tribulation, and a priceless sense of the dear  
Father's loving-kindness.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 75th edition in 1893.  
Chapter XII, page 364, lines 28-32, and page 365, lines 1-5  
(unnumbered).



In order to cure his patient, the metaphysician  
must first cast moral evils out of himself and thus  
attain the spiritual freedom which will en-  
Moral evils  
to be cast out     able him to cast physical evils out of his  
patient; but heal he cannot, while his own spiritual  
barrenness debars him from giving drink to the thirsty  
and hinders him from reaching his patient's thought, -  
yea, while mental penury chills his faith and under-  
standing.

NOTE

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

Chapter XII, page 366, lines 3-11.

In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable Moral evils to be cast out. him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty, and hinders him from reaching his patient's thought, - yea, while mental penury chills his faith and understanding.

NOTE

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

Chapter XII, page 366, lines 5-12.

In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty, and hinders him from reaching his patient's thought, - yea, while mental penury chills the faith and hope. Heal thyself.

#### NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 365, lines 6-13 (unnumbered).

In order to cure his patient, the metaphysician should first cast moral evils out of himself, that he may thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal, he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty heart, and hinders him from reaching his patient's thought, while mental penury chills the faith and hope.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XII, page 365, lines 6-13 (unnumbered).



The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth The true physician not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry.

NOTE

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

Chapter XII, page 366, lines 12-21.

The physician who lacks sympathy for his fellow-being is deficient in human affection; and we have the apostolic warrant for asking: "He that loveth The true physician. not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, he lacks faith in the divine Mind, and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 366, lines 13-22.

The physician who lacks sympathy for his fellow-being is deficient in human affection; and we have the apostolic warrant for asking: "If any man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Not having this divine affection, he lacks faith in the divine Mind, and has not that recognition of infinite Love which alone confers the healing power. Such Scientists will strain out gnats of human misfortune, while they swallow the camels of bigoted pedantry.

The true physician.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 365, lines 14-23 (unnumbered).



The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts. The Source of calmness sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All.

NOTE

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

Chapter XII, page 366, lines 22-29.

The physician must also watch, lest he be overwhelmed by a growing sense of the odiousness of sin, and by the unveiling of sin in his own thoughts. The Source of calmness. sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that God is Love and God is All.

#### NOTE

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

Chapter XII, page 366, lines 23-30.





1-1  
/ If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the morale of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

Genuine  
healing

#### NOTE

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

Chapter XII, page 366, lines 30-32, and page 367, lines 1-9.



If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, Genuine healing. or bury the morale of Christian Science in the grave-clothes of its letter. The tender word and sweet forbearance with an invalid's hastiness, pitiful patience with his fears, and the removal thereof are far better than hecatombs of gushing theories, stereotyped speeches, and strait-laced methods, which are but so many parodies on legitimate Christian Science, aflame with the Master's compassion.

#### NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 365, line 32, and page 366, lines 1-11 (unnumbered).

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, Genuine healing. or bury the morale of Christian Science in the grave-clothes of its letter. The tender word and gentle touch, sweet forbearance with an invalid's hastiness, and pitiful patience with his fears, are far better than hecatombs of gushing theories, stereotyped speeches, and strait-laced methods, which are but so many parodies on legitimate Christian Science, aflame with the Master's compassion.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XII, page 365, line 32, and page 366, lines 1-11 (unnumbered).



This is what is meant by seeking Truth, Christ, not  
"for the loaves and fishes," nor, like the Pharisee, with  
the arrogance of rank and display of scholar-  
ship, but like Mary Magdalene, from the sum-  
mit of devout consecration, with the oil of gladness and  
the perfume of gratitude, with tears of repentance and  
with those hairs all numbered by the Father.

Gratitude  
and humility

NOTE

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

Chapter XII, page 367, lines 10-16.

This is what is meant by seeking Truth, Christ, not  
"for the loaves and fishes," nor, like the Pharisee, with  
the arrogance of rank and display of scholar-  
ship, but like Mary Magdalene, from the Gratitude  
and humility.  
summit of devout consecration, with the oil of gladness  
and the perfume of gratitude, with tears of repentance,  
and with those hairs all numbered by the Father.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 367, lines 11-17.

This is what is meant by seeking Truth, Christ, not  
"for the loaves and fishes," nor, like the Pharisee, with  
the arrogance of rank and display of scholar-  
Moral of  
the tale. ship, but like Mary Magdalene, with the oil  
of gladness and the perfume of gratitude, with tears from  
repentant eyes, and with those hairs, all numbered by the  
Father, from the summit of devout consecration.

#### NOTE

This version first appeared in the 75th edition in 1893  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 366, lines 12-18 (unnumbered).

This is what is meant by seeking Truth, Christ, not  
"for the loaves and fishes," nor, like Simon the Pharisee,  
with the arrogance of rank and display of  
Moral of the tale. wealth, but like Mary Magdalene, with the oil  
of gladness and the perfume of gratitude, with tears from  
repentant eyes, and with those hairs, all numbered by the  
Father, from the summit of devout aspiration.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 75th edition in 1893.  
Chapter XII, page 366, lines 12-18 (unnumbered).



A Christian Scientist occupies the place at this period  
of which Jesus spoke to his disciples, when he said: "Ye  
are the salt of the earth." "Ye are the light  
of the world. A city that is set on an hill can- The salt of  
not be hid." Let us watch, work, and pray that this salt the earth  
lose not its saltness, and that this light be not hid, but  
radiate and glow into noontide glory.

NOTE

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

Chapter XII, page 367, lines 17-23.

A Christian Scientist occupies the place at this period  
whereof Jesus spake to his disciples, when he said: "Ye  
are the salt of the earth." "Ye are the light  
of the world. A city that is set on an hill                      The salt of  
cannot be hid." Let us watch, work, and pray that this                      the earth.  
salt lose not its saltness, and that this light be not hid,  
but radiate and glow into noontide glory.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 367, lines 18-24.

The true Christian Scientist occupies the place at this period whereof Jesus spake to his disciples, when he said: "Ye are the salt of the earth. Ye are Saving savor. the light of the world. A city that is set on a hill cannot be hid." Let us watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 366, lines 19-25 (unnumbered).



The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light.

NOTE

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

Chapter XII, page 367, lines 24-29.

The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances, and Divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light.

#### NOTE

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

Chapter XII, page 367, lines 25-30.

The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances, and Divine anointing which quicken and increase the beneficial effects of Christianity. I long to see the consummation of my hope, namely, higher attainments in this line of light.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 367, lines 25-30.

The  
infinite Truth of the Christ-cure has come to this age  
through a "still, small voice," through silent utterances,  
and divine anointing which quicken and increase the  
beneficial effects of Christianity.

#### NOTE

This version first appeared in the 75th edition in 1893  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 366, lines 25-29 (unnumbered).

These lines constituted the second half of the previous paragraph in the 50th through 225th editions.

The  
infinite Truth of the Christ-cure has come to this age  
through a "still, small voice," through silent utterances  
which quicken and increase the beneficial effects of  
Christianity.

NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 75th edition in 1893.  
Chapter XII, page 366, lines 25-29 (unnumbered).

These lines constituted the second half of the previous paragraph in the 50-226th editions.



Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might. Evil is but the counterpoise of nothingness. The greatest wrong is but a suppositious opposite of the highest right. The confidence inspired by Science lies in the fact Real and counterfeit that Truth is real and error is unreal. Error is a coward before Truth. Divine Science insists that time will prove all this. Both truth and error have come nearer than ever before to the apprehension of mortals, and truth will become still clearer as error is self-destroyed.

#### NOTE

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

Chapter XII, page 367, lines 30-32, and page 368, lines 1-9.

Because Truth is limitless, error should not be thought unbounded. Because Truth is mighty in goodness, error can claim no equal power for evil. Evil is but the counterfeit of goodness, that seeks to equal it. The greatest wrong is but the suppositious opposite of the Real and highest right. The confidence inspired by counterfeit. Science lies in the fact that Truth is real and error unreal. Error is a coward before Truth. Truth is mighty, while error is powerless. Divine Science insists that time will prove this. Both Truth and error have come nearer than ever before to the apprehension of mortals. Truth will become still clearer, but error will be self-destroyed.

#### NOTE

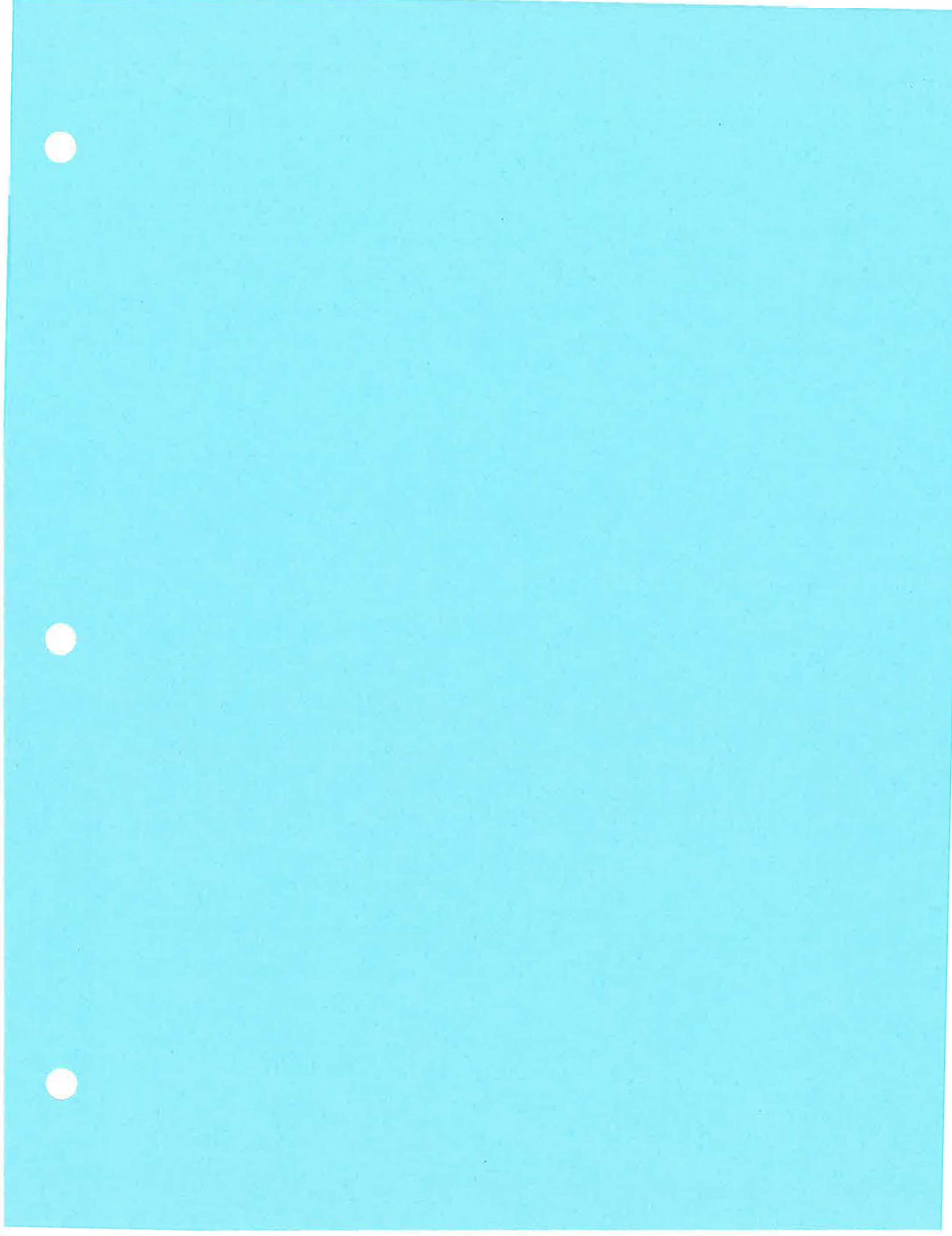
This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XII, page 367, lines 31-32, and page 368, lines 1-10.

Because Truth is limitless, error would be thought unbounded. Because Truth is mighty in goodness, error claims an equal power for evil. Evil is the counterfeit of goodness, and seeks to equal it. The greatest wrong is but the suppositious opposite of the high-Real and counterfeit. est right. The confidence inspired by Science lies in the fact that Truth is real and error unreal. Error is a coward before Truth. Truth is mighty, while error is powerless. Divine Science insists that time will prove this. Both Truth and error have come nearer than ever before to the apprehension of mortals. Truth will become still clearer, but error will be self-destroyed.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter XII, page 366, lines 30-32, and page 367, lines 1-10 (unnumbered). 226th ed., chapter XII, page 367, lines 31-32, and page 368, lines 1-10.



Against the fatal beliefs that error is as real as Truth,  
that evil is equal in power to good if not superior, and that  
discord is as normal as harmony, even the hope  
Results of  
faith in Truth of freedom from the bondage of sickness and  
sin has little inspiration to nerve endeavor. When we  
come to have more faith in the truth of being than we have  
in error, more faith in Spirit than in matter, more faith  
in living than in dying, more faith in God than in man,  
then no material suppositions can prevent us from healing  
the sick and destroying error.

NOTE

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

Chapter XII, page 368, lines 10-19.

Against the fatal belief that error is as real as Truth, - that evil is equal in power to good, if not superior, and that discord is as normal as Results of faith in Truth. harmony, - even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the Truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material conditions can prevent us from healing the sick and destroying error through Truth.

#### NOTE

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

Chapter XII, page 368, lines 11-21.

Against the fatal belief that error is as real as Truth, - that evil is equal in power to Good, if not superior, and that discord is as normal as Results of faith in Truth. harmony, - even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the Truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material conditions can prevent us from healing the sick and destroying error through Truth.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 368, lines 11-21.





That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body. Neither evil, disease, nor death can be Life independ- ent of matter spiritual, and the material belief in them dis- appears in the ratio of one's spiritual growth. Because matter has no consciousness or Ego, it cannot act; its conditions are illusions, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and you admit that mortality (and therefore dis- ease) has a foundation in fact. Deny the existence of matter, and you can destroy the belief in material con- ditions. When fear disappears, the foundation of disease is gone. Once let the mental physician believe in the reality of matter, and he is liable to admit also the reality of all discordant conditions, and this hinders his de- stroying them. Thus he is unfitted for the successful treatment of disease.

#### NOTE

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

Chapter XII, page 368, lines 20-32, and page 369, lines 1-4.

That Life is not contingent on bodily conditions is proven, when we see that life and man survive this

body. Neither evil, disease, nor death can be Life independent of matter. discerned spiritually, and the mortal sense of them disappears in the ratio of our spiritual growth. Because matter has no consciousness, or Ego, it cannot act; its conditions are unreal, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we can destroy the belief in these conditions, and with it disappears the foundation of disease. Once let the mental physician believe in the reality of matter, and he must admit also the reality of all its discordant conditions, and this prevents his destroying them. Then he is even less fitted for the treatment of disease than the ordinary medical practitioner.

#### NOTE

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

Chapter XII, page 368, lines 22-32, and page 369, lines 1-6.

That Life is not contingent on bodily conditions is proven, when we see that Life and man survive this body. Neither evil, disease, nor death can be discerned spiritually, and the mortal sense of them disappears in the ratio of our spiritual growth. Because matter has no consciousness, or Ego, its conditions are unreal, and these false conditions are the source of all sickness. Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy the belief in these conditions, and with it disappears the foundation of disease. Once let the mental physician believe in the reality of matter, and he must admit also the reality of all its discordant conditions, which prevents his destroying them. Then he is even less fitted for the treatment of disease than the ordinary medical practitioner.

Survival of  
the fittest.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 367, lines 21-32, and page 368, lines 1-5 (unnumbered).



In proportion as matter loses to human sense all entity as man, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Jesus' control over the belief that matter is substance, that it can be the arbiter of life or the constructor of any form of existence.

Man's  
entity

#### NOTE

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

Chapter XII, page 369, lines 5-13.

In proportion as matter, to human sense, loses all entity as substance, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus, as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Christ's control over the belief that matter is substance, that it can be the arbiter of life, or the constructor of any form of existence.

Man's  
entity.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 369, lines 7-15.

In proportion as matter, to human sense, loses all entity as matter, in that proportion does man become its

master. He enters into a diviner sense of the Entity.

facts, and comprehends the theology of Jesus, as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Christ's control over the belief that matter is substance, that it can be the arbiter of life, or the constructor of any form of existence.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 368, lines 6-14 (unnumbered).



We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.

The Christ  
treatment

NOTE

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

Chapter XII, page 369, lines 14-22.

We never read that Luke or Paul made a diagnosis of a disease, in order to discover some means of healing it. Luke never asked if it were acute or chronic. Jesus never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose life is God, - and not that man has two lives, one to be destroyed, and the other to be made indestructible.

The Christ  
treatment.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 369, lines 16-24.

We never read that Jesus made a diagnosis of a disease, in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose Life is God, - and not that man has two lives, one to be destroyed, and the other to be made indestructible.

The Christ  
treatment.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XII, page 368, lines 15-23 (unnumbered). 226th ed., chapter XII, page 369, lines 16-24.



The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?

Matter not  
medicine

#### NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter XII, page 369, lines 23-29.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Soul, was understood. Un-  
scientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?

Matter not  
medicine

#### NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter XII, page 369, lines 23-29.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, or the Science of Soul, were understood. Material methods are finding their dead level. Limited to matter, by their own law, they have none of the advantages of Mind and immortality.

Matter not  
medicine.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 369, lines 25-31.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, or the Science of Soul, were understood.

Matter not  
medicine.

Material medicine is finding its dead level. Limited to matter, by its own law, it has none of the advantages of Mind and immortality.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 369, lines 25-31.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, or the Science of Soul, were understood.

Matter not  
medicine.

Material medicine is finding its proper level. Limited to matter, by its own law, it has none of the advantages of Mind and immortality.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 369, lines 25-31.

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, Medical devices. or the Science of Soul, were understood. Material medicine is finding its proper level. Limited to matter, by its own law, it has none of the advantages of Mind.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 368, lines 24-30 (unnumbered).



No man is physically healed in wilful error or by it,  
any more than he is morally saved in or by sin. It is  
error even to murmur or to be angry over sin. To be  
every whit whole, man must be better spiritually as well  
as physically. To be immortal, we must forsake the  
mortal sense of things, turn from the lie of false  
No healing in sin belief to Truth, and gather the facts of being  
from the divine Mind. The body improves under the  
same regimen which spiritualizes the thought; and if  
health is not made manifest under this regimen, this  
proves that fear is governing the body. This is the law  
of cause and effect, or like producing like.

NOTE

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

Chapter XII, page 369, lines 30-32, and page 370, lines 1-9.

No man is physically healed in sin, or by it, any more than he is morally saved in or by sin. To be every whit whole, he must be better spiritually, as well as physically. To be made whole, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the immortal divine Mind. The body improves under the same regimen which encourages the thought; and if health is not made manifest, it proves that it is fear which governs it. This is the law of cause and effect, or like producing like.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 369, line 32, and page 370, lines 1-10.

No man is physically healed in sin, or by it, any more than he is morally saved in or by sin. To be every whit whole, he must be better spiritually, as well as physically. To be made whole, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the immortal divine Mind. The body improves under the same regimen which improves the thought; and if this is not made manifest, it proves that it is not Truth which is influencing us. This is the law of cause and effect, or like producing like.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 369, line 32, and page 370, lines 1-10.

No man is physically healed in sin, or by it, any more than he is morally saved in or by sin. To be every whit whole, he must be better spiritually, as well as physically. To be made whole, we must forsake the mortal sense of things, turn from the lie of belief to Truth, and gather the facts of Being from the immortal divine Mind. The body improves under the same regimen which improves the thought; and if this is not made manifest, it proves that it is not Truth which is influencing us. This is the law of cause and effect, or like producing like.

No healing in sin.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 368, lines 31-32, and page 369, lines 1-9 (unnumbered).



Homoeopathy furnishes the evidence to the senses, that symptoms, which might be produced by a certain drug,

are removed by using the same drug which  
Like curing  
like might cause the symptoms. This confirms  
my theory that faith in the drug is the sole factor in the  
cure. The effect, which mortal mind produces through  
one belief, it removes through an opposite belief, but it  
uses the same medicine in both cases.

#### NOTE

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

Chapter XII, page 370, lines 10-17.

Homoeopathy furnishes this evidence to the senses,  
namely, that the symptoms produced by a certain drug,  
it removes by using the same drug which might  
Like curing  
like. cause them. This confirms my theory that  
faith in the drug is the sole factor in the cure. The effect  
that mortal mind produces through a certain belief, it  
removes through an opposite belief; but it uses the same  
medicine in both cases.

#### NOTE

This version first appeared in the 300th edition in 1904  
and it remained unchanged until the 1907 edition.

Chapter XII, page 370, lines 11-18.

Homoeopathy furnishes this evidence to the senses,  
namely, that the symptoms produced by a certain drug,  
it removes by using the same drug which might  
Like cur- cause them. This confirms my theory that  
ing like. faith in the drug is the sole factor in the cure. The effect  
that mortal mind produces through a certain belief, it  
removes through an opposite belief; but it uses the same  
drug in both cases.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 300th edition in 1904.  
Chapter XII, page 370, lines 11-18.

Homoeopathy furnishes this evidence to the senses, -  
namely, that the symptoms produced by a certain drug,  
it removes by using the same drug which might  
cause them. This confirms my theory that  
faith in the drug is the sole factor in the cure. The  
effect that mortal mind produces through a certain  
belief, it removes through an opposite belief; but it uses  
the same drug in both cases.

Like curing like.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 369, lines 10-17 (unnumbered).



The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body. A physical diagnosis of disease - since mortal mind must be the cause of disease - tends to induce disease.

NOTE

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

Chapter XII, page 370, lines 18-22.

The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body. A physical diagnosis of disease - since mortal mind must be its cause, if it exists - generally has a tendency to induce disease.

#### NOTE

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

Chapter XII, page 370, lines 19-23.

The moral and spiritual facts of health, whispered into  
thought, produce very direct and marked ef-  
fects on the body. A physical diagnosis of  
disease - since mortal mind must be its  
cause, if it exists - generally has a tendency to induce  
disease.

Thought's  
whispering-  
gallery.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 369, lines 18-23 (unnumbered).



According to both medical testimony and individual  
experience, a drug may eventually lose its supposed power  
and do no more for the patient. Hygienic  
Transient  
potency  
of drugs treatment also loses its efficacy. Quackery  
likewise fails at length to inspire the credulity  
of the sick, and then they cease to improve. These les-  
sons are useful. They should naturally and genuinely  
change our basis from sensation to Christian Science,  
from error to Truth, from matter to Spirit.

NOTE

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

Chapter XII, page 370, lines 23-31.

According both to medical testimony and individual experience, a drug eventually loses its supposed power, and can do no more for the patient. Hygienic treatment also loses its efficacy. Quackery likewise fails at length to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and gently change our basis from sensation to Christian Science, from error to Truth, from matter to Spirit.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 370, lines 24-32.

According both to medical testimony and individual experience, a drug eventually loses its supposed power, and can do no more for the patient. Hygienic treatment also loses its efficacy. Quackery likewise fails at length to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and gently change our basis from sensation to Christian Science, from error to Truth.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 369, lines 24-32 (unnumbered).



Physicians examine the pulse, tongue, lungs, to discover the condition of matter, when in fact all is Mind. The body is the substratum of mortal mind, and this so-called mind must finally yield to the mandate of immortal Mind.

Diagnosis  
of matter

NOTE

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

Chapter XII, page 370, line 32, and page 371, lines 1-4.

Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact all is Mind; the body is the substratum of mortal mind, and this so-called mind finally yields to the higher mandate, immortal Mind.

Diagnosis  
of matter.

#### NOTE

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

Chapter XII, page 371, lines 1-5.

Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact all is Mind, and the body is the substratum of mortal mind, to whose higher mandate it must respond.

Diagnosis  
of matter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 371, lines 1-5.

Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact  
Diagnosis. all is Mind, and the body is the substratum of mortal mind, to whose higher mandate it must respond.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 370, lines 1-5 (unnumbered).



Disquisitions on disease have a mental effect similar to that produced on children by telling ghost-stories in the dark. By those uninstructed in Christian Science, nothing is really understood of material existence. Mortals are believed to be here without their consent and to be removed as involuntarily, not knowing why nor when. As frightened children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real being than does the child; and the adult must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition.

Ghost-stories  
inducing fear

NOTE

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

Chapter XII, page 371, lines 5-19.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark. By those uninstructed in Christian Science, nothing is really understood of material existence. Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real being than does the child; and he must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition.

Ghost-stories inducing fear.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 371, lines 6-20.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark. By those uninstructed in Christian Science, nothing is really understood of material existence. Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real Being than does the child; and he must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition.

Ghost-stories inducing fear.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 371, lines 6-20.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark.

By those uninstructed in Christian Science, Ghost-stories.

nothing is really understood of material existence. Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real Being than does the child; and he must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way of Science is the only way out of this condition.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 370, lines 6-20 (unnumbered).



4

I would not transform the infant at once into a man, nor would I keep the suckling a lifelong babe. No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny our need of its spiritual unfoldment. Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, strength instead of weakness, and health instead of disease. Truth is an alternative in the entire system, and can make it "every whit whole."

Mind imparts  
purity, health,  
and beauty

#### NOTE

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

Chapter XII, page 371, lines 20-32.

I would not transform the infant at once into a man,  
nor would I keep the suckling a lifelong babe. No im-  
possible thing do I ask when urging the  
claims of Christian Science; but because this  
teaching is in advance of the age, we should  
not deny the need of spiritual understanding. Mankind  
will improve through Science and Christianity. The  
necessity for uplifting the race is father to the fact that  
Mind can do it; for Mind can impart purity instead of  
impurity, beauty instead of deformity, and health instead  
of sickness. Truth is an alterative in the entire system,  
and can make it "every whit whole."

Mind imparts  
purity, health,  
and beauty.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 371, lines 21-32.

I would not transform the infant at once into a man,  
nor would I keep the suckling a lifelong babe. No im-  
possible thing do I ask when urging the  
Infancy and maturity. claims of Christian Science; but because this  
teaching is in advance of the age, we should not deny  
the need of spiritual understanding. Mankind will im-  
prove through Science and Christianity. The necessity  
for uplifting the race is father to the fact that Mind can  
do it; for Mind can impart purity instead of impurity,  
beauty instead of deformity, and health instead of  
sickness.

Truth is an alterative in the entire system, and can  
make it "every whit whole."

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 370, lines 21-32, and page 371, line 1  
(unnumbered).

I would not transform the infant at once into a man,  
nor would I keep the suckling a lifelong babe. No im-  
possible thing do I ask when urging the  
Infancy and generation. claims of Christian Science; but because this  
teaching is in advance of the age, we should not deny  
the need of spiritual understanding. Mankind will im-  
prove through coming generations. The necessity for  
uplifting the race is father to the fact that Mind can  
do it; for Mind can impart purity instead of impurity,  
beauty instead of deformity, and health instead of  
sickness.

Truth is an alterative in the entire system, and can  
make it "every whit whole."

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 370, lines 21-32, and page 371, line 1  
(unnumbered).

last one 30

Remember, brain is not mind. Matter cannot be sick,  
and Mind is immortal. The mortal body is only an erro-  
neous mortal belief of mind in matter. What  
Brain not  
intelligent      you call matter was originally error in solu-  
tion, elementary mortal mind, - likened by Milton to  
"chaos and old night." One theory about this mortal  
mind is, that its sensations can reproduce man, can form  
blood, flesh, and bones. The Science of being, in which  
all is divine Mind, or God and His idea, would be clearer  
in this age, but for the belief that matter is the medium  
of man, or that man can enter his own embodied thought,  
bind himself with his own beliefs, and then call his bonds  
material and name them divine law.

#### NOTE

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

Chapter XII, page 372, lines 1-13.

Remember, brain is not mind. Matter cannot be sick,  
and Mind is immortal. Your mortal body is only a  
mortal belief of mind in matter. What you  
Brains not  
intelligent. call matter was originally error in solution,  
elementary mortal mind, - likened, by Milton, to "chaos  
and old night." One theory about this mortal mind is,  
that its sensations form blood, flesh, and bones. The  
Science of being, wherein all is divine Mind, or God  
and his thought, would be clearer in this age, but for  
the belief that matter can produce mind, or that mind  
can enter its own embodied thought, bind itself with  
its own beliefs, and then call its bonds material and  
name them divine law.

#### NOTE

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

Chapter XII, page 372, lines 1-13.

Remember, brain is not mind. Matter cannot be  
sick, and Mind is immortal. Your mortal body is only  
a mortal belief of mind in matter. What  
Brains not  
intelligent. you call matter was originally error in solu-  
tion, elementary mortal mind, - likened, by Milton, to  
"chaos and old night." One theory about this mortal  
mind is, that its sensations form blood, flesh, and bones.  
The Science of Being, wherein all is divine Mind, or  
God and His thought, would be clearer in this age, but  
for the belief that matter can produce mind, or that  
mind can enter its own embodied thought, bind itself  
with its own beliefs, and then call its bonds material and  
name them divine law.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 265th edition in 1903.  
Chapter XII, page 372, lines 1-13.

Remember, brain is not  
mind. Matter cannot be sick, and Mind is immortal  
harmony. Your mortal body is only a mortal  
belief of mind in matter. What you call mat- Error in  
ter was originally error in solution, or mortal mind, - solution.  
likened, by Milton, to "chaos and old night." One  
theory about this mortal mind is, that its sensations form  
blood, flesh, and bones. The Science of Being, wherein  
all is divine Mind, or God and His thought, would be  
clearer in this age, but for the belief that Mind can end  
in matter, or that mind can enter its own embodied  
thought, bind itself with its own beliefs, and then call its  
bonds material and divine law.

#### NOTE

This version first appeared in the 145th edition in 1898  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 371, lines 1-13 (unnumbered).

Remember, brain is not  
mind. Matter cannot be sick, and Mind is immortal  
harmony. Your mortal body is a mortal belief  
that Truth corrects. What you call matter was Error in  
originally primitive error in solution, alias mortal mind, solution.  
- likened, by Milton, to "chaos and old night." One  
theory about this mortal mind is, that its sensations form  
blood, flesh, and bones. The Science of Being, wherein  
all is divine Mind, or God and His thought, would be  
clearer in this age, but for the belief that Mind can end  
in matter, or that mind can enter its own embodied  
thought, bind itself with its own beliefs, and then call its  
bonds material and divine law.

#### NOTE

This version first appeared in the 108th edition in 1896  
and it remained unchanged until the 145th edition in 1898.  
Chapter XII, page 371, lines 1-13 (unnumbered).

Remember, brain is not  
mind. Matter cannot be sick, and Mind is immortal  
harmony. Your mortal body is only a mortal  
belief of discord. What you call matter was Error in  
originally primitive error in solution, alias mortal mind, solution.  
- likened, by Milton, to "chaos and old night." One  
theory about this mortal mind is, that its sensations form  
blood, flesh, and bones. The Science of Being, wherein  
all is divine Mind, or God and His thought, would be  
clearer in this age, but for the belief that Mind can end  
in matter, or that mind can enter its own embodied  
thought, bind itself with its own beliefs, and then call its  
bonds material and divine law.

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 108th edition in 1896.  
Chapter XII, page 371, lines 1-13 (unnumbered).

Remember, brain is not  
mind. Matter cannot be sick, and Mind is immortal  
harmony. Your mortal body is only a mortal  
belief of discord. What you call matter was Error in  
originally primitive error in solution, alias mortal mind, solution.  
- likened, by Milton, to "chaos and old night." One  
theory about this mortal mind is, that its sensations form  
blood, flesh, and bones. The Science of Being, wherein  
all is divine Mind, or God and His thought, would be  
clearer in this age, but for the belief that Mind can end  
in matter, or that mind can enter its own embodied  
thought, bind itself with its own beliefs, and then call its  
bonds material.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 371, lines 1-13 (unnumbered).



When man demonstrates Christian Science absolutely,  
he will be perfect. He can neither sin, suffer, be subject  
to matter, nor disobey the law of God. There-  
Veritable  
success fore he will be as the angels in heaven. Chris-  
tian Science and Christianity are one. How, then, in  
Christianity any more than in Christian Science, can we  
believe in the reality and power of both Truth and error,  
Spirit and matter, and hope to succeed with contraries?  
Matter is not self-sustaining. Its false supports fail one  
after another. Matter succeeds for a period only by  
falsely parading in the vestments of law.

#### NOTE

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

Chapter XII, page 372, lines 14-24.

When man demonstrates Christian Science absolutely,  
he will be perfect. He can neither sin, suffer, be sub-  
ject to matter, nor disobey the law of Spirit.  
Veritable success. Therefore he will be as the angels in heaven.  
Christian Science and Christianity are one. How, then,  
in Christian Science, any more than in Christianity, can  
we believe in the reality and power of both Truth and  
error, Spirit and matter, and hope to succeed with either?  
Error is not self-sustaining. Its false supports fail, one  
after another. It succeeds for a period, only by parad-  
ing in the stolen vestments of Truth.

#### NOTE

This version first appeared in the 265th edition in 1903  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 372, lines 14-24.

If man is absolutely governed by God, or Spirit, then man is not subject to matter, "neither indeed can be;"

Veritable  
success.                      and therefore man cannot suffer, neither can he infringe his Maker's spiritual law. Christian Science and Christianity are one. How then in Christian Science, any more than in Christianity, can we believe in the reality and power of both Truth and error, and hope to succeed with either? Error is not self-sustaining. Its false supports fail, one after another. It succeeds for a period, only by parading in the stolen vestments of Truth.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 372, lines 14-24.

If man is absolutely governed by God, or Spirit, then man is not subject to matter, "neither indeed can be;" and therefore man cannot suffer, neither can he infringe his Maker's spiritual law. Chris- Veritable success.  
tian Science and Christianity are one. How then in Christian Science, any more than in Christianity, can we believe in the reality and power of both Truth and error, and hope to succeed with either? Error is not self-sustaining. Its false supports fail, one after another! It succeeds for a time, only by parading in the stolen vestments of Truth.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 371, lines 14-24 (unnumbered).

If man is absolutely governed by God, or Spirit, then he is not subject to matter, "neither indeed can be;" and therefore he cannot suffer from the infringing of any but a spiritual law. Christian Science and Christianity are one. How then in Christian Science, any more than in Christianity, can we believe in the reality and power of both Truth and error, and hope to succeed with either? Error is not self-sustaining. Its false supports fail, one after another! It succeeds for a time, only by parading in the stolen vestments of Truth.

Veritable  
success.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 371, lines 14-24 (unnumbered).



4  
"Whoever shall deny me before men, him will I also deny before my Father which is in heaven." In Christian Science, a denial of Truth is fatal, while Recognition of benefits a just acknowledgment of Truth and of what it has done for us is an effectual help. If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student.

#### NOTE

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

Chapter XII, page 372, lines 25-32.

"Whosoever shall deny me before men, him will I  
also deny before my Father which is in heaven." A de-  
nial of Truth is fatal to Christian Science.  
Recognition of benefits. A just acknowledgment of Truth, and what it  
has done for us, is an effectual help. If pride, super-  
stition, or any error, prevents the honest recognition of  
benefits received, this will be a hindrance to the recovery  
of the sick and the success of the student.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged thereafter until the 1907 edition.  
Chapter XII, page 372, lines 25-32.

"Whosoever shall deny me before men, him will I  
also deny before my Father who is in Heaven." A de-  
nial of Truth is fatal to Christian Science.

Fatal denials.

A just acknowledgment of Truth, and what it  
has done for us, is an effectual help. If pride, super-  
stition, or any error, prevent the honest recognition of  
benefits received, this will be a hindrance to the recovery  
of the sick and the success of the student.

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 371, lines 25-32 (unnumbered).

"Whosoever shall deny me before men, him will I also deny before my Father who is in Heaven." A denial of Truth is fatal to Christian Science.

Fatal denials.

A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, and envy prevent the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 371, lines 25-32 (unnumbered).



14

If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises. It is easier to cure the most malignant disease than it is to cure sin. The author has raised up the dying, partly because they were willing to be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin. Under all modes of pathological treatment, the sick recover more rapidly from disease than does the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully done.

Disease far  
more docile  
than iniquity

NOTE

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

Chapter XII, page 373, lines 1-13.

12-2

If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject, and be more alive to His promises. It is easier to cure the most malignant disease than it is to cure sin. The author has raised up the dying, partly because they were willing to be restored; while she has struggled long, and perhaps in vain to lift a student out of a chronic sin. Under all modes of pathological treatment, the sick recover more rapidly from disease than the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully done.

Disease far  
more docile  
than iniquity.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 373, lines 1-13.

If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, we shall be more liable to Disease far more docile than iniquity. sickness than the indifferent sinner, because we are more alive to the law, and to the fear of doing wrong. It is easier to cure the most malignant disease than it is to cure sin. The author has raised up the dying, partly because they were willing to be restored; while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin. Under metaphysical treatment, the sick recover more rapidly from disease than the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully done.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 372, lines 1-14 (unnumbered).



The fear of disease and the love of sin are the sources  
of man's enslavement. "The fear of the Lord  
is the beginning of wisdom," but the Scriptures Love frees  
also declare, through the exalted thought of John, that from fear  
"perfect Love casteth out fear."

NOTE

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

Chapter XII, page 373, lines 14-18.

The fear of disease and the love of sin are the springs  
of man's enslavement. "The fear of the  
Lord is the beginning of wisdom!" but the  
Scriptures also declare, through the exalted thought of  
John, that "perfect Love casteth out fear."

Love frees  
from fear.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 373, lines 14-18.

The fear of disease and the love of sin are the springs  
of man's enslavement. "The fear of the Lord is the  
beginning of Wisdom!" but the Scriptures  
Enslavement. also declare, through the exalted thought of  
John, that "perfect Love casteth out fear."

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 372, lines 15-19 (unnumbered).



11

The fear occasioned by ignorance can be cured; but to remove the effects of fear produced by sin, you must rise above both fear and sin. Disease is expressed not so much by the lips as in the functions of the body. Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions.

NOTE

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

Chapter XII, page 373, lines 19-26.

12-25

The fear occasioned by ignorance can be cured; but you cannot remove the effects of fear produced by sin, so long as the sin remains. Disease is expressed not so much by the lips, as in the functions of the body. Establish the scientific sense of health, and you relieve the oppressed organ, and the inflammation, decomposition, or deposit will abate; and the disabled organ will resume its healthy functions.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 373, lines 19-26.

The fear occasioned by ignornace can be cured; but  
you cannot remove the effects of fear produced by sin,  
so long as the sin remains. Disease is ex-  
Disease a  
misnomer. pressed not so much by the lips, as in the  
functions of the body. Establish the scientific sense of  
health, and you relieve the oppressed organ, and the  
inflammation, decomposition, or deposit will abate; and  
the disabled organ will resume its healthy functions.

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 372, lines 20-27 (unnumbered).

The fear occasioned by ignorance can be cured; but  
you cannot remove the effects of fear produced by sin,  
so long as the sin remains. Disease is a fear,  
Disease a  
misnomer. expressed not so much by the lips, as in the  
functions of the body. Mitigate the fear, and you re-  
lieve the oppressed organ, and the inflammation, decom-  
position, or deposit will abate. Destroy the fear, and the  
disabled organ will resume its healthy functions.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 372, lines 20-27 (unnumbered).



When the blood rushes madly through the veins or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Mortal mind is producing the propulsion or the languor, and we prove this to be so when by mental means the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically, but the truth of being, whispered into the ear of mortal mind, will bring relief.

Mind circulates blood

#### NOTE

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

Chapter XII, page 373, lines 27-32, and page 374, lines 1-4.

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception.

Mortal mind is producing the propulsion or the languor; and we prove this to be so when by mental means the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically; but the truth of being, whispered into the ear of mortal mind, will bring relief.

Mind circulates blood.

#### NOTE

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

Chapter XII, page 373, lines 27-32, and page 374, lines 1-5.

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception.

Mortal mind is producing the propulsion or

Mind circulates blood.

the languor; and we prove this to be so when by mental means the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically; but the Truth of being, whispered into the ear of mortal mind, will bring relief.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 373, lines 27-32, and page 374, lines 1-5.

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Circulation.

Mortal mind is producing the propulsion or the languor; and we prove this to be so when the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation scientifically; but the Truth of Being, whispered into the ear of mortal mind, will bring relief.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 372, lines 28-32, and page 373, lines 1-5 (unnumbered).

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Circulation.

Mortal mind is producing the propulsion or the languor; and we prove this to be so when the circulation is changed, and returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation; but the Truth of Being, whispered into the ear of mortal mind, will bring relief.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 372, lines 28-32, and page 373, lines 1-5 (unnumbered).

When the blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Circulation.

Fear is producing the propulsion or the languor; and we prove this to be so when the fear is destroyed, and the circulation returns to that standard which mortal mind has decided upon as essential for health. Anodynes, counter-irritants, and depletion never reduce inflammation; but the Truth of Being, whispered into the ear of mortal mind, will bring relief.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 372, lines 28-32, and page 373, lines 1-5 (unnumbered).



Hatred and its effects on the body are removed by Love. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease Mind can de-  
stroy all ills I never thought of and knew nothing about, until it appeared on my body?" The author has answered this question in her explanation of disease as originating in human belief before it is consciously apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. This mortal blindness and its sharp consequences show our need of divine metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind.

#### NOTE

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

Chapter XII, page 374, lines 5-16.

Hatred, and its effects on the body, are removed by Love. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease Mind can de-  
stroy all ills. I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is consciously apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind.

#### NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.  
Chapter XII, page 374, lines 6-17.

Hatred, and its effects on the body, are removed by Love. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease Mind can de-  
stroy all ills. I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter XII, page 374, lines 6-17.

Error, and its effects on the body, are removed by Truth. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease Mind can de-  
stroy all ills. I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact the objective state of mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind, or Truth, we can destroy all ills which proceed from mortal mind.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 374, lines 6-17.

Error, and its effects on the body, are removed by Truth. Because mortal mind seems to be conscious, the sick say: "How can my mind cause a disease I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind we can destroy all ills which proceed from mortal mind.

Volition of  
unconscious.

#### NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 373, lines 6-17 (unnumbered).

Error, and its effects on the body, are removed by Truth. Because mortal mind acts consciously, the sick say: "How can my mind cause a disease I never thought of, and knew nothing about, until it appeared on my body?" The author has answered this question, in her explanation of disease as originating in human belief before it is apparent on the body, which is in fact mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind we can destroy all ills which proceed from mortal mind.

Volition oft  
unconscious.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter XII, page 373, lines 6-17 (unnumbered).

Fear, and its effects on the body, are involuntary. If mortal mind acts unconsciously, as well as consciously, why do the sick say: "How can mortal mind cause a disease I never thought of, and knew nothing about, until it appeared on my body?" Volition oft unconscious.

The author has answered this question, in her explanation of disease as originating in unconscious mortal mind, or in the body, which is in fact mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind we can destroy all ills which proceed from mortal mind.

#### NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 373, lines 6-17 (unnumbered).

Fear, and its effects on the body, are involuntary.  
Because mortal mind acts unconsciously, as well as consciously, the sick say: "How can mortal  
mind cause a disease I never thought of, and Volition oft  
unconscious.  
knew nothing about, until it appeared on my body?"  
The author has answered this question, in her explanation of disease as originating in unconscious mortal mind, or in the body, which is in fact mortal mind, though it is called matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. Through immortal Mind we can destroy all ills which proceed from mortal mind.

#### NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 373, lines 6-17 (unnumbered).

Fear, and its effects on the body, are involuntary.  
Because mortal mind acts unconsciously, as well as con-  
sciously, the sick say: "How can mortal  
mind cause a disease I never thought of, and Volition oft  
knew nothing about, until it appeared on my body?" unconscious.  
The author has answered this question, in her explana-  
tion of disease as originating in unconscious mortal  
mind, or in the body, which is in fact mortal mind,  
though it is called matter. This mortal blindness, and  
its sharp consequences, show our need of metaphysics.  
Learn Mind, if you would reach the understanding of  
Soul, and destroy the errors of sensation.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 53rd edition in 1891.  
Chapter XII, page 373, lines 6-17 (unnumbered).



14

Ignorance of the cause or approach of disease is no argument against the mental origin of disease. You confess to ignorance of the future and incapacity to preserve your own existence, and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your fear, and ignorance of mental cause and effect.

NOTE

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

Chapter XII, page 374, lines 17-25.

12-28

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to preserve your own existence; and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness, on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your ignorance of mental cause and effect.

#### NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 374, lines 18-26.

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to preserve your own existence; and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness, on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your ignorance of mental power.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 374, lines 18-26.

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to pre-serve your own existence; and this belief helps rather than hinders disease. Such a state of mind induces sickness. It is like walking in darkness, on the edge of a precipice. You cannot forget the belief of danger, and your steps are less firm because of your ignorance of mental power. Precipice.

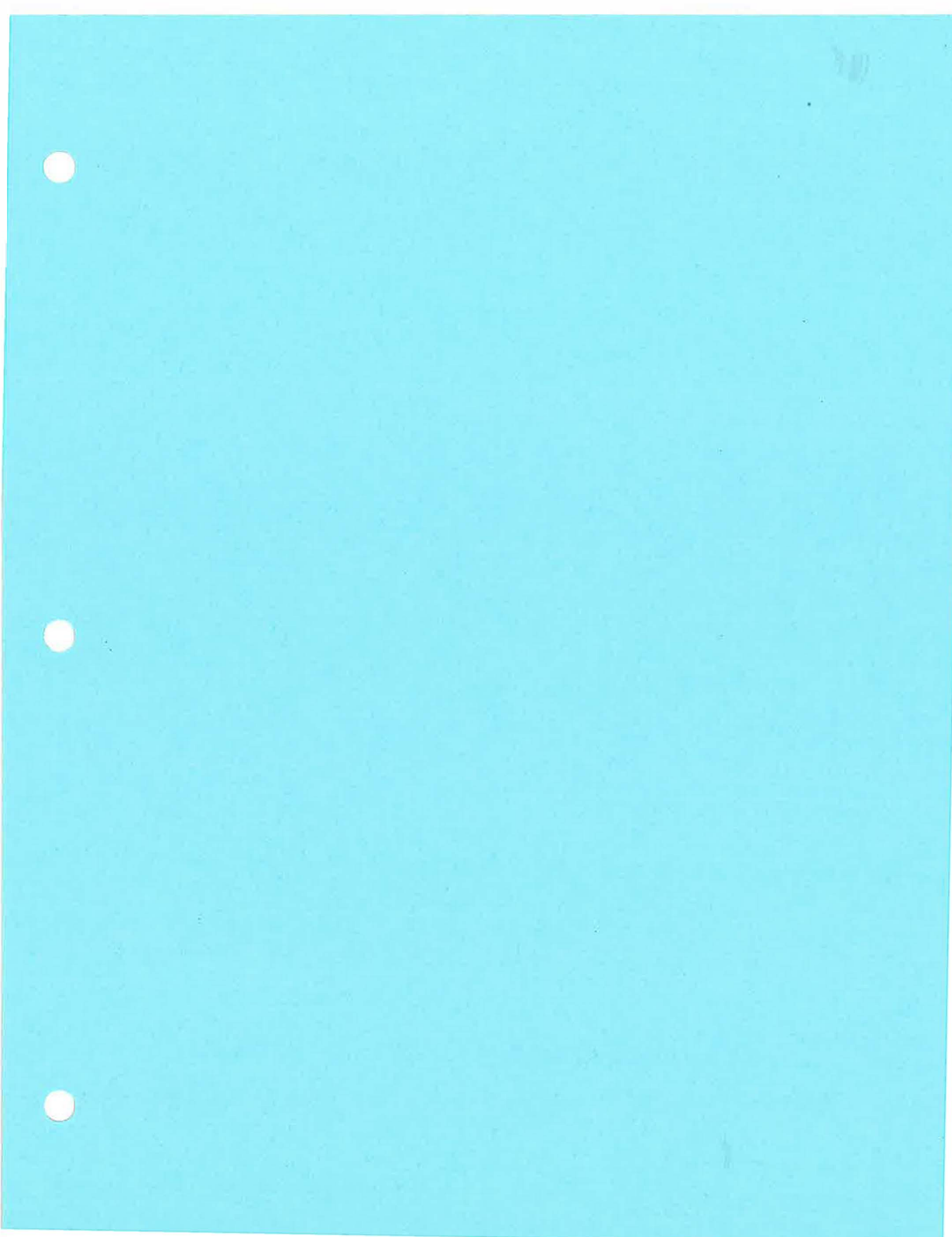
#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 373, lines 18-26 (unnumbered).

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to pre-serve your own existence; and this belief precipitates the danger. Such a state of mind induces fear. It is like walking in darkness, on the edge of a precipice. You cannot forget the danger. The fear is present, and your steps are less firm because of the peril and your ignorance. Precipice.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 373, lines 18-26 (unnumbered).



Heat and cold are products of mortal mind. The body, when bereft of mortal mind, at first cools, and afterwards it is resolved into its primitive mortal ~~Temperature~~ elements. Nothing that lives ever dies, and ~~is mental~~ vice versa. Mortal mind produces animal heat, and then expels it through the abandonment of a belief, or increases it to the point of self-destruction. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas dissipates into the air when it evaporates but for the belief that inflammation and pain must accompany the separation of heat from the body.

#### NOTE

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

Chapter XII, page 374, lines 26-32, and page 375, lines 1-5.

Heat and cold are products of mind. The body, when bereft of mortal mind, at first cools; and afterwards it is resolved into its primitive mortal elements. Temperature is mental. Nothing that lives ever dies, and vice versa. Mortal mind produces animal heat; and then expels it through the abandonment of a belief, or increases it to the point of self-destruction. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation.

#### NOTE

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

Chapter XII, page 374, lines 27-32, and page 375, lines 1-5.

Heat and cold are products of mind. The body, when bereft of mortal mind, at first cools; and afterwards it is resolved into its primitive mortal elements.

Temperature.

Nothing that lives ever dies, and vice versa.

Mortal mind produces animal heat; and then expels it through the abandonment of a belief, or increases it to the point of self-destruction. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 373, lines 27-32, and page 374, lines 1-5 (unnumbered).

Heat and cold are products of ignorant fear. The body, when bereft of belief, at first cools; and afterwards it is resolved into its primitive mortal elements. Nothing that lives ever dies. Fear produces animal heat; and then expels it through other beliefs, which either cause the abandonment of fear, or increase it to the point of self-destruction and death. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation. Temperature.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 373, lines 27-32, and page 374, lines 1-5 (unnumbered).

Heat and cold are products of fear. The body, when bereft of mortal mind, at first cools; and afterwards it is resolved into its primitive mortal elements.

Temperature.

Nothing that lives ever dies. Fear produces animal heat; and then expels it through other beliefs, which either cause the abandonment of fear, or increase it to the point of self-destruction and death. Hence it is mortal mind, not matter, which says, "I die." Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 373, lines 27-32, and page 374, lines 1-5 (unnumbered).



Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, "I am better," but the patient believes that matter, not mind, has helped him. The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his mentality to any mental despotism or malpractice. All unscientific mental practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love.

Science  
versus  
hypnotism

#### NOTE

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

Chapter XII, page 375, lines 6-20.

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that divine Mind heals the case, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his own mentality to any mental despotism. Therefore all unscientific mental practice is forbidden, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental power, and increasing his spirituality, while he is restoring him physically.

Science  
versus  
hypnotism.

#### NOTE

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

Chapter XII, page 375, lines 6-20.

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that divine Mind heals the case, while the hypnotist dispossesses the patient of his individuality in order to control him. No person is benefited by yielding his own mentality to this mental despotism. Therefore all unscientific mental practice is dangerous, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental power, and increasing his spirituality, while he is restoring him physically.

Science  
versus  
hypnotism.

#### NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 375, lines 6-20.

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The old-school physician proves this when his patient says, "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that immortal Mind heals the case, while the hypnotist dispossesses the patient of his mind in order to control him. No person is benefited by yielding his own mentality to this mental despotism. Therefore all unscientific mental practice is dangerous, and should be understood and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental power, and increasing his spirituality, while he is restoring him physically.

Science  
versus  
hypnotism.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 375, lines 6-20.

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear. The Old School Malaria and fever. physician proves this when his patient says "I am better," but believes that matter, not mind, has helped him. The Christian Scientist demonstrates that Mind heals the case, while the hypnotist dispossesses the patient of his mind in order to control him. No person is benefited by yielding his own mentality to this mental despot. Therefore all unscientific mental practice should be detected, and so rendered fruitless. The genuine Christian Scientist is adding to his patient's mental power, while he is restoring him physically.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 374, lines 6-18 (unnumbered).

Chills and fever are often the form in which error seems to manifest itself. Change the mental state, and the chills and fever disappear. A hypnotist Malaria and fear. cannot help the sick, for error has neither influence nor power; but a Christian Scientist can never lose the omnipotent power of the divine Principle of Science. The hypnotist cannot make a lie truth and scare his subject, for if he knows and resists, Truth will master the error. This is why the practice of hypnotism, and all mental malpractice, should be detected, and so rendered fruitless. The genuine Christian Scientist never causes fear or danger. Truth punishes sin, but cannot produce either sin or sickness.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 374, lines 6-18 (unnumbered).

Chills and fever are often the form in which fear manifests itself. Change the mental state, and the chills and fever disappear. Even a hypnotist can Malaria and fear. prove this, and then leave the patient worse for his influence; but a Christian Scientist can never prove it in the same way. The hypnotist can scare his subject into quaking, when the victim knows not what is frightening him; but if he knows and resists, he is master. This is why the practice of hypnotism, and all mental malpractice, should be detected, and so rendered fruitless. The genuine Christian Scientist never causes fear or danger. Truth punishes sin, but cannot produce either sin or sickness.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 374, lines 6-18 (unnumbered).



Palsy is a belief that matter governs mortals, and can  
paralyze the body, making certain portions of  
it motionless. Destroy the belief, show mortal      Cure for  
mind that muscles have no power to be lost, for Mind is      palsy  
supreme, and you cure the palsy.

NOTE

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

Chapter XII, page 375, lines 21-25.

Palsy is a belief that matter attacks mortals, and  
paralyzes the body, making certain portions of  
it motionless. Destroy the belief, show mortal  
mind that muscles have no power to be lost, for  
Mind is supreme, and you will cure the palsy.

Cure for  
palsy.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 375, lines 21-25.

Palsy is a belief that matter attacks mortals, and  
paralyzes the body, making certain portions of it motion-  
less. Destroy the belief, show mortal mind  
Palsy.  
that muscles have no power to be lost, for  
Mind is supreme, and you will cure the palsy.

#### NOTE

This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 374, lines 19-23 (unnumbered).

Palsy is illusion; it cannot attack mortals and paralyze the body, making certain portions of it motionless.

Destroy the illusion, show mortals that muscles Palsy.

are non-intelligent - they have no power to be lost, for Mind is supreme, and you will cure the palsy.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894.

Chapter XII, page 374, lines 19-23 (unnumbered).

Palsy is a belief which attacks mortals through fear,  
and paralyzes the body, making certain portions of it  
motionless. Destroy the fear, show mortal  
Palsy.  
mind that muscles have no power to be lost,  
for Mind is supreme, and you will cure the palsy.

#### NOTE

This version first appeared in the 62nd edition in 1891  
and it remained unchanged until the 87th edition in 1894.  
Chapter XII, page 374, lines 19-23 (unnumbered).

Palsy is a belief which attacks mortals through fear,  
and paralyzes the body, making certain portions of it  
motionless. Destroy the fear, show mortal  
Palsy.  
mind that no muscular power can be lost, be-  
cause Mind is supreme, and you will cure the palsy.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 62nd edition in 1891.  
Chapter XII, page 374, lines 19-23 (unnumbered).



Consumptive patients always show great hopeful-  
ness and courage, even when they are supposed to be in  
hopeless danger. This state of mind seems  
anomalous except to the expert in Christian  
Science. This mental state is not understood, simply  
because it is a stage of fear so excessive that it amounts  
to fortitude. The belief in consumption presents to mor-  
tal thought a hopeless state, an image more terrifying than  
that of most other diseases. The patient turns involun-  
tarily from the contemplation of it, but though unacknowl-  
edged, the latent fear and the despair of recovery remain  
in thought.

Latent fear  
diagnosed

#### NOTE

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

Chapter XII, page 375, lines 26-32, and page 376, lines 1-5.

Consumptive patients always show great hopefulness and courage, even when supposed to be in hopeless danger. This state of mind seems anomalous, except to the expert in Christian Science.

Latent fear  
diagnosed.

This mental state is not understood, simply because it is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought a hopeless state, an image more terrifying than most other diseases. The patient turns involuntarily from the contemplation of it; but, though unacknowledged, the latent fear, and despair of recovery, remain in thought.

#### NOTE

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

Chapter XII, page 375, lines 26-32, and page 376, lines 1-4.

Consumptive patients always show great hopefulness and courage, even when in hopeless danger. This state of mind seems anomalous, except to the expectant in Christian Science. The mental state is not understood, simply because it is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought an image more terrifying than most other diseases. The patient turns involuntarily from the contemplation of it; but, though unacknowledged, the latent fear remains strongly in thought.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 374, lines 24-32, and page 375, lines 1-2 (unnumbered).

Consumptive patients always show great hopefulness and courage, even when in hopeless danger. This state of mind seems anomalous, except to the expert in Christian Science. The mental state, being unconscious, is not understood. It is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought an image more terrifying than most other diseases. The patient turns involuntarily from the contemplation of it; but, though unacknowledged, the latent fear remains strongly in thought.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 374, lines 24-32, and page 375, lines 1-2 (unnumbered).



Just so is it with the greatest sin. It is the most subtle,  
and does its work almost self-deceived. The diseases

Insidious  
concepts deemed dangerous sometimes come from the  
most hidden, undefined, and insidious beliefs.

The pallid invalid, whom you declare to be wasting away  
with consumption of the blood, should be told that blood  
never gave life and can never take it away, - that Life is  
Spirit, and that there is more life and immortality in one  
good motive and act than in all the blood, which ever  
flowed through mortal veins and simulated a corporeal  
sense of life.

#### NOTE

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

Chapter XII, page 376, lines 6-16.

Just so it is with the greatest sin. It is the most subtle, and does its work almost unperceived. The diseases deemed dangerous sometimes come Insidious concepts. from the most hidden, undefined, and insidious beliefs. The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life, and can never take it away, - that Life is Spirit, and that there is more Life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins, simulating a corporeal sense of material life.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 376, lines 5-15.

Just so it is with the greatest crime. It is the most subtle, and does its work almost unperceived. The diseases deemed dangerous come from the most hidden, undefined, and insidious beliefs. The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life, and can never take it away, - that there is more Life and Immortality in one good motive and act, than in all the blood which ever flowed through mortal veins, simulating a corporeal sense of material life.

Insidious  
concepts.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 375, lines 3-12 (unnumbered).

Just so it is with the greatest crime. It is the most subtle, and does its work almost unperceived. The most fatal diseases come from the most hidden, undefined, and insidious beliefs. The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life, and can never take it away, - that there is more Life and Immortality in one good motive and act, than in all the blood which ever flowed through mortal veins, simulating a corporeal sense of material life.

Insidious  
concepts.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 375, lines 3-12 (unnumbered).



If the body is material, it cannot, for that very reason, suffer with a fever. Because the so-called material body is a mental concept and governed by mortal  
Remedy  
for fever mind, it manifests only what that so-called mind expresses. Therefore the efficient remedy is to destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious being, - representing man as healthy instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end fever. Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever. Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and scientific demonstration.

#### NOTE

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

Chapter XII, page 376, lines 17-32.

If the body is material, it cannot, for that very reason, suffer with a fever. Because the so-called material body is a mental concept, and governed by mortal mind, it manifests only what that so-called mind expresses. Therefore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious being, - representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever. Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and scientific demonstration.

#### NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.  
Chapter XII, page 376, lines 16-31.

If the body is material, it cannot, for that very reason, suffer with a fever. Because the so-called material body is a mental concept, and governed by mortal  
Remedy  
for fever. mind, it manifests only what that mind impresses upon it. Therefore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious being, - representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever. Know that in Science you cannot check a fever after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and scientific demonstration.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 376, lines 16-31.

If the body is material, it cannot, for that very reason, suffer with a fever. Because the body is mental, and governed by mortal mind, it manifests only what that mind impresses upon it. There-  
Remedy  
for fever.

fore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious Being, - representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-Science, inquire of my students when it will be safe to check a fever. Know that in Science you cannot check a fever, after admitting that it must have its course. To fear and admit the power of disease, is to paralyze mental and Christianly Scientific demonstration.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 375, lines 13-28 (unnumbered).

If the body is material, it cannot, for that very reason, suffer with a fever. Because the body is mental, and governed by mortal mind, it manifests only what that mind impresses upon it. There-  
fore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious Being, - representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-Science, inquire of my students when it will be safe to check a fever. Know that in Science you cannot check a fever, after admitting that it must have its course. To fear and admit any power save God, is to paralyze mental and Christianly Scientific demonstration.

Remedy  
for fever.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 375, lines 13-28 (unnumbered).

If the body is material, it cannot, for that very reason, suffer with a fever. Because the body is mental, and governed by mortal mind, it manifests only what that mind impresses upon it. There-  
fore the efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite facts in regard to harmonious Being, - representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Destroy fear, and you end the fever. Some people, mistaught as to Mind-Science, inquire of my students when it will be safe to check a fever. Know that in Science you cannot check a fever, after admitting that it must have its course. To fear and admit the power of matter, is to paralyze mental and Christianly Scientific demonstration.

Remedy  
for fever.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 375, lines 13-28 (unnumbered).



If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.

NOTE

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

Chapter XII, page 377, lines 1-5 - 1907 edition.

Chapter XII, page 376, line 32, and page 377, lines 1-5 - 226th ed.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that sorrow is not the master of joy, and that he should rejoice always in ever-present Love.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 376, line 32, and page 377, lines 1-5.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that sorrow is not the master of joy, and that he should rejoice always.

Colds.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 375, lines 29-32, and page 376, lines 1-2 (unnumbered).



Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.

Climate  
harmless

NOTE

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

Chapter XII, page 377, lines 6-11.

Invalids flee to tropical climates, in order to save  
their lives; but they come back no better than when  
they went away. Then is the time to cure  
them through Christian Science, and prove                   Climate  
that they can be healthy in all climates, when their       harmless.  
fear of climate is driven out.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 377, lines 6-11.

Invalids flee to tropical climates, in order to save their  
lives; but they come back no better than they went  
away. Then is the time to cure them with  
Tropics.  
Christian Science, and prove that they can be  
healthy in all climates, when their fear of climate is  
driven out.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 376, lines 3-8 (unnumbered).



Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched that it may not produce blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease had gone. Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in this way what are termed organic diseases as readily as functional difficulties.

Mind governs body

#### NOTE

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

Chapter XII, page 377, lines 12-25.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched, that it produce not blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease was gone. Remove the leading error and governing fear of this lower mind, and you remove the cause of any disease, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic diseases as readily as functional difficulties.

Mind governs body.

#### NOTE

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

Chapter XII, page 377, lines 12-25.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. Shocks. A sudden joy or grief has caused a belief in instantaneous death. Because a belief originates unseen, it produces blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease was gone. Remove the leading error and governing fear of this lower mind, and you remove the cause of any disease, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic diseases as readily as functional difficulties.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 376, lines 9-21 (unnumbered).

Science shows that through fear the body cannot become suddenly weak or abnormally strong. Mortal mind

is not a producer of strength or weakness. A Shocks.

sudden shock, from joy or grief, never caused death. Because fear originates unconsciously, it produces no effect whatever, for Mind is forever conscious.

The author never knew a patient who did not recover when the fear of the disease was gone. Remove the fear and false belief, and you remove the cause of inflammation, and the dream of morbid and excited action ceases. You also remove, in this way, what are termed organic, or functional, difficulties. Fear is nothing but illusion.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 376, lines 9-21 (unnumbered).

Through fear, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden shock, Shocks. from joy or grief, has caused a belief in instantaneous death. Because fear originates in the unconscious mortal mind, it produces bad effects involuntarily. The author never knew a patient who did not recover when the fear of the disease was gone. Remove the leading fear and governing belief of this lower mind, and you remove the cause of any inflammation, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic, or functional, difficulties. Fear is illusion.

#### NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 376, lines 9-21 (unnumbered).

Through fear, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden shock, Shocks. from joy or grief, has caused a belief in instantaneous death. Because fear originates in the unconscious mortal mind, it produces bad effects involuntarily. The author never knew a patient who did not recover when the fear of the disease was gone. Remove the leading fear and governing belief of this lower mind, and you remove the cause of any inflammation, as well as the morbid and excited action of any organ. You also remove, in this way, what are termed organic, or functional, difficulties.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 376, lines 9-21 (unnumbered).



The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

#### NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter XII, page 377, lines 26-32, and page 378, lines 1-7.

The cause of all disease is mental, even a mortal fear, a helpless, mistaken belief or fixed conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without the human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

#### NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter XII, page 377, lines 26-32, and page 378, lines 1-7.

The remote cause of all disease is mental, even a mortal, mistaken belief, - a conviction of the necessity and power of ill-health, and a conclusion that Mind is helpless to defend the life of man, and wholly incompetent to control it. Without the human belief any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every occasion with truth. Disease is less than mind, and Mind can control it.

#### NOTE

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

Chapter XII, page 377, lines 26-32, and page 378, lines 1-8.

The remote cause of all disease is mental, even a mortal, mistaken belief, - a conviction of the necessity and power of ill-health, and a conclusion that Mind is helpless to defend the life of man, and wholly incompetent to control it. Without the human belief any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master. Disease is less than mind, and Mind can control it.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 377, lines 26-32, and page 378, lines 1-8.

The remote cause of all disease is mental, even a mistaken belief, - a conviction of the necessity and power of ill-health, and a conclusion that Mind is Terror's potency helpless to defend the Life of man, and wholly incompetent to control it. Without illusion any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master. Disease is less than mind, and Mind can control it.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 376, lines 22-32, and page 377, lines 1-4 (unnumbered).

The remote cause of all disease is ignorance, a mistaken belief, - a conviction of the necessity and power of ill-health, and a conclusion that Mind is Terror's potency. helpless to defend the Life of man, and wholly incompetent to control it. Without illusion any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master. Fear is less than mind, and Mind can control fear.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 376, lines 22-32, and page 377, lines 1-4 (unnumbered).

The remote cause of all disease is fear, or a mistaken belief, - a conviction of the necessity and power of ill-health, and a conclusion that the mind is Terror's potency. helpless to defend the body, and wholly incompetent to control it. Without mortal mind, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master. Fear is less than mind, and Mind can control fear.

#### NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 376, lines 22-32, and page 377, lines 1-4 (unnumbered).

The remote cause of all disease is fear, or a mistaken belief, - a conviction of the necessity and power of  
ill-health, and a conclusion that the mind is  
Terror's  
potency. helpless to defend the body, and wholly incompetent to control it. Without mortal mind, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances, and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance as its master, - watching your belief, instead of your body.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 53rd edition in 1891. Chapter XII, page 376, lines 22-32, and page 377, lines 1-4 (unnumbered).



Without the so-called human mind, there can be no inflammatory nor torpid action of the system. Remove the error, and you destroy its effects. By Latent power looking a tiger fearlessly in the eye, Sir Charles Napier sent it cowering back into the jungle. An animal may infuriate another by looking it in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of intelligence exercised over mortal beliefs to destroy them; whereas hypnotism and hygienic drilling and drugging, adopted to cure matter, is represented by two material erroneous bases.

#### NOTE

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

Chapter XII, page 378, lines 8-21.

Without the so-called human mind, there can be no inflammatory or torpid action of the system. Remove the error, and you destroy its effects. By looking Latent power. a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure matter, is represented by two intensely material bases, into which a mortal's mind scarcely enters.

#### NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 378, lines 9-22.

Without the so-called human mind, there can be no inflammatory or torpid action of the system. Remove the error, and you destroy its effects. By looking Latent power. a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely material basis, into which intelligence scarcely enters.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 378, lines 9-22.

Without the so-called human mind, there can be no inflammatory or torpid action of the system. Remove the error, and you destroy its effects. By looking Latent power. a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of Intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely material basis, into which intelligence scarcely enters.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 378, lines 9-22.

Without mind, there can be no inflammatory or torpid action of the system. Remove the error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of Intelligence, exercised over mortal beliefs, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely unreal basis, into which mind scarcely enters.

Power of  
the eye.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 377, lines 5-18 (unnumbered).

Without mind, there can be no inflammatory or torpid  
action of the system. Remove the error, and you destroy  
its effects. By looking a tiger fearlessly in  
the eye, Sir Charles Napier sent him cowering  
back into the jungle. An animal may infuriate another  
by looking him in the eye, and both will fight for nothing.  
A man's gaze, fastened fearlessly on a ferocious beast,  
often causes him to retreat in terror. This latter occur-  
rence represents the power of Truth over error, - the  
might of Intelligence, exercised over mortal fears, to  
destroy them; whereas hygienic drilling and drugging,  
adopted to cure disease, is represented by the two beasts,  
who quarrel on an intensely unreal basis, into which  
mind scarcely enters.

Power of  
the eye.

#### NOTE

This version first appeared in the 87th edition in 1894  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 377, lines 5-18 (unnumbered).

Without mind, there can be no inflammatory or torpid action of the system. Remove the fear, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of Intelligence, exercised over mortal fears, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely unreal basis, into which mind scarcely enters.

Power of  
the eye.

#### NOTE

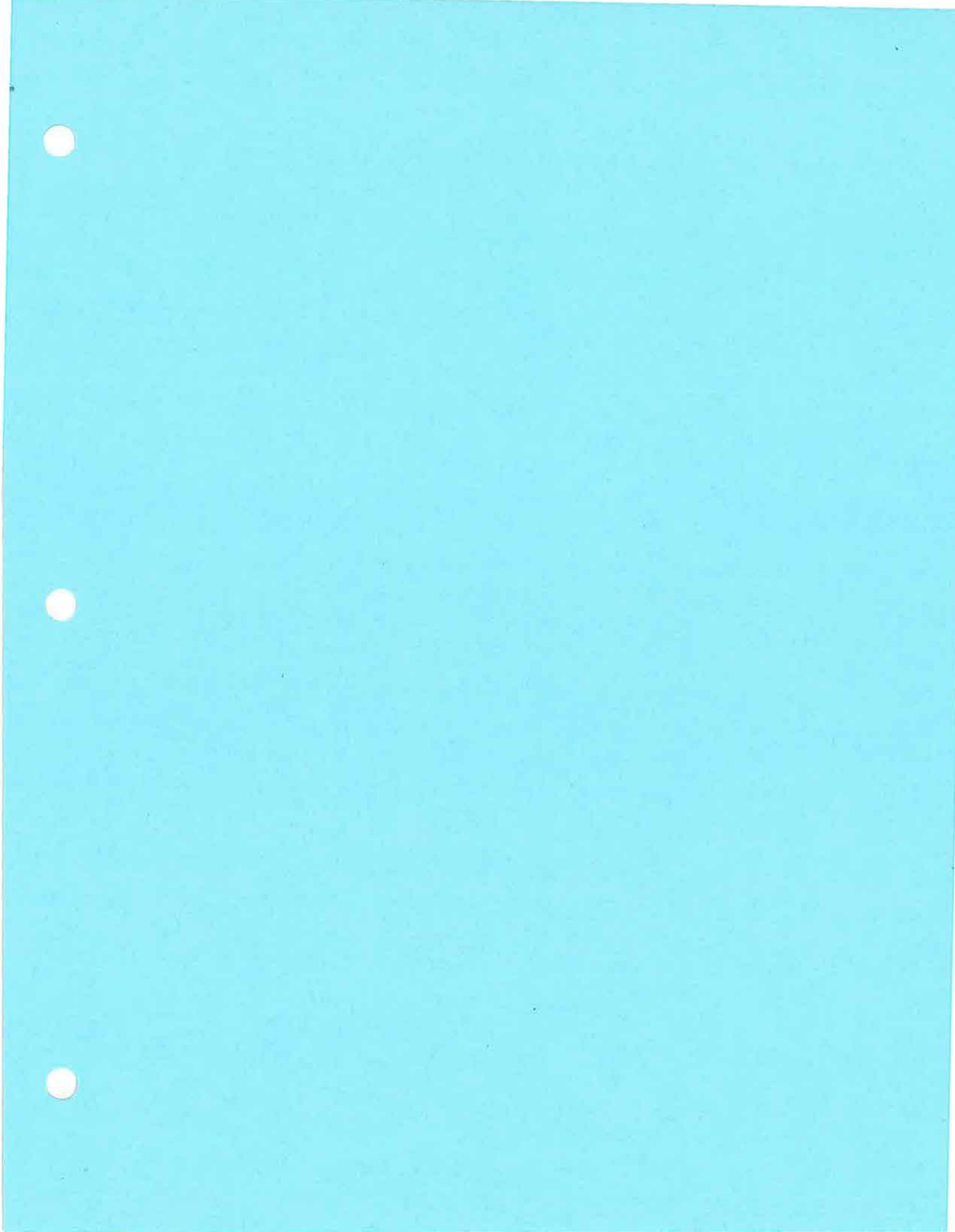
This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter XII, page 377, lines 5-18 (unnumbered).

Without fear, there can be no inflammatory or torpid action of the system. Remove the fear, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle. An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, - the might of Intelligence, exercised over mortal fears, to destroy them; whereas hygienic drilling and drugging, adopted to cure disease, is represented by the two beasts, who quarrel on an intensely unreal basis, into which mind scarcely enters.

Power of  
the eye.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 377, lines 5-18 (unnumbered).



Disease is not an intelligence to dispute the empire of  
Mind or to dethrone Mind and take the government into  
its own hands. Sickness is not a God-given,  
Disease  
powerless nor a self-constituted material power, which  
copes astutely with Mind and finally conquers it. God  
never endowed matter with power to disable Life or to  
chill harmony with a long and cold night of discord.  
Such a power, without the divine permission, is incon-  
ceivable; and if such a power could be divinely directed,  
it would manifest less wisdom than we usually find dis-  
played in human governments.

NOTE

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

Chapter XII, page 378, lines 22-32.

Disease is not an intelligence to dispute the empire of Mind, or dethrone it, and take the government into its own hands. Sickness is not a self-constituted Disease powerless. material power, which copes astutely with Mind, and finally conquers it. God never endowed matter with power to disable Mind, and chill harmony with a long and cold night of discord. Such a power, without the Divine permission, is inconceivable; and if divinely directed, such a power manifests less wisdom than we usually find displayed in human governments.

#### NOTE

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

Chapter XII, page 378, lines 23-32.

Disease is not an intelligence to dispute the empire of Mind, or dethrone it, and take the government into its own hands. Sickness is not a self-constituted material power, which copes astutely with Mind, and finally conquers it. God never endowed matter with power to disable Mind, and chill harmony with a long and cold night of discord. Such a power, without the divine permission, is inconceivable; and if divinely directed, such a power manifests less wisdom than we usually find displayed in human governments. Empire.

#### NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 377, lines 19-28 (unnumbered).

Does disease dispute the empire of Mind, try to de-  
throne it, and take the government into its own hands?  
Is sickness an aggressive and self-constituted  
material power, which copes astutely with  
Mind, and finally conquers it? Has God endowed mat-  
ter with power to disable Mind, and chill harmony with  
a long and cold night of discord? Such a power, with-  
out the divine permission, is inconceivable; and if di-  
vinely directed, such a power manifests less wisdom than  
we usually find displayed in human governments.

Empire.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 87th edition in 1894.  
Chapter XII, page 377, lines 19-28 (unnumbered).



11

If disease can attack and control the body without the consent of mortals, sin can do the same, for both are errors, announced as partners in the beginning. The Christian Scientist finds only effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind.

Jurisdiction  
of Mind

NOTE

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

Chapter XII, page 379, lines 1-8.

If disease can attack and control the body, without the consent of mortal mind, sin can do the same; for both are errors, and were announced as partners in the beginning. The Christian Scientist finds only effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect, and recognizing all causation as vested in Mind.

Jurisdiction  
of Mind.

#### NOTE

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

Chapter XII, page 379, lines 1-8.

If disease can attack and control the body, without the  
consent of mortal mind, sin can do the same;  
for both are errors, and were announced as  
partners in the beginning. The Christian Scientist  
finds only effects, where the ordinary physician looks for  
causes. The real jurisdiction of the world is in Mind,  
controlling every effect, and recognizing all causation  
as vested in Mind.

Consent  
needful.

#### NOTE

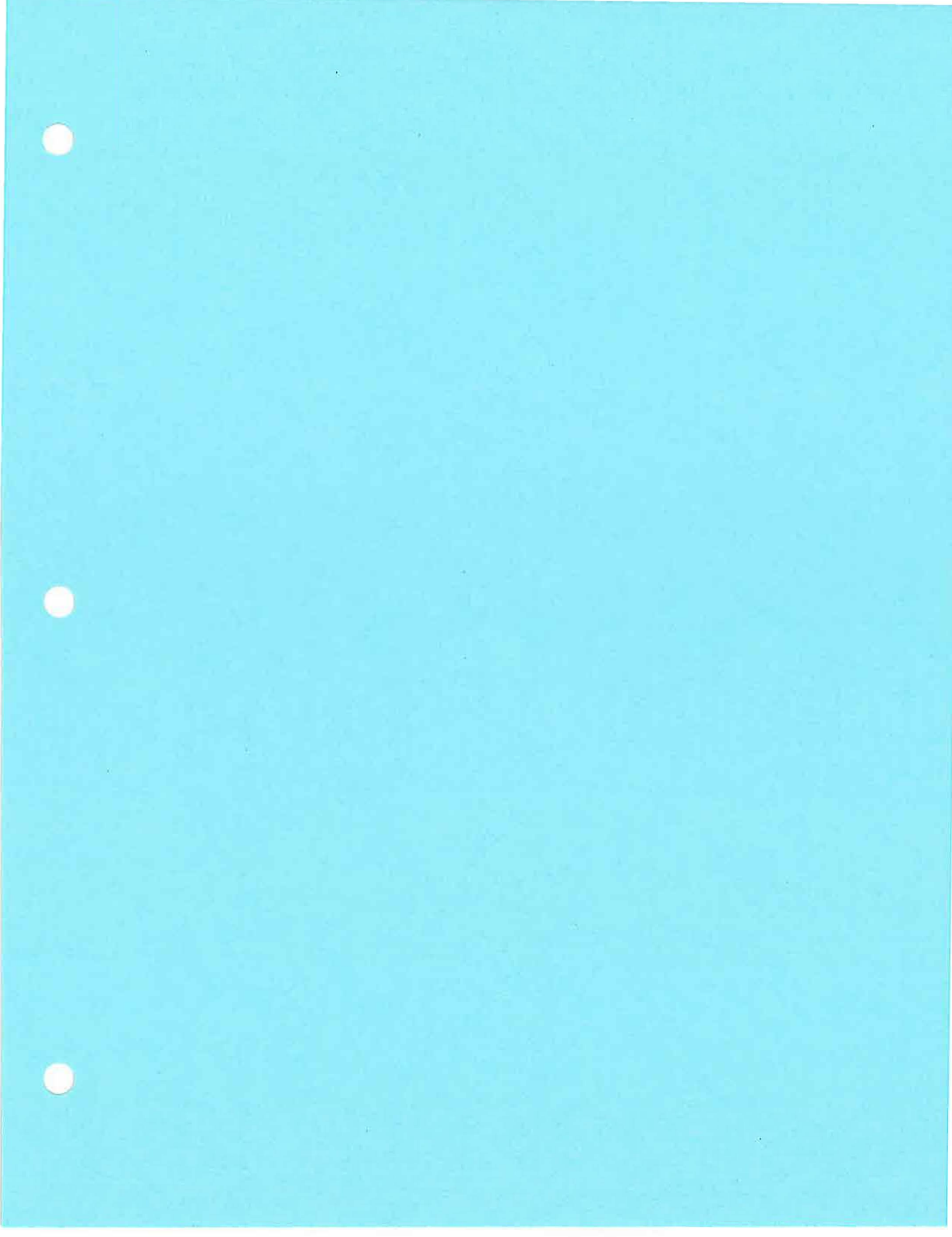
This version first appeared in the 89th edition in 1894  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 377, lines 29-32, and page 378, lines 1-4  
(unnumbered).

If disease can attack and control the body, without the  
consent of mortal mind, sin can do the same;  
for both are errors, and were announced as  
partners in the beginning. The Christian Scientist  
finds only effects, where the ordinary physician looks for  
causes. The real jurisdiction of the world is in Mind,  
controlling every effect, and recognizing all causation  
as vested in itself.

Consent  
needful.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 89th edition in 1894.  
Chapter XII, page 377, lines 29-32, and page 378, lines 1-4  
(unnumbered).



A felon, on whom certain English students experimented, fancied himself bleeding to death, and died because of that belief, when only a stream of warm water was trickling over his arm. Had he known his sense of bleeding was an illusion, he would have risen above the false belief. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood was shed. Then let her learn the opposite statement of Life as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but is suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

Power of  
imagination

#### NOTE

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

Chapter XII, page 379, lines 9-24.

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm.

Power of  
imagination.

Had he known this was but a belief, he would have risen above it. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood had been shed. Then let her learn the opposite statement of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

#### NOTE

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

Chapter XII, page 379, lines 9-24.

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm.

Power of  
imagination.

Had he known this was but a belief, he would have risen above it. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood had been shed. Then let her learn the opposite principle of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 379, lines 9-24.

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm. The college experiment.

Had he known this was but a belief, he would have risen above it. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood had been shed. Then let her learn the opposite Principle of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

#### NOTE

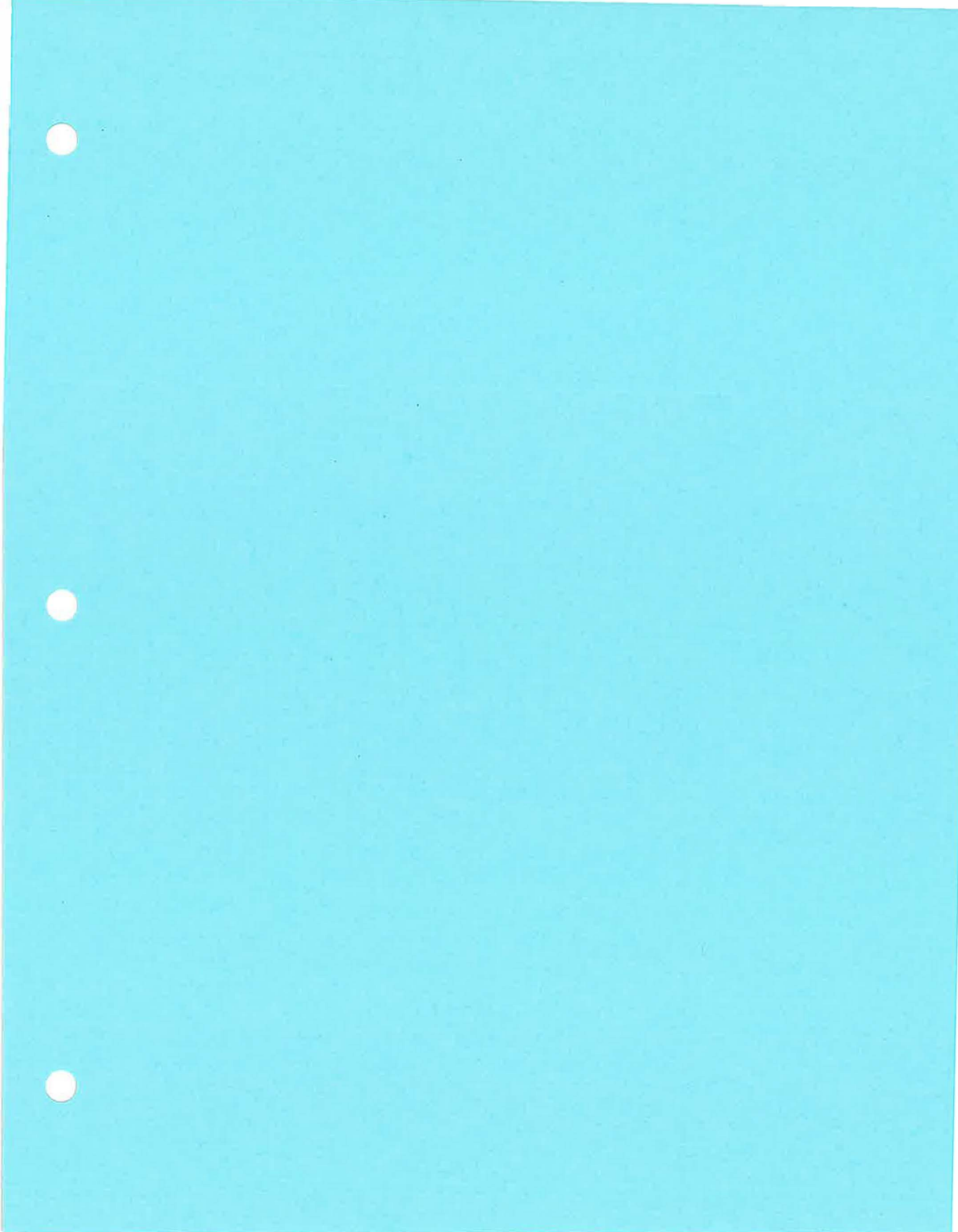
This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 378, lines 5-20 (unnumbered).

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm. The college experiment.

Had he known this was but a belief, he would have risen above it. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood had been shed. Then let her learn the opposite Principle of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her fear produces the very results she dreads.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 378, lines 5-20 (unnumbered).



Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures drawn on the body by a mortal mind. The images, held in this disturbed mind, frighten conscious thought. Unless the fever-picture, drawn by millions of mortals and imaged on the body through the belief that mind is in matter and discord is as real as harmony, is destroyed through Science, it may rest at length on some receptive thought, and become a fever case, which ends in a belief called death, which belief must be finally conquered by eternal Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, "but on whomsoever it shall fall, it will grind him to powder."

Fevers the  
effect of fear

#### NOTE

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

Chapter XII, page 379, lines 25-32, and page 380, lines 1-7.

Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by a mortal's mind on the body. The images, held in this disturbed mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that mind is in matter and discord is as real as harmony, may rest at length on some receptive thought, unless destroyed through Science, and become a fever case, which ends in a belief called death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, "but on whomsoever it shall fall, it will grind him to powder."

Fevers the  
effect of fear.

#### NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 379, lines 25-32, and page 380, lines 1-7.

Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal mind on the body. The images, held in this disturbed mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that mind is in matter and discord is as real as harmony, may rest at length on some receptive thought, unless destroyed through Science, and become a fever case, which ends in a belief called death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, "but on whomsoever it shall fall, it will grind him to powder."

Fevers the  
effect of fear.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 379, lines 25-32, and page 380, lines 1-7.

Fevers are forms of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal mind on the body. The images, held in this disturbed mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that mind is in matter and discord is as real as harmony, may rest at length on some receptive thought, unless destroyed through Science, and become a fever case, which ends in a belief called death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, and upon "whomsoever this stone shall fall, it shall grind him to powder."

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 378, lines 21-32, and page 379, lines 1-3 (unnumbered).

Fevers are forms of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal Fevers. mortal mind on the body. The images, held in this disturbed mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that thought is transferred from one mortal mind to another, may rest at length on some receptive mind, and becomes a hopeless case, which ends in a belief in death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, and upon "whomsoever this stone shall fall, it shall grind him to powder."

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 378, lines 21-32, and page 379, lines 1-2 (unnumbered).

Fevers are fears of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures depicted by mortal Fevers. The images, held in the unconscious mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and imaged on the body through the belief that thought is transferred from one mortal mind to another, rests at length on some individual mind, and becomes a belief in fear, which ends in a belief in death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, and upon "whomsoever this stone shall fall, it shall grind him to powder."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 378, lines 21-32, and page 379, lines 1-2 (unnumbered).



Contending for the evidence or indulging the demands  
of sin, disease, or death, we virtually contend against  
the control of Mind over body, and deny the  
Misdirected contention power of Mind to heal. This false method  
is as though the defendant should argue for the plaintiff  
in favor of a decision which the defendant knows will  
be turned against himself.

NOTE

This version first appeared in the 1908 edition and it  
remained unchanged thereafter.

Chapter XII, page 380, lines 8-14.

Contending for the evidence or indulging the demands  
of corporeal sense, we virtually contend against the con-  
trol of Mind over body, and deny the power  
Misdirected  
contention of Mind to heal. This false method is as  
though the defendant should argue for the plaintiff in  
favor of a decision which the defendant knows will be  
turned against himself.

#### NOTE

This version first appeared in the 1907 edition and it  
remained unchanged until the 1908 edition.

Chapter XII, page 380, lines 8-14.

Contending for the evidence of the inharmonious and corporeal senses, we virtually contend against the control of Mind over body, and deny the ability of mental power to produce a desired result. This false method is as though the defendant should argue for the plaintiff, and in favor of a decision which he knows will be turned against himself.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 379, lines 8-14.

Contending for the evidence of the inharmonious and corporeal senses, we virtually contend against the control of Mind over body, and deny the ability of mental power to produce a desired result.

Misdirected  
contention.

This false method is as if the defendant should argue for the plaintiff, and in favor of a decision which he knows will be turned against himself.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 379, lines 3-9 (unnumbered).



The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, should not terrify a man. The body is affected only with Benefits of metaphysics the belief of disease produced by a so-called mind ignorant of the truth which chains disease. Nothing but the power of Truth can prevent the fear of error, and prove man's dominion over error.

NOTE

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

Chapter XII, page 380, lines 15-21.

The physical effects of fear illustrate its illusion.  
Gazing at a chained lion, crouched for a spring, would  
not terrify a man. The body is affected only  
Benefits of metaphysics. by the belief of disease, held before a mind  
ignorant of metaphysics which chains disease. Nothing  
but the power of Truth can prevent the fear of death,  
and prove man's dominion over it.

#### NOTE

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

Chapter XII, page 15-21.

The physical effects of fear illustrate its illusion. Gazing at a chained lion, crouched for a spring, would not scare a man. The body is affected only by the belief of disease, held before a mind ignorant of metaphysics, which chains disease. Nothing but the power of Truth can prevent the fear of death, and prove man's dominion over it.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 379, lines 10-16 (unnumbered).

The physical effects of fear illustrate its bad influence on the body. Gazing long and helplessly at a lion, crouched for a spring, would you not suffer and feel weak? Thus the body is affected by the fear of disease, held before a mind ignorant of metaphysics. Nothing but the power of Truth can prevent this result, and prove man's dominion over disease.

Animal  
timidity.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 379, lines 10-16 (unnumbered).



Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man A higher health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or good, and that God endows this opposing power with strength to be used against Himself, against Life, health, harmony.

NOTE

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

Chapter XII, page 380, lines 22-31.

Many years ago the author made a spiritual discovery,  
whose evidence in Science has accumulated to prove  
that the divine Mind produces in man health,  
A higher  
discovery. harmony, and immortality. Gradually this  
testimony will gather momentum and clearness, until it  
reaches its culmination of scientific statement and proof.  
Nothing is more disheartening than to believe that there  
is a power opposite to God, or good, and that He endows  
this opposing power with strength to be used against  
Himself, against health, harmony, and Life.

#### NOTE

This version first appeared in the 265th edition in 1903  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 380, lines 22-31.

Many years ago the author made a spiritual discovery,  
whose evidence in Science has accumulated to prove  
that the divine Mind produces in man health,  
A higher  
discovery. harmony, and immortality. Gradually this  
testimony will gather momentum and clearness, until it  
reaches its culmination of scientific statement and proof.  
Nothing is more disheartening than to believe that there  
is a power opposite to God, or Good, and that He endows  
this opposing power with strength to be used against  
Himself, against health, harmony, and Life.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 265th edition in 1903.  
Chapter XII, page 380, lines 22-31.

Many years ago the author made a spiritual discovery whose evidence in Science has accumulated, to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of Scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that He endows this opposing power with strength to be used against Himself, against health, harmony, and immortality.

A higher  
discovery.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 379, lines 18-27 (unnumbered).

Many years ago the author made a spiritual discovery. The evidence in Science has accumulated, to prove that the divine Mind governs man, in health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of Scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that He endows this opposing power with strength to be used against Himself, against health, harmony, and immortality.

A higher discovery.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 379, lines 17-27 (unnumbered).

Many years ago the author made a higher discovery. The evidence in Science has accumulated, to prove that the divine Mind governs man, in health, harmony, and immortality. Gradually this testimony will gather momentum and clearness, until it reaches its culmination of Scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that He endows this opposing power with strength to be used against Himself, against health, harmony, and immortality.

A higher  
discovery.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 379, lines 17-27 (unnumbered).



Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God. Ignorant of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the Ignorance of our rights illusion that you are sick or that some disease is developing in the system, than you are to yield to a sinful temptation on the ground that sin has its necessities.

NOTE

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

Chapter XII, page 380, line 32, and page 381, lines 1-7.

Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities.

Ignorance  
of our rights.

#### NOTE

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

Chapter XII, page 380, line 32, and page 381, lines 1-8.

Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities.

Wrong bias.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 379, lines 28-32, and page 380, lines 1-4 (unnumbered).



When infringing some supposed law, you say that there is danger. This fear is the danger and induces the physical effects. We cannot in reality suffer from breaking anything except a moral or spiritual law. The so-called laws of mortal belief are destroyed by the understanding that Soul is immortal, and that mortal mind cannot legislate the times, periods, and types of disease, with which mortals die. God is the lawmaker, but He is not the author of barbarous codes. In infinite Life and Love there is no sickness, sin, nor death, and the Scriptures declare that we live, move, and have our being in the infinite God.

No laws  
of matter

#### NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter XII, page 381, lines 8-19.

When infringing some supposed law, you say that there is danger. This fear is the danger and induces the physical effects. We cannot in reality suffer from breaking anything except a moral or spiritual law. The so-called laws of mortal belief are destroyed by the understanding that Soul is immortal, and that mortal mind cannot legislate the times, periods, and types of disease, with which mortals die. God is the law-maker, but He is not the author of barbarous codes. In infinite Life and Love there is no sickness, sin, nor death, and the Scriptures declare that we live, move, and have our being in the infinite God.

No laws  
of matter

#### NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter XII, page 381, lines 8-19.

When infringing some supposed law, you say there is danger; and this fear causes of itself the danger, and induces the physical effects. We cannot suffer in reality from breaking any law, except it be a moral or spiritual law. The laws of mortal belief are destroyed by the understanding that Soul is immortal, and that mortal mind cannot legislate the times, periods, and types of disease, wherewith men die. God is the law-maker, but He is not the author of barbarous codes. In infinite Life and Love there is no sickness, sin, or death; and the Scriptures declare that we live, move, and have our being in God.

No laws  
of matter.

#### NOTE

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

Chapter XII, page 381, lines 9-20.

When infringing some supposed law, you say there is danger; and this fear causes, of itself, the danger, and induces the physical effects. We cannot suffer Broken law. in reality from breaking any law, except it be a moral or spiritual law. The laws of mortal belief are destroyed by the understanding that Soul is immortal, and that mortal mind cannot legislate the times, periods, and types of disease, wherewith men die. God legislates, but God is not the author of barbarous codes. In the realm governed by Him; there is no sickness.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 380, lines 5-14 (unnumbered).



Think less of the enactments of mortal mind, and you  
will sooner grasp man's God-given dominion. You must  
understand your way out of human theories  
relating to health, or you will never believe God-given  
that you are quite free from some ailment. The har- dominion  
mony and immortality of man will never be reached  
without the understanding that Mind is not in matter.  
Let us banish sickness as an outlaw, and abide by the  
rule of perpetual harmony, - God's law. It is man's  
moral right to annul an unjust sentence, a sentence never  
inflicted by divine authority.

#### NOTE

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

Chapter XII, page 381, lines 20-30.

Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion. You must understand your way out of human theories relating to health, or you will never believe that you are quite free from some ailment. The harmony and immortality of man will never be reached, without the understanding that Mind is not in matter. Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony, - God's law. Man's moral right is to annul an unjust sentence, a sentence never inflicted by divine authority.

#### NOTE

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

Chapter XII, page 381, lines 21-31.

Think less of the enactments of mortal mind, and you  
will sooner grasp man's God-given dominion. You must  
understand your way out of human theories  
True way. relating to health, or you will never believe  
that you are quite free from some ailment. The har-  
mony and immortality of man will never be reached,  
without the understanding that Mind is not in matter.  
Let us banish sickness as an outlaw, and abide by the  
rule of perpetual harmony, - God's law. Man's moral  
right is to annul an unjust sentence, a sentence never  
inflicted by divine authority.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 380, lines 15-25 (unnumbered).



Christ Jesus overruled the error which would impose penalties for transgressions of the physical laws of health; he annulled supposed laws of matter, opposed to the harmonies of Spirit, lacking divine authority and having only human approval for their sanction.

NOTE

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

Chapter XII, page 381, lines 31-32, and page 382, lines 1-4.

Christ Jesus overruled the error which would impose penalties for transgressions of the physical laws of health, - supposed laws of matter, opposed to the Begin rightly. harmonies of Spirit, lacking divine authority, and having only human approval for their sanction.

#### NOTE

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

Chapter XII, page 381, line 32, and page 382, lines 1-4.

Expose the error which would impose penalties for transgressions of the physical laws of health, - supposed laws of matter, opposed to the harmonies of Spirit, lacking divine authority, and having only human approval for their sanction.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 380, lines 26-30 (unnumbered).



If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millen-  
Hygiene  
excessive nium. Constant bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle receive a useful rebuke from Jesus' precept, "Take no thought...for the body." We must beware of making clean merely the outside of the platter.

NOTE

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

Chapter XII, page 382, lines 5-12.

If half the attention given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millen-  
Hygiene excessive. nium. Constant bathing and rubbing, to alter the secretions, or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Jesus' precept, "Take no thought...for the body." We must beware of making clean merely the outside of the platter.

#### NOTE

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

Chapter XII, page 382, lines 5-12.

If half the attention given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium. Bathing and rubbing, to alter the secretions, or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from Jesus' precept, "Take no thought...for the body." We must beware of making clean merely the outside of the platter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 382, lines 5-12.

If half the attention given to hygiene were given to the study of Christian Science, and its elevation of thought, this alone would usher in the millennium.

Bathing and rubbing, to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing.

Hygiene.

We must beware of making clean merely the outside of the platter.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 380, lines 31-32, and page 381, lines 1-6 (unnumbered).



He, who is ignorant of what is termed hygienic law, is more receptive of spiritual power and of faith in one God, than is the devotee of supposed hygienic Blissful ignorance law, who comes to teach the so-called ignorant one. Must we not then consider the so-called law of matter a canon "more honored in the breach than the observance"? A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not. This verifies the saying of our Master: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

#### NOTE

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

Chapter XII, page 382, lines 13-23.

He who is ignorant of what is termed hygienic law, is more receptive of spiritual power, and faith in one God, than the devotee of this supposed law, who Blissful ignorance. comes to teach him. Must we not then call the so-called law of matter a canon "more honored in the breach than the observance"? A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not. This verifies the saying of our Master: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 382, lines 13-23.

He who is ignorant of what is termed hygienic law, is more receptive of spiritual power, and faith in one God, than the devotee of this supposed law, who comes to teach him. Must we not then call the so-called law of matter a canon "more honored in the breach than the observance"? A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not. This verifies the saying of our Master: "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."

Blissful  
ignorance.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 381, lines 7-17 (unnumbered).



U

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, wrote to me: "I should have died, but for the glorious Principle you teach, - supporting the power of Mind over the body and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science."

#### NOTE

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

Chapter XII, page 382, lines 24-32, and page 383, lines 1-2.

1 2

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, writes to me: "I should have died, but for the glorious Principle you teach, - supporting the power of Mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science."

#### NOTE

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

Chapter XII, page 382, lines 24-32, and page 383, lines 1-2.

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, writes to me:

I should have died, but for the glorious Principle you teach, - supporting the power of Mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 381, lines 18-28 (unnumbered).

The quotation was set in slightly smaller type than the main body of the text, though not in italics.



We need a clean body and a clean mind, - a body rendered pure by Mind as well as washed by water.

One says: "I take good care of my body."

To do this, the pure and exalting influence of                      A clean mind  
the divine Mind on the body is requisite, and the Christian                      and body  
Scientist takes the best care of his body when he leaves  
it most out of his thought, and, like the Apostle Paul, is  
"willing rather to be absent from the body, and to be present with the Lord."

#### NOTE

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

Chapter XII, page 383, lines 3-11.

We need a clean body and a clean mind, - a body rendered pure by Mind as well as washed by water.

One says: "I take good care of my body."

To do this the pure and exalting influence of

A clean mind  
and body.

the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is "willing rather to be absent from the body, and to be present with the Lord."

#### NOTE

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

Chapter XII, page 383, lines 3-11.

We need a clean body and a clean mind, - a body rendered pure by Mind, not by matter. One says: "I take good care of my body." No doubt he attends to it with as much care as he would to the grooming of his horse; and possibly the animal sensation of scrubbing has more meaning, to such a man, than the pure and exalting influence of the divine Mind; but the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is "willing rather to be absent from the body, and present with the Lord."

Grooming.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 381, lines 29-32, and page 382, lines 1-7 (unnumbered).



A hint may be taken from the emigrant, whose filth does not affect his happiness, because mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a mind, which is symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined. This shows that the mind must be clean to keep the body in proper condition.

#### NOTE

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

Chapter XII, page 383, lines 12-20.

A hint may be taken from the emigrant, whose filth does not affect his happiness, inasmuch as mind and body rest on the same basis. To the mind equally gross, dirt gives no uneasiness. It is the native element of such a mind, symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined. This shows that the mind must be clean to keep the body in proper condition.

#### NOTE

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

Chapter XII, page 383, lines 12-20.

A hint may be taken from the emigrant, whose filth does not affect his happiness, inasmuch as mind and body rest on the same basis. To the mind equally  
Dirt and happiness. gross, dirt gives no uneasiness. It is the native element of such a mind, symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do not trouble the gross, could not be borne by the refined.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 382, lines 8-15 (unnumbered).



The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health, but does this make it so? Does his assertion prove the use of tobacco to be a salu-  
brious habit, and man to be the better for it? Such instances only prove the illusive physical effect of a false belief, confirming the Scriptural conclusion concerning a man, "As he thinketh in his heart, so is he."

#### NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter XII, page 383, lines 21-28.

The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health, but does this make it so? Does his assertion prove the use of tobacco to be a salu-  
brious habit, and man to be the better for it? Such instances only prove the illusive physical effect of a false belief, confirming the Scriptural conclusion concerning a man, "as he thinketh in his heart, so is he."

#### NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.  
Chapter XII, page 383, lines 21-28.

The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health; but does this make it so? Does his assertion prove the use of tobacco to be a salubrious habit, and man the better for it? Such instances only prove the illusive physical effect of a false belief, confirming the Scriptural conclusion concerning a man, "as he thinketh in his heart, so is he."

Beliefs  
illusive.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 383, lines 21-28.

The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves

his health; but does this make it so? Does Tobacco.

his assertion prove the use of tobacco to be a salubrious habit, and man the better for it? Such instances only prove the illusive physical effect of belief, confirming the Scriptural conclusion, "As a man thinketh in his heart, so is he."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 382, lines 16-23 (unnumbered).



The movement-cure - pinching and pounding the poor body, to make it sensibly well when it ought to be insensibly so - is another medical mistake, resulting from the common notion that health depends on inert matter instead of on Mind. Can matter, or what is termed matter, either feel or act without mind?

#### NOTE

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

Chapter XII, page 383, lines 29-32, and page 384, lines 1-2.

The movement-cure - pinching and pounding the poor body, to make it sensibly well, when it ought to be insensibly so - is another medical mistake, resulting from the common notion that health depends on inert matter, instead of on Mind. Can matter, or what is termed matter, act without mind?

#### NOTE

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

Chapter XII, page 383, lines 29-32, and page 384, lines 1-2.

The movement-cure - pinching and pounding the poor body, to make it sensibly well, when it ought to be insensibly so - is another medical mistake, resulting from the common notion that health depends on inert matter, instead of on Mind. Can matter, or what is termed matter, act without mind?

#### NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 382, lines 24-29 (unnumbered).

The movement-cure - pinching and pounding the poor body, to make it sensibly well, when it ought to be insensibly so - is another medical mistake, resulting from the common notion that health depends on inert matter, instead of on Mind. Can matter, or what is termed matter, act without Mind?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XII, page 382, lines 24-29 (unnumbered).



We should relieve our minds from the depressing thought that we have transgressed a material law and must of necessity pay the penalty. Let us reassure Corporeal penalties ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it. Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the grand verities of Christian Science.

#### NOTE

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

Chapter XII, page 384, lines 3-15.

We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty. Let Corporeal penalties. us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of wisdom; and man has only to enter his protest against this belief, in order to annul it. Through this action of thought, and its results upon the body, he will prove to himself, through small beginnings, the grand verities of Christian Science.

#### NOTE

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

Chapter XII, page 384, lines 3-15.

We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty. Let Corporeal penalties. us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of Wisdom; and man has only to enter his protest against this belief, in order to annul it. Through this action of thought, and its results upon the body, he will prove to himself, through small beginnings, the grand verities of Christian Science.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 3-15.

We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty. Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of Wisdom; and man has only to enter his protest against this belief, in order to annul it. Through this action of thought, and its results upon the body, he will prove to himself, through small beginnings, the grand verities of Being.

Corporeal  
penalties.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 382, lines 30-32, and page 383, lines 1-10 (unnumbered).



If exposure to a draught of air while in a state of perspiration is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of Not matter, but Mind inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms are not apt to follow exposure; but if you believe in laws of matter and their fatal effects when transgressed, you are not fit to conduct your own case or to destroy the bad effects of your belief. When the fear subsides and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will result from exposure to the weather. In Science this is an established fact which all the evidence before the senses can never overrule.

#### NOTE

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

Chapter XII, page 384, lines 16-29.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of Not matter, but Mind. inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms are not apt to follow exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of your belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather. This is an established fact in Science, which all the evidence before the senses can never overrule.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 384, lines 16-29.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of Not matter, but Mind. inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms will not follow from the exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of your belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather. This is an established fact in Science, which all the evidence before the senses can never overrule.

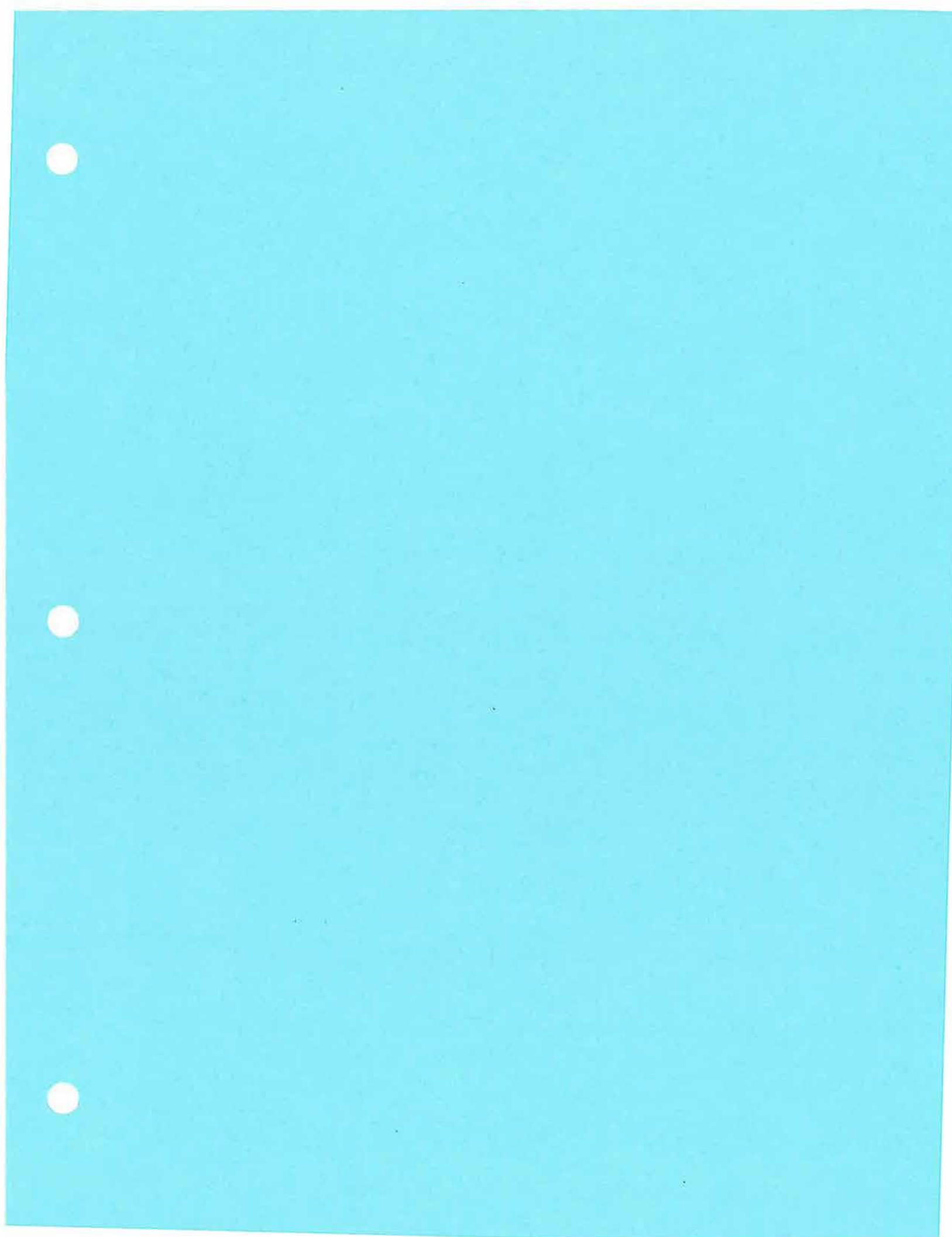
#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 384, lines 16-29.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms will not follow from the exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other disease will ever result from exposure to the weather.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 383, lines 11-23 (unnumbered).



Sickness, sin, and death must at length quail before the divine rights of intelligence, and then the power of Mind over the entire functions and organs of the human system will be acknowledged. It is proverbial that Florence Nightingale and other philanthropists engaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due for wrong-doing.

Benefit of  
philanthropy

#### NOTE

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

Chapter XII, page 384, lines 30-32, and page 385, lines 1-14.

Sickness, sin, and death must at length quail before the divine rights of intelligence; and then the power of Mind, over the entire functions and organs of the human system, will be acknowledged. It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have been able to undergo, without sinking, fatigues and exposures which ordinary people could not endure. The explanation lies in the support they derived from the Divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due to wrong-doing.

Benefit of  
philanthropy.

#### NOTE

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

Chapter XII, page 384, lines 30-32, and page 385, lines 1-14.

Sickness, sin, and death must at length quail before the divine rights of Intelligence; and then the power of Mind, over the entire functions and organs of the human system, will be acknowledged. It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have been able to undergo, without sinking, fatigues and exposures which ordinary people could not endure. The explanation lies in the support they derived from the Divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due to wrong-doing.

Benefit of  
philanthropy.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 384, lines 30-32, and page 385, lines 1-14.

This is an established fact in Science, which all the evidence before the senses can never overrule. Sickness, sin, and death must at length quail before the divine rights of Intelligence; and then the power of Mind, over the entire functions and organs of the human system, will be acknowledged. It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have been able to undergo, without sinking, fatigues and exposures which ordinary people could not endure. The explanation lies in the support they derive from divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due to wrongdoing.

Quailing and  
philanthropy.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 383, lines 24-32, and page 384, lines 1-9 (unnumbered).



11  
Constant toil, deprivations, exposures, and all untow-  
ard conditions, if without sin, can be experienced with-  
out suffering. Whatever it is your duty to do,  
you can do without harm to yourself. If you  
sprain the muscles or wound the flesh, your  
remedy is at hand. Mind decides whether or not the  
flesh shall be discolored, painful, swollen, and inflamed.

Honest toil  
has no  
penalty

NOTE

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

Chapter XII, page 385, lines 15-21.

Unremitting toil, deprivations, exposures, and all un-  
toward conditions, if without sin, can be relieved without  
suffering. Whatever it is your duty to do,  
can be done without harm to yourself. If Honest toil  
has no penalty.  
you sprain the muscles or wound the flesh, your remedy  
is at hand. Mind decides whether or not the flesh shall  
be discolored, painful, swollen, and inflamed.

NOTE

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

Chapter XII, page 385, lines 15-21.

Unremitting toil, deprivations, exposures, and all un-  
toward conditions, if without sin, can be relieved with-  
out suffering. Whatever it is your duty to do,  
Sole source of suffering. can be done without harm to yourself. If you  
sprain the muscles or wound the flesh, your remedy is  
at hand. Mind decides whether or not the flesh shall  
be discolored, painful, swollen, and inflamed.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 384, lines 10-16 (unnumbered).



11

You say that you have not slept well or have overeaten.  
You are a law unto yourself. Saying this and believing  
it, you will suffer in proportion to your belief  
and fear. Your sufferings are not the penalty                      Our sleep  
for having broken a law of matter, for it is a law of mortal              and food  
mind which you have disobeyed. You say or think, be-  
cause you have partaken of salt fish, that you must be  
thirsty, and you are thirsty accordingly, while the oppo-  
site belief would produce the opposite result.

NOTE

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

Chapter XII, page 385, lines 22-30.

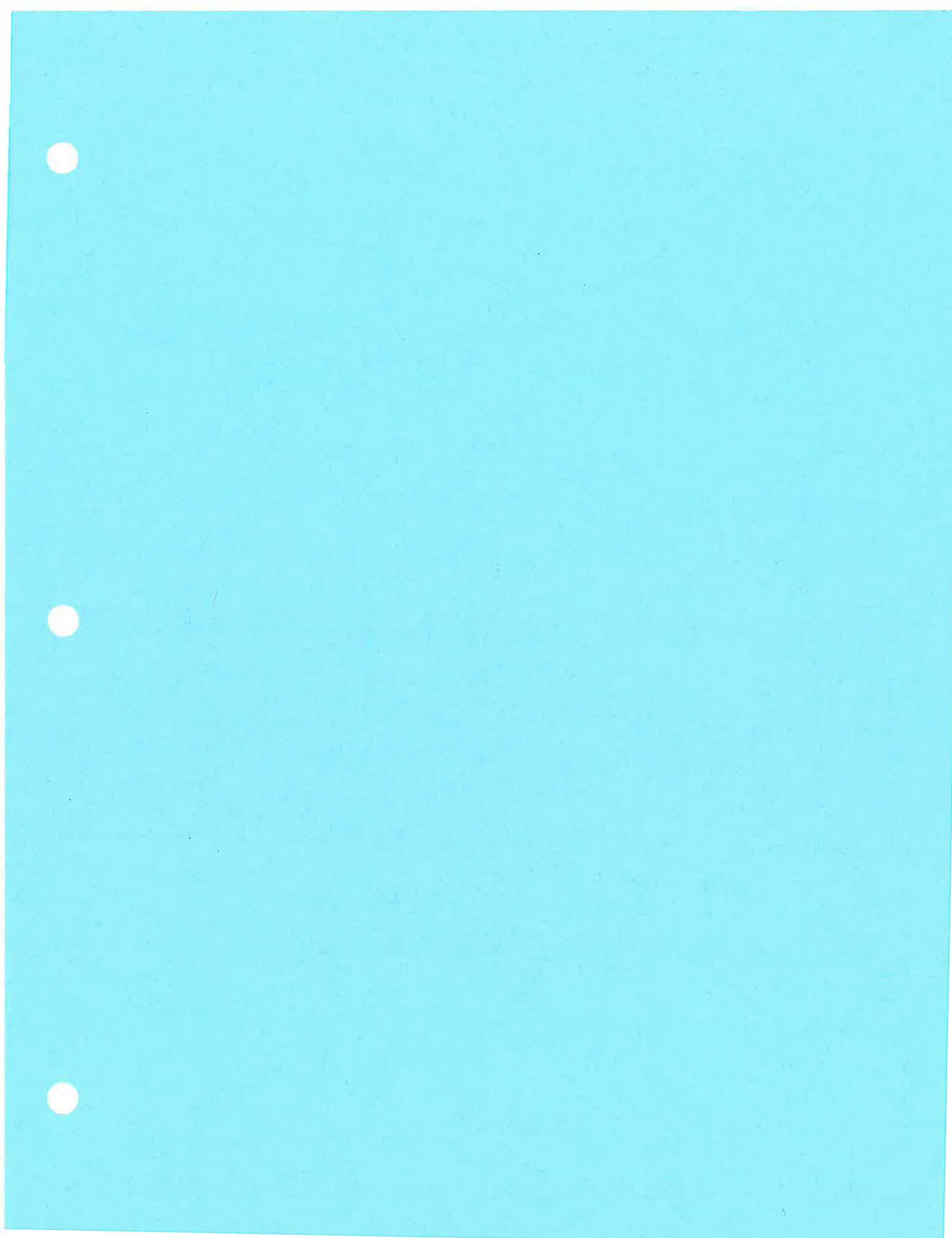
You say you have not slept well, or have overeaten.  
You are a law unto yourself. Saying this, and believing  
it, you will suffer in proportion to your belief  
and fear. Your sufferings are not the pen- Our sleep  
alty for having broken a material law, for it was a law and food.  
of mortal mind which you disobeyed. You say, or think,  
because you have partaken of salt fish, that you must be  
thirsty, and you are thirsty accordingly; while the oppo-  
site belief would produce the opposite result.

#### NOTE

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

50th ed., chapter XII, page 384, lines 17-25 (unnumbered).

226th ed., chapter XII, page 385, lines 22-30.



Any supposed information, coming from the body or  
from inert matter as if either were intelligent, is an illu-  
sion of mortal mind, - one of its dreams. Realize that  
the evidence of the senses is not to be accepted  
Doubtful evidence in the case of sickness, any more than it is in  
the case of sin.

#### NOTE

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

Chapter XII, page 385, lines 31-32, and page 386, lines 1-4.

Any supposed information, coming from the body or from inert matter, as if either were intelligent, is an illusion of mortal mind, - one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than in the case of sin.

Doubtful  
evidence.

#### NOTE

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

Chapter XII, page 385, lines 31-32, and page 386, lines 1-4 - 226th edition.

Chapter XII, page 384, lines 26-31 (unnumbered) - 50th edition.



Expose the body to certain temperatures, and belief  
says that you may catch cold and have catarrh; but no  
such result occurs without mind to demand  
Climate and belief it and produce it. So long as mortals declare  
that certain states of the atmosphere produce catarrh,  
fever, rheumatism, or consumption, those effects will  
follow, - not because of the climate, but on account of  
the belief. The author has in too many instances healed  
disease through the action of Truth on the minds of mor-  
tals, and the corresponding effects of Truth on the body,  
not to know that this is so.

#### NOTE

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

Chapter XII, page 386, lines 5-15.

Expose the body to certain temperatures, and belief says that you may catch cold and have catarrh; but no such result occurs without mind to demand Climate and belief. it and produce it. While mortals declare that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, - not because of the climate, but on account of the belief. The author has healed diseases in too many instances, through the action of Truth on the mortal mind, and its corresponding effects on the body, not to know that what she says is true.

#### NOTE

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

Chapter XII, page 386, lines 5-15.

Expose the body to certain temperatures, and belief says that you catch cold and have catarrh; but no such result occurs without mind to demand it and produce it. While mortals declare that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, - not because of the climate, but on account of the belief. The author has healed diseases in too many instances, through the action of Truth on the mind, and its corresponding effects on the body, not to know that what she says is true.

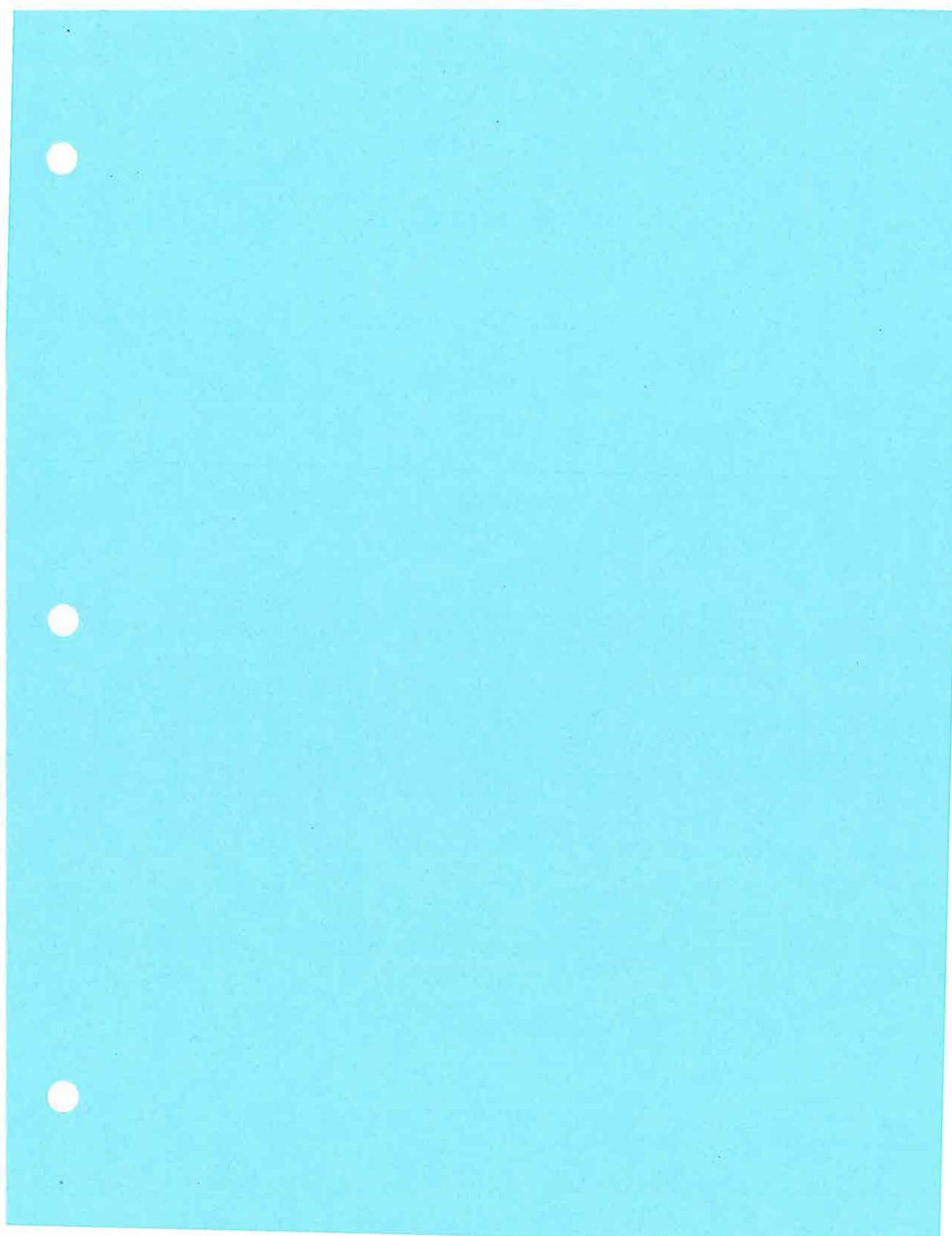
#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 384, line 32, and page 385, lines 1-10 (unnumbered).

Expose the body to certain temperatures, and belief says that you catch cold and have catarrh; but no such result occurs without mind to demand it and produce it. While belief declares that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, - not because of the climate, but on account of the belief. The author has healed diseases in too many instances, through the action of Truth on the mind, and its corresponding effects on the body, not to know that what she says is true.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 384, line 32, and page 385, lines 1-10 (unnumbered).



U

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's real death would bring. You think that your Erroneous despatch anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

NOTE

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

Chapter XII, page 386, lines 16-25.

A blundering despatch mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish Erroneous despatch. is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

#### NOTE

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

Chapter XII, page 386, lines 16-25.

A blundering despatch mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish Erroneous despatch. is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine Wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 386, lines 16-25.

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine Wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

Erroneous  
despatch.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 385, lines 11-20 (unnumbered).

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that his real death would bring. You think your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine Wisdom will then be understood. Belief, not Truth, produces all the suffering on earth.

Erroneous  
despatch.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 385, lines 11-20 (unnumbered).



116

If a Christian Scientist had said, while you were laboring under the influence of the belief of grief, "Your sorrow is without cause," you would not have ~~Mourning~~ ~~causeless~~ understood him, although the correctness of the assertion might afterwards be proved to you. So, when our friends pass from our sight and we lament, that lamentation is needless and causeless. We shall perceive this to be true when we grow into the understanding of Life, and know that there is no death.

#### NOTE

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

Chapter XII, page 386, lines 26-32, and page 387, lines 1-2.

12-21

If a Christian Scientist had said, while you were laboring under the influence of this belief, "Your sorrow is without cause," you would not have under-Mourning  
causeless. stood him, although the correctness of the assertion might be afterwards proven to you. So when our friends pass from our sight, and we lament, that lamentation is needless and causeless. We shall know this to be true, when we grow into the understanding of Life.

#### NOTE

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

Chapter XII, page 386, lines 26-32, and page 387, lines 1-2.

If a Christian Scientist had said, while you were laboring under the influence of this belief, "Your sorrow is without cause," you would not have understood him, although the correctness of the assertion might be afterwards proven to you. So when our friends pass from our sight, and we lament, that lamentation is needless and causeless. We shall know this to be true, when we grow into the understanding of Life.

Mourning.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 385, lines 21-29 (unnumbered).

If a Christian Scientist had said, while you were laboring under the influence of this belief, "Your sorrow is without cause," you would not have understood him, although the correctness of the assertion might be afterwards proven to you. So when our friends really depart, and we lament, that lamentation is needless and causeless. We shall know this to be true, when we grow into the understanding of Life.

Mourning.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 385, lines 21-29 (unnumbered).



Because mortal mind is kept active, must it pay the  
penalty in a softened brain? Who dares to say that actual  
Mind can be overworked? When we reach  
our limits of mental endurance, we conclude  
that intellectual labor has been carried sufficiently far;  
but when we realize that immortal Mind is ever active,  
and that spiritual energies can neither wear out nor can  
so-called material law trespass upon God-given powers  
and resources, we are able to rest in Truth, refreshed by  
the assurances of immortality, opposed to mortality.

Mind heals  
brain-disease

#### NOTE

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

Chapter XII, page 387, lines 3-12.

Because mortal mind is kept active, must it pay the  
penalty in a softened brain? Who dares to say that  
actual Mind can be overworked? When we  
reach our limits of mental endurance, we con-  
clude that intellectual material labor is carried suffi-  
ciently far; but when we realize that immortal Mind is  
ever active, and that spiritual energies cannot wear out,  
nor trespass upon God-given powers and resources, we  
are able to rest in Truth, refreshed by the assurances of  
immortality, opposed to mortality.

Mind heals  
brain-disease.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 387, lines 3-12.

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor is carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies cannot wear out, or trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.

#### NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 385, lines 30-32, and page 386, lines 1-7 (unnumbered).

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor is carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies cannot wear out, or trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of Immortality, opposed to mortality.

#### NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 73rd edition in 1893. Chapter XII, page 385, lines 30-32, and page 386, lines 1-7 (unnumbered).

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor is carried sufficiently far; but when we realize that immortal mind is ever active, and that spirit-Brain-disease. ual energies cannot wear out, or trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of Immortality, opposed to mortality.

#### NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 385, lines 30-32, and page 386, lines 1-7 (unnumbered).

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that divine Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor is carried sufficiently far; but when we realize that infinite Mind is ever active, and that spiritual Brain-disease. energies cannot wear out, or trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of Immortality, opposed to mortality.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 385, lines 30-32, and page 386, lines 1-7 (unnumbered).



Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly existence, it is not because they occupy the most important posts and perform the most vital functions in society. That man does not pay the severest penalty who does the most good. By adhering to the realities of eternal existence, - instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, - one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant.

Right never  
punishable

#### NOTE

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

Chapter XII, page 387, lines 13-26.

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly existence, it is not because they occupy most important posts and perform the most vital functions in society. That man does not pay the severest penalty who does the most good. By holding on to the facts of eternal existence, - instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, - one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, not matter, which causes all things discordant.

Right never  
punishable.

#### NOTE

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

Chapter XII, page 387, lines 13-26.

Our thinkers do not die early because they faithfully perform the natural functions of Being. If printers and authors have the shortest span of earthly existence, it is not because they occupy most important posts and perform the most vital functions of society. That man does not pay the severest penalty who does the most good. By holding on to the facts of eternal existence, - instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, - one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, not matter, which causes all things discordant.

#### NOTE

This version first appeared in the 52nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 386, lines 8-21 (unnumbered).

Our thinkers do not die early because they faithfully perform the natural functions of Being. If printers and authors have the shortest span of earthly existence, it is because they occupy the most important posts and perform the most vital functions of society. That man does not pay the severest penalty who does the most good. By holding on to the facts of eternal existence, - instead of reading disquisitions on the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, - one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, not matter, which causes all things discordant.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 52nd edition in 1891. Chapter XII, page 386, lines 8-21 (unnumbered).



4

The history of Christianity furnishes sublime proofs  
of the supporting influence and protecting power bestowed  
on man by his heavenly Father, omnipotent  
Mind, who gives man faith and understanding  
whereby to defend himself, not only from temptation, but  
from bodily suffering.

Christian  
history

NOTE

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

Chapter XII, page 387, lines 27-32.

The history of Christianity furnishes sublime proofs  
of the supporting influence and protecting power be-  
stowed on man by his heavenly Father,  
omnipotent Mind, who gives him faith and Christian  
understanding whereby to defend himself, not only from history.  
temptation, but from bodily suffering.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 1907 edition.  
50th ed., chapter XII, page 386, lines 22-27 (unnumbered).  
226th ed., chapter XII, page 387, lines 27-32.



The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain. Stolidity, which is a resisting state of mortal mind, suffers less, only because it knows less of material law.

NOTE

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

Chapter XII, page 388, lines 1-6.

The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth they obtained a victory over the corporeal senses, a victory which Science alone can explain. Stolidity, which is a resisting state of mortal mind, suffers less, only because it knows less of material law.

#### NOTE

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

50th ed., chapter XII, page 386, lines 28-32, and page 387, lines 1-2 (unnumbered).

226th ed., chapter XII, page 388, lines 1-6.



The Apostle John testified to the divine basis of Christian Science, when dire inflictions failed to destroy his body. Idolaters, believing in more than one mind, had "gods many," and thought that they could kill the body with matter, independently of mind.

NOTE

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

Chapter XII, page 388, lines 7-11.

The Apostle John testified to the divine basis of Christian Science, when dire inflictions failed to destroy his body. Idolaters, believing in more than one mind, had "gods many," and thought they could kill the body with matter, independently of mind.

#### NOTE

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

Chapter XII, page 387, lines 3-7 (unnumbered) - 50th ed.

Chapter XII, page 388, lines 7-11 - 226th ed.



Admit the common hypothesis that food is the nutri-  
ment of life, and there follows the necessity for another  
admission in the opposite direction, - that  
Sustenance  
spiritual food has power to destroy Life, God, through  
a deficiency or an excess, a quality or a quantity. This  
is a specimen of the ambiguous nature of all material  
health-theories. They are self-contradictory and self-de-  
structive, constituting a "kingdom divided against itself,"  
which is "brought to desolation." If food was prepared  
by Jesus for his disciples, it cannot destroy life.

NOTE

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

Chapter XII, page 388, lines 12-21.

Admit the common hypothesis, that food is the nutriment of life, and there follows the necessity for another admission, in the opposite direction, - that Sustenance spiritual. food has power to destroy Life, God, through a deficiency or excess, a quality or quantity. This is a specimen of the ambiguous nature of all material health-theories. They are self-contradictory and self-destructive, - constituting a "kingdom divided against itself," which is "brought to desolation." If food was prepared by Jesus for his disciples, it cannot destroy life.

#### NOTE

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

Chapter XII, page 388, lines 12-21.

Admit the common hypothesis, that food is what sustains life, and there follows the necessity for another admission, in the opposite direction, - namely, Sustenance spiritual. that food has power over Life, God, through its deficiency or excess, its quality or quantity. This is a specimen of the ambiguous nature of all material health-theories. They are self-contradictory and self-destructive, - constituting a "kingdom divided against itself," which is "brought to desolation." If food was prepared by Jesus for his disciples, it cannot destroy life.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 388, lines 12-21.

Admit the common hypothesis, that food is what sustains life, and there follows the necessity for another admission, in the opposite direction, - namely, Sustenance spiritual. that food has power over life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive, - constituting a "kingdom divided against itself," which is "brought to desolation." If food was prepared by Jesus for his disciples, it cannot destroy life.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 388, lines 12-21.

Admit the common hypothesis, that food is what sustains life, and there follows the necessity for another admission, in the opposite direction, - namely, Sustenance. that food has power to destroy life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive, - "a kingdom divided against itself, which is brought to desolation." If food preserves life, it cannot destroy it.

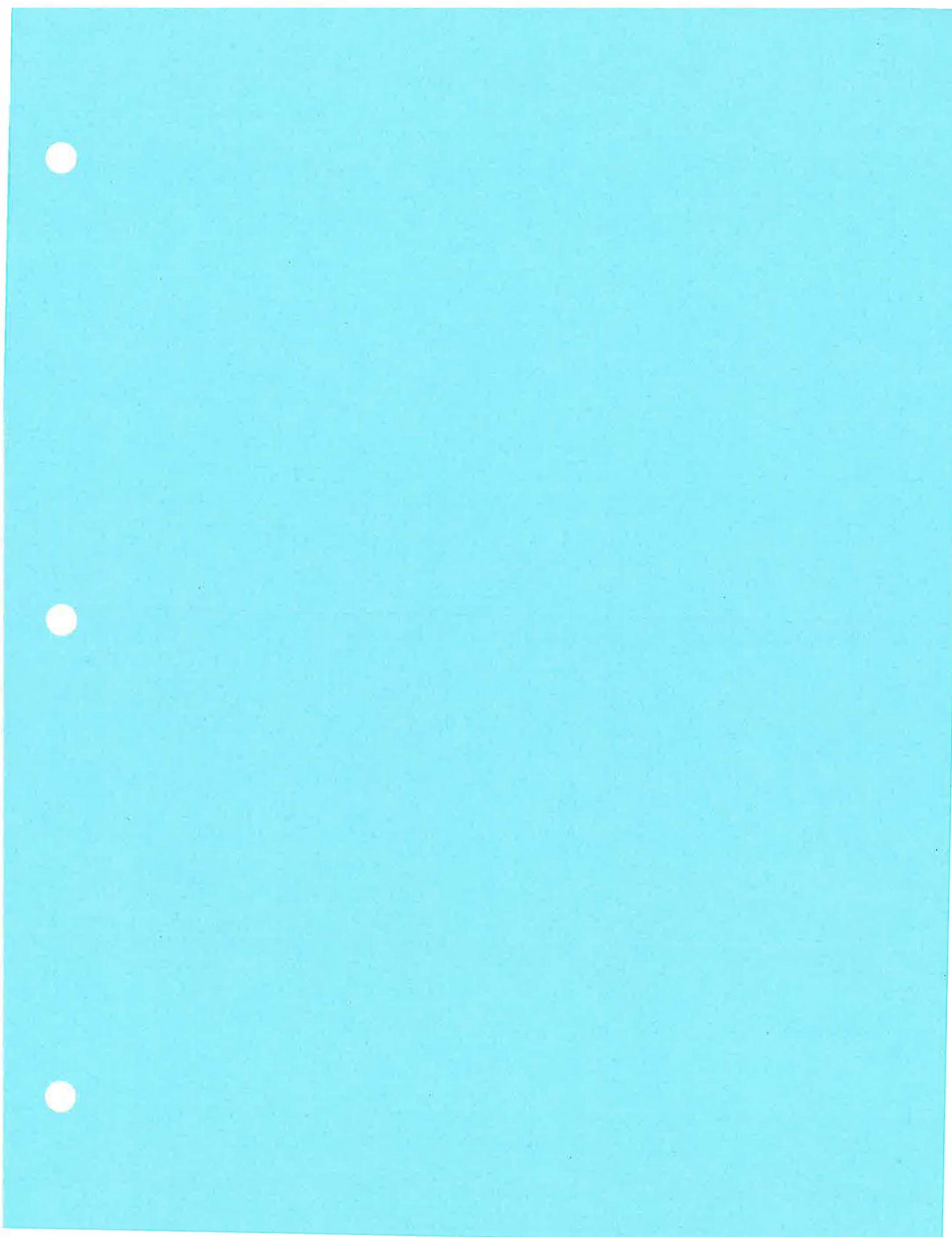
#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 387, lines 8-17 (unnumbered).

Admit the common hypothesis, that food is requisite to sustain human life, and there follows the necessity for another admission, in the opposite direction, - namely, that food has power to destroy life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive, - "a kingdom divided against itself, which is brought to desolation." If food preserves life, it cannot destroy it. Sustenance.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 387, lines 8-17 (unnumbered).



11

The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that

God is our Life. Because sin and sickness are God sustains man not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit. In that perfect day of understanding, we shall neither eat to live nor live to eat.

#### NOTE

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

Chapter XII, page 388, lines 22-30.

12 23

The fact is, food does not affect the absolute Life of man; and this becomes self-evident, when we learn that

God is our Life. Because sin and sickness are God sustains man. not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit. In that perfect day of understanding, we shall neither eat to live, nor live to eat.

#### NOTE

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

Chapter XII, page 388, lines 22-30.

The fact is, food does not affect the real existence of man; and this becomes self-evident, when we learn that God is our Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat.

Hasten slowly!

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 387, lines 18-26 (unnumbered).

The fact is, food does not affect the existence of man; and this becomes self-evident, when we learn that God is our only Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat.

Hasten slowly!

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 387, lines 18-26 (unnumbered).



If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with, for the penalty is coupled with the belief. Which shall it be? If this decision be left to Christian Science, it will be given in behalf of the control of Mind over this belief and every erroneous belief, or material condition. The less we know or think about hygiene, the less we are predisposed to sickness. Recollect that it is not the nerves, nor matter, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements; it is supposed to do so. This pseudo-mental testimony can be destroyed only by the better results of Mind's opposite evidence.

Diet and  
digestion

#### NOTE

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

Chapter XII, page 388, lines 31-32, and page 389, lines 1-12.

If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with; for the penalty is coupled with the belief. Which shall it be? If this decision be left to Christian Science, it will be given in behalf of the control of Mind over this and every erroneous belief, or material condition. The less we know or think about hygiene, the less we are predisposed to sickness. Recollect - it is not the body, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements, but mortal mind does so; and this pseudo-mental testimony can be destroyed only by the better results of the opposite testimony.

Diet and  
digestion.

#### NOTE

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

Chapter XII, page 388, lines 31-32, and page 389, lines 1-12.

If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with. Which shall it be?

If this decision be not destroyed, it may some

Diet and  
digestion.

day say that they are dying from want of food; for the penalty is thus coupled with the thought. The less we know or think about hygiene, the less we are predisposed to sickness. Recollect - it is not the body, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements, but mortal mind does so; and this pseudo-mental testimony can be destroyed only by the better results of the opposite testimony.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 387, lines 27-32, and page 388, lines 1-7 (unnumbered).

If belief says that food disturbs the harmonious functions of mind and body, either the food or the illusion must be dispensed with. Which shall it be?

If this belief be not destroyed, it may some

Diet and  
digestion.

day say that you are dying from want of food; for the penalty is thus coupled with the belief. The less we know or think about hygiene, the less we are predisposed to sickness. Recollect - it is not the body, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements, but mortal mind does so; and this pseudo-mental testimony can be destroyed only by the better results of the opposite testimony.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 387, lines 27-32, and page 388, lines 1-7 (unnumbered).



Our dietetic theories first admit that food sustains the life of man, and then discuss the certainty that food can kill man. This false reasoning is rebuked in Scripture by the metaphors about the fount and stream, the tree and its fruit, and the kingdom divided against itself. If God has, as prevalent theories maintain, instituted laws that food shall support human life, He cannot annul these regulations by an opposite law that food shall be inimical to existence.

Scripture  
rebukes

#### NOTE

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

Chapter XII, page 389, lines 13-21.

Our dietetic theories first admit that food sustains the life of men, and then discuss the certainty that food can kill them. This false reasoning is rebuked, in Scripture, by the metaphors about the fount and stream, the tree and its fruit, and the kindgom divided against itself. If God has - as prevalent theories maintain - instituted laws that food shall support human life, He cannot annul these regulations by an opposite law, that food shall be inimical to existence. Scripture rebukes.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 389, lines 13-21.

Our dietetic theories first admit that food sustains the life of man, and then discuss the certainty that food can kill him. This false reasoning is rebuked, in Scripture rebukes. Scripture, by the metaphors about the fount and stream, the tree and its fruit, and the kingdom divided against itself. If God has - as prevalent theories maintain - instituted laws that food shall support human life, He cannot annul these regulations by an opposite law, that food shall be inimical to existence.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 388, lines 8-16 (unnumbered).



Materialists contradict their own statements. Their  
belief in material laws and in penalties for their infrac-  
tion is the ancient error that there is fraternity  
between pain and pleasure, good and evil, God                      Ancient  
and Satan. This belief totters to its falling before the              confusion  
battle-axe of Science.

NOTE

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

Chapter XII, page 389, lines 22-27.

Materialists contradict their own statements. Their  
belief in such laws, and in penalties for their infraction,  
is the ancient error that there is fraternity  
between pain and pleasure, good and evil,                      Ancient  
God and Satan. This belief totters to its falling, before        confusion.  
the battle-axe of Science.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 1907 edition.  
50th ed., chapter XII, page 388, lines 17-22 (unnumbered).  
226th ed., chapter XII, page 389, lines 22-27.



A case of convulsions, produced by indigestion, came under my observation. In her belief the woman had chronic liver-complaint, and was then suffering from a complication of symptoms connected with this belief. I cured her in a few minutes. One instant she spoke despairingly of herself. The next minute she said, "My food is all digested, and I should like something more to eat."

NOTE

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

Chapter XII, page 389, lines 28-32, and page 390, lines 1-3.

A case of convulsions, produced by indigestion, came under my observation. In her belief the woman had chronic liver-complaint, and was then suffering from a complication of symptoms connected with this belief. I cured her in a few minutes. One instant she spoke despairingly of herself. The next minute she said, "My food is all digested, and I should like something more to eat."

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 388, lines 23-30 (unnumbered).

A case of convulsions, produced by indigestion, came under my observation. In her belief the woman had chronic liver-complaint, and was then suffering from intestinal obstruction and bilious colic. I cured her in a few minutes. One instant she said, "I must vomit, or die." The next minute she said, "My food is all gone, and I should like something more to eat."

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 388, lines 23-30 (unnumbered).



We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

#### NOTE

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

Chapter XII, page 390, lines 4-11.

We cannot deny that Life is self-sustained; and we should never deny the everlasting harmony of Soul, simply because, to the outward senses, there Ultimate harmony. is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 390, lines 4-11.

We cannot deny that Life is self-sustained; and we should never deny the everlasting harmony of Soul, simply because, to the outward senses, there is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures of sense for the joys of Soul.

Ultimate  
results.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 388, lines 31-32, and page 389, lines 1-6 (unnumbered).



When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Let your higher sense of justice destroy the false Unnecessary process of mortal opinions which you name prostration law, and then you will not be confined to a sick-room nor laid upon a bed of suffering in payment of the last far-thing, the last penalty demanded by error. "Agree with thine adversary quickly, whiles thou art in the way with him." Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick.

#### NOTE

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

Chapter XII, page 390, lines 12-26.

When the first symptoms of disease appear, dispute the testimony of the senses by divine Science. Let your higher sense of justice destroy the false process of mortal opinions which you name law; and then you will not be confined to a sick-room, or laid upon a bed of suffering, in payment of the last farthing, the last penalty demanded by error. "Agree with thine adversary quickly, whiles thou art in the way with him." Suffer no claim of sin or sickness to grow upon the thought. Dismiss it, with an abiding conviction that its claims are illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His, to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 390, lines 12-26.



When the first symptoms of disease appear, dispute  
the testimony of the senses by Divine Science. Let your  
higher sense of justice destroy the false pro-  
cess of mortal belief, which you name law; Unnecessary  
prostration.  
and then you will not be confined to a sick-room, or laid  
upon a bed of suffering, in payment of the last farthing,  
the last penalty demanded by belief. "Agree with thine  
adversary quickly, while thou art in the way with him."  
Suffer no belief of sin or sickness to grow upon the  
thought. Dismiss it, with an abiding conviction that  
its claims are illegitimate, because you know that God  
is no more the author of sickness than He is of sin.  
You have no law of His, to support the necessity either  
of sin or sickness, but you have divine authority for  
denying that necessity.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 107th edition in 1896.  
Chapter XII, page 389, lines 7-21 (unnumbered).



"Agree to disagree" with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox. Meet the incipient stages of disease with as powerful mental opposition as a legislator would employ to defeat the passage of an inhuman law. Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, alias matter, arrayed against the supremacy of Spirit. Blot out the images of mortal thought and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, "Thou art whole!"

NOTE

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

Chapter XII, page 390, lines 27-32, and page 391, lines 1-6.

"Agree to disagree" with approaching symptoms of chronic or acute disease, whether cancer, consumption, or smallpox. Meet the incipient stages of Treatment of disease. disease with such powerful mental opposition as a legislator employs to defeat the passage of an inhuman law. Rise, in the conscious strength of the spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit. Blot out the images of mortal thought, and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, the judge will say, "Well done!"

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 390, lines 27-32, and page 391, lines 1-5.

"Agree to disagree" with approaching symptoms of chronic or acute disease, whether cancer, consumption, or small-pox. Meet the incipient stages of disease with such powerful eloquence as a legislator would employ to defeat the passage of an inhuman law. Rise, in the conscious strength of the spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit. Blot out the images of mortal thought, and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, the judge will say, "Well done!"

Incipient  
disease.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 389, lines 22-32 (unnumbered).



Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body. No law of God hinders this result. It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases.

Righteous  
rebellion

#### NOTE

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

Chapter XII, page 391, lines 7-16.

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and thus you can prevent its development on the body. No law of God hinders this result. It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases.

Righteous  
rebellion.

#### NOTE

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

Chapter XII, page 391, lines 6-15.

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and thus you can prevent its development on the body. No law of God hinders this result. It is error to suffer for aught but your own sins. God, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases.

Righteous  
rebellion.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 1907 edition.

89th ed., chapter XII, page 390, lines 1-10 (unnumbered).

226th ed., chapter XII, page 391, lines 6-15.

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding fear which cannot be ruled out by the might of Mind, and thus you can prevent its development on the body. No law of God hinders this result. It is error to suffer for aught but your own sins. God, or Truth, will destroy all other supposed suffering; and real suffering, for your own sins, will cease, in proportion as the sin ceases.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 390, lines 1-10 (unnumbered).



Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind which speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something and announce its name. Mortal mind alone sentences itself. Therefore make your own terms with sickness, and be just to yourself and to others.

Contradict  
error

#### NOTE

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

Chapter XII, page 391, lines 17-28.

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty.

Since matter cannot talk, it must be mortal

Contradict  
error.

mind which so speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something, and announce its name. You alone can sentence yourself. Therefore make your own terms with sickness; but be just to yourself and to others.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.  
Chapter XII, page 391, lines 16-27.

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty.

Since matter cannot talk, it must be mortal

Never plead  
guilty.

mind which so speaks; therefore meet the intimation

with a protest. If you say, "I am sick," you plead

guilty. Then your adversary will deliver you to the

judge (mortal mind), and the judge will sentence you.

Disease has no intelligence to declare itself something,

and announce its name. You alone can sentence your-

self. Therefore make your own terms with sickness;

and be just, if not generous, to yourself.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.

Chapter XII, page 391, lines 16-27.

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed to say, "I am sick," never plead guilty. Since Plea of guilty. matter cannot talk, it must be mortal mind which so speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something, and announce its name. You alone can sentence yourself. Therefore make your own terms with sickness; and be just, if not generous, to yourself.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 390, lines 11-22 (unnumbered).



Mentally contradict every complaint from the body,  
and rise to the true consciousness of Life as  
Love, - as all that is pure, and bearing the  
fruits of Spirit. Fear is the fountain of sickness,  
and you master fear and sin through divine Mind; hence  
it is through divine Mind that you overcome disease.  
Only while fear or sin remains can it bring forth death.  
To cure a bodily ailment, every broken moral law should  
be taken into account and the error be rebuked. Fear,  
which is an element of all disease, must be cast out to  
readjust the balance for God. Casting out evil and fear  
enables truth to outweigh error. The only course is to  
take antagonistic grounds against all that is opposed to  
the health, holiness, and harmony of man, God's image.

Sin to be  
overcome

#### NOTE

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

Chapter XII, page 391, lines 29-32, and page 392, lines 1-10.

Mentally contradict every complaint from the body;  
and rise to the true consciousness of Life as Love, - as  
being all that is pure, and bearing the fruits  
of Spirit. Sin is the foundation of sickness, Sin to be  
and you can master sin through divine Mind; hence it is overcome.  
through divine Mind that you overcome disease. Re-  
member that only while sin remains can it bring forth  
death. To cure a bodily ailment, the broken moral law  
should be taken into account and the error be rebuked.  
Evil is the foundation of all discord, and must be cast  
out to readjust the balance for God; this enables truth  
to outweigh error. The only safe course, and the right  
course, is to take antagonistic grounds against all that is  
opposed to the health and harmony of mind and body.

#### NOTE

This version first appeared in the 226th edition in 1902  
and it remained unchanged until the 1907 edition.  
Chapter XII, page 391, lines 28-32, and page 392, lines 1-9.

Mentally contradict every complaint from the body;  
and rise to the true consciousness of Life as Love, - as  
being all that is pure, and bearing the fruits  
Cure in  
morality. of Spirit. Sin is the foundation of sickness,  
and you can master sin through divine Mind; hence it  
is through divine Mind that you overcome disease. Re-  
member that only while sin remains can it bring forth  
death. You cannot cure a bodily ailment, a moral law  
being broken, unless you repent and forsake the sin, and  
Divine Science will readjust the balance. The only safe  
course is to take antagonistic grounds against all that is  
opposed to the health and harmony of mind and body.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 226th edition in 1902.  
Chapter XII, page 390, lines 23-32, and page 391, lines 1-2  
(unnumbered).



The physical affirmation of disease should always be met with the mental negation. Whatever benefit is produced on the body, must be expressed mentally, and thought should be held fast to this ideal. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it a belief. If you think that consumption is hereditary in your family, you are liable to the development of that thought in the form of what is termed pulmonary disease, unless Science shows you otherwise. If you decide that climate or atmosphere is unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

#### NOTE

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

Chapter XII, page 392, lines 11-23.

The physical affirmation of disease should always be met with the mental negation. Whatever benefit mind desires to produce on the body, it should express mentally, and hold fast to this ideal. Illusions about nerves. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it a belief. If you think that consumption is hereditary in your family, unless Science shows you otherwise, you are liable to the development of that thought, in the form of what is termed pulmonary disease. If you decide that climate or atmosphere is unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 392, lines 10-22.

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should ex-Illusions  
about nerves. press mentally, and hold fast to this ideal. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it a belief. If you think that consumption is hereditary in your family, unless Science shows you otherwise, you are liable to the development of that thought, in the form of what is termed pulmonary disease. If you decide that climate or atmosphere is unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 392, lines 10-22.

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should express mentally, and hold fast to this ideal. Illusions about nerves. If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it illusion. If you believe that consumption is hereditary in your family, unless Science shows you otherwise, you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you decide climate or atmosphere to be unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 392, lines 10-22.

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should express mentally, and hold fast to this ideal.

Nervous  
illusions.

If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it illusion. If you believe that consumption is hereditary in your family, unless Science shows you otherwise, you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you decide climate or atmosphere to be unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 391, lines 3-15 (unnumbered).

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should express mentally, and hold fast to this ideal.

Nervous  
illusions.

If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it neuralgia, but we call it illusion. If you believe that consumption is hereditary in your family, or may be induced by severe colds, you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you believe climate or atmosphere to be unhealthy, it will be so to you. Your fears will master you, whichever direction they take.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 391, lines 3-15 (unnumbered).



Reverse the case. Stand porter at the door of thought.  
Admitting only such conclusions as you wish realized in  
Guarding the door                      bodily results, you will control yourself har-  
moniously. When the condition is present  
which you say induces disease, whether it be air, exercise,  
heredity, contagion, or accident, then perform your office  
as porter and shut out these unhealthy thoughts and fears.  
Exclude from mortal mind the offending errors; then the  
body cannot suffer from them. The issues of pain or  
pleasure must come through mind, and like a watchman  
forsaking his post, we admit the intruding belief, forget-  
ting that through divine help we can forbid this entrance.

#### NOTE

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

Chapter XII, page 392, lines 24-32, and page 393, lines 1-3.

Reverse the case. Stand porter at the door of thought.  
Admitting only such conclusions as you wish realized in  
Guarding                      bodily results, you may control yourself har-  
the door.                      moniously. When the condition is present  
which you say induces disease, whether it be air, exer-  
cise, heredity, contagion, or accident, then perform your  
office, as porter, shutting out these unhealthy thoughts  
and fears. Exclude from mortal mind the offending er-  
rors, then the body cannot suffer therefrom. The issues of  
pain or pleasure must come through mind; and - like a  
watchman forsaking his post - we admit the intruder,  
forgetting that through Divine help we can guard this  
entrance.

#### NOTE

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

Chapter XII, page 392, lines 23-32, and page 393, lines 1-3.



Reverse the case. Stand porter at the door of thought.  
Admitting only such conclusions as you wish realized in  
bodily results, you may control yourself har-  
moniously. When the condition is present Barring  
the door.  
which you say induces disease, whether it be air, exer-  
cise, heredity, contagion, or accident, then perform your  
office as porter, shutting out these unhealthy thoughts  
and fears. Exclude from mortal mind the offending be-  
liefs, and the body cannot suffer therefrom. The issues of  
pain or pleasure must come through mind; and - like a  
watchman forsaking his post - we admit the intruder, for-  
getting that the divine Mind can guard this entrance.

#### NOTE

This version first appeared in the 50th edition in 1891  
and it remained unchanged until the 107th edition in 1896.  
Chapter XII, page 391, lines 16-27 (unnumbered).



The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their results, - ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

NOTE

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

Chapter XII, page 393, lines 4-15.

The body seems to be self-acting, only because mortal mind is ignorant of itself and of its own actions, and of their results, - ignorant that the predisposing, remote, and existing cause of all bad effects, supposed to arise from climate or accident, is a law of mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, just as it conquers sin. Exercise this authority. Take possession of your body, and govern its feeling and action. Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed.

The strength  
of Spirit.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 393, lines 4-15.

The body seems to be self-acting, only because mortal mind is ignorant of itself and its own action, and of their results, - ignorant that the predisposing, remote, and exciting occasion of all bad effects, Vitiating strength. supposed to arise from climate or accident, is a law of mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, just as it conquers sin. Exercise this authority. Take possession of your body, and govern its feeling and action. Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 391, lines 28-32, and page 392, lines 1-8 (unnumbered).

The body seems to be self-acting, only because mortal mind is ignorant of itself and its own action, and of their results, - ignorant that the predisposing, remote, and existing occasion of all bad effects, Vitiating strength. supposed to arise from climate or accident, is a law of mortal belief, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, just as it conquers sin. Exercise this authority. Take possession of your body, and govern its feeling and action. Rise, in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 391, lines 28-32, and page 392, lines 1-8 (unnumbered).



Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for mortal mind.

No pain  
in matter

#### NOTE

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

Chapter XII, page 393, lines 16-24.

Be firm in your understanding that the divine Mind governs, and man should reflect His government. Have no fears that matter can ache, swell, and be inflamed, from a law of any kind, when it is self-evident that matter can have no pain or inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash, or the electric wire which you stretch, were it not for mortal mind.

No pain  
in matter.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 393, lines 16-24.

Be firm in your understanding that the divine Mind governs, and man should reflect His government. Have  
Tree and telegraph. no fears that matter can ache, swell, and be inflamed, from a law of any kind, when it is self-evident that matter can have no pain or inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash, or the electric wire which you stretch, were it not for mortal mind.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII , page 392, lines 9-17 (unnumbered).



When Jesus declares that "the light of the body is the eye," he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

NOTE

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

Chapter XII, page 393, lines 25-28.

When Jesus declares that "the light of the body is the eye," he certainly means that light depends upon Mind, not upon the complex humors, lenses, Eyesight. muscles, the iris and pupil, constituting the visual organism.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 392, lines 18-22 (unnumbered).



Man is never sick, for Mind is not sick and matter  
cannot be. A false belief is both the tempter  
and the tempted, the sin and the sinner, the  
disease and its cause. It is well to be calm in sickness;  
to be hopeful is still better; but to understand that sick-  
ness is not real and that Truth can destroy its seeming  
reality, is best of all, for this understanding is the uni-  
versal and perfect remedy.

NOTE

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

Chapter XII, page 393, lines 29-32, and page 394, lines 1-4.

Man is never sick; for Mind is not sick, and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is not real, and that Truth can destroy its seeming reality, is best of all, for it is the universal and perfect remedy.

No real  
disease.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 393, lines 29-32, and page 394, lines 1-4.

Man is never sick; for Mind is not sick, and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease. No real disease. ease and its cause. It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is not real, and that Truth can destroy it, is best of all, for it is the universal and perfect remedy.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 392, lines 23-30 (unnumbered).

Man is never sick; for Mind is not sick, and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease. No real ease and its cause. It is well to be calm in sickness; to be hopeful is still better; but to understand that sickness is a delusion, and that Truth can destroy it, is best of all, for it is the universal and perfect remedy.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 392, lines 23-30 (unnumbered).

By conceding power to discord, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, - as much so as would be the advice to a man who is down in the world, that he should not try to rise above his difficulties.

#### NOTE

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

Chapter XII, page 394, lines 5-16.

By conceding to discord such great power, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, - as much so as the advice to a man who is down in the world, that he should not try to rise above his difficulties.

#### NOTE

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

Chapter XII, page 394, lines 5-17.

By conceding to discord such great power, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out.

Recuperation.

The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, - as much so as the advice to a man who is down in the world, that he should not try to rise above his difficulties.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 392, lines 31-32, and page 393, lines 1-10 (unnumbered).

By conceding to discord such great power, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out.

Recuperation.

The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through belief. To those struggling with sickness, such admissions are discouraging, - as much so as the advice to a man who is down in the world, that he should not try to rise above his difficulties.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 392, lines 31-32, and page 393, lines 1-10 (unnumbered).





Experience has proved to the author the fallacy of material systems in general, - that their theories are sometimes pernicious, and that their denials are better than their affirmations. Will you bid a man let evils overcome him, assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug or climate? Are material means the only refuge from fatal chances? Is there no divine permission to conquer discord of every kind with harmony, with Truth and Love?

#### NOTE

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

Chapter XII, page 394, lines 17-27.

Experience has proved to the author the fallacy of material systems in general, - that their theories are sometimes pernicious, and their denials are better than their affirmations. Will you bid a man let evils overcome him, - assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug? Are material means the only refuge from fatal chances? Is there no divine permission to conquer discord of every kind with harmony, - with Truth and Love?

#### NOTE

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

Chapter XII, page 394, lines 18-28.

Experience has proved to the author the fallacy of medical systems in general, - that their theories are sometimes pernicious, and their denials are better than their affirmations. Will you bid a man let evils overcome him, - assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug? Are material means the only refuge from fatal chances? Is there no divine permission to conquer discord of every kind with harmony, - with Truth and Love?

#### NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 394, lines 18-28.

Experience has proved to the author the fallacy of medical systems in general, - that their theories are pernicious, and that their denials are better than their affirmations. Will you bid a man let evils overcome him, - assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug? Are material means the only refuge from evil chances? Is there no divine permission to conquer discord of every kind with harmony, - with Truth and Love?

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 394, lines 18-28.

Experience has proved to the author the fallacy of medical systems in general, - that their theories are pernicious, and that their denials are better than their affirmations. Will you bid a man let evils overcome him, - assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be aided by a drug? Are material means the only refuge from evil chances? Is there no divine permission to conquer error of every kind, with Truth and Love?

Medical fallacies.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 393, lines 11-21 (unnumbered).



1  
1

We should remember that Life is God, and that God  
is omnipotent. Not understanding Christian  
Agruing  
wrongly Science, the sick usually have little faith in  
it till they feel its beneficent influence. This shows  
that faith is not the healer in such cases. The sick  
unconsciously argue for suffering, instead of against it.  
They admit its reality, whereas they should deny it.  
They should plead in opposition to the testimony of the  
deceitful senses, and maintain man's immortality and  
eternal likeness to God.

#### NOTE

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

Chapter XII, page 394, lines 28-32, and page 395, lines 1-5.

12-102

We should remember that Life is God, and that God  
is omnipotent. Not understanding Christian  
Arguing  
wrongly. Science, the sick usually have little faith in  
it till they feel its beneficent influence. This shows  
that faith is not the healer in their cases. The sick un-  
consciously argue for suffering, instead of against it.  
They admit its reality, whereas they should deny it.  
They should plead in opposition to the testimony of the  
deceitful senses, and maintain man's immortality and  
eternal likeness to God.

#### NOTE

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

Chapter XII, page 394, lines 29-32, and page 395, lines 1-6.

We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it till they feel its beneficent influence. This shows that faith is not the healer in their cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal harmony.

Argument  
and faith.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 393, lines 22-31 (unnumbered).



Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease. The same Principle cures both sin and sickness. When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear.

Divine  
authority

#### NOTE

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

Chapter XII, page 395, lines 6-14.

Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When divine Science overcomes faith in matter, and faith in God destroys faith in hygiene and all material methods of healing, - sin, sickness, and death will disappear.

Divine  
authority.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.  
Chapter XII, page 395, lines 7-15.

Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When divine Science overcomes faith in ma-  
teria medica, and faith in God destroys faith in drugs and all material methods of healing, - sin, sickness, and death will disappear.

Divine  
authority.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 395, lines 7-15.

Like Jesus, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When Christianity overcomes faith in Materia medica, and divine faith destroys faith in drugs, and other material methods of healing, sickness will disappear.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 393, line 32, and page 394, lines 1-7 (unnumbered).



Prayers, in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse Aids in  
sickness should be cheerful, orderly, punctual, patient, full of faith, - receptive to Truth and Love.

#### NOTE

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

Chapter XII, page 395, lines 15-20.

Prayers in which God is not asked to heal, but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered or complaining person should not be a nurse. The nurse Aids in  
sickness. should be full of cheerfulness, faith, light, - a believer in God, Truth, Life, and Love.

#### NOTE

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

Chapter XII, page 395, lines 16-21.

Prayers in which God is not asked to heal, but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered or complaining person should not be a nurse. The nurse should be full of cheerfulness, faith, light, - a believer in God, Truth.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 394, lines 8-13 (unnumbered).



It is mental quackery to make disease a reality - to hold it as something seen and felt - and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form.

Mental  
quackery

#### NOTE

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

Chapter XII, page 395, lines 21-29.

It is mental quackery to make disease a reality, to hold it as something seen and felt, and then attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Such practice fastens disease on the patient, and it will reappear in some other more alarming form.

Mental  
quackery.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 395, lines 22-30.



The knowledge that brain-lobes cannot kill a man nor affect the functions of mind would prevent the brain from becoming diseased, though a moral offence is indeed the worst of diseases. One should never hold in mind

Effacing  
images of  
disease

the thought of disease, but should efface from  
thought all forms and types of disease, both for  
one's own sake and for that of the patient.

#### NOTE

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

Chapter XII, page 395, lines 30-32, and page 396, lines 1-4.

The knowledge that brain-lobes cannot kill a man or affect the functions of mind, would prevent the brain from becoming diseased; though a moral offence is indeed the worst of diseases. One should never hold in mind the image of disease, but efface all its forms and types in thought, both for one's own sake and for the patient's.

#### NOTE

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

Chapter XII, page 395, lines 31-32, and page 396, lines 1-5.

The knowledge that brain-lobes cannot kill a man, or affect the functions of mind, would prevent the brain from becoming diseased; though a moral offence is indeed the worst of diseases. One should never hold in mind the image of disease, but efface all its forms and types in thought, both for one's own sake and for the patient's.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 394, lines 23-29 (unnumbered).



Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, avoid speaking aloud the name of the disease. Never say beforehand how much you have to contend with in a case, nor encourage in the patient's thought the expectation of growing worse before a crisis is passed.

#### NOTE

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

Chapter XII, page 396, lines 5-13.

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, nor speak aloud the name of the disease. Never say beforehand how much you have to contend with in a case, nor encourage, in the patient's thought, the expectation of growing worse before the crisis is passed.

#### NOTE

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

Chapter XII, page 396, lines 6-14.

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, or draw attention to certain symptoms as unfavorable, or speak aloud the name of the disease. Never say beforehand how much you have to contend with in a case, or encourage, in the patient's thought, the expectation of growing worse before the crisis is passed.

Talking  
disease.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 394, lines 30-32, and page 395, lines 1-6 (unnumbered).



The refutation of the testimony of material sense is not a difficult task in view of the conceded falsity of this testimony. The refutation becomes arduous, False testimony refuted not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side, - all teaching that the body suffers, as if matter could have sensation.

#### NOTE

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

Chapter XII, page 396, lines 14-21.

The refutation of the false testimony of material sense is no difficult task, in view of its conceded falsity. The refutation becomes arduous, not because the False testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, because of the force of education, and the overwhelming weight of opinions on the wrong side, - all teaching that the body suffers, as if matter could have sensation.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 396, lines 15-22.

The refutation of the testimony of material sense is no difficult task, in view of its conceded falsity. The refutation becomes arduous, not because the testimony is true, but only on account of the tenacity of belief in its truth, because of the force of education, and the overwhelming weight of opinions on the wrong side, - all teaching that the body suffers, as if matter could have sensation.

Sensation  
refuted.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 395, lines 7-14 (unnumbered).



At the right time explain to the sick the power which  
their beliefs exercise over their bodies. Give them divine  
and wholesome understanding, with which to  
Healthful  
explanation combat their erroneous sense, and so efface the  
images of sickness from mortal mind. Keep distinctly in  
thought that man is the offspring of God, not of man;  
that man is spiritual, not material; that Soul is Spirit,  
outside of matter, never in it, never giving the body life  
and sensation. It breaks the dream of disease to under-  
stand that sickness is formed by the human mind, not by  
matter nor by the divine Mind.

#### NOTE

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

Chapter XII, page 396, lines 22-32.

At the right time explain to the sick the power which their beliefs exercise over their bodies. Give them  
divine and wholesome understanding, where-  
Healthful explanation. with to fight against their erroneous sense, and  
so efface the images of disease from mortal mind. Keep  
distinctly in thought that man is the offspring of God,  
not of man; that man is spiritual, not material; and  
that soul is outside of matter, never in it or giving it life  
and sensation, and producing disease. To break the  
dream of disease, understand that sickness is formed by  
the human mind, and neither by matter nor by the  
divine Mind.

#### NOTE

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

Chapter XII, page 396, lines 23-32, and page 397, lines 1-2.

Explain to the sick the power which error exercises over their bodies. Give them divine and wholesome understanding, wherewith to fight against their erroneous sense, and so efface the images of disease from mortal mind. Keep distinctly in thought that man is the offspring of Soul, not body, - of God, not man; that man is spiritual, not material; and that soul is not in matter, giving it life and sensation, and producing disease. To break the dream of disease, understand that sickness is formed by the human mind, and not by matter.

Healthful  
explanation.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 395, lines 15-25 (unnumbered).

Explain to the sick the power which illusion exercises over their bodies. Give them divine and wholesome understanding, wherewith to fight against their fears, and so efface the images of disease from mortal mind. Keep distinctly in thought that man is the offspring of Soul, not body, - of God, not man; that man is spiritual, not material; and that soul is not in matter, giving it life and sensation, and producing disease. To break the dream of disease, understand that sickness is formed by the human mind, and not by matter.

Healthful  
explanation.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1902. Chapter XII, page 395, lines 15-25 (unnumbered).

Mortal mind sends its despatches over its body; but this so-called mind is both the service and message of this telegraphy. Nerves are unable to talk, and matter can return no answer to Mind. If Mind is the only

actor, how can mechanism be automatic?

Automatic  
mechanism.

Mortal mind perpetuates its own thought. It constructs a machine, manages it, and then calls it material. A mill at work, or the action of a water-wheel, is but a derivative from primitive, mortal mind. Without this mind the body is devoid of action; and this deadness shows where the belief of life was, - namely, in mind, not in matter.

#### NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 397, lines 31-32, and page 398, lines 1-10 (unnumbered).



Mortals obtain the harmony of health, only as they  
forsake discord, acknowledge the supremacy of divine  
Mind, and abandon their material beliefs.  
Eradicate error from thought      Eradicate the image of disease from the per-  
turbed thought before it has taken tangible  
shape in conscious thought, alias the body, and you pre-  
vent the development of disease. This task becomes easy,  
if you understand that every disease is an error, and has  
no character nor type, except what mortal mind assigns to  
it. By lifting thought above error, or disease, and con-  
tending persistently for truth, you destroy error.

NOTE

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

Chapter XII, page 400, lines 9-19.

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of divine Mind, and abandon their material beliefs. Eradicate error from thought. Eradicate the image of disease from the perturbed thought, before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is an error, and has no character or type, except what mortal mind assigns to it. By lifting thought above error, or disease, and contending persistently against it, you destroy it.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 400, lines 10-20.

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate error from thought. Eradicate the image of disease from the perturbed thought, before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is an error, and has no character or type, except what mortal mind assigns to it. By lifting the mind above error, or disease, and contending persistently against it, you destroy it.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 400, lines 10-20.

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate the image of disease from the perturbed thought, before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is an error, and has no character or type, except what mortal mind assigns to it. By lifting the mind above error, or disease, and contending persistently against it, you destroy it.

#### NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 398, lines 28-32, and page 399, lines 1-6 (unnumbered).

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate the image of disease from the pertubated thought, before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is a belief, and has no character or type, except what mortal mind assigns to it. By lifting the mind above error, or disease, and contending persistently against it, you destroy it.

#### NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 398, lines 28-32, and page 399, lines 1-6 (unnumbered).

Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate the image of disease from the unconscious thought, before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy, if you understand that every disease is a belief, and has no character or type, except what mortal mind assigns to it. By lifting the mind above error, or disease, and contending persistently against it, you destroy it.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 398, lines 28-32, and page 399, lines 1-6 (unnumbered).



When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that thought alone creates the suffering. Mortal mind Mortal mind controlled rules all that is mortal. We see in the body the images of this mind, even as in optics we see painted on the retina the image which becomes visible to the senses. The action of so-called mortal mind must be destroyed by the divine Mind to bring out the harmony of being. Without divine control there is discord, manifest as sin, sickness, and death.

#### NOTE

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

Chapter XII, page 400, lines 20-29.

When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that only thought creates the suffering. Mortal mind Mortal mind controlled. rules all that is mortal. We see in the body the images of this mind, even as, in optics, we see painted on the retina the image which becomes visible to the senses. The action of mortal mind needs to be controlled by the divine Mind, to bring out the harmony of being. Without this control there is discord, - manifest as sin, sickness, and death.

#### NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 400, lines 21-30.

When we remove disease by addressing the disturbed  
mind, giving no heed to the body, we prove that  
Mortal mind thought only creates the suffering. Mortal  
controlled. mind rules all that is mortal. We see in the  
body the images of this mind, even as, in optics, we see  
painted on the retina the image which becomes visible  
to the senses. The action of mortal mind needs to be  
controlled by the divine Mind, to bring out the harmony  
of being. Without this control there is discord, - mani-  
fest as sin, sickness, and death.

#### NOTE

This version first appeared in the 265th edition in 1903  
and it remained unchanged until the 300th edition in 1904.  
Chapter XII, page 400, lines 21-30.

When we remove disease by addressing the mortal mind, giving no heed to the body, we prove that mortal mind creates the suffering. Mortal mind Mortal mind controlled. rules all that is mortal. We see in the body the images of this mind, even as, in optics, we see painted on the retina the image which becomes visible to the senses. The action of mortal mind needs to be controlled by the divine Mind, to bring out the harmony of being. Without this control there is discord, - manifest as sin, sickness, and death.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 400, lines 21-30.

When we remove disease by addressing the mortal mind, giving no heed to the body, we prove that mortal mind creates the suffering. Mortal mind  
Retina.  
rules all that is mortal. We see in the body the images of this mind, even as, in optics, we see painted on the retina the image which becomes visible to the senses. The action of mortal mind needs to be controlled by the divine Mind, to bring out the harmony of Being. Without this control there is discord, - manifest as sin, sickness, and death.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 399, lines 7-16 (unnumbered).



The Scriptures plainly declare the baneful influence of sinful thought on the body. Even our Master felt this. It is recorded that in certain localities he did not many mighty works "because of their unbelief" in Truth. Any human error is its own enemy, and works against itself; it does nothing in the right direction and much in the wrong. If so-called mind is cherishing Mortal mind  
not a healer evil passions and malicious purposes, it is not a healer, but it engenders disease and death.

#### NOTE

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

Chapter XII, page 400, lines 30-32, and page 401, lines 1-6.

The Scriptures plainly declare the baneful influence of sinful thought on the body. Even our Master felt it. It is recorded that in certain localities he did not many mighty works, "because of their unbelief" in Truth.

Any human error is its own enemy, and works

against itself; it does little in the right direc-

Mortal mind  
not a healer.

tion and much in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer, but engenders disease and death.

#### NOTE

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

Chapter XII, page 400, lines 31-32, and page 401, lines 1-7.

The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it. It is recorded that in certain localities he did not many mighty works, "because of their unbelief" in Truth.

If mortal mind is its own enemy, and works against itself, it does little in the right direction and much in the wrong. Cherishing evil passions and malicious purposes, this mind is not a healer, but engenders disease and death.

Mortal mind  
not a healer.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 400, lines 31-32, and page 401, lines 1-7.

The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it. It is recorded that in certain localities he did not many mighty works, "because of their unbelief" in Truth. If mortal mind is its own enemy, and works against itself, it does little in the right direction, and much in the wrong. Cherishing evil passions and malicious purposes, this mind is not a healer, but engenders disease and death.

Inside enemy.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 399, lines 17-25 (unnumbered).



If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because the truth of being must transform the error to the end of producing a higher manifestation. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid, since matter has no sensation and mortal mind only feels and sees materially.

Effect of  
opposites

#### NOTE

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

Chapter XII, page 401, lines 7-15.

If faith in the truth of being, which you impart mentally, while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because one must neutralize the other, for the purpose of forming a higher combination. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid; since matter has no sensation, and mortal mind only feels and sees mentally.

Alkali  
and acid.

#### NOTE

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

Chapter XII, page 401, lines 8-16.

If faith in the Truth of being, which you impart mentally, while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because one must neutralize the other, for the purpose of forming a higher combination. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid; since matter has no sensation, and mortal mind only feels and sees mentally.

Alkali  
and acid.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 401, lines 8-16.

If faith in the Truth of Being, which you impart mentally, while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because one must neutralize the other, for the purpose of forming a higher combination. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid; since matter has no sensation, and mortal mind only feels and sees mentally.

Alkali  
and acid.

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 399, lines 26-32, and page 400, lines 1-2 (unnumbered).



What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

NOTE

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

Chapter XII, page 401, lines 16-20.

What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away.

#### NOTE

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

50th ed., chapter XII, page 400, lines 3-7 (unnumbered).

226th ed., chapter XII, page 401, lines 17-21.



The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain or body by applying the drug to either? Would the drug remove paralysis, affect organization, or restore will and action to cerebrum and cerebellum?

Medicine  
and brain

#### NOTE

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

Chapter XII, page 401, lines 21-26.

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain or body by applying the drug there-  
to? Would the drug remove paralysis, affect organization, or restore will and intelligence to cerebrum and cerebellum?

Medicine  
and brain.

#### NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.  
Chapter XII, page 401, lines 22-28.

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the Medicine and brain. brain by applying the drug thereto? Would the drug restore will and intelligence to cerebrum and cerebellum?

#### NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 400, lines 8-13 (unnumbered).



Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints, and spinal vertebrae.

#### NOTE

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

Chapter XII, page 401, lines 27-32, and page 402, lines 1-7.