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Chapter 13

Teaching CS

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CHAPTER XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. - PROVERBS.

NOTE

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

Chapter XIII, page 443, lines unnumbered before first paragraph.

The quotation is entirely in italics except for the word PROVERBS.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. - PROVERBS.

NOTE

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

Chapter XIII, page 443, lines unnumbered before first paragraph. The entire quotation is entirely in italics except for the word PROVERBS.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

GIVE instruction to a wise man, and he will be yet wiser. Teach a just man, and he will increase in learning. - PROVERBS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 428, lines unnumbered before first paragraph. None of this version is in italics.

CHAPTER XIII. (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 TEACHING CHRISTIAN SCIENCE (nor was there the previous chapter, CHRISTIAN SCIENCE PRACTICE). Instead, there was this combined chapter, HEALING AND TEACHING. Therefore, the opening quotations from this earlier chapter are here included.

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.

WHEN the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine

NOTE

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

Chapter XIII, page 443, lines 1-13.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter them from entire confidence in omnipotent Mind as really possessing all power. While such a course of study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter XIII, page 443, lines 1-12.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XIII, page 443, lines 1-12.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of Study of medicine. faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, however, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 428, lines 1-12 (unnumbered). - 50th ed. Chapter XIII, page 440, lines 1-12 (unnumbered). - 83rd ed.

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all longsuffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
lessons

NOTE

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

Chapter XIII, page 443, lines 14-22, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all long-suffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
lessons

NOTE

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

Chapter XIII, page 443, lines 14-22, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all long-suffering and doctrine." If the sick find these expedients unsatisfactory, and they receive no help therefrom, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality; and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
lessons.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

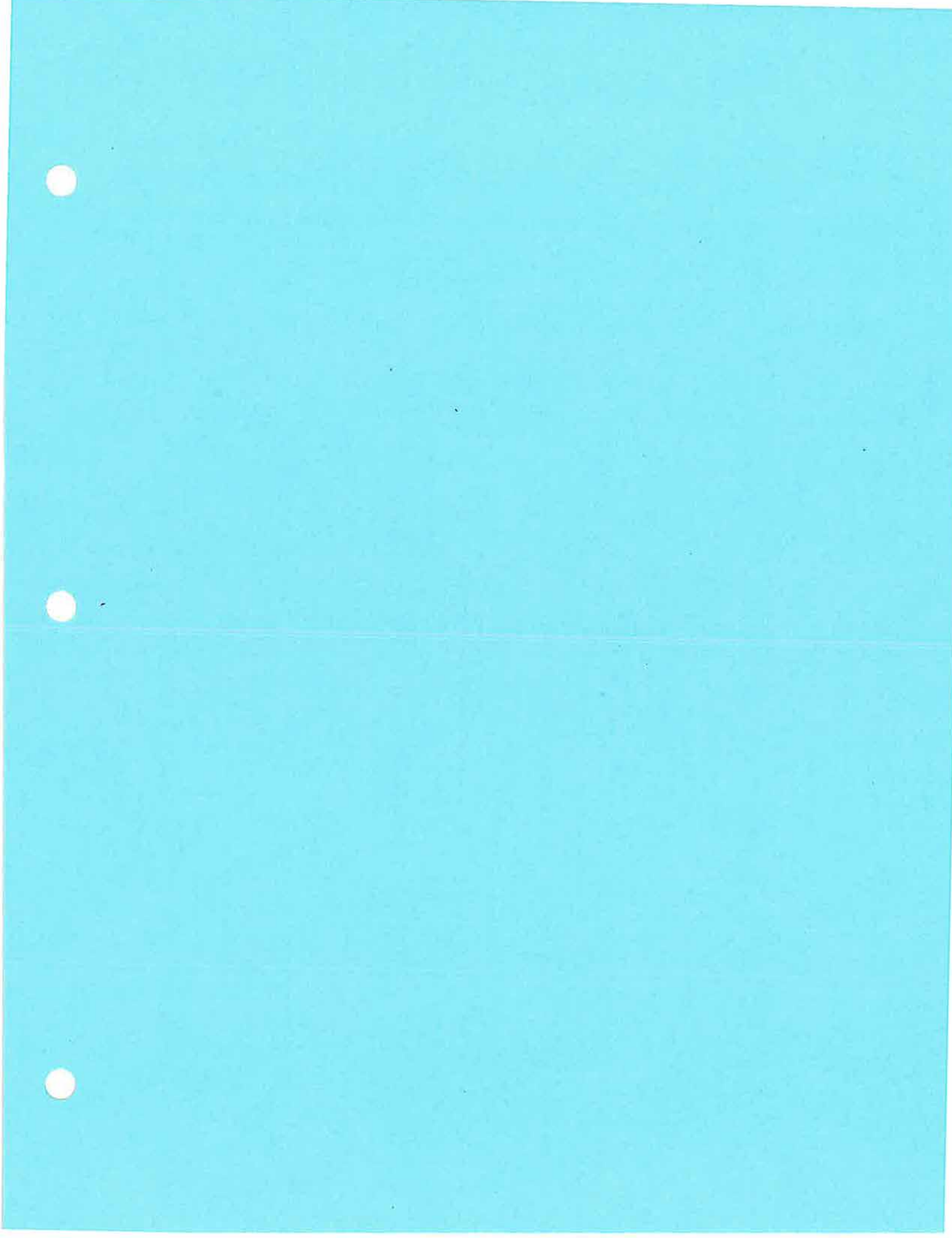
Chapter XIII, page 443, lines 13-21, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: "Prove all things; hold fast that which is good." If the sick find these expedients unsatisfactory, and they receive no help therefrom, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality; and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's lessons.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 404th edition in 1906. 50th ed., chapter XIII, page 428, lines 13-21, and page 429, lines 1-6 (unnumbered). By 83rd ed., pages 440 and 441, same lines. 226th ed., chapter XIII, page 443, lines 13-21, and page 444, lines 1-6.



If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren upon whom they may
call, - God will still guide them into the right
Refuge and strength use of temporary and eternal means. Step by
step will those who trust Him find that "God is our refuge
and strength, a very present help in trouble."

NOTE

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

Chapter XIII, page 444, lines 7-12.

If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren, upon whom they may
call, - God will still guide such sufferers into
Refuge and strength. the use of right means. Step by step will
those who trust Him find that "God is our refuge and
strength, a very present help in trouble."

NOTE

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

Chapter XIII, page 444, lines 7-12.

If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren, upon who they may
call, - God will still guide such sufferers into
the use of right means. Step by step will
those who trust Him find that "God is our refuge and
strength, a very present help in trouble."
Brotherliness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 429, lines 7-12 (unnumbered). - 50th ed.
Chapter XIII, page 441, lines 7-12 (unnumbered). - 83rd ed.

Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." That is, Fear not that he will smite thee again for thy forbearance. If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in material sense, are discordant and oftentimes false brethren.

NOTE

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

Chapter XIII, page 444, lines 13-30.

Students are advised, by the author, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in sense, are a discordant race, and are oftentimes false brethren.

NOTE

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

Chapter XIII, page 444, lines 13-30.

Students are advised, by their teacher, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say with the heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in sense, are a discordant race, and are oftentimes false brethren.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 444, lines 13-30.

Students are advised, by their Teacher, to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful never to "judge unrighteous judgment," or condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say with the heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren." Immortals, or God's children in Divine Science, are one family; but mortals, or the "children of men" in sense, are one unreal family, and are false brethren.

Charity to
opposition.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 429, lines 13-29 (unnumbered). - 50th ed. Chapter XIII, page 441, lines 13-29 (unnumbered). - 83rd ed.

The teacher must make clear to students the Science of healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be mental assassin, who attempts to kill morally and physically. No hypothesis as to the existence of another power should interpose a doubt or fear to hinder the demonstration of Christian Science. Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities of man endued with divine Science. Teach the dangerous possibility of dwarfing the spiritual understanding and demonstration of Truth by sin, or by recourse to material means for healing. Teach the meekness and might of life "hid with Christ in God," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God.

Conforming
to explicit
rules

NOTE

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

Chapter XIII, page 444, lines 31-32, and page 445, lines 1-18.

The teacher must make clear to students the Science of healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements. Then no hypothesis as to the existence of another power can interpose a doubt or fear, to hinder the demonstration of Christian Science. Un- fold the latent energies and capacities for good in your scholar. Teach the great possibilities of man endowed with divine Science. Teach the fatal effect of dwarfing the spiritual understanding by recourse to material means for healing. Teach the meekness and might of life "hid\with Christ in God;" and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of God.

Conforming to
explicit rules.

NOTE

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

Chapter XIII, page 444, lines 31-32, and page 445, lines 1-15.

The teacher must make clear to students the Science of Healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements.

Then no hypothesis, as to the existence of another power, can interpose a doubt or fear, to hinder the

demonstration of Christian Science. Unfold
Explicit rules.

the latent energies and capacities for good in your scholar. Teach the great possibilities of man endowed with Divine Science. Teach the fatal effect of dwarfing the spiritual understanding by recourse to material means for healing. Teach the meekness and might of "Life hidden with Christ," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.

50th ed., chapter XIII, page 429, lines 30-32, and page 430, lines 1-14 (unnumbered).

83rd ed., chapter XIII, page 441, lines 30-32, and page 442, lines 1-14 (unnumbered).

Christian Science silences human will, quiets fear with
Truth and Love, and illustrates the unlabored motion
of the divine energy in healing the sick. Self-
seeking, envy, passion, pride, hatred, and Divine
energy
revenge are cast out by the divine Mind which heals
disease. The human will which maketh and worketh a lie,
hiding the divine Principle of harmony, is destructive to
health, and is the cause of disease rather than its cure.

NOTE

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

Chapter XIII, page 445, lines 19-26.

Christian Science silences human will, quiets material
thought with Truth and Love, and illustrates the un-
labored motion of the divine energy in healing
the sick. Self-seeking, envy, passion, pride, Divine
energy.
hatred, and revenge flee before the divine Mind which
heals disease. The human will which maketh and work-
eth a lie, hiding the divine Principle of harmony, is
destructive to health, and is the cause of disease rather
than its cure.

NOTE

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

Chapter XIII, page 445, lines 16-24.

Christian Science silences human will, quiets material
thought with Truth and Love, and illustrates the un-
labored motion of the divine energy in healing
the sick. Self-seeking, envy, passion, pride, Divine
energy.
hatred, and revenge flee before the Mind which heals
disease. The human will which maketh and worketh a
lie, hiding the divine Principle of harmony, is destructive
to health, and is the cause of disease rather than its
cure.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 282nd edition in 1903.
Chapter XIII, page 445, lines 16-24.

Christian Science silences human will, quiets material thought with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge flee before the Mind which heals disease. Whatever maketh or worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease, rather than its cure.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 430, lines 15-22 (unnumbered) - 50th ed. Chapter XIII, page 442, same lines - 83rd ed.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student and caring only for the fees. Recalling Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for the petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals, and in this way dealing pitilessly with a community unprepared for self-defence.

Blight of
avarice

NOTE

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

Chapter XIII, page 445, lines 27-32, and page 446, lines 1-4.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student, and caring only for the fees. Remembering Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for the petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

Blight of
avarice.

NOTE

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

Chapter XIII, page 445, lines 25-32, and page 446, lines 1-2.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student, and caring only for the fees. To quote
Virus of
avarice. Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for a petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 430, lines 23-32 (unnumbered).
83rd ed., chapter XIII, page 442, lines 23-32 (unnumbered).

A thorough perusal of the author's publications heals sickness. If patients sometimes seem worse while reading this book, the change may either arise from the alarm of the physician, or it may mark the crisis of the disease. Perseverance in the perusal of the book has generally completely healed such cases.

NOTE

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

Chapter XIII, page 446, lines 5-10.

A thorough perusal of the author's publications
heals sickness. If patients sometimes seem worse while
reading this book, the change may either arise from
the alarm of the physician, or mark the crisis of the
disease. Perseverance in its perusal has generally
healed them completely.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIII, page 446, lines 3-8.

The perusal of the author's publications heals sickness constantly. If patients sometimes seem the worse for reading this book, the change may either arise from the alarm of the physician, or may mark the crisis of the disease. Perseverance in its perusal has generally healed them completely.

Sanative
leafage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 431, lines 1-6 (unnumbered).
83rd ed., chapter XIII, page 443, lines 1-6 (unnumbered).

Whoever practises the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
Exclusion of malpractice ister or malicious motives without destroying
his own power to heal and his own health. Good must
dominate in the thoughts of the healer, or his demon-
stration is protracted, dangerous, and impossible in Sci-
ence. A wrong motive involves defeat. In the Science
of Mind-healing, it is imperative to be honest, for victory
rests on the side of immutable right. To understand
God strengthens hope, enthrones faith in Truth, and
verifies Jesus' word: "Lo, I am with you alway, even
unto the end of the world."

NOTE

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

Chapter XIII, page 446, lines 11-23.

Whoever practises the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
Exclusion of malpractice. ister or malicious motives without destroying
his own power to heal and his own health. Good must
dominate in the thoughts of the healer, or his demonstra-
tion is protracted, dangerous, or impossible in Science.
A wrong motive involves defeat. In the Science of
Mind-healing it is imperative to be honest, for victory
rests on the side of immutable right. To understand
God strengthens hope, enthrones faith in Truth, and
verifies Jesus' word: "Lo, I am with you alway, even
unto the end of the world."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIII, page 446, lines 9-21.

Whoever practices the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister nor malicious motives without destroying his power to heal and his own health. Good must dominate in the thoughts of the healer, or his demonstration is protracted and impossible in Science. A wrong motive involves defeat. In the Science of Mind-healing it is imperative to be honest, for victory rests on the side of immutable right. To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus' word: "Lo, I am with you always, even unto the end."

Exclusion of
malpractice.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. 70th ed., chapter XIII, page 431, lines 7-18 (unnumbered). 83rd ed., chapter XIII, page 443, lines 7-18 (unnumbered).

Whoever practises the Science the author teaches,
through which divine Mind pours light and healing
upon this generation, cannot indulge in mal-
practice, or harm his patient. Good must
dominate in the thoughts of the healer, or his demon-
stration is protracted and incomplete. A wrong motive
involves defeat at the outset. In the Science of Mind-
healing it is imperative to be perfect, for victory rests
on the side of immutable right. To understand God
strengthens hope, enthrones faith in Truth, and verifies
Jesus' word: "Lo, I am with you always, even unto
the end."

Exclusion of
malpractice.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter XIII, page 431, lines 7-18 (unnumbered).

Resisting evil, you overcome it and prove its nothingness. Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal Iniquity overcome the sick. The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against. Covering iniquity will prevent prosperity and the ultimate triumph of any cause. Ignorance of the error to be eradicated oftentimes subjects you to its abuse.

NOTE

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

Chapter XIII, page 446, lines 24-32.

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which Iniquity overcome. heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, retards their recovery.

NOTE

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

Chapter XIII, page 446, lines 22-32.

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, you must destroy.

Iniquity
overcome.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XIII, page 431, lines 19-29 (unnumbered). 83rd ed., chapter XIII, page 443, lines 19-29 (unnumbered).

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; and if error is affecting your patients, this ignorance will hinder their cure.

Iniquity
overcome.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIII, page 431, lines 19-29 (unnumbered).

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science and no moral right to attempt to influence the thoughts of others, except it be to benefit them. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellow-men. Therefore the rule is, heal the sick when called upon for aid, and save the victims of the mental assassins.

No trespass
on human
rights

NOTE

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

Chapter XIII, page 447, lines 1-11.

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thought of another except it be to benefit him, or when we are personally requested to give him aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore the rule is, heal the sick when called upon for aid, and save the victim from mental malpractice.

No trespass
on human
rights.

NOTE

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

Chapter XIII, page 447, lines 1-12.

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thoughts of another, except it be to benefit him, or we are personally requested to

Tampering
with self-
domination.

give him aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore this need must be personally expressed, and your aid solicited, before it is silently imparted to patients or people.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 431, lines 30-32, and page 432, lines 1-9 (unnumbered) - 62nd ed.
Chapter XIII, page 443, lines 30-32, and page 444, lines 1-9 (unnumbered) - 83rd ed.

This heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thoughts of another, except it be to benefit him, and we are personally requested to

Tampering
with self-
domination.

give this aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore this need must be personally expressed, and your aid solicited, before it is silently imparted to patients or people.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIII, page 431, lines 30-32, and page 432, lines 1-9 (unnumbered).

Ignorance, subtlety, or false charity does not forever conceal error; evil will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse of harmony - seems true to material sense, impart without frightening or discouraging the patient the truth and spiritual understanding, which destroy disease. Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing that there is none.

Expose sin
without be-
lieving in it

NOTE

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

Chapter XIII, page 447, lines 12-29.

Ignorance, subtlety, or false charity does not forever conceal error; it will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse of harmony - seems true to material sense, impart the truth and spiritual understanding, which destroy disease, without frightening or discouraging the patient. Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing there is none.

Expose sin
without be-
lieving in it.

NOTE

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

Chapter XIII, page 447, lines 13-29.

Ignorance, subtlety, and false charity do not forever conceal error; it will in time disclose and kill itself.

The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse

Expose sin
without be-
lieving in it.

of harmony - seems true to material sense, impart the truth and spiritual understanding, which destroy disease, without frightening or discouraging the patient.

Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality. The sick are not healed as soon by declaring there is no sickness as by knowing there is none.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 447, lines 13-29.

Ignorance, subtlety, and false charity do not forever conceal error; it will in time disclose and kill itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When the reverse of Truth seems true to material sense, impart spiritual understanding, which destroys false evidence without frightening or discouraging the patient. Expose and denounce the claim of evil, in all its forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 444, lines 10-23 (unnumbered).

If ignorance, subtlety, and false charity do not conceal error, it will in time disclose and kill itself. The recuperative action of the system, when not mentally tampered with, goes on naturally. When the reverse of Truth seems true to material sense, impart spiritual understanding, which destroys false evidence without frightening or discouraging the patient. Expose and denounce the claim of evil, in all its forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. 50th ed., chapter XIII, page 432, lines 10-23 (unnumbered). 83rd ed., chapter XIII, page 444, lines 10-23 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail Wicked evasions went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

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

Chapter XIII, page 447, lines 30-32, and page 448, lines 1-11.

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no claims of evil, and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity.

When the Publican's wail went out to the
Wicked evasions. great heart of Love, it won his humble desire.

Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncon-
demned, it is undenied and nurtured. Under such
circumstances, to say there is no evil, is an evil in
itself. Evasion of Truth cripples integrity, and casts
thee down from the pinnacle.

NOTE

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

Chapter XIII, page 447, lines 30-32, and page 448, lines 1-10.

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no claims of evil, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no veritable claims of evil, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

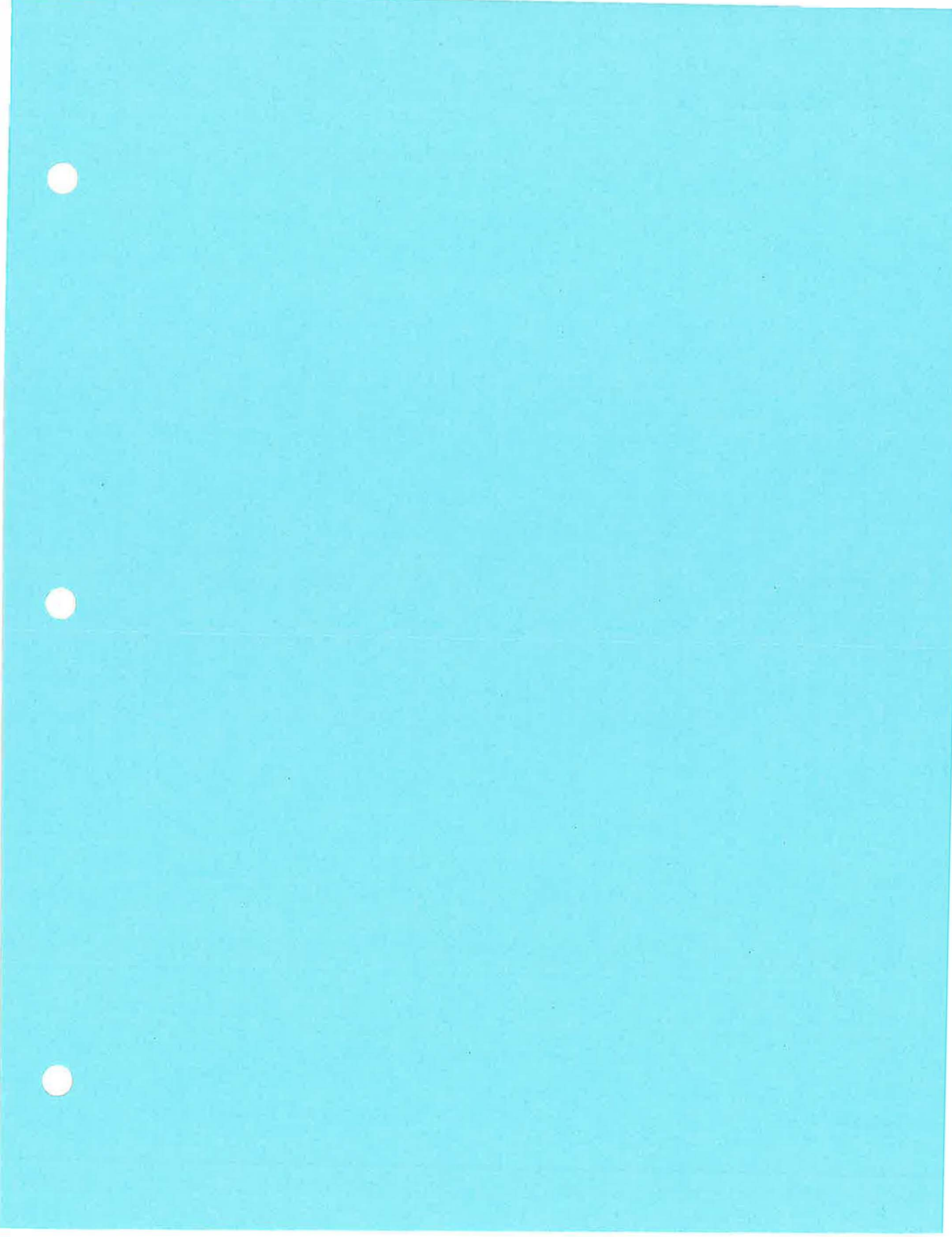
NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 111th edition in 1896. Chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no corporeal claims, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. 50th ed., chapter XIII, page 432, lines 24-32, and page 433, lines 1-4 (unnumbered). 83rd ed., chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).



Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results blindness to evil or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

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

Chapter XIII, page 448, lines 12-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results. blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

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

Chapter XIII, page 448, lines 11-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results. blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 448, lines 11-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly Scientific. "He that confesseth and forsaketh his sins shall find mercy." Try to leave on every student's mind the impress of Divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The reception and pursuit of instructions opposite to the absolute must always hinder Scientific demonstration.

Valueless
negations.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. 58th ed., chapter XIII, page 433, lines 5-18 (unnumbered). 83rd ed., chapter XIII, page 445, lines 5-18 (unnumbered).

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly Scientific. "He that confesseth and forsaketh his sins shall find mercy." Try to leave on every student's mind the impress of Divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The reception and pursuit of instructions opposite to the author's must always hinder Scientific demonstration.

Valueless
negations.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 433, lines 5-18 (unnumbered).

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian Adherence to righte-
ousness Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live the wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing.

NOTE

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

Chapter XIII, page 448, lines 26-32, and page 449, lines 1-6.

If the student adheres strictly to its teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Adherence to righteousness. Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live wrongly is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well doing.

NOTE

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

Chapter XIII, page 448, lines 26-32, and page 449, lines 1-7.

If the student adheres strictly to its teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing.

Adherence to
righteousness.

NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 226th edition in 1902. 53rd ed., chapter XIII, page 433, lines 19-32 (unnumbered). 83rd ed., chapter XIII, page 445, lines 19-32 (unnumbered).

If the student adheres strictly to her teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing.

Adherence to
righteousness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 53rd edition in 1891. Chapter XIII, page 433, lines 19-32 (unnumbered).

The wrong done another reacts most heavily against
one's self. Right adjusts the balance sooner or later.
Think it "easier for a camel to go through
the eye of a needle," than for you to benefit Right adjusts
yourself by injuring others. Man's moral mercury, ris- the balance
ing or falling, registers his healing ability and fitness to
teach. You should practise well what you know, and
you will then advance in proportion to your honesty
and fidelity, - qualities which insure success in this
Science; but it requires a higher understanding to teach
this subject properly and correctly than it does to heal
the most difficult case.

NOTE

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

Chapter XIII, page 449, lines 7-18.

The wrong done to another reacts most heavily against
one's self. Right adjusts the balance sooner or later.
Think it "easier for a camel to go through
the eye of a needle," than for you to benefit Right adjusts
yourself by injuring others. Man's moral mercury, rising the balance.
or falling, registers his healing ability and fitness to teach.
You should practise well what you know, and you will
then advance in proportion to your honesty and fidelity,
- qualities which insure success in this Science; but it re-
quires a higher understanding to teach this subject prop-
erly and correctly than to heal the most difficult case.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIII, page 449, lines 8-18.

The wrong done to another reacts most heavily against one's self. Right adjusts the balance sooner or later.

Impartation
and reaction. Think it easier to make evil good, than to benefit yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to teach. You should practise well what you know, and you will then advance in proportion to your honesty and fidelity, - qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 446, lines 1-11 (unnumbered).

The wrong done to another reacts most heavily against one's self. Right adjusts the balance sooner or later.

Impartation
and reaction. Think it easier to make evil good, than to benefit yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to teach. You should practise what you know well, and you will then advance in proportion to your honesty and fidelity, - qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. 50th ed., chapter XIII, page 434, lines 1-11 (unnumbered). 83rd ed., chapter XIII, page 446, lines 1-11 (unnumbered).

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet only to separate through simultaneous repulsion. They are enemies without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his student if the student practises what he is taught, and unless this result follows, the teacher is a Scientist only in name.

Inoculation
of thought

NOTE

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

Chapter XIII, page 449, lines 19-32.

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet, only to separate through simultaneous repulsion. They are enemies, without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his student if the student practises what he is taught, and unless this result follows he is a Scientist only in name.

Inoculation
of thought.

NOTE

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

Chapter XIII, page 449, lines 19-32.

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. A good Inoculation and repulsion. detective of individual character is the first impression made on a mind which is attracted or repelled according to personal merit or demerit. Certain minds meet, only to separate through simultaneous repulsion. They are enemies, without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A teacher of Christian Science is at fault, if he improves not the health and the morals of his students. He is a Scientist only in name.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 434, lines 12-23 (unnumbered). 83rd ed., chapter XIII, page 446, lines 12-23 (unnumbered).

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes God, and in a natural, all-powerful devil. An-
other class, still more unfortunate, are so depraved that
they appear to be innocent. They utter a falsehood,
while looking you blandly in the face, and they never
fail to stab their benefactor in the back. A third class
of thinkers build with solid masonry. They are sincere,
generous, noble, and are therefore open to the approach
and recognition of Truth. To teach Christian Science
to such as these is no task. They do not incline long-
ingly to error, whine over the demands of Truth, nor
play the traitor for place and power.

NOTE

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

Chapter XIII, page 450, lines 1-14.

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes. God, and in a supernatural all-powerful devil.
Another class, still more unfortunate, are so depraved
that they appear to be innocent. They utter a false-
hood, while looking you blandly in the face, and never
fail to stab their benefactors in the back. A third class
of thinkers build with solid masonry. They are sincere,
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recognition of Truth. To teach Christian Science to
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to error, whine over the demands of Truth, nor play the
traitor for place and power.

NOTE

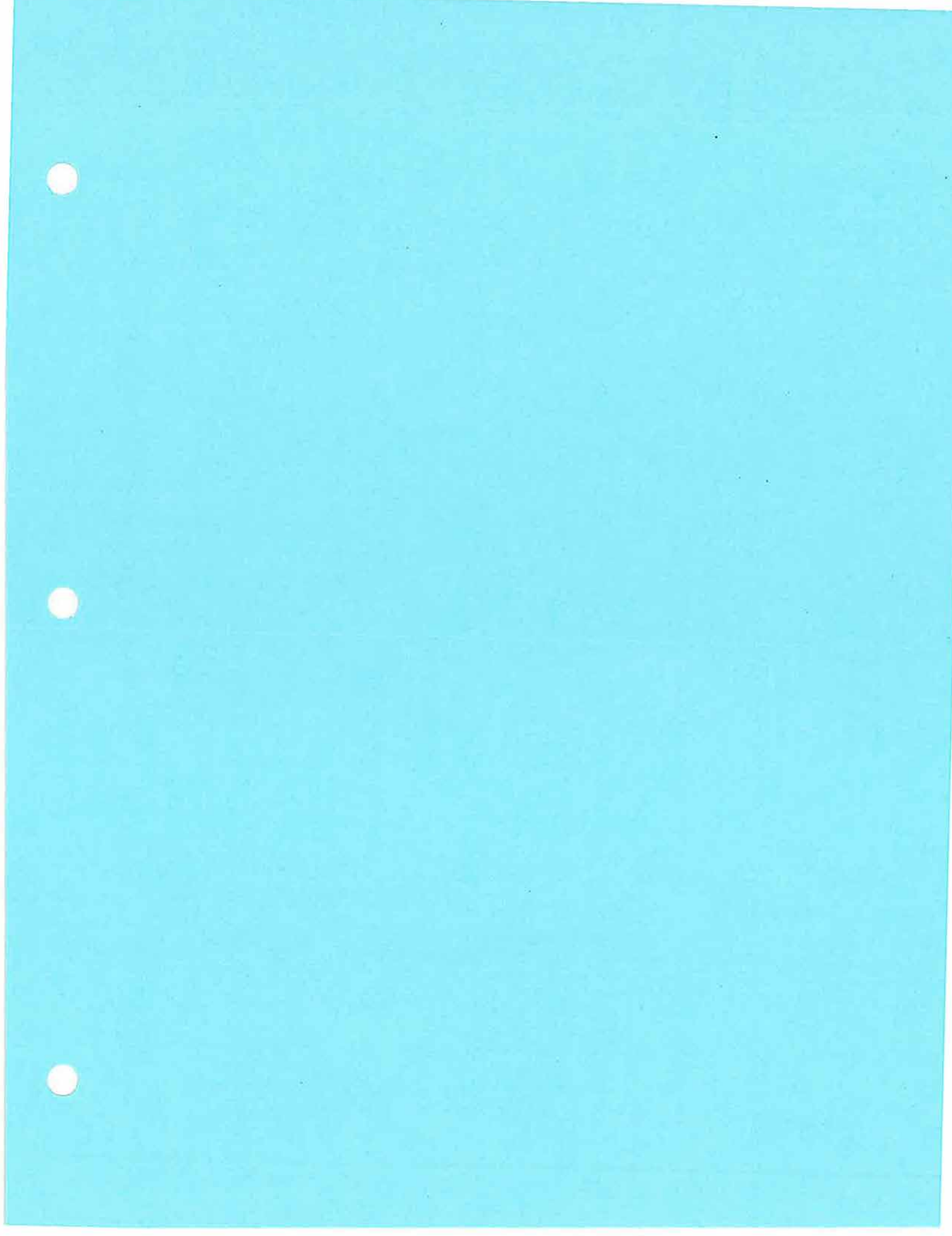
This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.

Chapter XIII, page 450, lines 1-14.

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes. God, and in a supernatural, all-powerful
Devil. Another class of people, still more unfortunate,
are so depraved that they appear to be innocent. They
utter a falsehood, while looking you blandly in the
face, and never fail to stab benefactors in the back.
A third class of thinkers build with solid masonry.
They are generous, lofty, and open to the approach and
recognition of Truth. To teach Christian Science to
such as these is no task. They do not incline longingly to
error, whine over the demands of Truth, or play the
traitor for place and power.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 434, lines 24-32, and page 435,
lines 1-5 (unnumbered).
83rd ed., chapter XIII, page 446, lines 24-32, and page 447,
lines 1-5 (unnumbered).



Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them. The Christian Scientist knows that they are errors of belief, which Truth can and will destroy.

NOTE

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

Chapter XIII, page 450, lines 15-26.

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless
Touchstone
of Science. this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, which Truth can and will destroy.

NOTE

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

Chapter XIII, page 450, lines 15-25.

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless
Touchstone
of Science. this admission is made, evil will boast itself above Good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or Good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, which Truth can and will destroy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XIII, page 435, lines 6-16 (unnumbered).
83rd ed., chapter XIII, page 447, lines 6-16 (unnumbered).
226th ed., chapter XIII, page 450, lines 15-25.

Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief? Knowing the claim of False claims annihilated animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

NOTE

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

Chapter XIII, page 450, lines 27-32, and page 451, lines 1-7.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say there is no error of belief? Knowing the False claims annihilated. claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian learners must live under the constant pressure of the apostolic command, to come out from the material world and be separate. They must renounce oppression and the pride of power. Christianity must be their queen of life, with the crown of Love upon her brow.

NOTE

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

Chapter XIII, page 450, lines 26-32, and page 451, lines 1-6.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say there is no error of belief? Knowing the claim of animal magnetism, that there is life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian learners must live under the constant pressure of the apostolic command, to come out from the world and be separate. Christianity must be their Queen of Life, with the crown of Love upon her brow.

False claims
annihilated.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 435, lines 17-29 (unnumbered). 83rd ed., chapter XIII, page 447, lines 17-29 (unnumbered).

Students of Christian Science, who start with its letter
and think to succeed without the spirit, will either make
shipwreck of their faith or be turned sadly
awry. They must not only seek, but strive, Treasure
in heaven
to enter the narrow path of Life, for "wide is the gate,
and broad is the way, that leadeth to destruction, and
many there be which go in thereat." Man walks in the
direction towards which he looks, and where his treasure
is, there will his heart be also. If our hopes and affec-
tions are spiritual, they come from above, not from be-
neath, and they bear as of old the fruits of the Spirit.

NOTE

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

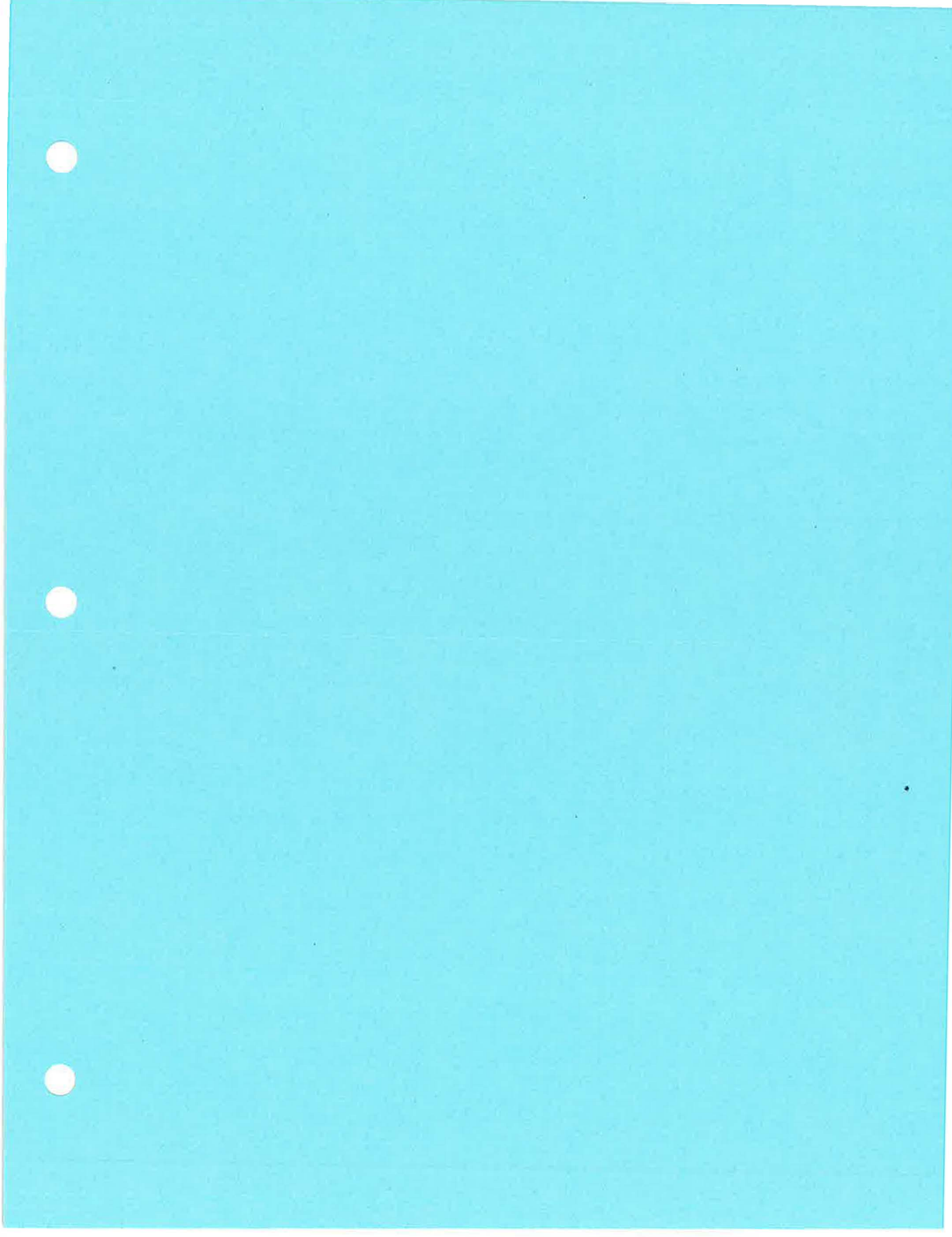
Chapter XIII, page 451, lines 8-18.

Students of Christian Science who start with its letter, and think to succeed without the Spirit, will either make shipwreck of their faith, or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for "broad is the road that leads to death, and

many there be which go in thereat." Man
Shipwreck and goal. walks in the direction towards which he looks, and "where his treasure is, there will his heart be also." If our hopes and affections are spiritual, they come from above, not from beneath, and they bear, as of old, the fruits of the Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 435, lines 30-32, and page 436, lines 1-8 (unnumbered). 83rd ed., chapter XIII, page 447, lines 30-32, page 448, lines 1-8 (unnumbered).



Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose.

Obligations
of teachers

NOTE

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

Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the erroneous action of one mortal mind controlling another, without the other's knowledge, and from either mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.
Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1906 edition (unnumbered). Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially this subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially this highest degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is error, and he must recognize this in order Obligations of teachers. to defend himself from its influence. He feels morally obligated to open the eyes of his students to perceive the nature and methods of error of every sort, especially the highest degrees of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 436, lines 9-20 (unnumbered). 83rd ed., chapter XIII, page 448, lines 9-20 (unnumbered).

and it
reveals the grand verity that one erring mind controlling
another (through whatever medium) is not Science
governed by God, the unerring Mind.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter I (Science of Being), page 11, lines 3-6 (unnumbered).

Show your student that mental malpractice tends to
blast moral sense, health, and the human life. Instruct
him how to bar the door of his thought against this
seeming power, - a task not difficult, when one under-
stands that evil has in reality no power.
Indispensable
defence Incorrect reasoning leads to practical error.
The wrong thought should be arrested before it has a
chance to manifest itself.

NOTE

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

Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that mental malpractice tends to
blast moral sense, health, and the human life. Instruct
him how to bar the door of his mind against this seeming
Indispensable power, - a task not difficult, when one under-
defence. stands that evil has really no power. Incor-
rect reasoning leads to practical error. The wrong
thought should be arrested, before it has a chance to
manifest itself.

NOTE

This version first appeared in the 1906 edition (unnumbered)
and it remained unchanged until the 1907 edition.
Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that mental malpractice tends to blast the moral sense, health, and human life. Instruct him how to bar the door of his mind against this seeming power, - a task not difficult, when one understands that evil has really no power. Indispensable defence. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1906 edition (unnumbered). Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that all animal magnetism or hypnotism tends to blast the moral sense, health, and human life. Instruct him how to bar the door of his mind against this seeming power, - a task not difficult, when one understands that evil has really Indispensable defence. no power. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that all animal magnetism blasts the moral sense, health, and human life. Instruct him how to bar the door of his mind against this Defence. seeming power, - a task not difficult, when one understands that evil has really no power. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 436, lines 21-28 (unnumbered).
83rd ed., chapter XIII, page 448, lines 21-28 (unnumbered).

Incorrect reasoning leads to practical error. The wrong thought should be arrested before it can be made manifest.

NOTE

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

16th ed., chapter I (Science of Being), page 67, lines 24-26 (unnumbered).

36th ed., chapter V (Science of Being), page 203, lines 24-26 (unnumbered).

Reasoning incorrectly leads to error of action; it is an unconscious hypocrisy that science corrects with proof.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 58, line 32, and page 59, line 1 (unnumbered).

ALSO NOTE

The second phrase, beginning "it is an...", is not found in paragraph #23 of Teaching, nor is it found in the remainder of the original paragraph from this 3rd edition which corresponds to paragraph #230 of Science of Being. However, since the subject of the phrase is 'hypocrisy', and this is also the subject of paragraph #230, this phrase is included in the comparison of that paragraph as well.

Walking in the light, we are accustomed to the light
and require it; we cannot see in darkness. But eyes ac-
customed to darkness are pained by the light.
Egotistic darkness When outgrowing the old, you should not fear
to put on the new. Your advancing course may pro-
voke envy, but it will also attract respect. When error
confronts you, withhold not the rebuke or the explana-
tion which destroys error. Never breathe an immoral
atmosphere, unless in the attempt to purify it. Better is
the frugal intellectual repast with contentment and virtue,
than the luxury of learning with egotism and vice.

NOTE

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

Chapter XIII, page 452, lines 7-17.

Walking in the light, we are accustomed to it, and require it. We cannot see in darkness; but eyes accustomed to darkness are pained by the light. Egotistic darkness. When outgrowing the old, you will not fear to put on the new. Your advancing course may provoke envy, but will attract respect also. When error confronts you, withhold not the rebuke or explanation which destroys it. Never breathe an immoral atmosphere, unless in the attempt to purify it. Better is the frugal intellectual meal, with contentment and virtue, than the luxury of learning, with egotism and vice.

NOTE

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

Chapter XIII, page 452, lines 7-17.

Walking in the light, we are accustomed to it, and
require it. We cannot see in darkness; but
Egotistic
darkness. eyes accustomed to darkness are pained by the
light. Outgrowing the old, fear not to put on the new.
Your course may provoke envy; but will attract respect
also. When error confronts you, withhold not the re-
buke or explanation which destroys it. Never breathe
an immoral atmosphere, unless in the attempt to purify
it. Better is the frugal intellectual meal, with content-
ment and virtue, than the luxury of learning, with
egotism and vice.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 436, lines 29-32, and page 437,
lines 1-7 (unnumbered).
83rd ed., chapter XIII, page 448, lines 29-32, and page 449,
lines 1-7 (unnumbered).

Right is radical. The teacher must know the truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with unwarranted expectations conservatism, and afterwards we must wash them clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick.

NOTE

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

Chapter XIII, page 452, lines 18-27.

Right is radical. The teacher must know the Truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with Unwarranted expectations. conservatism, and afterwards must wash them clean. When the spiritual sense of Truth unfolds her harmonies to you, take no risks in the policy of error. Expect to heal by simply repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science whereby divine Mind heals the sick.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.
Chapter XIII, page 452, lines 18-27.

Right is radical. The teacher must know the Truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with Unwarranted expectations. conservatism, and afterwards must wash them clean. When the spiritual sense of Truth unfolds her harmonies to you, take no risks in the policy of error. Expect to heal by simply repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such practices as these do not demonstrate the Science whereby divine Mind heals the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 300th edition in 1904. 50th ed., chapter XIII, page 437, lines 8-17 (unnumbered). 83rd ed., chapter XIII, page 449, lines 8-17 (unnumbered). 226th ed., chapter XIII, page 452, lines 18-27.

Acting from sinful motives destroys your power of healing from the right motive. On the other hand, if you had the inclination or power to practise Reliable authority wrongly and then should adopt Christian Science, the wrong power would be destroyed. You do not deny the mathematician's right to distinguish the correct from the incorrect among the examples on the black-board, nor disbelieve the musician when he distinguishes concord from discord. In like manner it should be granted that the author understands what she is saying.

NOTE

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

Chapter XIII, page 452, lines 28-32, and page 453, lines 1-5.

Acting from sinful motives destroys your power of healing from the right motive. On the other hand, if you had the inclination or power to practise Reliable authority. wrongfully, and then should adopt Christian Science, the wrong power would be destroyed. You do not deny the mathematician's right to distinguish the correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

NOTE

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

Chapter XIII, page 452, lines 28-32, and page 453, lines 1-5.

Acting from sinister motives destroys your power of healing from the right motive. If you had the inclination or power to practise wrongfully, and then should adopt Christian Science, the lesser power would be destroyed, and vice versa. You do not deny the mathematician's right to distinguish the correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

Reliable
authority.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 437, lines 18-27 (unnumbered).
83rd ed., chapter XIII, page 449, lines 18-27 (unnumbered).

Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral or physical symptoms constantly reappear. I have never witnessed so decided effects from the use of material remedies as from the use of spiritual.

Winning
the field

NOTE

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

Chapter XIII, page 453, lines 6-13.

Right and wrong, Truth and error, will be at strife in
the minds of students, until victory rests on the side
of invincible truth. Mental chemicalization
follows the explanation of Truth, and a
higher basis is thus won; but with some individuals
the morbid moral and physical symptoms constantly
reappear. I have never witnessed as decided effects
from the use of material remedies as from the use of
spiritual.

Winning
the field.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XIII, page 453, lines 6-14.

Right and wrong, Truth and error, will be at strife in the minds of students, until victory rests on the side of immutable right. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects from the use of material remedies as from the use of spiritual.

Winning
the field.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 453, lines 6-14.

Wrong and right, Truth and error, will be at strife in
the minds of students, until victory rests on the side
of immutable right. Mental chemicalization
follows the explanation of Truth, and a
higher basis is thus won; but with some individuals
the morbid moral and physical symptoms constantly
reappear. I have never witnessed as decided effects
from the use of material remedies as from the use of
spiritual.

Winning
the field.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 437, lines 28-32, and page 438,
lines 1-4 (unnumbered).
83rd ed., chapter XIII, page 449, lines 28-32, and page 450,
lines 1-4 (unnumbered).

Teach your student that he must know himself before he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help.

Knowledge
and honesty

You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good.

NOTE

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

Chapter XIII, page 453, lines 14-23.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is
human weakness, which forfeits Divine help.

Knowledge
and honesty.

You uncover sin, not in order to injure, but in order
to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in
high places. The masquerader in this Science thanks
God there is no evil, yet serves evil in the name of
good.

NOTE

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

Chapter XIII, page 453, lines 15-24.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is
human weakness, which forfeits Divine help.

Knowledge
and honesty.

You uncover sin, not in order to injure, but in order
to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in
high places. The masquerader in this Science thanks
God there is no evil, yet serves evil in the name of
Good.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIII, page 453, lines 15-24.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Knowledge Honesty is spiritual power. Dishonesty is
and honesty. human weakness, which forfeits divine help.
You uncover sin, not in order to injure, but in order to
bless the corporeal man; and a right motive has its
reward. Hidden sin is spiritual wickedness in high
places. The masquerader in this Science thanks God
there is no evil, yet serves evil in the name of Good.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 438, lines 5-13 (unnumbered).
83rd ed., chapter XIII, page 450, lines 5-13 (unnumbered).

~~13-13~~

Chapter 13
Teaching CS
para 13/29

You should treat sickness mentally just as you would sin, except that you must not tell the patient that he is sick nor give names to diseases, for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. Metaphysical treatment

A Christian Scientist's medicine is Mind, the divine Truth that makes man free. A Christian Scientist never recommends material hygiene, never manipulates. He does not trespass on the rights of mind nor can he practise animal magnetism or hypnotism. It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science.

NOTE

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

Chapter XIII, page 453, lines 24-32, and page 454, lines 1-3.

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick, or give names to diseases; for such a course Treatment. increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind. He never recommends hygiene, never manipulates. He never tries to "focus mind." He never places patient and practitioner back to back, never consults spirits, or requires the life-history of his patient. Above all, he cannot trespass on the rights of mind through animal magnetism. It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. 75th ed., chapter XIII, page 438, lines 14-27 (unnumbered). 83rd ed., chapter XIII, page 450, lines 14-27 (unnumbered).

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick, or give names to diseases; for such a course Treatment. increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind. He never tries to "focus mind." He never places patient and practitioner back to back, never consults spirits, or requires the life-history of his patient. Above all, he cannot trespass on the rights of Mind through animal magnetism. It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XIII, page 438, lines 14-27 (unnumbered).

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power de-
Impotence
of hate stroys fear, and plants the feet in the true path,
- the path which leads to the house built without hands
"eternal in the heavens." Human hate has no legiti-
mate mandate and no kingdom. Love is enthroned.
That evil or matter has neither intelligence nor power,
is the doctrine of absolute Christian Science, and this is
the great truth which strips all disguise from error.

NOTE

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

Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power, ~~Impotence~~ destroys fear, and plants the feet in the true path, - the path which leads to the house built without hands "eternal in the heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great truth which strips all disguise from error.

NOTE

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

Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the Divine all-power, ~~Impotence of hate.~~ destroys fear, and plants the feet in the true path, - the path which leads to the house built without hands "eternal in the heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great truth which strips all disguise from error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, in a degree, of the divine all-power, destroys Impotence and hate. fear, and plants the feet in the true path, - the path which leads to the house built without hands, "eternal in the Heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great Truth which strips all disguise from error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 438, lines 5-13 (unnumbered). 83rd ed., chapter XIII, page 450, lines 5-13 (unnumbered).

He, who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right Love the incentive practice. Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

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

Chapter XIII, page 454, lines 14-24.

He who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right Love the incentive. practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

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

Chapter XIII, page 454, lines 14-24.

He who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right Love the incentive. practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 454, lines 14-24.

He who understands in any degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right practice.

Love for God and man is the true incentive to Love the incentive both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept. Patience must "have her perfect work."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 439, lines 6-16 (unnumbered). 83rd ed., chapter XIII, page 451, lines 6-16 (unnumbered).

ALSO NOTE

In all of the editions from the 50th thru the 225th inclusive, the period after the marginal heading was missing. Though the periods were all dropped beginning with the 1907 edition, prior to that all marginal headings ended with a period. This may well have been a typo, but if so, it went unnoticed and unchanged in every edition from 1891 (50th) until 1902 (226th).

Do not dismiss students at the close of a class term,
feeling that you have no more to do for them. Let your
loving care and counsel support all their feeble
Continuity
of interest footsteps, until your students tread firmly in
the straight and narrow way. The superiority of spir-
itual power over sensuous is the central point of Chris-
tian Science. Remember that the letter and mental
argument are only human auxiliaries to aid in bringing
thought into accord with the spirit of Truth and Love,
which heals the sick and the sinner.

NOTE

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

Chapter XIII, page 454, lines 25-32, and page 455, lines 1-2.

Do not dismiss students, at the close of a class term,
feeling that you have no more to do for them. Let
loving care and counsel support all feeble foot-
Continuity
of interest. steps, until they tread firmly in the straight
and narrow way. The superiority of spiritual power
over sensuous is the central point of Christian Science.
Remember that the letter and mental argument are only
human auxiliaries, to aid in bringing thought into accord
with the spirit of Truth and Love, that heals the sick
and the sinner.

NOTE

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

Chapter XIII, page 454, lines 25-32, and page 455, lines 1-2.

Do not dismiss students, at the close of a class term,
feeling that you have no more to do for them. Note
well their future years. Let loving care and
counsel support all feeble footsteps, until
they tread firmly in the strait and narrow way. The
superiority of spiritual power over sensuous is the cen-
tral point of Christian Science. Remember that the
letter and mental argument are only human auxiliaries,
to aid in bringing thought into accord with the spirit of
Truth and Love.

Continuity
of interest.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 439, lines 17-26 (unnumbered).
83rd ed., chapter XIII, page 451, lines 17-26 (unnumbered).

A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick. Such mental states indicate weakness instead of strength. Weakness and guilt

Hence the necessity of being right yourself in order to teach this Science of healing. You must utilize the moral might of Mind in order to walk over the waves of error and support your claims by demonstration. If you are yourself lost in the belief and fear of disease or sin, and if, knowing the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

NOTE

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

Chapter XIII, page 455, lines 3-16.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable conditions for healing the sick. Such mental states indicate weakness, instead of strength. Weakness and guilt.

Hence the necessity of being right yourself, in order to teach this Science of healing. You must utilize the moral might of Mind, in order to walk over the waves of error, and support your claims by demonstration. If you are yourself lost in the belief and fear of disease and sin, and if, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

NOTE

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

Chapter XIII, page 455, lines 3-16.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable conditions for healing the sick. Such mental states indicate weakness, instead of strength. Weakness and guilt.

Hence the necessity of being right yourself, in order to teach this Science of Healing. You must utilize the moral might of Mind, in order to walk over the waves of error, and support your claims by demonstration. If yourself lost in the belief and fear of disease and sin, and, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 439, lines 27-32, and page 440, lines 1-8 (unnumbered). 83rd ed., chapter XIII, page 451, lines 27-32, and page 452, lines 1-8 (unnumbered).

The student, who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration, but God cannot mistake. God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if he is taught of God to discern it.

The trust of
the All-wise

NOTE

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

Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if taught of God to discern His healing energy.

Trust of
the All-wise.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or Metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if taught of God to discern the healing energy of Truth.

Trust of
the All-wise.

NOTE

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

Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or Metaphysical Healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His trusts upon the unworthy, when He commissions a messenger who is spiritually near Himself. No one can misuse this mental force, if taught of God to discern the healing power of Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 440, lines 9-18 (unnumbered). 83rd ed., chapter XIII, page 452, lines 9-18 (unnumbered).

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you intentionally to influence mankind adverse to its highest hope and achievement.

Integrity
assured

NOTE

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

Chapter XIII, page 455, lines 28-32, and page 456, lines 1-2.

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest.

Integrity
assured.

NOTE

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

Chapter XIII, page 455, lines 28-32, and page 456, lines 1-2.

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet and bitter waters. The higher your Strong point. attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 440, lines 19-25 (unnumbered).
83rd ed., chapter XIII, page 452, lines 19-25 (unnumbered).

Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. This alone entitles them to the high standing which most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from its possible demonstration.

NOTE

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

Chapter XIII, page 456, lines 3-15.

Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible. Strict adherence to the divine Principle and rules of the scientific method has secured the only success of its students. That alone entitles them to the high standing which most of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and from its possible demonstration.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XIII, page 456, lines 3-14.

Teaching and practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible. Strict adherence to the divine Principle and rules of the scientific method has secured the only success of its students. That alone entitles them to the high standing which many of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 456, lines 3-14.

Teaching or practising in the name of Truth, but contrary to its rules, is most dangerous quackery. Strict

adherence to the Principle and rules of the Chicanery.

Scientific method has secured the only success of its students. That alone entitles them to the high standing which many of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one method of demonstrating this Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.

50th ed., chapter XIII, page 440, lines 26-32, and page 441, lines 1-5 (unnumbered).

83rd ed., chapter XIII, page 452, lines 26-32, and page 453, lines 1-5 (unnumbered).

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science makes no concessions to persons or opinions. No dishonest concessions One must abide in the morale of truth or he cannot demonstrate the divine Principle. So long as matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

NOTE

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

Chapter XIII, page 456, lines 16-24.

Any dishonesty in your theory and practice betrays
a gross ignorance of the method of the Christ-cure.

Science makes no concessions to persons or
No dishonest
concessions. opinions. One must abide in the morale of
truth, or he cannot demonstrate the divine Princi-
ple. So long as matter is the basis of practice, illness
cannot be efficaciously treated by the metaphysical
process. Truth does the work, and you must both
understand and abide by the divine Principle of your
demonstration.

NOTE

This version first appeared in the 361st edition in 1905
and it remained unchanged until the 1907 edition.

Chapter XIII, page 456, lines 15-24.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure which

Christian Science reveals. Science makes no
No dishonest concessions. concessions to persons or opinions. One must abide strictly by its rules, or he cannot demonstrate its divine Principle. So long as drugs are administered, or external applications prescribed, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 456, lines 15-24.

Any dishonesty in your theory and practice betrays
a gross ignorance of the method of the Christ-cure which
Christian Science reveals. Science makes no
concessions to persons or opinions. One must Dishonest
concessions.
abide strictly by its rules, or he cannot demonstrate its
Principle. So long as drugs are administered, or exter-
nal applications prescribed, illness cannot be efficaciously
treated by the metaphysical process. Truth alone does
the work, and you must both understand and abide by
this divine Principle of your demonstration.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 441, lines 6-15 (unnumbered).
83rd ed., chapter XIII, page 453, lines 6-15 (unnumbered).

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. Second: Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

NOTE

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

Chapter XIII, page 456, lines 25-32, and page 457, lines 1-6.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered the revealed Truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

NOTE

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

Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered the revealed Truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered this revealed Truth, uncontaminated with human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work on Science and Health for his textbook, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science, gave the first rules for demonstrating this Science, and registered this revealed Truth, uncontaminated with human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

This volume
indispensable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 441, lines 16-29 (unnumbered) - 50th ed.
Chapter XIII, page 453, lines 16-29 (unnumbered) - 83rd ed.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield, which led to a quarrel between two knights because each of them could see but one face of it, both sides were beautiful according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Purity of
science

NOTE

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

Chapter XIII, page 457, lines 7-18.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Purity of science.

NOTE

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

Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Purity of
Science.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, never to produce it. That we cannot mentally both produce and prevent error or suffering is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face in it, both sides were beautiful, according to their degree; but to malpractice, which works evil, there is no good aspect, either silvern or golden.

Purity of
Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, never to produce it. That we cannot mentally both Misuse.

produce and prevent error is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but there is no good aspect to malpractice, either silvern or golden.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 441, lines 30-32, and page 442, lines 1-9 (unnumbered). 83rd ed., chapter XIII, page 453, lines 30-32, and page 454, lines 1-9 (unnumbered).

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

Backsliders
and mistakes

NOTE

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

Chapter XIII, page 457, lines 19-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and mistakes.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and mistakes.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and fighters.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and at the same time advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, many learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Christian Science is fully stated in this book. Let it be applied to the cure of disease, without resort to other means.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 442, lines 10-23 (unnumbered). 83rd ed., chapter XIII, page 454, lines 10-23 (unnumbered).

Mental quackery rests on the same platform as all other quackery. The chief plank in this platform is the doctrine that Science has two principles in Mental partnership, one good and the other evil, - charlatanism one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as truth.

NOTE

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

Chapter XIII, page 458, lines 1-10.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is the doctrine that Science has two principles Mental charlatanism. in partnership, one good, the other evil, - one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as truth.

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This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 458, lines 1-10.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 442, lines 24-32 (unnumbered). 83rd ed., chapter XIII, page 454, lines 24-32 (unnumbered).

It is anything but scientifically Christian to think of
aiding the divine Principle of healing or of trying to sus-
tain the human body until the divine Mind
Divinity
ever ready is ready to take the case. Divinity is always
ready. Semper paratus is Truth's motto. Having seen
so much suffering from quackery, the author desires to
keep it out of Christian Science. The two-edged sword
of Truth must turn in every direction to guard "the tree
of life."

NOTE

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

Chapter XIII, page 458, lines 11-19.

It is anything but scientifically Christian to think of aiding the divine Principle of healing, or of trying to sustain the human body until the divine Divinity ever ready. Mind is ready to take the case. Divinity is always ready. Semper paratus is truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard "the tree of life."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIII, page 458, lines 11-19.

It is anything but scientifically Christian to think of aiding the divine Principle of healing, or of trying to sustain the human body until the divine Divinity ever ready. Mind is ready to take the case. Divinity is always ready. Semper paratus is Truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard "the tree of life."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 458, lines 11-19.

It is anything but Scientifically Christian to think of aiding the divine Principle of healing, or trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready. Semper paratus is Truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard this Tree of Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 443, lines 1-9 (unnumbered). 83rd ed., chapter XIII, page 455, lines 1-9 (unnumbered).

Sin makes deadly thrusts at the Christian Scientist as ritualism and creed are summoned to give place to higher law, but Science will ameliorate mortal malice. The panoply of wisdom The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness.

NOTE

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

Chapter XIII, page 458, lines 20-31.

Sin makes deadly thrusts at the Christian Scientist, as ritualism and creed are summoned to give place to higher law; but Science will ameliorate mortal malice. The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man, neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must practically acknowledge, through healing as well as teaching, that Christ's way is the only one whereby mortals are radically saved from sin and sickness.

NOTE

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

Chapter XIII, page 458, lines 20-31.

Sin makes deadly thrusts at the Christian Scientist,
as ritualism and creed are summoned to give place to
higher law; but Science will ameliorate mor-
tal malice. The spiritually Scientific man The panoply
reflects the divine law, thus becoming a law unto him- of wisdom.
self. He does violence to no man, neither is he a false
accuser. The Christian Scientist wisely shapes his
course, and is honest and consistent in following the
leadings of divine Mind. He must practically acknowl-
edge, through healing as well as teaching, that Christ's
way is the only one whereby mortals are radically saved
from sin and sorrow.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 443, lines 10-21 (unnumbered).
83rd ed., chapter XIII, page 455, lines 10-21 (unnumbered).

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step.

Advance-
ment by
sacrifice

NOTE

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

Chapter XIII, page 458, line 32, and page 459, lines 1-11.

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest ye be condemned for failing to take the first step yourself.

Advancement
by sacrifice.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIII, page 458, line 32, and page 459, lines 1-11.

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Advancement
by sacrifice.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 458, line 32, and page 459, lines 1-11.

Christianity causes men to turn naturally from materialism to Soul, as the flower turns from darkness to light. Man then appropriates those things which "the eye hath not seen nor the ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all other wealth. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest ye be condemned for failing to take the first step yourself.

Advancement
and sacrifice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.

50th ed., chapter XIII, page 443, lines 22-32, and page 444, lines 1-2 (unnumbered).

83rd ed., chapter XIII, page 455, lines 22-32, and page 456, lines 1-2 (unnumbered).

Any attempt to heal mortals with erring mortal mind,
instead of resting on the omnipotence of the divine
Mind, must prove abortive. Committing the
bare process of mental healing to frail mor-
tals, untaught and unrestrained by Christian Science,
is like putting a sharp knife into the hands of a blind
man or a raging maniac, and turning him loose in
the crowded streets of a city. Whether animated by
malice or ignorance, a false practitioner will work mis-
chief, and ignorance is more harmful than wilful wicked-
ness, when the latter is distrusted and thwarted in its
incipiency.

Dangerous
knowledge

NOTE

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

Chapter XIII, page 459, lines 12-23.

Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive. Committing the mere process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city. Whether animated by malice or ignorance, such a practitioner will work mischief, - and ignorance is oftentimes more harmful than wilful wickedness, because the latter is distrusted, and thwarted in its incipency.

Dangerous
knowledge.

NOTE

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

Chapter XIII, page 459, lines 12-23.

Any attempt to heal mortality with erring mortal
mind, instead of resting on the omnipotence of immortal
Mind, must prove abortive. Committing the
Dangerous
ignorance. process of Mind-healing to frail mortals, un-
taught and unrestrained by Science, is like putting a
sharp knife into the hands of a blind man or a raging
maniac, and turning him loose in the crowded streets
of a city. Whether animated by malice or ignorance,
such a practitioner will work mischief, - and ignorance
is oftentimes more harmful than wilful wickedness, be-
cause the latter is distrusted, and thwarted in its
incipiency.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 444, lines 3-14 (unnumbered).
83rd ed., chapter XIII, page 456, lines 3-14 (unnumbered).

To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth and not guesswork, the theologus (that is, the student - the Christian and scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work, and rest his demonstration on this sure basis.

Certainty
of results

NOTE

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

Chapter XIII, page 459, lines 24-32, and page 460, lines 1-2.

To mortal sense Christian Science seems abstract, but the process is simple, and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth, and not guesswork, the theologus (that is, the student - the Christian and scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine Metaphysics as laid down in this work, and rest his demonstration on its sure basis.

Certainty
of results.

NOTE

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

Chapter XIII, page 459, lines 24-32, and page 460, lines 1-2.

The Science is abstract, but the process is simple, and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Simplicity. Guided by divine Truth, and not guesswork, the Theologus (that is, the student - the Christian and Scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of metaphysics, as laid down in this work, and rest his demonstration on its sure basis.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 444, lines 15-24 (unnumbered). 83rd ed., chapter XIII, page 456, lines 15-24 (unnumbered).

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it under-
lies all metaphysical practice. Our system of
Ontology defined Mind-healing rests on the apprehension of the nature and essence of all being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

NOTE

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

Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Ontology defined. Mind-healing rests on the apprehension of the nature and essence of all being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

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

Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Ontology defined. Mind-healing rests on the apprehension of the nature and essence of all Being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Ontology.

Mind-healing rests on the apprehension of the nature and essence of all Being, - on Mind, and its essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 444, lines 25-32, and page 445, lines 1-3 (unnumbered). 83rd ed., chapter XIII, page 456, lines 25-32, and page 457, lines 1-3 (unnumbered).

Sickness is neither imaginary nor unreal, - that is,
to the frightened, false sense of the patient. Sickness
is more than fancy; it is solid conviction. It
Mischievous
imagination is therefore to be dealt with through right ap-
prehension of the truth of being. If Christian healing
is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting them with the superficial and cold
assertion, "Nothing ails you."

NOTE

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

Chapter XIII, page 460, lines 14-23.

Sickness is neither imaginary nor unreal, - that is,
to the frightened, false sense of the patient. It is more
than fancy, for it is solid conviction. It is
Mischievous
imagination. therefore to be dealt with through right
apprehension of the Truth of being. If Christian heal-
ing is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting him with the superficial and cold
assertion, "nothing ails you."

NOTE

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

Chapter XIII, page 460, lines 14-23.

Sickness is neither imaginary nor unreal, - that is,
to the false sense of the patient. It is more than
fancy, for it is solid conviction. It is there-
fore to be dealt with through right apprehen-
sion of the Truth of Being. If Christian Healing is
abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of Scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting him with the superficial and cold
assertion, "Nothing ails you."

Mischievous
imagination.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 445, lines 4-13 (unnumbered).
83rd ed., chapter XIII, page 457, lines 4-13 (unnumbered).

When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own Author's early instructions spiritual condition, and she had to do this orally through the meagre channel afforded by language and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

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

Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her Author's early instructions. own spiritual condition, and to do this orally through the meagre channel afforded by language, and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her Author's early instructions. own spiritual condition, and to do this orally through the meagre channel afforded by language, and by manuscript circulated before it was printed. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

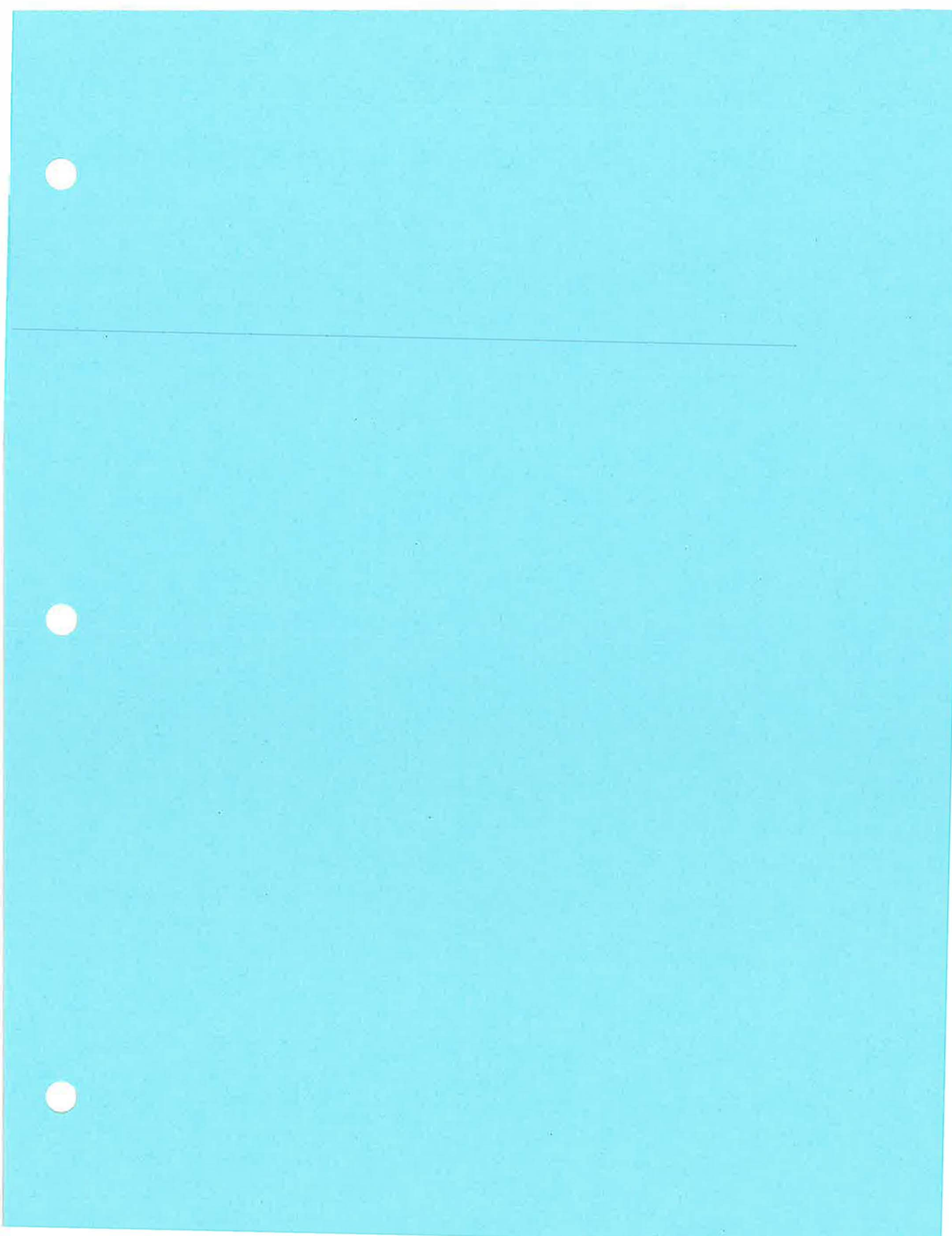
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own spiritual condition, and to do this through the meagre channel afforded by language. As former beliefs were gradually expelled from her mind, the teaching became clearer, until finally the shadow of old errors was no longer cast upon Divine Science.

Author's early instructions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 445, lines 14-21 (unnumbered).
83rd ed., chapter XIII, page 457, lines 14-21 (unnumbered).



I do not maintain that anyone can exist in the flesh without food and raiment; but I do believe that the real man is immortal and that he lives in Spirit, not matter. Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed, for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man.

Proof by
induction

NOTE

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

Chapter XIII, page 461, lines 1-15.

I do not maintain that you or I can exist in the flesh without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, not matter. Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

Proof by
induction.

NOTE

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

Chapter XIII, page 461, lines 1-15.

I do not maintain that you or I can exist in the flesh without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, and forever. Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

Proof by
induction.

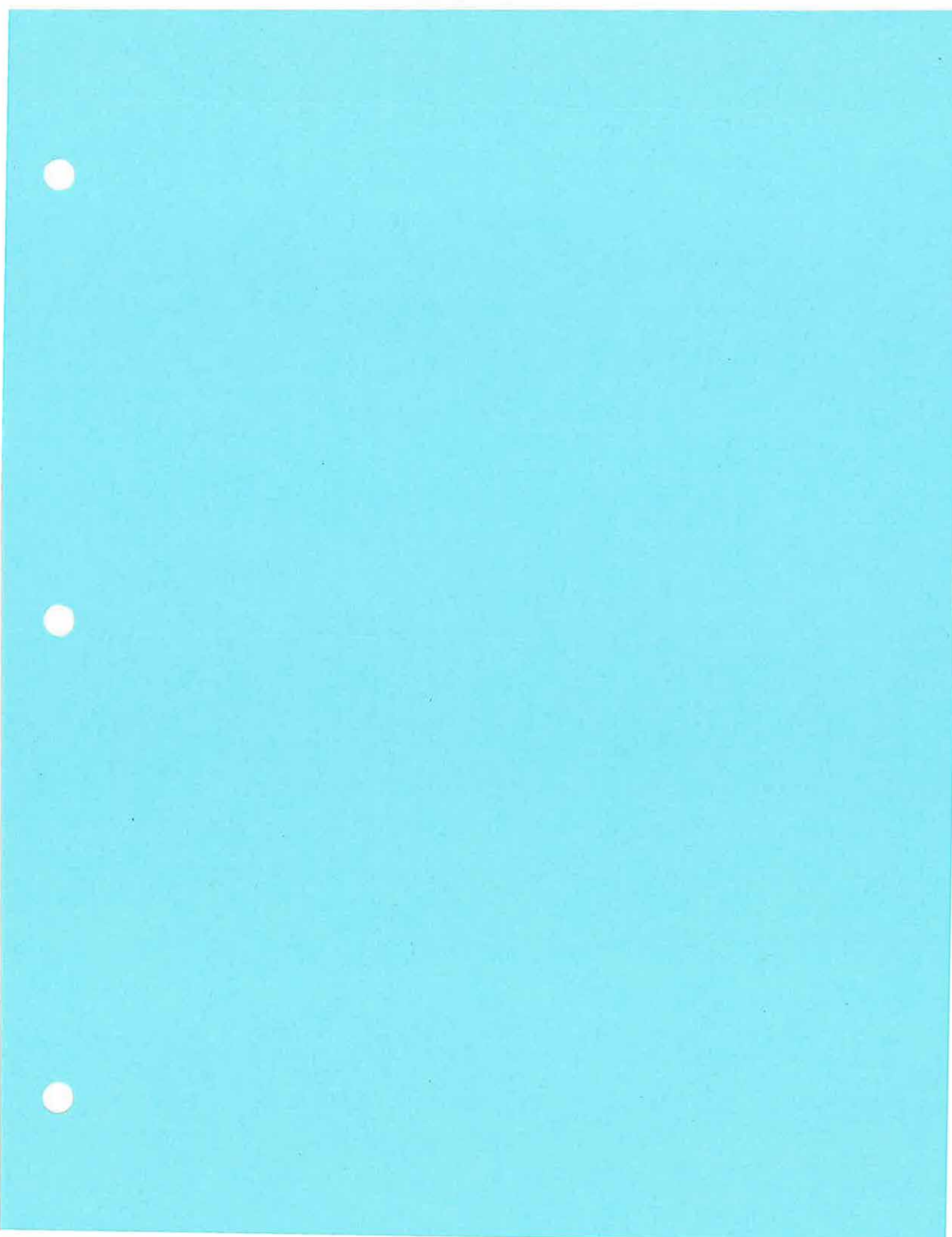
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 461, lines 1-15.

Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science should be taught Induction. only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 445, lines 22-32 (unnumbered). 83rd ed., chapter XIII, page 457, lines 22-32 (unnumbered).



If you believe that you are sick, should you say, "I am sick"? No, but you should tell your belief sometimes, if this be requisite to protect others. If you commit a crime, should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. Usually to admit that you are sick, renders your case less curable, while to recognize your sin, aids in destroying it. Both sin and sickness are error, and Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal. To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically the error or unreality of disease, you must mentally unsee the disease; then you will not feel it, and it is destroyed.

NOTE

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

Chapter XIII, page 461, lines 16-30.

If you believed you were sick should you say, "I am sick"? No. Mortal material sense might answer yes; but these senses do not report the truth of your being. If you commit a crime should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. To admit that you are sick renders your case less curable; while to recognize your sin aids in destroying it. Both sin and sickness are error; and Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal. To prove scientifically the unreality of sin you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically that disease is unreal, you must mentally unsee the disease, and then you will not feel it, and it is destroyed.

NOTE

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

Chapter XIII, page 461, lines 16-31.

Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

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

Chapter XIII, page 461, lines 31-32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals

assimilate truth more rapidly than others; but
Rapidity of
assimilation. any student who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

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

Chapter XIII, page 461, line 32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals

assimilate Truth more rapidly than others; but
Rapidly of
assimilation. any student who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.
226th ed., chapter XIII, page 461, lines 16-24.
240th ed., chapter XIII, page 461, line 32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and practises them, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 204th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 458, lines 1-9 (unnumbered).

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but I never knew a student, who adhered to the divine precepts of Christian Science, and practised them, who turned away from this Science, who did not heal the sick, and add continually to his spiritual understanding, potency, and enlightenment.

NOTE

This version first appeared in the 188th edition in 1900 and it remained unchanged until the 204th edition in 1901. Chapter XIII, page 458, lines 1-9 (unnumbered).

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but I never knew a student, who adhered to the divine precepts of this Science, and practised them unselfishly, who did not heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 188th edition in 1900. 50th ed., chapter XIII, page 446, lines 1-9 (unnumbered). 83rd ed., chapter XIII, page 458, lines 1-9 (unnumbered).

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon and substituting his own views for Truth, he will inevitably reap the error he sows. Divided loyalty

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.

NOTE

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

Chapter XIII, page 462, lines 9-19.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon, and substituting his own views for Divided loyalty. Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but self-denial, sincerity, and persistence alone win the prize, as they almost invariably do in every department of life.

NOTE

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

226th ed., chapter XIII, page 461, lines 29-32, and page 462, lines 1-3.

240th ed., chapter XIII, page 462, lines 9-19.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and

Divided Mammon, and substituting his own views for loyalty. Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but sincerity and persistence alone win the prize, as they almost invariably do in every department of life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 446, lines 10-20 (unnumbered). 83rd ed., chapter XIII, page 458, lines 10-20 (unnumbered).

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.

Anatomy defined Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body both in health and in sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness.

NOTE

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

Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he may stumble and fall in the darkness.

NOTE

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

Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

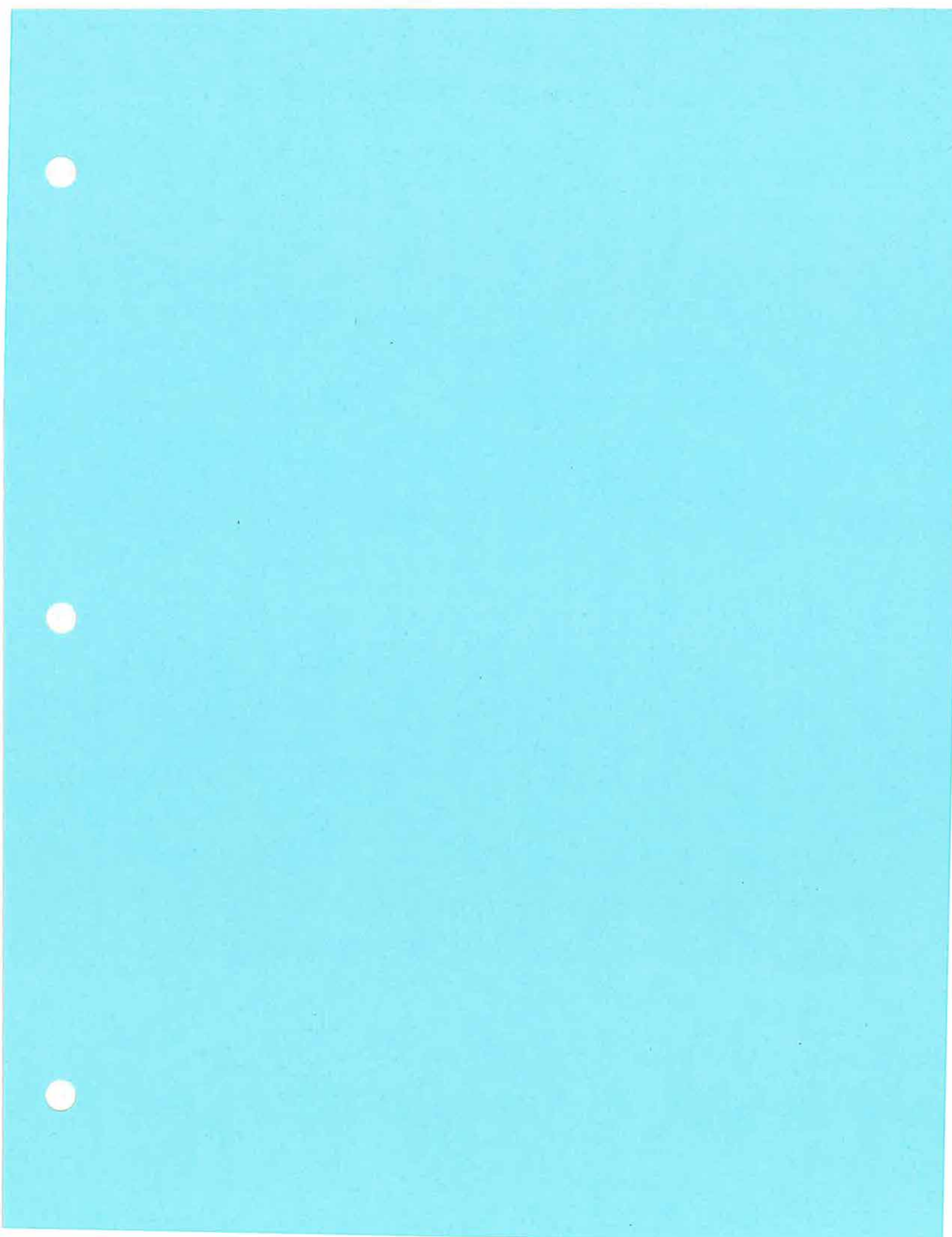
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. 226th ed., chapter XIII, page 462, lines 4-20. 240th ed., chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 446, lines 21-32, and page 447, lines 1-5 (unnumbered). 83rd ed., chapter XIII, page 458, lines 21-32, and page 459, lines 1-5 (unnumbered).



Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energy, this idea cannot
injure its useful surroundings in the travail of spiritual
birth. A spiritual idea has not a single element of error,
and this truth removes properly whatever is offensive.
The new idea, conceived and born of Truth and Love, is
clad in white garments. Its beginning will be meek, its
growth sturdy, and its maturity undecaying. When
this new birth takes place, the Christian Science infant
is born of the Spirit, born of God, and can cause the
mother no more suffering. By this we know that Truth
is here and has fulfilled its perfect work.

Scientific
obstetrics

NOTE

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

Chapter XIII, page 463, lines 5-20.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energy, an idea should
injure none of its useful surroundings, in the travail of
spiritual birth. It cannot have within it a single
element of error, and should remove properly whatever
is offensive. Then would the new idea, conceived and
born of Truth and Love, be clad in white garments.
Its beginning will be meek, its growth sturdy, and its
maturity undecaying. When this new birth takes place,
the Christian Science infant is born of the Spirit, and
can cause the mother no more suffering. Thus will it
always be, when Truth is allowed to fulfil her perfect
work.

Scientific
obstetrics.

NOTE

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

226th ed., chapter XIII, page 462, lines 21-32, and page 463,
lines 1-4.

240th ed., chapter XIII, page 463, lines 5-21.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or the divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energies, an idea should
injure none of its useful surroundings, in the travail of
spiritual birth. It should not have within it a single
element of error, and should remove properly whatever
is offensive. Then would the new idea, conceived and
born of Truth and Love, be clad in white garments.
Its beginning will be meek, its growth sturdy, and its
maturity undecaying. When this new birth takes place,
the Christian Science infant is born of the Spirit, and
can cause the mother no more suffering. Thus will it
always be, when Truth is allowed to fulfil her perfect
work.

Obstetrics.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 447, lines 6-22 (unnumbered).
83rd ed., chapter XIII, page 459, lines 6-22 (unnumbered).

To decide quickly as to the proper treatment of error -
whether error is manifested in forms of sickness, sin,
or death - is the first step towards destroy-
ing error. Our Master treated error through Unhesitating
decision
Mind. He never enjoined obedience to the laws of nature,
if by these are meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a
spiritual law instead of material. The sick are not healed
by inanimate matter or drugs, as they believe that they
are. Such seeming medical effect or action is that of so-
called mortal mind.

NOTE

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

Chapter XIII, page 463, lines 21-31.

To decide quickly as to the proper treatment of error
- whether it be manifested in forms of sickness, sin,
or death - is the first step towards destroying
it. Our Master treated it through Mind. He
never enjoined obedience to the laws of nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is
a spiritual law instead of material. The sick are not
healed by inanimate matter or drugs, as they believe
they are. Such seeming medical effect or action is of
so-called mortal mind.

Unhesitating
decision.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter XIII, page 463, lines 22-32.

To decide quickly as to the proper treatment of error
- whether it be manifested in forms of sickness, sin,
or death - is the first step towards destroying
it. Our Master treated it through Mind. He
never enjoined obedience to the laws of nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is
a spiritual law instead of material. The sick are not
healed by inanimate matter or drugs, as they believe
they are. Such seeming medical effect or action is of
mental procurement.

Unhesitating
decision.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
226th ed., chapter XIII, page 463, lines 6-16.
240th ed., chapter XIII, page 463, lines 22-32.

To decide quickly as to the proper treatment of error,
- whether it be manifested in forms of sickness, sin,
or death, - is the first step towards destroying
it. Our Master treated it through Mind. He Decision.
never enjoined obedience to the laws of Nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a spir-
itual law instead of material. The sick are not healed
by inanimate matter or drugs only, as they believe they
are, and this is a mental action or causation.

NOTE

This version first appeared in the 111th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 459, lines 23-32 (unnumbered).

To decide quickly as to the proper treatment of error,
- whether it be manifested in forms of sickness, sin,
or death, - is the first step towards destroying
it. Our Master treated it through Mind. He Decision.
never enjoined obedience to the laws of Nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a spir-
itual law instead of material. The sick are more deplor-
ably lost than the sinful, if the former cannot rely on God
for help, while the latter can do so with impunity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 111th edition in 1896.
50th ed., chapter XIII, page 447, lines 23-32 (unnumbered).
83rd ed., chapter XIII, page 459, lines 23-32 (unnumbered).

It has been said to the author, "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little Seclusion of the author time the author has had, in which to make herself outwardly known except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing so to do. She therefore remains unseen at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind.

NOTE

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

Chapter XIII, page 463, line 32, and page 464, lines 1-12.

It has been said to the author "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen patiently at her post, not seeking self-aggrandizement but praying, watching, working and waiting for the redemption of mortals.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.
Chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen patiently at her post, not seeking self-aggrandizement but praying, watching, working and waiting for the redemption of mortals.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 347th edition in 1905. 58th ed., chapter XIII, page 448, lines 1-13 (unnumbered). 83rd ed., chapter XIII, page 460, lines 1-13 (unnumbered). 226th ed., chapter XIII, page 463, lines 17-29. 240th ed., chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded.

Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 448, lines 1-9 and lines 15-18 (unnumbered). In this version this paragraph consisted of the first complete paragraph and the last two sentences from the next paragraph. The first two sentences from this additional paragraph were later combined with the final paragraph which concludes this chapter.

If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed to relieve him, - the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we "prove all things; [(and)] hold fast that which is good."

NOTE

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

Chapter XIII, page 464, lines 13-20.

If from an injury or any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed to relieve him, - he could call a surgeon, who would give him a hypodermic injection, - and when the pain ceased he could handle his own case mentally; thus we can "prove all things; (and) hold fast that which is good."

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XIII, page 464, lines 14-21.

ALSO NOTE

In the last sentence in this version, - "(and)" is not in brackets as it is by the 1907 edition.

In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, The right motive and its reward ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void. Falsity has no foundation. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics.

NOTE

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

Chapter XIII, page 464, lines 21-29.

In founding a pathological system of Christianity,
the author has labored to expound divine Principle,
not to exalt personality. The weapons of
The right motive and its reward. bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science,
makes it void. Falsity has no foundation. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Neither dishonesty nor ignorance ever founded, nor can succeed in overthrowing a scientific system of ethics, hygiene, or the Christ Christianity.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XIII, page 464, lines 22-31.

In founding a pathological system of Christianity, she has labored to expound divine Principle, not to exalt personality. The weapons of bigotry, ignorance, Pure motives and faithfulness. envy, and hatred instruct the honest heart, and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither dishonesty nor ignorance ever founded, nor can ever succeed in overthrowing, a scientific system of ethics, hygiene, or the Christ Christianity.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 464, lines 14-26.

In founding a pathological system of Christianity, she has labored to expound divine Principle, not to exalt personality. The weapons of bigotry, ignorance, envy, and hatred instruct the honest heart, and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither dishonesty nor ignorance ever founded, nor can ever succeed in perverting, a scientific system of ethics, hygiene, and Christ's Christianity.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 347th edition in 1905. Chapter XIII, page 464, lines 14-26.

In founding an ethical and medical system, she has labored to expound divine Principle, not to exalt person-
ality. The weapons of bigotry, ignorance,
Pure mo- tives and faithfulness. envy, and hatred instruct the honest heart,
and they fall before it. "The hireling fleeth,
because he is an hireling, and careth not for the sheep."
He who would gain popularity or temporary advantages
by adulterating Christian Science, and so making it void,
deceives himself and imposes on mankind. Falsity has
no foundation, it dies of its own weakness. Neither
dishonesty nor ignorance ever founded, nor can ever
succeed in perverting, a scientific system of ethics,
hygiene, and Christ's Christianity.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 278th edition in 1903.
Chapter XIII, page 464, lines 14-26.

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt personality. When striving to benefit mankind I have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my system; and have clung to Truth most closely when it was maligned. The weapons of bigotry, ignorance, envy, and hatred may wound the heart, but they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, imposes on mankind. All such falsity has no foundation except in fraud and deceit. Dishonesty or ignorance never founded, and cannot succeed in perverting, a scientific system of ethics, hygiene, and Christianity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. 226th ed., chapter XIII, page 463, lines 30-32, and page 464, lines 1-14. 240th ed., chapter XIII, page 464, lines 14-30.

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt person-
ality. When striving to benefit mankind I
Motives and substitutes. have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my system; and have clung to Truth most closely when it was maligned. The weapons of bigotry, selfishness, ignorance, and error may wound the heart, but they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, imposes on mankind. All such falsity has a foundation of sand. Dishonesty or ignorance never founded a system of ethics, hygiene and Christianity.

NOTE

This version first appeared in the 162nd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 460, lines 14-28 (unnumbered).

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt person-ality. When striving to benefit mankind I Motives and substitutes. have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my methods. I have clung to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error may often pierce our heart, but remember they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Who would gain worldly and temporary advantages by adulterating Christian Science, and so making it void? All such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 162nd edition in 1899. Chapter XIII, page 460, lines 14-28 (unnumbered).

In founding an ethical and medical system, you must labor to expound divine Principle, not to exalt person-ality. When striving to benefit mankind you Motives and substitutes. must disregard certain persistent efforts to misrepresent you, hinder your work, hide your character, and pervert your methods. You must cling to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error may often pierce your heart, but remember they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Who would gain worldly and temporary advantages by adulterating Christian Science, and so making it void? All such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 85th edition in 1894. 58th ed., chapter XIII, page 448, lines 14-28 (unnumbered). 83rd ed., chapter XIII, page 460, lines 14-28 (unnumbered).

In founding this ethical and medical system, she has labored to expound divine Principle, not to exalt personality. She has striven to benefit mankind, and has disregarded certain persistent efforts to misrepresent her, hinder her work, hide her character, and pervert her methods.

She has clung to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error have often pierced her heart; but she can say with the apostle, "None of these things move me." "The hireling fleeth because he is a hireling, and careth not for the sheep." Others may gain worldly and temporary advantages by adulterating Christian Science, and so making it void; but all such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 448, lines 10-15, and lines 19-28 (unnumbered).

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CHAPTER XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. - PROVERBS.

NOTE

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

Chapter XIII, page 443, lines unnumbered before first paragraph.

The quotation is entirely in italics except for the word PROVERBS.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. - PROVERBS.

NOTE

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

Chapter XIII, page 443, lines unnumbered before first paragraph. The entire quotation is entirely in italics except for the word PROVERBS.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

GIVE instruction to a wise man, and he will be yet wiser. Teach a just man, and he will increase in learning. - PROVERBS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 428, lines unnumbered before first paragraph. None of this version is in italics.

CHAPTER XIII. (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 TEACHING CHRISTIAN SCIENCE (nor was there the previous chapter, CHRISTIAN SCIENCE PRACTICE). Instead, there was this combined chapter, HEALING AND TEACHING. Therefore, the opening quotations from this earlier chapter are here included.

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.

WHEN the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine

NOTE

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

Chapter XIII, page 443, lines 1-13.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter them from entire confidence in omnipotent Mind as really possessing all power. While such a course of study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter XIII, page 443, lines 1-12.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

Study of
medicine.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XIII, page 443, lines 1-12.

WHEN the discoverer of Christian Science is consulted by her followers, as to the propriety, advantage, and consistency of ordinary medical study, she tries to show them that any exercise of Study of medicine. faith in matter or corporeality must tend to alienate them from their confidence in omnipotent Mind, as really possessing all power. While such a course of study is at times severely condemned by some persons, however, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 428, lines 1-12 (unnumbered). - 50th ed. Chapter XIII, page 440, lines 1-12 (unnumbered). - 83rd ed.

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all longsuffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
lessons

NOTE

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

Chapter XIII, page 443, lines 14-22, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all long-suffering and doctrine." If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
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NOTE

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

Chapter XIII, page 443, lines 14-22, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: "Reprove, rebuke, exhort with all long-suffering and doctrine." If the sick find these expedients unsatisfactory, and they receive no help therefrom, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality; and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's
lessons.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XIII, page 443, lines 13-21, and page 444, lines 1-6.

If patients fail to experience the healing power of Christian Science, and think they may be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician ought to give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus they may learn the value of the apostolic precept: "Prove all things; hold fast that which is good." If the sick find these expedients unsatisfactory, and they receive no help therefrom, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality; and suffering is oft the divine agent in this elevation. "All things work together for good to them that love God," is the dictum of Scripture.

Failure's lessons.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 404th edition in 1906. 50th ed., chapter XIII, page 428, lines 13-21, and page 429, lines 1-6 (unnumbered). By 83rd ed., pages 440 and 441, same lines. 226th ed., chapter XIII, page 443, lines 13-21, and page 444, lines 1-6.

If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren upon whom they may
Refuge and strength call, - God will still guide them into the right
use of temporary and eternal means. Step by
step will those who trust Him find that "God is our refuge
and strength, a very present help in trouble."

NOTE

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

Chapter XIII, page 444, lines 7-12.

If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren, upon whom they may
call, - God will still guide such sufferers into
Refuge and strength. the use of right means. Step by step will
those who trust Him find that "God is our refuge and
strength, a very present help in trouble."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIII, page 444, lines 7-12.

If Christian Scientists ever fail to receive aid from
other Scientists, - their brethren, upon who they may
call, - God will still guide such sufferers into
the use of right means. Step by step will
those who trust Him find that "God is our refuge and
strength, a very present help in trouble." Brotherliness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 429, lines 7-12 (unnumbered). - 50th ed.
Chapter XIII, page 441, lines 7-12 (unnumbered). - 83rd ed.

Students are advised by the author to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these differing opinions. Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." That is, Fear not that he will smite thee again for thy forbearance. If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in material sense, are discordant and oftentimes false brethren.

NOTE

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

Chapter XIII, page 444, lines 13-30.

Students are advised, by the author, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say in thy heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in sense, are a discordant race, and are oftentimes false brethren.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIII, page 444, lines 13-30.

Students are advised, by their teacher, to be charitable and kind, not only toward differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful always to "judge righteous judgment," and never to condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say with the heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the "children of men" in sense, are a discordant race, and are oftentimes false brethren.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 444, lines 13-30.

Students are advised, by their Teacher, to be charitable and kind, not only towards differing forms of religion and medicine, but to those who hold these opinions. Let us be faithful in pointing the way through Christ, as we understand it; but let us also be careful never to "judge unrighteous judgment," or condemn rashly. "Whosoever shall smite thee on thy right cheek, turn to him the other also." If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham, when he parted from Lot, and say with the heart: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren." Immortals, or God's children in Divine Science, are one family; but mortals, or the "children of men" in sense, are one unreal family, and are false brethren.

Charity to
opposition.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 429, lines 13-29 (unnumbered). - 50th ed. Chapter XIII, page 441, lines 13-29 (unnumbered). - 83rd ed.

The teacher must make clear to students the Science of healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be mental assassin, who attempts to kill morally and physically. No hypothesis as to the existence of another power should interpose a doubt or fear to hinder the demonstration of Christian Science. Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities of man endued with divine Science. Teach the dangerous possibility of dwarfing the spiritual understanding and demonstration of Truth by sin, or by recourse to material means for healing. Teach the meekness and might of life "hid with Christ in God," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God.

Conforming
to explicit
rules

NOTE

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

Chapter XIII, page 444, lines 31-32, and page 445, lines 1-18.

The teacher must make clear to students the Science of healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements. Then no hypothesis as to the existence of another power can interpose a doubt or fear, to hinder the demonstration of Christian Science. Un-

Conforming to
explicit rules.

fold the latent energies and capacities for good in your scholar. Teach the great possibilities of man endowed with divine Science. Teach the fatal effect of dwarfing the spiritual understanding by recourse to material means for healing. Teach the meekness and might of life "hid with Christ in God;" and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of God.

NOTE

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

Chapter XIII, page 444, lines 31-32, and page 445, lines 1-15.

The teacher must make clear to students the Science of Healing, especially its ethics, - that all is Mind, and that the Scientist must conform to God's requirements. Then no hypothesis, as to the existence of another power, can interpose a doubt or fear, to hinder the

demonstration of Christian Science. Unfold Explicit rules.

the latent energies and capacities for good in your scholar. Teach the great possibilities of man endowed with Divine Science. Teach the fatal effect of dwarfing the spiritual understanding by recourse to material means for healing. Teach the meekness and might of "Life hidden with Christ," and there will be no desire for other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 429, lines 30-32, and page 430, lines 1-14 (unnumbered). 83rd ed., chapter XIII, page 441, lines 30-32, and page 442, lines 1-14 (unnumbered).

Christian Science silences human will, quiets fear with
Truth and Love, and illustrates the unlabored motion
of the divine energy in healing the sick. Self-
seeking, envy, passion, pride, hatred, and Divine
energy
revenge are cast out by the divine Mind which heals
disease. The human will which maketh and worketh a lie,
hiding the divine Principle of harmony, is destructive to
health, and is the cause of disease rather than its cure.

NOTE

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

Chapter XIII, page 445, lines 19-26.

Christian Science silences human will, quiets material
thought with Truth and Love, and illustrates the un-
labored motion of the divine energy in healing
the sick. Self-seeking, envy, passion, pride, Divine
energy.
hatred, and revenge flee before the divine Mind which
heals disease. The human will which maketh and work-
eth a lie, hiding the divine Principle of harmony, is
destructive to health, and is the cause of disease rather
than its cure.

NOTE

This version first appeared in the 282nd edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XIII, page 445, lines 16-24.

Christian Science silences human will, quiets material
thought with Truth and Love, and illustrates the un-
labored motion of the divine energy in healing
the sick. Self-seeking, envy, passion, pride, Divine
energy.
hatred, and revenge flee before the Mind which heals
disease. The human will which maketh and worketh a
lie, hiding the divine Principle of harmony, is destructive
to health, and is the cause of disease rather than its
cure.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 282nd edition in 1903.
Chapter XIII, page 445, lines 16-24.

Christian Science silences human will, quiets material thought with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge flee before the Mind which heals disease. Whatever maketh or worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease, rather than its cure.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 430, lines 15-22 (unnumbered) - 50th ed. Chapter XIII, page 442, same lines - 83rd ed.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student and caring only for the fees. Recalling Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for the petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals, and in this way dealing pitilessly with a community unprepared for self-defence.

Blight of
avarice

NOTE

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

Chapter XIII, page 445, lines 27-32, and page 446, lines 1-4.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student, and caring only for the fees. Remembering Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for the petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

Blight of
avarice.

NOTE

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

Chapter XIII, page 445, lines 25-32, and page 446, lines 1-2.

There is great danger in teaching Mind-healing indiscriminately, thus disregarding the morals of the student, and caring only for the fees. To quote
Virus of avarice. Jefferson's words about slavery, "I tremble, when I remember that God is just," the author trembles whenever she sees a man, for a petty consideration of money, teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 430, lines 23-32 (unnumbered).
83rd ed., chapter XIII, page 442, lines 23-32 (unnumbered).

A thorough perusal of the author's publications heals sickness. If patients sometimes seem worse while reading this book, the change may either arise from the alarm of the physician, or it may mark the crisis of the disease. Perseverance in the perusal of the book has generally completely healed such cases.

NOTE

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

Chapter XIII, page 446, lines 5-10.

A thorough perusal of the author's publications
heals sickness. If patients sometimes seem worse while
reading this book, the change may either arise from
the alarm of the physician, or mark the crisis of the
disease. Perseverance in its perusal has generally
healed them completely.

NOTE

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

Chapter XIII, page 446, lines 3-8.

The perusal of the author's publications heals sickness constantly. If patients sometimes seem the worse for reading this book, the change may either arise from the alarm of the physician, or may mark the crisis of the disease. Perseverance in its perusal has generally healed them completely.

Sanative
leafage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 431, lines 1-6 (unnumbered).
83rd ed., chapter XIII, page 443, lines 1-6 (unnumbered).

Whoever practises the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
Exclusion of malpractice ister or malicious motives without destroying
his own power to heal and his own health. Good must
dominate in the thoughts of the healer, or his demon-
stration is protracted, dangerous, and impossible in Sci-
ence. A wrong motive involves defeat. In the Science
of Mind-healing, it is imperative to be honest, for victory
rests on the side of immutable right. To understand
God strengthens hope, enthrones faith in Truth, and
verifies Jesus' word: "Lo, I am with you alway, even
unto the end of the world."

NOTE

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

Chapter XIII, page 446, lines 11-23.

Whoever practises the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
Exclusion of malpractice. ister or malicious motives without destroying
his own power to heal and his own health. Good must
dominate in the thoughts of the healer, or his demonstra-
tion is protracted, dangerous, or impossible in Science.
A wrong motive involves defeat. In the Science of
Mind-healing it is imperative to be honest, for victory
rests on the side of immutable right. To understand
God strengthens hope, enthrones faith in Truth, and
verifies Jesus' word: "Lo, I am with you alway, even
unto the end of the world."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIII, page 446, lines 9-21.

Whoever practices the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
ister nor malicious motives without destroying
his power to heal and his own health. Good must domi-
nate in the thoughts of the healer, or his demonstration
is protracted and impossible in Science. A wrong mo-
tive involves defeat. In the Science of Mind-healing it
is imperative to be honest, for victory rests on the side
of immutable right. To understand God strengthens
hope, enthrones faith in Truth, and verifies Jesus' word:
"Lo, I am with you always, even unto the end."

Exclusion of
malpractice.

NOTE

This version first appeared in the 70th edition in 1892
and it remained unchanged until the 226th edition in 1902.
70th ed., chapter XIII, page 431, lines 7-18 (unnumbered).
83rd ed., chapter XIII, page 443, lines 7-18 (unnumbered).

Whoever practises the Science the author teaches,
through which divine Mind pours light and healing
upon this generation, cannot indulge in mal-
practice, or harm his patient. Good must
dominate in the thoughts of the healer, or his demon-
stration is protracted and incomplete. A wrong motive
involves defeat at the outset. In the Science of Mind-
healing it is imperative to be perfect, for victory rests
on the side of immutable right. To understand God
strengthens hope, enthrones faith in Truth, and verifies
Jesus' word: "Lo, I am with you always, even unto
the end."

Exclusion of
malpractice.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter XIII, page 431, lines 7-18 (unnumbered).

Resisting evil, you overcome it and prove its nothingness. Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal Iniquity overcome the sick. The exercise of will brings on a hypnotic state, detrimental to health and integrity of thought. This must therefore be watched and guarded against. Covering iniquity will prevent prosperity and the ultimate triumph of any cause. Ignorance of the error to be eradicated oftentimes subjects you to its abuse.

NOTE

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

Chapter XIII, page 446, lines 24-32.

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which Iniquity overcome. heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, retards their recovery.

NOTE

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

Chapter XIII, page 446, lines 22-32.

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; whatever error is affecting your patients, you must destroy.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XIII, page 431, lines 19-29 (unnumbered). 83rd ed., chapter XIII, page 443, lines 19-29 (unnumbered).

Resisting evil, you overcome it, and prove its nothingness. Not human platitudes, but the divine beatitudes, reflect the spiritual light and might which heal the sick. The exercise of will tends to bring on a hypnotic state, detrimental to health and integrity of purpose. This must therefore be watched and guarded against. Covering iniquity will prevent personal prosperity, and the ultimate triumph of any cause. Ignorance of the error to be eradicated will oftentimes subject you to its abuse; and if error is affecting your patients, this ignorance will hinder their cure.

Iniquity
overcome.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIII, page 431, lines 19-29 (unnumbered).

The heavenly law is broken by trespassing upon
man's individual right of self-government. We have no
authority in Christian Science and no moral
right to attempt to influence the thoughts of
others, except it be to benefit them. In men-
tal practice you must not forget that erring human opin-
ions, conflicting selfish motives, and ignorant attempts
to do good may render you incapable of knowing or
judging accurately the need of your fellow-men. There-
fore the rule is, heal the sick when called upon for aid,
and save the victims of the mental assassins.

No trespass
on human
rights

NOTE

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

Chapter XIII, page 447, lines 1-11.

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thought of another except it be to benefit him, or when we are personally requested to give him aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore the rule is, heal the sick when called upon for aid, and save the victim from mental malpractice.

No trespass
on human
rights.

NOTE

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

Chapter XIII, page 447, lines 1-12.

The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thoughts of another, except it be to benefit him, or we are personally requested to

Tampering
with self-
domination.

give him aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore this need must be personally expressed, and your aid solicited, before it is silently imparted to patients or people.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902.

Chapter XIII, page 431, lines 30-32, and page 432, lines 1-9 (unnumbered) - 62nd ed.

Chapter XIII, page 443, lines 30-32, and page 444, lines 1-9 (unnumbered) - 83rd ed.

This heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science, and no moral right, to attempt to influence the thoughts of another, except it be to benefit him, and we are personally requested to

Tampering
with self-
domination.

give this aid. In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good often render you incapable of knowing or judging accurately the needs of your fellow-men. Therefore this need must be personally expressed, and your aid solicited, before it is silently imparted to patients or people.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIII, page 431, lines 30-32, and page 432, lines 1-9 (unnumbered).

Ignorance, subtlety, or false charity does not forever conceal error; evil will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse of harmony - seems true to material sense, impart without frightening or discouraging the patient the truth and spiritual understanding, which destroy disease. Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing that there is none.

Expose sin
without be-
lieving in it

NOTE

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

Chapter XIII, page 447, lines 12-29.

Ignorance, subtlety, or false charity does not forever conceal error; it will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse of harmony - seems true to material sense, impart the truth and spiritual understanding, which destroy disease, without frightening or discouraging the patient. Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality. The sick are not healed merely by declaring there is no sickness, but by knowing there is none.

Expose sin
without be-
lieving in it.

NOTE

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

Chapter XIII, page 447, lines 13-29.

Ignorance, subtlety, and false charity do not forever conceal error; it will in time disclose and kill itself.

The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness - the reverse

Expose sin
without be-
lieving in it.

of harmony - seems true to material sense, impart the truth and spiritual understanding, which destroy disease, without frightening or discouraging the patient. Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality. The sick are not healed as soon by declaring there is no sickness as by knowing there is none.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 447, lines 13-29.

Ignorance, subtlety, and false charity do not forever conceal error; it will in time disclose and kill itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When the reverse of Truth seems true to material sense, impart spiritual understanding, which destroys false evidence without frightening or discouraging the patient. Expose and denounce the claim of evil, in all its forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 444, lines 10-23 (unnumbered).

If ignorance, subtlety, and false charity do not conceal error, it will in time disclose and kill itself. The recuperative action of the system, when not mentally tampered with, goes on naturally. When the reverse of Truth seems true to material sense, impart spiritual understanding, which destroys false evidence without frightening or discouraging the patient. Expose and denounce the claim of evil, in all its forms, but acknowledge no reality in them. A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 111th edition in 1896. 50th ed., chapter XIII, page 432, lines 10-23 (unnumbered). 83rd ed., chapter XIII, page 444, lines 10-23 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail
Wicked
evasions went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

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

Chapter XIII, page 447, lines 30-32, and page 448, lines 1-11.

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no claims of evil, and yet to indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity.

Wicked
evasions. When the Publican's wail went out to the
 great heart of Love, it won his humble desire.

Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncon-
demned, it is undenied and nurtured. Under such
circumstances, to say there is no evil, is an evil in
itself. Evasion of Truth cripples integrity, and casts
thee down from the pinnacle.

NOTE

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

Chapter XIII, page 447, lines 30-32, and page 448, lines 1-10.

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no claims of evil, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncon- demned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no veritable claims of evil, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 111th edition in 1896. Chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).

A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal; but to prove it, he must demonstrate his statement. To assume there are no corporeal claims, and yet indulge them, is a moral offence. Blindness and self-righteousness cling fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied. Under such circumstances, to say there is no evil, is an evil in itself. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. 50th ed., chapter XIII, page 432, lines 24-32, and page 433, lines 1-4 (unnumbered). 83rd ed., chapter XIII, page 444, lines 24-32, and page 445, lines 1-4 (unnumbered).

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results blindness to evil or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

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

Chapter XIII, page 448, lines 12-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results. blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

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

Chapter XIII, page 448, lines 11-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your Truth's grand results. blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 448, lines 11-25.

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly Scientific. "He that confesseth and forsaketh his sins shall find mercy." Try to leave on every student's mind the impress of Divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The reception and pursuit of instructions opposite to the absolute must always hinder Scientific demonstration.

Valueless
negations.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. 58th ed., chapter XIII, page 433, lines 5-18 (unnumbered). 83rd ed., chapter XIII, page 445, lines 5-18 (unnumbered).

Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your blindness to evil, or upon the good you know and do not. A dishonest position is far from Christianly Scientific. "He that confesseth and forsaketh his sins shall find mercy." Try to leave on every student's mind the impress of Divine Science, a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The reception and pursuit of instructions opposite to the author's must always hinder Scientific demonstration.

Valueless
negations.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 433, lines 5-18 (unnumbered).

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian Adherence to Science to do right, and nothing short of righteousness Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live the wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing.

NOTE

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

Chapter XIII, page 448, lines 26-32, and page 449, lines 1-6.

If the student adheres strictly to its teachings, and ventures not to break the rules of Christian Science,

Adherence to
righteousness. he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live wrongly is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well doing.

NOTE

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

Chapter XIII, page 448, lines 26-32, and page 449, lines 1-7.

If the student adheres strictly to its teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing.

Adherence to
righteousness.

NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 226th edition in 1902. 53rd ed., chapter XIII, page 433, lines 19-32 (unnumbered). 83rd ed., chapter XIII, page 445, lines 19-32 (unnumbered).

If the student adheres strictly to her teachings, and ventures not to break the rules of Christian Science, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk right and live wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth; but more of Christian Science must be gained, in order to continue in well-doing.

Adherence to
righteousness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 53rd edition in 1891. Chapter XIII, page 433, lines 19-32 (unnumbered).

The wrong done another reacts most heavily against
one's self. Right adjusts the balance sooner or later.

Think it "easier for a camel to go through

the eye of a needle," than for you to benefit

Right adjusts
the balance

yourself by injuring others. Man's moral mercury, ris-

ing or falling, registers his healing ability and fitness to

teach. You should practise well what you know, and

you will then advance in proportion to your honesty

and fidelity, - qualities which insure success in this

Science; but it requires a higher understanding to teach

this subject properly and correctly than it does to heal

the most difficult case.

NOTE

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

Chapter XIII, page 449, lines 7-18.

The wrong done to another reacts most heavily against
one's self. Right adjusts the balance sooner or later.
Think it "easier for a camel to go through
the eye of a needle," than for you to benefit Right adjusts
yourself by injuring others. Man's moral mercury, rising the balance.
or falling, registers his healing ability and fitness to teach.
You should practise well what you know, and you will
then advance in proportion to your honesty and fidelity,
- qualities which insure success in this Science; but it re-
quires a higher understanding to teach this subject prop-
erly and correctly than to heal the most difficult case.

NOTE

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

Chapter XIII, page 449, lines 8-18.

The wrong done to another reacts most heavily against one's self. Right adjusts the balance sooner or later.

Think it easier to make evil good, than to
Impartation
and reaction. benefit yourself by injuring others. Man's
moral mercury, rising or falling, registers his healing
ability and fitness to teach. You should practise well
what you know, and you will then advance in propor-
tion to your honesty and fidelity, - qualities which
insure success in this Science; but it requires a higher
understanding to teach this subject properly and cor-
rectly, than to heal the most difficult case.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 446, lines 1-11 (unnumbered).

The wrong done to another reacts most heavily against one's self. Right adjusts the balance sooner or later.

Impartation
and reaction. Think it easier to make evil good, than to benefit yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to teach. You should practise what you know well, and you will then advance in proportion to your honesty and fidelity, - qualities which insure success in this Science; but it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. 50th ed., chapter XIII, page 434, lines 1-11 (unnumbered). 83rd ed., chapter XIII, page 446, lines 1-11 (unnumbered).

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is Inoculation
of thought attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet only to separate through simultaneous repulsion. They are enemies without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his student if the student practises what he is taught, and unless this result follows, the teacher is a Scientist only in name.

NOTE

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

Chapter XIII, page 449, lines 19-32.

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. The first impression, made on a mind which is attracted or repelled according to personal merit or demerit, is a good detective of individual character. Certain minds meet, only to separate through simultaneous repulsion. They are enemies, without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his student if the student practises what he is taught, and unless this result follows he is a Scientist only in name.

Inoculation
of thought.

NOTE

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

Chapter XIII, page 449, lines 19-32.

The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against. A good Inoculation and repulsion. detective of individual character is the first impression made on a mind which is attracted or repelled according to personal merit or demerit. Certain minds meet, only to separate through simultaneous repulsion. They are enemies, without the preliminary offence. The impure are at peace with the impure. Only virtue is a rebuke to vice. A teacher of Christian Science is at fault, if he improves not the health and the morals of his students. He is a Scientist only in name.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 434, lines 12-23 (unnumbered). 83rd ed., chapter XIII, page 446, lines 12-23 (unnumbered).

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes God, and in a natural, all-powerful devil. An-
other class, still more unfortunate, are so depraved that
they appear to be innocent. They utter a falsehood,
while looking you blandly in the face, and they never
fail to stab their benefactor in the back. A third class
of thinkers build with solid masonry. They are sincere,
generous, noble, and are therefore open to the approach
and recognition of Truth. To teach Christian Science
to such as these is no task. They do not incline long-
ingly to error, whine over the demands of Truth, nor
play the traitor for place and power.

NOTE

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

Chapter XIII, page 450, lines 1-14.

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes. God, and in a supernatural all-powerful devil.
Another class, still more unfortunate, are so depraved
that they appear to be innocent. They utter a false-
hood, while looking you blandly in the face, and never
fail to stab their benefactors in the back. A third class
of thinkers build with solid masonry. They are sincere,
generous, noble, and therefore open to the approach and
recognition of Truth. To teach Christian Science to
such as these is no task. They do not incline longingly
to error, whine over the demands of Truth, nor play the
traitor for place and power.

NOTE

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

Chapter XIII, page 450, lines 1-14.

There is a large class of thinkers whose bigotry and
conceit twist every fact to suit themselves. Their creed
teaches belief in a mysterious, supernatural
Three classes of neophytes. God, and in a supernatural, all-powerful
Devil. Another class of people, still more unfortunate,
are so depraved that they appear to be innocent. They
utter a falsehood, while looking you blandly in the
face, and never fail to stab benefactors in the back.
A third class of thinkers build with solid masonry.
They are generous, lofty, and open to the approach and
recognition of Truth. To teach Christian Science to
such as these is no task. They do not incline longingly to
error, whine over the demands of Truth, or play the
traitor for place and power.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 434, lines 24-32, and page 435,
lines 1-5 (unnumbered).
83rd ed., chapter XIII, page 446, lines 24-32, and page 447,
lines 1-5 (unnumbered).

Some people yield slowly to the touch of Truth. Few
yield without a struggle, and many are reluctant to ac-
knowledge that they have yielded; but un-
Touchstone
of Science less this admission is made, evil will boast
itself above good. The Christian Scientist has enlisted
to lessen evil, disease, and death; and he will overcome
them by understanding their nothingness and the allness
of God, or good. Sickness to him is no less a temptation
than is sin, and he heals them both by understanding
God's power over them. The Christian Scientist knows
that they are errors of belief, which Truth can and will
destroy.

NOTE

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

Chapter XIII, page 450, lines 15-26.

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless
Touchstone of Science. this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, which Truth can and will destroy.

NOTE

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

Chapter XIII, page 450, lines 15-25.

Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless Touchstone of Science. this admission is made, evil will boast itself above Good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness, and the allness of God, or Good. Sickness to him is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, which Truth can and will destroy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XIII, page 435, lines 6-16 (unnumbered). 83rd ed., chapter XIII, page 447, lines 6-16 (unnumbered). 226th ed., chapter XIII, page 450, lines 15-25.

Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief? Knowing the claim of False claims annihilated animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

NOTE

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

Chapter XIII, page 450, lines 27-32, and page 451, lines 1-7.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say

there is no error of belief? Knowing the
False claims annihilated. claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian learners must live under the constant pressure of the apostolic command, to come out from the material world and be separate. They must renounce oppression and the pride of power. Christianity must be their queen of life, with the crown of Love upon her brow.

NOTE

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

Chapter XIII, page 450, lines 26-32, and page 451, lines 1-6.

Who that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say there is no error of belief? Knowing the claim of animal magnetism, that there is life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate? Christian learners must live under the constant pressure of the apostolic command, to come out from the world and be separate. Christianity must be their Queen of Life, with the crown of Love upon her brow.

False claims
annihilated.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 435, lines 17-29 (unnumbered). 83rd ed., chapter XIII, page 447, lines 17-29 (unnumbered).

Students of Christian Science, who start with its letter
and think to succeed without the spirit, will either make
shipwreck of their faith or be turned sadly
awry. They must not only seek, but strive, Treasure
in heaven
to enter the narrow path of Life, for "wide is the gate,
and broad is the way, that leadeth to destruction, and
many there be which go in thereat." Man walks in the
direction towards which he looks, and where his treasure
is, there will his heart be also. If our hopes and affec-
tions are spiritual, they come from above, not from be-
neath, and they bear as of old the fruits of the Spirit.

NOTE

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

Chapter XIII, page 451, lines 8-18.

Students of Christian Science who start with its letter,
and think to succeed without the Spirit, will either make
shipwreck of their faith, or be turned sadly awry. They
must not only seek, but strive, to enter the narrow path
of Life, for "broad is the road that leads to death, and
many there be which go in thereat." Man
Shipwreck and goal. walks in the direction towards which he
looks, and "where his treasure is, there will his heart
be also." If our hopes and affections are spiritual, they
come from above, not from beneath, and they bear, as
of old, the fruits of the Spirit.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 435, lines 30-32, and page 436,
lines 1-8 (unnumbered).
83rd ed., chapter XIII, page 447, lines 30-32, page 448,
lines 1-8 (unnumbered).

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose.

Obligations
of teachers

NOTE

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

Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the erroneous action of one mortal mind controlling another, without the other's knowledge, and from either mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.
Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1906 edition (unnumbered). Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially this subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that hypnotism is not Christian Science, and he must recognize this in order to defend himself from its influence. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially this highest degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the action of one mortal mind taking control of another, without the other's knowledge or consent, and is practised from mistaken or wicked motives.

Obligations
of teachers.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 451, lines 19-30.

Every Christian Scientist, every conscientious teacher
of the Science of Mind-healing, knows that hypnotism
is error, and he must recognize this in order
Obligations of teachers. to defend himself from its influence. He feels
morally obligated to open the eyes of his students to
perceive the nature and methods of error of every sort,
especially the highest degrees of evil, deceived and de-
ceiving. All mental malpractice arises from ignorance
or malice aforethought. It is the action of one mortal
mind taking control of another, without the other's
knowledge or consent, and is practised from mistaken
or wicked motives.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 436, lines 9-20 (unnumbered).
83rd ed., chapter XIII, page 448, lines 9-20 (unnumbered).

and it
reveals the grand verity that one erring mind controlling
another (through whatever medium) is not Science
governed by God, the unerring Mind.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter I (Science of Being), page 11, lines 3-6 (unnumbered).

Show your student that mental malpractice tends to
blast moral sense, health, and the human life. Instruct
him how to bar the door of his thought against this
seeming power, - a task not difficult, when one under-

Indispensable stands that evil has in reality no power.
defence Incorrect reasoning leads to practical error.

The wrong thought should be arrested before it has a
chance to manifest itself.

NOTE

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

Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that mental malpractice tends to
blast moral sense, health, and the human life. Instruct
him how to bar the door of his mind against this seeming
power, - a task not difficult, when one under-
Indispensable
defence. stands that evil has really no power. Incor-
rect reasoning leads to practical error. The wrong
thought should be arrested, before it has a chance to
manifest itself.

NOTE

This version first appeared in the 1906 edition (unnumbered)
and it remained unchanged until the 1907 edition.
Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that mental malpractice tends to
blast the moral sense, health, and human life. Instruct
him how to bar the door of his mind against this seeming
power, - a task not difficult, when one under-
Indispensable
defence. stands that evil has really no power. Incor-
rect reasoning leads to practical error. The wrong
thought should be arrested, before it has a chance to
manifest itself.

NOTE

This version first appeared in the 300th edition in 1904
and it remained unchanged until the 1906 edition (unnumbered).
Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that all animal magnetism or hypnotism tends to blast the moral sense, health, and human life. Instruct him how to bar the door of his mind against this seeming power, - a task not difficult, when one understands that evil has really Indispensable no power. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 451, lines 31-32, and page 452, lines 1-6.

Show your student that all animal magnetism blasts the moral sense, health, and human life. Instruct him how to bar the door of his mind against this Defence. seeming power, - a task not difficult, when one understands that evil has really no power. Incorrect reasoning leads to practical error. The wrong thought should be arrested, before it has a chance to manifest itself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 436, lines 21-28 (unnumbered). 83rd ed., chapter XIII, page 448, lines 21-28 (unnumbered).

Incorrect reasoning leads to practical error. The wrong thought should be arrested before it can be made manifest.

NOTE

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

16th ed., chapter I (Science of Being), page 67, lines 24-26 (unnumbered).

36th ed., chapter V (Science of Being), page 203, lines 24-26 (unnumbered).

Reasoning incorrectly leads to error of action; it is an unconscious hypocrisy that science corrects with proof.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter I (Science of Being), page 58, line 32, and page 59, line 1 (unnumbered).

ALSO NOTE

The second phrase, beginning "it is an...", is not found in paragraph #23 of Teaching, nor is it found in the remainder of the original paragraph from this 3rd edition which corresponds to paragraph #230 of Science of Being. However, since the subject of the phrase is 'hypocrisy', and this is also the subject of paragraph #230, this phrase is included in the comparison of that paragraph as well.

Walking in the light, we are accustomed to the light
and require it; we cannot see in darkness. But eyes ac-
customed to darkness are pained by the light.
Egotistic
darkness When outgrowing the old, you should not fear
to put on the new. Your advancing course may pro-
voke envy, but it will also attract respect. When error
confronts you, withhold not the rebuke or the explana-
tion which destroys error. Never breathe an immoral
atmosphere, unless in the attempt to purify it. Better is
the frugal intellectual repast with contentment and virtue,
than the luxury of learning with egotism and vice.

NOTE

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

Chapter XIII, page 452, lines 7-17.

Walking in the light, we are accustomed to it, and require it. We cannot see in darkness; but eyes accustomed to darkness are pained by the light. Egotistic darkness. When outgrowing the old, you will not fear to put on the new. Your advancing course may provoke envy, but will attract respect also. When error confronts you, withhold not the rebuke or explanation which destroys it. Never breathe an immoral atmosphere, unless in the attempt to purify it. Better is the frugal intellectual meal, with contentment and virtue, than the luxury of learning, with egotism and vice.

NOTE

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

Chapter XIII, page 452, lines 7-17.

Walking in the light, we are accustomed to it, and
require it. We cannot see in darkness; but
Egotistic
darkness. eyes accustomed to darkness are pained by the
light. Outgrowing the old, fear not to put on the new.
Your course may provoke envy; but will attract respect
also. When error confronts you, withhold not the re-
buke or explanation which destroys it. Never breathe
an immoral atmosphere, unless in the attempt to purify
it. Better is the frugal intellectual meal, with content-
ment and virtue, than the luxury of learning, with
egotism and vice.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 436, lines 29-32, and page 437,
lines 1-7 (unnumbered).
83rd ed., chapter XIII, page 448, lines 29-32, and page 449,
lines 1-7 (unnumbered).

Right is radical. The teacher must know the truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with unwarranted expectations, conservatism, and afterwards we must wash them clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick.

NOTE

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

Chapter XIII, page 452, lines 18-27.

Right is radical. The teacher must know the Truth himself. He must live it and love it, or he cannot impart it to others. We soil our garments with Unwarranted expectations. conservatism, and afterwards must wash them clean. When the spiritual sense of Truth unfolds her harmonies to you, take no risks in the policy of error. Expect to heal by simply repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science whereby divine Mind heals the sick.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.
Chapter XIII, page 452, lines 18-27.

Right is radical. The teacher must know the Truth
himself. He must live it and love it, or he cannot im-
part it to others. We soil our garments with
Unwarranted expectations. conservatism, and afterwards must wash them
clean. When the spiritual sense of Truth unfolds her
harmonies to you, take no risks in the policy of error.
Expect to heal by simply repeating the author's words,
by right talking and wrong acting, and you will be dis-
appointed. Such practices as these do not demonstrate
the Science whereby divine Mind heals the sick.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 300th edition in 1904.
50th ed., chapter XIII, page 437, lines 8-17 (unnumbered).
83rd ed., chapter XIII, page 449, lines 8-17 (unnumbered).
226th ed., chapter XIII, page 452, lines 18-27.

Acting from sinful motives destroys your power of healing from the right motive. On the other hand, if you had the inclination or power to practise Reliable authority wrongly and then should adopt Christian Science, the wrong power would be destroyed. You do not deny the mathematician's right to distinguish the correct from the incorrect among the examples on the blackboard, nor disbelieve the musician when he distinguishes concord from discord. In like manner it should be granted that the author understands what she is saying.

NOTE

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

Chapter XIII, page 452, lines 28-32, and page 453, lines 1-5.

Acting from sinful motives destroys your power of healing from the right motive. On the other hand, if you had the inclination or power to practise Reliable authority. wrongfully, and then should adopt Christian Science, the wrong power would be destroyed. You do not deny the mathematician's right to distinguish the correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

NOTE

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

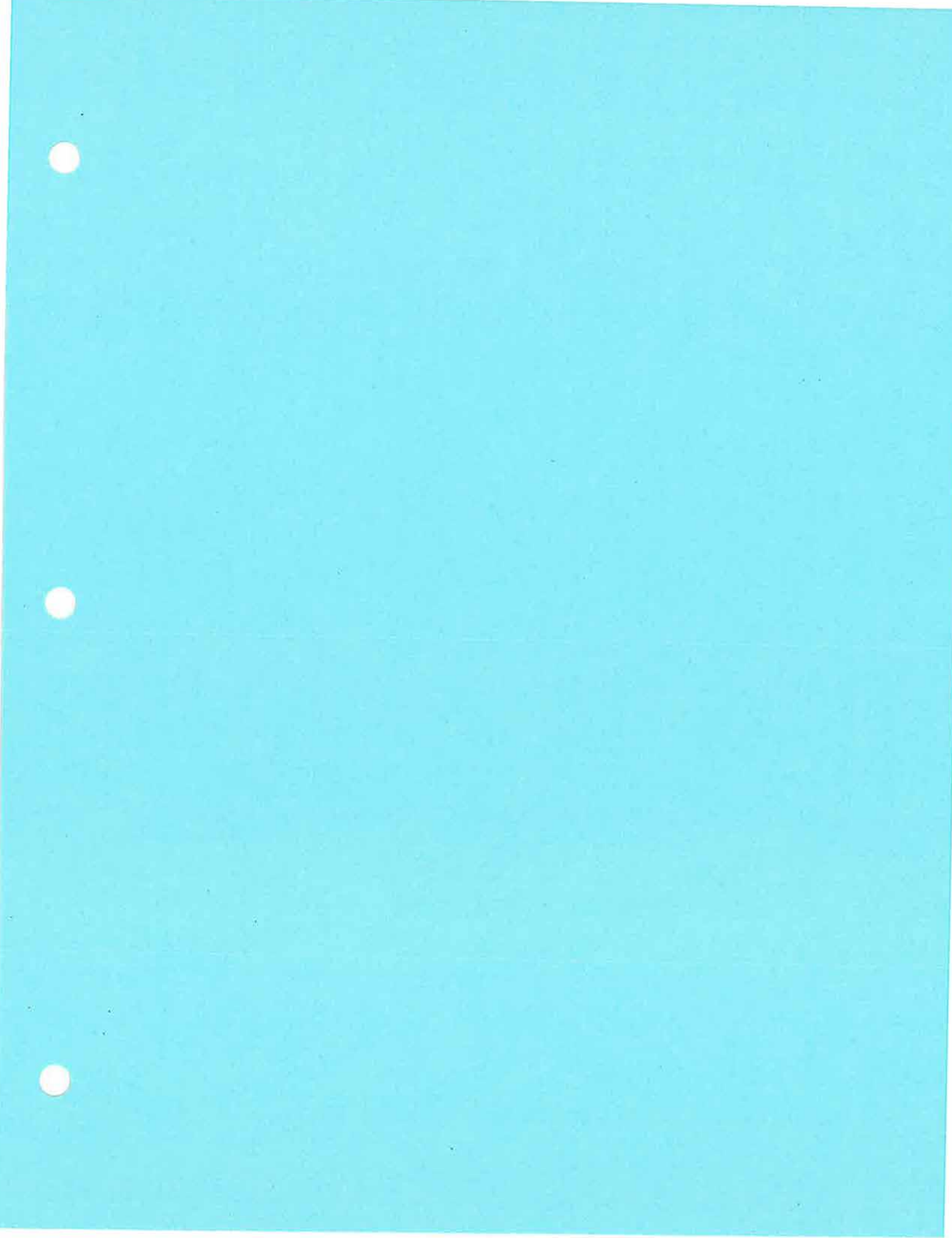
Chapter XIII, page 452, lines 28-32, and page 453, lines 1-5.

Acting from sinister motives destroys your power of healing from the right motive. If you had the inclination or power to practise wrongfully, and then should adopt Christian Science, the lesser power would be destroyed, and vice versa. You do not deny the mathematician's right to distinguish the correct from the incorrect, among the examples on the blackboard, or disbelieve the musician, when he distinguishes concord from discord. In like manner the author ought to understand what she is saying.

Reliable
authority.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 437, lines 18-27 (unnumbered). 83rd ed., chapter XIII, page 449, lines 18-27 (unnumbered).



Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral or physical symptoms constantly reappear. I have never witnessed so decided effects from the use of material remedies as from the use of spiritual.

Winning
the field

NOTE

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

Chapter XIII, page 453, lines 6-13.

Right and wrong, Truth and error, will be at strife in
the minds of students, until victory rests on the side
of invincible truth. Mental chemicalization
follows the explanation of Truth, and a
higher basis is thus won; but with some individuals
the morbid moral and physical symptoms constantly
reappear. I have never witnessed as decided effects
from the use of material remedies as from the use of
spiritual.

Winning
the field.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XIII, page 453, lines 6-14.

Right and wrong, Truth and error, will be at strife in the minds of students, until victory rests on the side of immutable right. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects from the use of material remedies as from the use of spiritual.

Winning
the field.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 453, lines 6-14.

Wrong and right, Truth and error, will be at strife in the minds of students, until victory rests on the side of immutable right. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects from the use of material remedies as from the use of spiritual.

Winning
the field.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 437, lines 28-32, and page 438, lines 1-4 (unnumbered). 83rd ed., chapter XIII, page 449, lines 28-32, and page 450, lines 1-4 (unnumbered).

Teach your student that he must know himself before he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help.

Knowledge
and honesty

You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good.

NOTE

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

Chapter XIII, page 453, lines 14-23.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is
human weakness, which forfeits Divine help.

Knowledge
and honesty.

You uncover sin, not in order to injure, but in order
to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in
high places. The masquerader in this Science thanks
God there is no evil, yet serves evil in the name of
good.

NOTE

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

Chapter XIII, page 453, lines 15-24.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is
human weakness, which forfeits Divine help.

Knowledge
and honesty.

You uncover sin, not in order to injure, but in order
to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in
high places. The masquerader in this Science thanks
God there is no evil, yet serves evil in the name of
Good.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIII, page 453, lines 15-24.

Teach your student that he must know himself, before
he can know others and minister to human needs.

Knowledge Honesty is spiritual power. Dishonesty is
and honesty. human weakness, which forfeits divine help.

You uncover sin, not in order to injure, but in order to
bless the corporeal man; and a right motive has its
reward. Hidden sin is spiritual wickedness in high
places. The masquerader in this Science thanks God
there is no evil, yet serves evil in the name of Good.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 438, lines 5-13 (unnumbered).
83rd ed., chapter XIII, page 450, lines 5-13 (unnumbered).

~~13-13~~

Chapter 13
Teaching CS
para 13/29

You should treat sickness mentally just as you would
sin, except that you must not tell the patient that he is
sick nor give names to diseases, for such a
course increases fear, the foundation of dis-
ease, and impresses more deeply the wrong mind-picture.
Metaphysical
treatment

A Christian Scientist's medicine is Mind, the divine Truth
that makes man free. A Christian Scientist never recom-
mends material hygiene, never manipulates. He does
not trespass on the rights of mind nor can he practise
animal magnetism or hypnotism. It need not be added
that the use of tobacco or intoxicating drinks is not in
harmony with Christian Science.

NOTE

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

Chapter XIII, page 453, lines 24-32, and page 454, lines 1-3.

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick, or give names to diseases; for such a course Treatment. increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind. He never recommends hygiene, never manipulates. He never tries to "focus mind." He never places patient and practitioner back to back, never consults spirits, or requires the life-history of his patient. Above all, he cannot trespass on the rights of mind through animal magnetism. It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. 75th ed., chapter XIII, page 438, lines 14-27 (unnumbered). 83rd ed., chapter XIII, page 450, lines 14-27 (unnumbered).

You should treat sickness mentally just as you would sin, except that you must not tell the patient he is sick, or give names to diseases; for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind-picture. A Christian Scientist's medicine is Mind. He never tries to "focus mind." He never places patient and practitioner back to back, never consults spirits, or requires the life-history of his patient. Above all, he cannot trespass on the rights of Mind through animal magnetism. It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XIII, page 438, lines 14-27 (unnumbered).

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power de-
Impotence
of hate stroys fear, and plants the feet in the true path,
- the path which leads to the house built without hands
"eternal in the heavens." Human hate has no legiti-
mate mandate and no kingdom. Love is enthroned.
That evil or matter has neither intelligence nor power,
is the doctrine of absolute Christian Science, and this is
the great truth which strips all disguise from error.

NOTE

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

Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the divine All-power, ^{Impotence} of hate. destroys fear, and plants the feet in the true path, - the path which leads to the house built without hands "eternal in the heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great truth which strips all disguise from error.

NOTE

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

Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, even in a degree, of the Divine all-power, ^{Impotence} of hate. destroys fear, and plants the feet in the true path, - the path which leads to the house built without hands "eternal in the heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great truth which strips all disguise from error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 454, lines 4-13.

Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, in a degree, of the divine all-power, destroys Impotence and hate. fear, and plants the feet in the true path, - the path which leads to the house built without hands, "eternal in the Heavens." Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great Truth which strips all disguise from error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 438, lines 5-13 (unnumbered). 83rd ed., chapter XIII, page 450, lines 5-13 (unnumbered).

He, who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as

Love the well as truth, the wrong as well as the right incentive practice. Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

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

Chapter XIII, page 454, lines 14-24.

He who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right Love the incentive. practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

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

Chapter XIII, page 454, lines 14-24.

He who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right Love the incentive. practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 454, lines 14-24.

He who understands in any degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right practice.

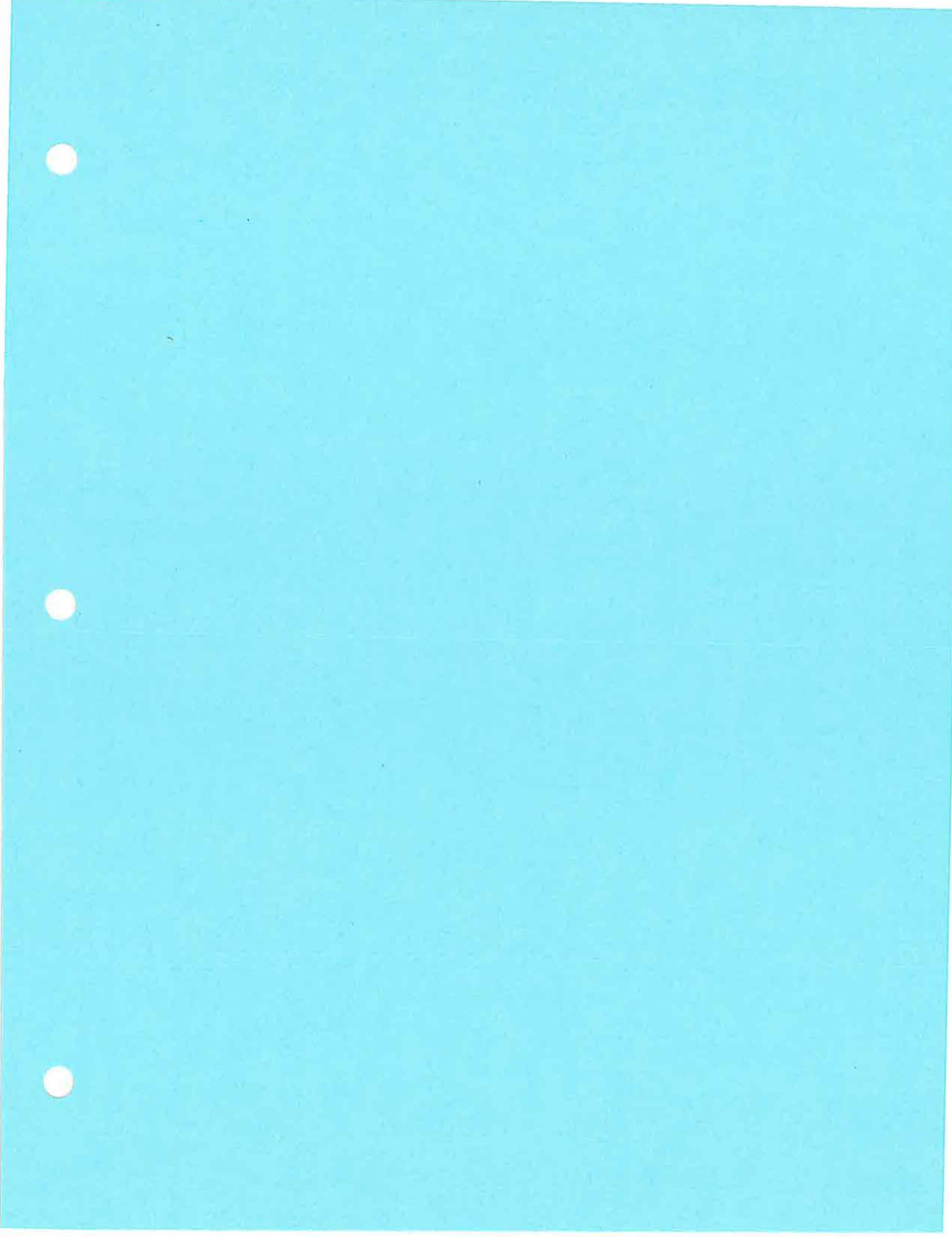
Love for God and man is the true incentive to Love the incentive both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept. Patience must "have her perfect work."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 439, lines 6-16 (unnumbered). 83rd ed., chapter XIII, page 451, lines 6-16 (unnumbered).

ALSO NOTE

In all of the editions from the 50th thru the 225th inclusive, the period after the marginal heading was missing. Though the periods were all dropped beginning with the 1907 edition, prior to that all marginal headings ended with a period. This may well have been a typo, but if so, it went unnoticed and unchanged in every edition from 1891 (50th) until 1902 (226th).



Do not dismiss students at the close of a class term,
feeling that you have no more to do for them. Let your
loving care and counsel support all their feeble
Continuity
of interest footsteps, until your students tread firmly in
the straight and narrow way. The superiority of spir-
itual power over sensuous is the central point of Chris-
tian Science. Remember that the letter and mental
argument are only human auxiliaries to aid in bringing
thought into accord with the spirit of Truth and Love,
which heals the sick and the sinner.

NOTE

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

Chapter XIII, page 454, lines 25-32, and page 455, lines 1-2.

Do not dismiss students, at the close of a class term,
feeling that you have no more to do for them. Let

loving care and counsel support all feeble foot-
Continuity
of interest. steps, until they tread firmly in the straight
and narrow way. The superiority of spiritual power
over sensuous is the central point of Christian Science.
Remember that the letter and mental argument are only
human auxiliaries, to aid in bringing thought into accord
with the spirit of Truth and Love, that heals the sick
and the sinner.

NOTE

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

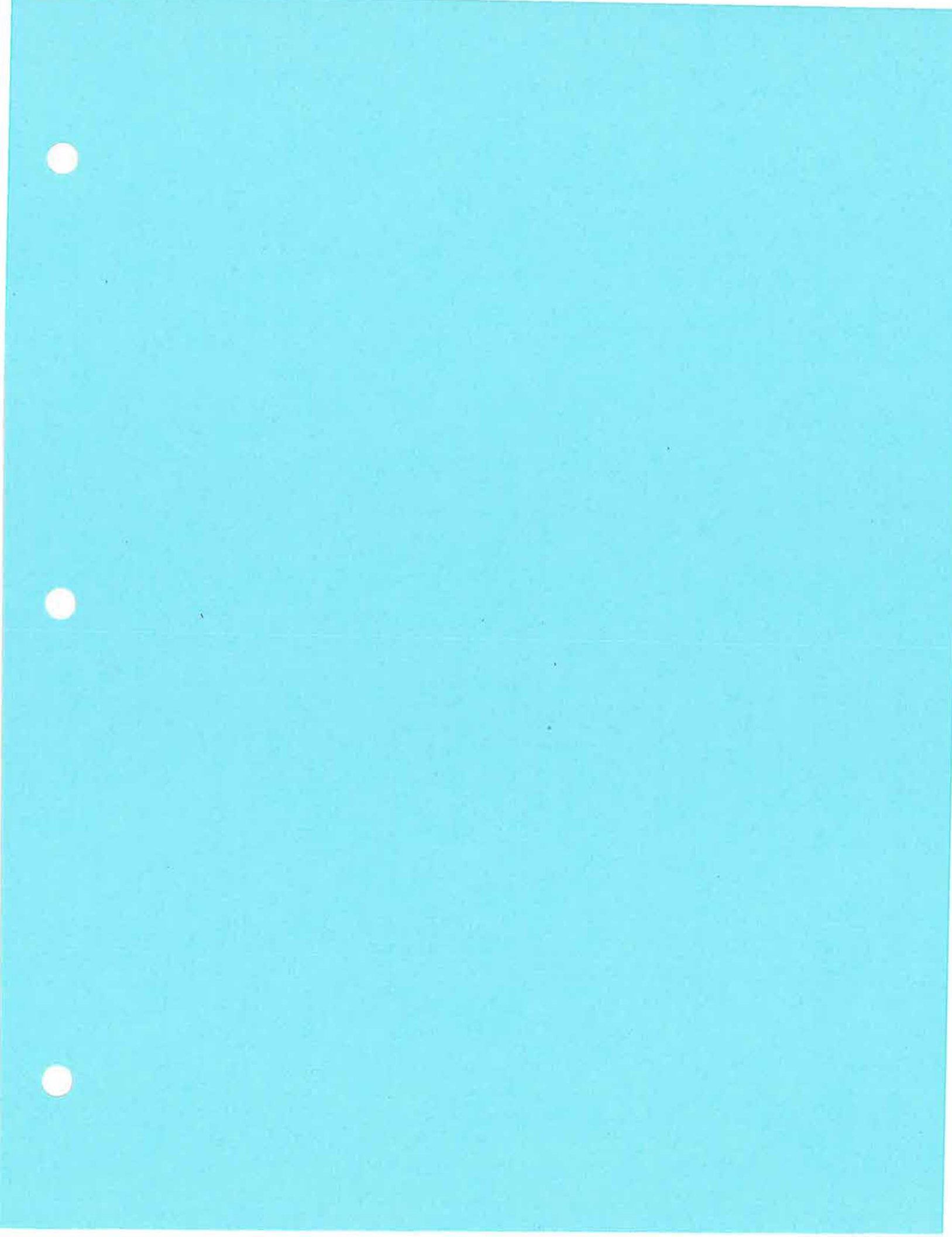
Chapter XIII, page 454, lines 25-32, and page 455, lines 1-2.

Do not dismiss students, at the close of a class term,
feeling that you have no more to do for them. Note
well their future years. Let loving care and
counsel support all feeble footsteps, until
they tread firmly in the strait and narrow way. The
superiority of spiritual power over sensuous is the cen-
tral point of Christian Science. Remember that the
letter and mental argument are only human auxiliaries,
to aid in bringing thought into accord with the spirit of
Truth and Love.

Continuity
of interest.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 439, lines 17-26 (unnumbered).
83rd ed., chapter XIII, page 451, lines 17-26 (unnumbered).



A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick. Such mental states indicate weakness instead of strength. Weakness
and guilt

Hence the necessity of being right yourself in order to teach this Science of healing. You must utilize the moral might of Mind in order to walk over the waves of error and support your claims by demonstration. If you are yourself lost in the belief and fear of disease or sin, and if, knowing the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

NOTE

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

Chapter XIII, page 455, lines 3-16.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable conditions for healing the sick. Such mental states indicate weakness, instead of strength. Weakness and guilt.

Hence the necessity of being right yourself, in order to teach this Science of healing. You must utilize the moral might of Mind, in order to walk over the waves of error, and support your claims by demonstration. If you are yourself lost in the belief and fear of disease and sin, and if, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

NOTE

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

Chapter XIII, page 455, lines 3-16.

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Hence the necessity of being right yourself, in order to teach this Science of Healing. You must utilize the moral might of Mind, in order to walk over the waves of error, and support your claims by demonstration. If yourself lost in the belief and fear of disease and sin, and, ignorant of the remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 439, lines 27-32, and page 440, lines 1-8 (unnumbered). 83rd ed., chapter XIII, page 451, lines 27-32, and page 452, lines 1-8 (unnumbered).

The student, who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration, but God cannot mistake. God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if he is taught of God to discern it.

The trust of
the All-wise

NOTE

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

Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if taught of God to discern His healing energy.

Trust of
the All-wise.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or Metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if taught of God to discern the healing energy of Truth.

Trust of
the All-wise.

NOTE

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

Chapter XIII, page 455, lines 17-27.

The student who receives his knowledge of Christian Science, or Metaphysical Healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake. He selects for Highest teaching. the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His trusts upon the unworthy, when He commissions a messenger who is spiritually near Himself. No one can misuse this mental force, if taught of God to discern the healing power of Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 440, lines 9-18 (unnumbered). 83rd ed., chapter XIII, page 452, lines 9-18 (unnumbered).

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you intentionally to influence mankind adverse to its highest hope and achievement.

Integrity
assured

NOTE

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

Chapter XIII, page 455, lines 28-32, and page 456, lines 1-2.

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet waters and bitter. The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest.

Integrity
assured.

NOTE

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

Chapter XIII, page 455, lines 28-32, and page 456, lines 1-2.

This strong point in Christian Science is not to be overlooked, - that the same fountain cannot send forth both sweet and bitter waters. The higher your Strong point. attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 440, lines 19-25 (unnumbered). 83rd ed., chapter XIII, page 452, lines 19-25 (unnumbered).

Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. This alone entitles them to the high standing which most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from its possible demonstration.

NOTE

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

Chapter XIII, page 456, lines 3-15.

Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible. Strict adherence to the divine Principle and rules of the scientific method has secured the only success of its students. That alone entitles them to the high standing which most of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and from its possible demonstration.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XIII, page 456, lines 3-14.

Teaching and practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Chicanery
impossible. Strict adherence to the divine Principle and rules of the scientific method has secured the only success of its students. That alone entitles them to the high standing which many of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 456, lines 3-14.

Teaching or practising in the name of Truth, but contrary to its rules, is most dangerous quackery. Strict

adherence to the Principle and rules of the Chicanery.

Scientific method has secured the only success of its students. That alone entitles them to the high standing which many of them hold in the community, a reputation experimentally justified by their efforts. Whosoever affirms that there is more than one method of demonstrating this Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of its healing, and hence from its possible demonstration.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 440, lines 26-32, and page 441, lines 1-5 (unnumbered). 83rd ed., chapter XIII, page 452, lines 26-32, and page 453, lines 1-5 (unnumbered).

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science makes no concessions to persons or opinions. No dishonest concessions One must abide in the morale of truth or he cannot demonstrate the divine Principle. So long as matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

NOTE

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

Chapter XIII, page 456, lines 16-24.

Any dishonesty in your theory and practice betrays
a gross ignorance of the method of the Christ-cure.

No dishonest
concessions. Science makes no concessions to persons or
opinions. One must abide in the morale of
truth, or he cannot demonstrate the divine Princi-
ple. So long as matter is the basis of practice, illness
cannot be efficaciously treated by the metaphysical
process. Truth does the work, and you must both
understand and abide by the divine Principle of your
demonstration.

NOTE

This version first appeared in the 361st edition in 1905
and it remained unchanged until the 1907 edition.

Chapter XIII, page 456, lines 15-24.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure which Christian Science reveals. Science makes no concessions to persons or opinions. One must abide strictly by its rules, or he cannot demonstrate its divine Principle. So long as drugs are administered, or external applications prescribed, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 456, lines 15-24.

Any dishonesty in your theory and practice betrays
a gross ignorance of the method of the Christ-cure which
Christian Science reveals. Science makes no
concessions to persons or opinions. One must
abide strictly by its rules, or he cannot demonstrate its
Principle. So long as drugs are administered, or exter-
nal applications prescribed, illness cannot be efficaciously
treated by the metaphysical process. Truth alone does
the work, and you must both understand and abide by
this divine Principle of your demonstration.

Dishonest
concessions.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 441, lines 6-15 (unnumbered).
83rd ed., chapter XIII, page 453, lines 6-15 (unnumbered).

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. Second: Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

NOTE

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

Chapter XIII, page 456, lines 25-32, and page 457, lines 1-6.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered the revealed Truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

NOTE

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

Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered the revealed Truth, uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? First: Because it is the This volume indispensable. voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this Science, and registered this revealed Truth, uncontaminated with human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

NOTE

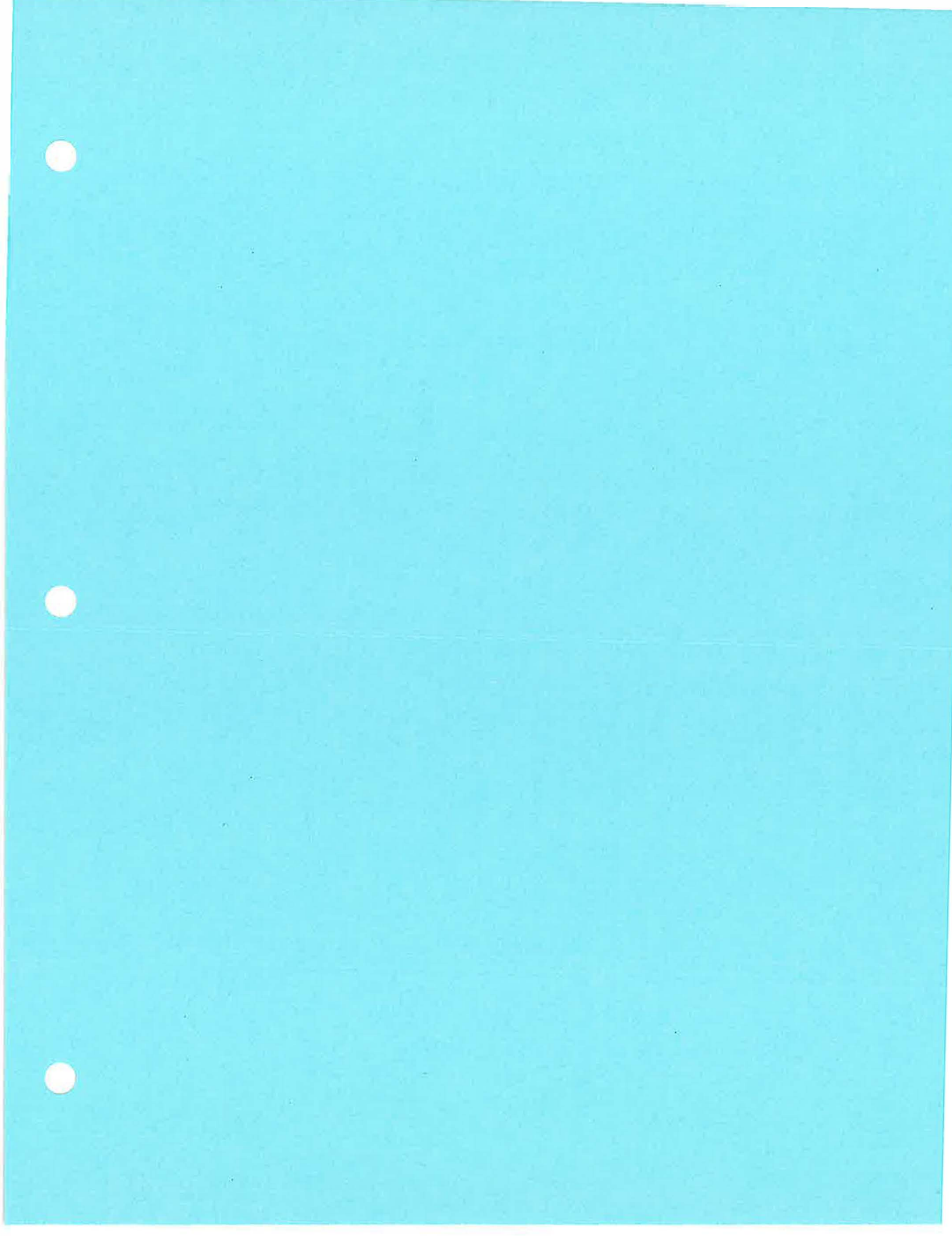
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 456, lines 25-32, and page 457, lines 1-7.

A Christian Scientist requires my work on Science and Health for his textbook, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the whole of Christian Science, or the Science of healing through Mind. Second: Because it was the first published book containing a statement of Christian Science, gave the first rules for demonstrating this Science, and registered this revealed Truth, uncontaminated with human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. Third: Because this work has done more for teacher and student, for healer and patient, than has been accomplished by other works.

This volume
indispensable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 441, lines 16-29 (unnumbered) - 50th ed. Chapter XIII, page 453, lines 16-29 (unnumbered) - 83rd ed.



Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield, which led to a quarrel between two knights because each of them could see but one face of it, both sides were beautiful according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Purity of
science

NOTE

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

Chapter XIII, page 457, lines 7-18.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silvern or golden.

Purity of science.

NOTE

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

Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face of it, both sides were beautiful, according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silver or golden.

Purity of
Science.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, never to produce it. That we cannot mentally both produce and prevent error or suffering is self-evident. In the legend of the shield which led to a quarrel between two knights, because each of them could see but one face in it, both sides were beautiful, according to their degree; but to malpractice, which works evil, there is no good aspect, either silvern or golden.

Purity of
Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 457, lines 8-19.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have openly known. Her object, ever since entering this field of labor, has been to prevent suffering, never to produce it. That we cannot mentally both Misuse.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 441, lines 30-32, and page 442, lines 1-9 (unnumbered). 83rd ed., chapter XIII, page 453, lines 30-32, and page 454, lines 1-9 (unnumbered).

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

Backsliders
and mistakes

NOTE

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

Chapter XIII, page 457, lines 19-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and mistakes.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and mistakes.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease, without exploiting other means.

Backsliders
and fighters.

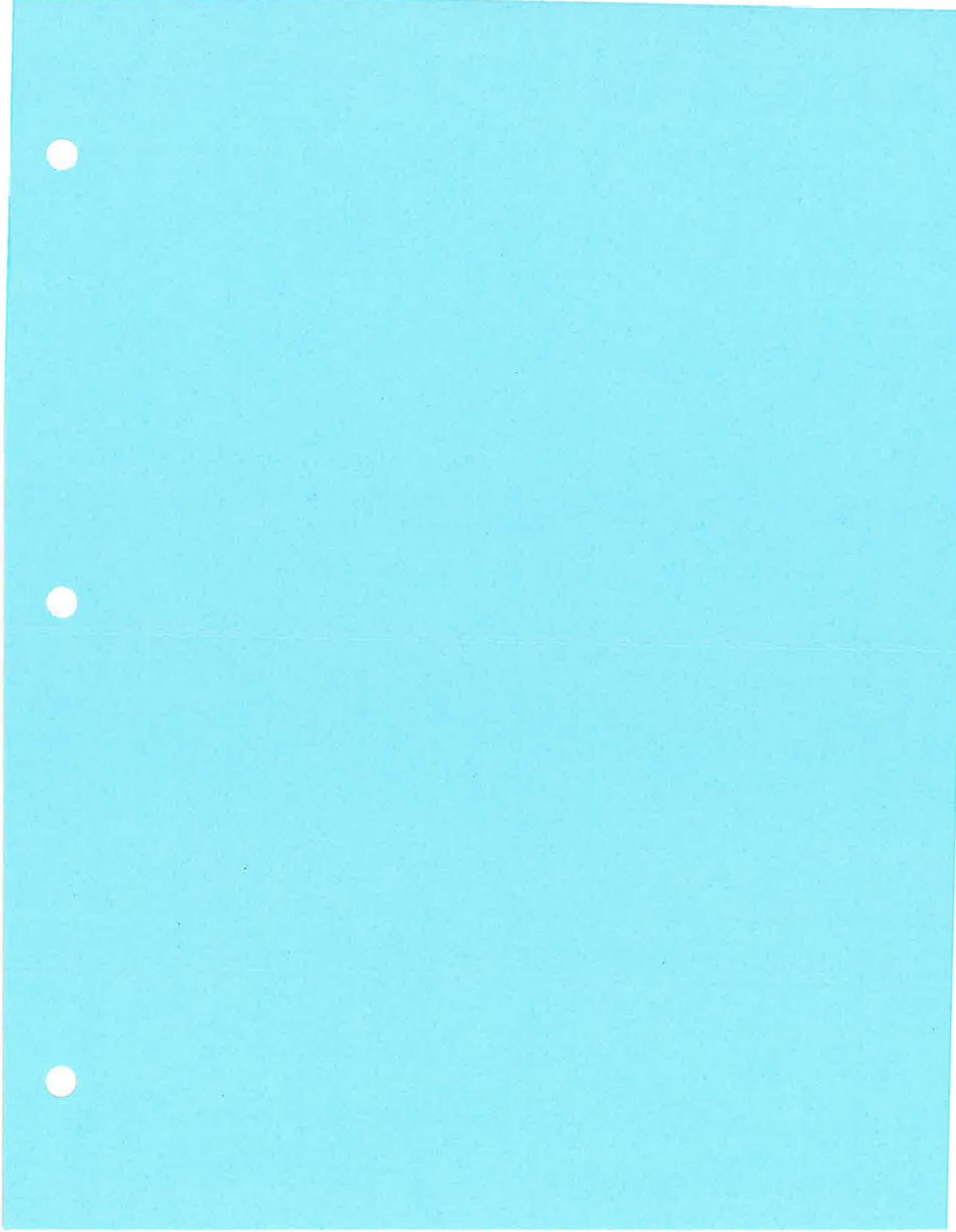
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 457, lines 20-32.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time defeat the enemy. To pursue other vocations, and at the same time advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, many learners commend diet and hygiene. They even administer drugs, intending thereby to initiate the cure which they mean to complete with Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Christian Science is fully stated in this book. Let it be applied to the cure of disease, without resort to other means.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 442, lines 10-23 (unnumbered). 83rd ed., chapter XIII, page 454, lines 10-23 (unnumbered).



Mental quackery rests on the same platform as all other quackery. The chief plank in this platform is the doctrine that Science has two principles in Mental partnership, one good and the other evil, - charlatanism one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as truth.

NOTE

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

Chapter XIII, page 458, lines 1-10.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is the doctrine that Science has two principles Mental charlatanism. in partnership, one good, the other evil, - one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as truth.

NOTE

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

Chapter XIII, page 458, lines 1-10.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is the doctrine that Science has two principles Mental charlatanism. in partnership, one good, the other evil, - one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 458, lines 1-10.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is the doctrine that Science has two principles in Charlatanism. partnership, one good, the other bad, - one spiritual, the other material, - and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and material standpoint. Another plank in the platform is this, that error will finally have the same effect as Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 442, lines 24-32 (unnumbered). 83rd ed., chapter XIII, page 454, lines 24-32 (unnumbered).

It is anything but scientifically Christian to think of
aiding the divine Principle of healing or of trying to sus-
tain the human body until the divine Mind
Divinity
ever ready is ready to take the case. Divinity is always
ready. Semper paratus is Truth's motto. Having seen
so much suffering from quackery, the author desires to
keep it out of Christian Science. The two-edged sword
of Truth must turn in every direction to guard "the tree
of life."

NOTE

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

Chapter XIII, page 458, lines 11-19.

It is anything but scientifically Christian to think of aiding the divine Principle of healing, or of trying to sustain the human body until the divine Divinity ever ready. Mind is ready to take the case. Divinity is always ready. Semper paratus is truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard "the tree of life."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIII, page 458, lines 11-19.

It is anything but scientifically Christian to think of
aiding the divine Principle of healing, or of trying to
sustain the human body until the divine
Divinity
ever ready. Mind is ready to take the case. Divinity is
always ready. Semper paratus is Truth's motto. Hav-
ing seen so much suffering from quackery herself, the
author desires to keep it out of Christian Science. The
two-edged sword of Truth must turn in every direction,
to guard "the tree of life."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIII, page 458, lines 11-19.

It is anything but Scientifically Christian to think of aiding the divine Principle of healing, or trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready. Semper paratus is Truth's motto. Having seen so much suffering from quackery herself, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard this Tree of Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 443, lines 1-9 (unnumbered).
83rd ed., chapter XIII, page 455, lines 1-9 (unnumbered).

Sin makes deadly thrusts at the Christian Scientist as ritualism and creed are summoned to give place to higher law, but Science will ameliorate mortal malice. The panoply of wisdom The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness.

NOTE

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

Chapter XIII, page 458, lines 20-31.

Sin makes deadly thrusts at the Christian Scientist, as ritualism and creed are summoned to give place to higher law; but Science will ameliorate mortal malice. The Christianly scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man, neither is he a false accuser. The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must practically acknowledge, through healing as well as teaching, that Christ's way is the only one whereby mortals are radically saved from sin and sickness.

NOTE

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

Chapter XIII, page 458, lines 20-31.

Sin makes deadly thrusts at the Christian Scientist,
as ritualism and creed are summoned to give place to
higher law; but Science will ameliorate mortal
malice. The spiritually Scientific man
reflects the divine law, thus becoming a law unto him-
self. He does violence to no man, neither is he a false
accuser. The Christian Scientist wisely shapes his
course, and is honest and consistent in following the
leadings of divine Mind. He must practically acknowl-
edge, through healing as well as teaching, that Christ's
way is the only one whereby mortals are radically saved
from sin and sorrow.

The panoply
of wisdom.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 443, lines 10-21 (unnumbered).
83rd ed., chapter XIII, page 455, lines 10-21 (unnumbered).

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step.

Advance-
ment by
sacrifice

NOTE

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

Chapter XIII, page 458, line 32, and page 459, lines 1-11.

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest ye be condemned for failing to take the first step yourself.

Advancement
by sacrifice.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIII, page 458, line 32, and page 459, lines 1-11.

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest ye be condemned for failing to take the first step yourselves.

Advancement
by sacrifice.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 458, line 32, and page 459, lines 1-11.

Christianity causes men to turn naturally from materialism to Soul, as the flower turns from darkness to light. Man then appropriates those things which "the eye hath not seen nor the ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches, by forsaking all other wealth. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future advancement of Christian Science by the steps already taken, lest ye be condemned for failing to take the first step yourself.

Advancement
and sacrifice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 443, lines 22-32, and page 444, lines 1-2 (unnumbered). 83rd ed., chapter XIII, page 455, lines 22-32, and page 456, lines 1-2 (unnumbered).

Any attempt to heal mortals with erring mortal mind,
instead of resting on the omnipotence of the divine
Mind, must prove abortive. Committing the
bare process of mental healing to frail mor-
tals, untaught and unrestrained by Christian Science,
is like putting a sharp knife into the hands of a blind
man or a raging maniac, and turning him loose in
the crowded streets of a city. Whether animated by
malice or ignorance, a false practitioner will work mis-
chief, and ignorance is more harmful than wilful wicked-
ness, when the latter is distrusted and thwarted in its
incipiency.

Dangerous
knowledge

NOTE

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

Chapter XIII, page 459, lines 12-23.

Any attempt to heal mortals with erring mortal
mind, instead of resting on the omnipotence of the divine
Mind, must prove abortive. Committing the
mere process of mental healing to frail mor-
tals, untaught and unrestrained by Christian Science, is
like putting a sharp knife into the hands of a blind man
or a raging maniac, and turning him loose in the crowded
streets of a city. Whether animated by malice or ignor-
ance, such a practitioner will work mischief, - and
ignorance is oftentimes more harmful than wilful wicked-
ness, because the latter is distrusted, and thwarted in its
incipiency.

Dangerous
knowledge.

NOTE

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

Chapter XIII, page 459, lines 12-23.

Any attempt to heal mortality with erring mortal
mind, instead of resting on the omnipotence of immortal

Dangerous
ignorance. Mind, must prove abortive. Committing the
process of Mind-healing to frail mortals, un-
taught and unrestrained by Science, is like putting a
sharp knife into the hands of a blind man or a raging
maniac, and turning him loose in the crowded streets
of a city. Whether animated by malice or ignorance,
such a practitioner will work mischief, - and ignorance
is oftentimes more harmful than wilful wickedness, be-
cause the latter is distrusted, and thwarted in its
incipiency.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 444, lines 3-14 (unnumbered).
83rd ed., chapter XIII, page 456, lines 3-14 (unnumbered).

To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth and not guesswork, the theologus (that is, the student - the Christian and scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine metaphysics as laid down in this work, and rest his demonstration on this sure basis.

Certainty
of results

NOTE

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

Chapter XIII, page 459, lines 24-32, and page 460, lines 1-2.

To mortal sense Christian Science seems abstract, but the process is simple, and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Guided by divine Truth, and not guesswork, the theologus (that is, the student - the Christian and scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of divine Metaphysics as laid down in this work, and rest his demonstration on its sure basis.

Certainty
of results.

NOTE

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

Chapter XIII, page 459, lines 24-32, and page 460, lines 1-2.

The Science is abstract, but the process is simple, and the results are sure if the Science is understood. The tree must be good, which produces good fruit. Simplicity. Guided by divine Truth, and not guesswork, the Theologus (that is, the student - the Christian and Scientific expounder - of the divine law) treats disease with more certain results than any other healer on the globe. The Christian Scientist should understand and adhere strictly to the rules of metaphysics, as laid down in this work, and rest his demonstration on its sure basis.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 444, lines 15-24 (unnumbered). 83rd ed., chapter XIII, page 456, lines 15-24 (unnumbered).

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it under-
lies all metaphysical practice. Our system of
Ontology defined Mind-healing rests on the apprehension of the nature and essence of all being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

NOTE

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

Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Ontology defined. Mind-healing rests on the apprehension of the nature and essence of all being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

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

Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of ~~Ontology~~ defined. Mind-healing rests on the apprehension of the nature and essence of all Being, - on the divine Mind and Love's essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIII, page 460, lines 3-13.

Ontology is defined as "the science of the necessary constituents and relations of all beings," and it underlies all metaphysical practice. Our system of Ontology.

Mind-healing rests on the apprehension of the nature and essence of all Being, - on Mind, and its essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing; yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all things are sure to be material, till rectified by Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 444, lines 25-32, and page 445, lines 1-3 (unnumbered). 83rd ed., chapter XIII, page 456, lines 25-32, and page 457, lines 1-3 (unnumbered).

Sickness is neither imaginary nor unreal, - that is,
to the frightened, false sense of the patient. Sickness
is more than fancy; it is solid conviction. It
Mischievous
imagination is therefore to be dealt with through right ap-
prehension of the truth of being. If Christian healing
is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting them with the superficial and cold
assertion, "Nothing ails you."

NOTE

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

Chapter XIII, page 460, lines 14-23.

Sickness is neither imaginary nor unreal, - that is,
to the frightened, false sense of the patient. It is more
than fancy, for it is solid conviction. It is
Mischievous imagination. therefore to be dealt with through right
apprehension of the Truth of being. If Christian heal-
ing is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting him with the superficial and cold
assertion, "nothing ails you."

NOTE

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

Chapter XIII, page 460, lines 14-23.

Sickness is neither imaginary nor unreal, - that is,
to the false sense of the patient. It is more than
fancy, for it is solid conviction. It is there-
fore to be dealt with through right apprehen-
sion of the Truth of Being. If Christian Healing is
abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of Scientifically effect-
ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting him with the superficial and cold
assertion, "Nothing ails you."

Mischievous
imagination.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 445, lines 4-13 (unnumbered).
83rd ed., chapter XIII, page 457, lines 4-13 (unnumbered).

When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own Author's early instructions spiritual condition, and she had to do this orally through the meagre channel afforded by language and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

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

Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her Author's early instructions. own spiritual condition, and to do this orally through the meagre channel afforded by language, and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

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

Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her Author's early instructions. own spiritual condition, and to do this orally through the meagre channel afforded by language, and by manuscript circulated before it was printed. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 460, lines 24-32.

When the Science of Mind was a new revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own spiritual condition, and to do this through the meagre channel afforded by language. As former beliefs were gradually expelled from her mind, the teaching became clearer, until finally the shadow of old errors was no longer cast upon Divine Science.

Author's early instructions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 445, lines 14-21 (unnumbered).
83rd ed., chapter XIII, page 457, lines 14-21 (unnumbered).

I do not maintain that anyone can exist in the flesh without food and raiment; but I do believe that the real man is immortal and that he lives in Spirit, not matter. Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed, for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man.

Proof by
induction

NOTE

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

Chapter XIII, page 461, lines 1-15.

I do not maintain that you or I can exist in the flesh without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, not matter. Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

Proof by
induction.

NOTE

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

Chapter XIII, page 461, lines 1-15.

I do not maintain that you or I can exist in the flesh without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, and forever. Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science can be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

Proof by
induction.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 461, lines 1-15.

Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle. Christian Science should be taught only by those who are morally advanced and spiritually endowed; for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because it reverses the evidence before the material senses, and furnishes the eternal interpretation of God and man.

Induction.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 445, lines 22-32 (unnumbered). 83rd ed., chapter XIII, page 457, lines 22-32 (unnumbered).

If you believe that you are sick, should you say, "I am sick"? No, but you should tell your belief sometimes, if this be requisite to protect others. If you commit a crime, should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. Usually to admit that you are sick, renders your case less curable, while to recognize your sin, aids in destroying it. Both sin and sickness are error, and Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal. To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically the error or unreality of disease, you must mentally unsee the disease; then you will not feel it, and it is destroyed.

NOTE

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

Chapter XIII, page 461, lines 16-30.

If you believed you were sick should you say, "I am sick"? No. Mortal material sense might answer yes; but these senses do not report the truth of your being. If you commit a crime should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. To admit that you are sick renders your case less curable; while to recognize your sin aids in destroying it. Both sin and sickness are error; and Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal. To prove scientifically the unreality of sin you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically that disease is unreal, you must mentally unsee the disease, and then you will not feel it, and it is destroyed.

NOTE

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

Chapter XIII, page 461, lines 16-31.

Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

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

Chapter XIII, page 461, lines 31-32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals

assimilate truth more rapidly than others; but
Rapidly of
assimilation. any student who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

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

Chapter XIII, page 461, line 32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some individuals

assimilate Truth more rapidly than others; but
Rapidity of
assimilation. any student who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.
226th ed., chapter XIII, page 461, lines 16-24.
240th ed., chapter XIII, page 461, line 32, and page 462, lines 1-8.

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and practises them, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 204th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 458, lines 1-9 (unnumbered).

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but I never knew a student, who adhered to the divine precepts of Christian Science, and practised them, who turned away from this Science, who did not heal the sick, and add continually to his spiritual understanding, potency, and enlightenment.

NOTE

This version first appeared in the 188th edition in 1900 and it remained unchanged until the 204th edition in 1901. Chapter XIII, page 458, lines 1-9 (unnumbered).

Systematic teaching, and the student's spiritual growth and experience in practice, are requisite for a thorough comprehension of Christian Science. Some Assimilation. individuals assimilate Truth more rapidly than others; but I never knew a student, who adhered to the divine precepts of this Science, and practised them unselfishly, who did not heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 188th edition in 1900. 50th ed., chapter XIII, page 446, lines 1-9 (unnumbered). 83rd ed., chapter XIII, page 458, lines 1-9 (unnumbered).

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon and substituting his own views for Divided loyalty Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.

NOTE

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

Chapter XIII, page 462, lines 9-19.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon, and substituting his own views for Divided loyalty. Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but self-denial, sincerity, and persistence alone win the prize, as they almost invariably do in every department of life.

NOTE

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

226th ed., chapter XIII, page 461, lines 29-32, and page 462, lines 1-3.

240th ed., chapter XIII, page 462, lines 9-19.

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and Mammon, and substituting his own views for Divided loyalty. Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out; but sincerity and persistence alone win the prize, as they almost invariably do in every department of life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 446, lines 10-20 (unnumbered). 83rd ed., chapter XIII, page 458, lines 10-20 (unnumbered).

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.

Anatomy defined Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body both in health and in sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness.

NOTE

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

Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he may stumble and fall in the darkness.

NOTE

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

Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hal-
lowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. 226th ed., chapter XIII, page 462, lines 4-20. 240th ed., chapter XIII, page 462, lines 20-32, and page 463, lines 1-4.

Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love. It urges the government of the body, both in health and sickness. The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease. The material physician gropes among phenomena which fluctuate every instant, under influences not embraced in his diagnosis; and so he stumbles and falls in the darkness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIII, page 446, lines 21-32, and page 447, lines 1-5 (unnumbered). 83rd ed., chapter XIII, page 458, lines 21-32, and page 459, lines 1-5 (unnumbered).

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energy, this idea cannot
injure its useful surroundings in the travail of spiritual
birth. A spiritual idea has not a single element of error,
and this truth removes properly whatever is offensive.
The new idea, conceived and born of Truth and Love, is
clad in white garments. Its beginning will be meek, its
growth sturdy, and its maturity undecaying. When
this new birth takes place, the Christian Science infant
is born of the Spirit, born of God, and can cause the
mother no more suffering. By this we know that Truth
is here and has fulfilled its perfect work.

Scientific
obstetrics

NOTE

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

Chapter XIII, page 463, lines 5-20.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energy, an idea should
injure none of its useful surroundings, in the travail of
spiritual birth. It cannot have within it a single
element of error, and should remove properly whatever
is offensive. Then would the new idea, conceived and
born of Truth and Love, be clad in white garments.
Its beginning will be meek, its growth sturdy, and its
maturity undecaying. When this new birth takes place,
the Christian Science infant is born of the Spirit, and
can cause the mother no more suffering. Thus will it
always be, when Truth is allowed to fulfil her perfect
work.

Scientific
obstetrics.

NOTE

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

226th ed., chapter XIII, page 462, lines 21-32, and page 463,
lines 1-4.

240th ed., chapter XIII, page 463, lines 5-21.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly
the birth of the new child, or the divine idea,
you should so detach mortal thought from its
material conceptions, that the birth will be natural and
safe. Though gathering new energies, an idea should
injure none of its useful surroundings, in the travail of
spiritual birth. It should not have within it a single
element of error, and should remove properly whatever
is offensive. Then would the new idea, conceived and
born of Truth and Love, be clad in white garments.
Its beginning will be meek, its growth sturdy, and its
maturity undecaying. When this new birth takes place,
the Christian Science infant is born of the Spirit, and
can cause the mother no more suffering. Thus will it
always be, when Truth is allowed to fulfil her perfect
work.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIII, page 447, lines 6-22 (unnumbered).
83rd ed., chapter XIII, page 459, lines 6-22 (unnumbered).

To decide quickly as to the proper treatment of error -
whether error is manifested in forms of sickness, sin,
or death - is the first step towards destroy-
ing error. Our Master treated error through Unhesitating
decision
Mind. He never enjoined obedience to the laws of nature,
if by these are meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a
spiritual law instead of material. The sick are not healed
by inanimate matter or drugs, as they believe that they
are. Such seeming medical effect or action is that of so-
called mortal mind.

NOTE

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

Chapter XIII, page 463, lines 21-31.

To decide quickly as to the proper treatment of error
- whether it be manifested in forms of sickness, sin,
or death - is the first step towards destroying
it. Our Master treated it through Mind. He Unhesitating
decision.
never enjoined obedience to the laws of nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is
a spiritual law instead of material. The sick are not
healed by inanimate matter or drugs, as they believe
they are. Such seeming medical effect or action is of
so-called mortal mind.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter XIII, page 463, lines 22-32.

To decide quickly as to the proper treatment of error
- whether it be manifested in forms of sickness, sin,
or death - is the first step towards destroying
it. Our Master treated it through Mind. He Unhesitating
decision.
never enjoined obedience to the laws of nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is
a spiritual law instead of material. The sick are not
healed by inanimate matter or drugs, as they believe
they are. Such seeming medical effect or action is of
mental procurement.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 404th edition in 1906.
226th ed., chapter XIII, page 463, lines 6-16.
240th ed., chapter XIII, page 463, lines 22-32.

To decide quickly as to the proper treatment of error,
- whether it be manifested in forms of sickness, sin,
or death, - is the first step towards destroying
it. Our Master treated it through Mind. He Decision.
never enjoined obedience to the laws of Nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a spir-
itual law instead of material. The sick are not healed
by inanimate matter or drugs only, as they believe they
are, and this is a mental action or causation.

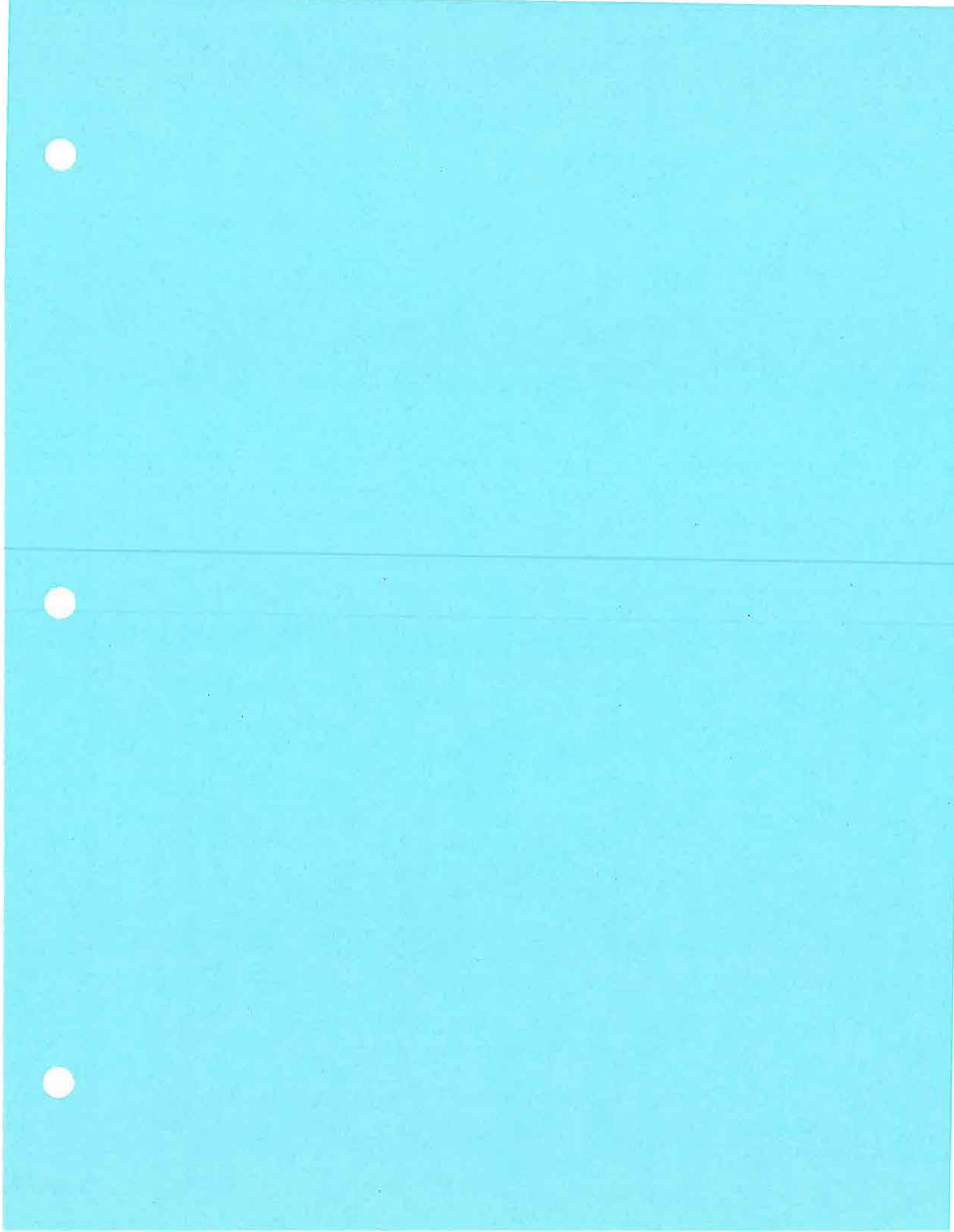
NOTE

This version first appeared in the 111th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIII, page 459, lines 23-32 (unnumbered).

To decide quickly as to the proper treatment of error,
- whether it be manifested in forms of sickness, sin,
or death, - is the first step towards destroying
it. Our Master treated it through Mind. He
never enjoined obedience to the laws of Nature, if by
that is meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a spir-
itual law instead of material. The sick are more deplor-
ably lost than the sinful, if the former cannot rely on God
for help, while the latter can do so with impunity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 111th edition in 1896.
50th ed., chapter XIII, page 447, lines 23-32 (unnumbered).
83rd ed., chapter XIII, page 459, lines 23-32 (unnumbered).



It has been said to the author, "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little Seclusion of the author time the author has had, in which to make herself outwardly known except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing so to do. She therefore remains unseen at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind.

NOTE

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

Chapter XIII, page 463, line 32, and page 464, lines 1-12.

It has been said to the author "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen patiently at her post, not seeking self-aggrandizement but praying, watching, working and waiting for the redemption of mortals.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.
Chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen patiently at her post, not seeking self-aggrandizement but praying, watching, working and waiting for the redemption of mortals.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 347th edition in 1905. 58th ed., chapter XIII, page 448, lines 1-13 (unnumbered). 83rd ed., chapter XIII, page 460, lines 1-13 (unnumbered). 226th ed., chapter XIII, page 463, lines 17-29. 240th ed., chapter XIII, page 464, lines 1-13.

It has been said to the author: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has in which to make herself outwardly known, except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian Science, - they would understand why she is so secluded.

Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 448, lines 1-9 and lines 15-18 (unnumbered). In this version this paragraph consisted of the first complete paragraph and the last two sentences from the next paragraph. The first two sentences from this additional paragraph were later combined with the final paragraph which concludes this chapter.

If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed to relieve him, - the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we "prove all things; [(and)] hold fast that which is good."

NOTE

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

Chapter XIII, page 464, lines 13-20.

If from an injury or any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed to relieve him, - he could call a surgeon, who would give him a hypodermic injection, - and when the pain ceased he could handle his own case mentally; thus we can "prove all things; (and) hold fast that which is good."

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter XIII, page 464, lines 14-21.

ALSO NOTE

In the last sentence in this version, - "(and)" is not in brackets as it is by the 1907 edition.

In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, The right motive and its reward ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void. Falsity has no foundation. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics.

NOTE

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

Chapter XIII, page 464, lines 21-29.

In founding a pathological system of Christianity,
the author has labored to expound divine Principle,
not to exalt personality. The weapons of
The right
motive and
its reward. bigotry, ignorance, envy, fall before an hon-
est heart. Adulterating Christian Science,
makes it void. Falsity has no foundation. "The hire-
ling fleeth, because he is an hireling, and careth not
for the sheep." Neither dishonesty nor ignorance ever
founded, nor can succeed in overthrowing a scientific
system of ethics, hygiene, or the Christ Christianity.

NOTE

This version first appeared in the 361st edition in 1905
and it remained unchanged until the 1907 edition.

Chapter XIII, page 464, lines 22-31.

In founding a pathological system of Christianity, she has labored to expound divine Principle, not to exalt personality. The weapons of bigotry, ignorance, envy, and hatred instruct the honest heart, and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither dishonesty nor ignorance ever founded, nor can ever succeed in overthrowing, a scientific system of ethics, hygiene, or the Christ Christianity.

NOTE

This version first appeared in the 347th edition in 1905 and it remained unchanged until the 361st edition in 1905. Chapter XIII, page 464, lines 14-26.

In founding a pathological system of Christianity, she has labored to expound divine Principle, not to exalt personality. The weapons of bigotry, ignorance, envy, and hatred instruct the honest heart, and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither dishonesty nor ignorance ever founded, nor can ever succeed in perverting, a scientific system of ethics, hygiene, and Christ's Christianity.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 347th edition in 1905. Chapter XIII, page 464, lines 14-26.

In founding an ethical and medical system, she has labored to expound divine Principle, not to exalt person-
ality. The weapons of bigotry, ignorance,
Pure motives and faithfulness. envy, and hatred instruct the honest heart,
and they fall before it. "The hireling fleeth, because he is an hireling, and careth not for the sheep."
He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, deceives himself and imposes on mankind. Falsity has no foundation, it dies of its own weakness. Neither dishonesty nor ignorance ever founded, nor can ever succeed in perverting, a scientific system of ethics, hygiene, and Christ's Christianity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIII, page 464, lines 14-26.

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt person-
ality. When striving to benefit mankind I
Pure mo- tives and faithfulness. have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my system; and have clung to Truth most closely when it was maligned. The weapons of bigotry, ignorance, envy, and hatred may wound the heart, but they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, imposes on mankind. All such falsity has no foundation except in fraud and deceit. Dishonesty or ignorance never founded, and cannot succeed in perverting, a scientific system of ethics, hygiene, and Christianity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. 226th ed., chapter XIII, page 463, lines 30-32, and page 464, lines 1-14. 240th ed., chapter XIII, page 464, lines 14-30.

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt personality. When striving to benefit mankind I have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my system; and have clung to Truth most closely when it was maligned. The weapons of bigotry, selfishness, ignorance, and error may wound the heart, but they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." He who would gain popularity or temporary advantages by adulterating Christian Science, and so making it void, imposes on mankind. All such falsity has a foundation of sand. Dishonesty or ignorance never founded a system of ethics, hygiene and Christianity.

NOTE

This version first appeared in the 162nd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter XIII, page 460, lines 14-28 (unnumbered).

In founding an ethical and medical system, I have labored to expound divine Principle, not to exalt personality. When striving to benefit mankind I have disregarded certain persistent efforts to misrepresent me, hinder my work, hide my character, and pervert my methods. I have clung to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error may often pierce our heart, but remember they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Who would gain worldly and temporary advantages by adulterating Christian Science, and so making it void? All such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 162nd edition in 1899. Chapter XIII, page 460, lines 14-28 (unnumbered).

In founding an ethical and medical system, you must labor to expound divine Principle, not to exalt personality. When striving to benefit mankind you must disregard certain persistent efforts to misrepresent you, hinder your work, hide your character, and pervert your methods. You must cling to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error may often pierce your heart, but remember they chasten it as well. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Who would gain worldly and temporary advantages by adulterating Christian Science, and so making it void? All such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 85th edition in 1894. 58th ed., chapter XIII, page 448, lines 14-28 (unnumbered). 83rd ed., chapter XIII, page 460, lines 14-28 (unnumbered).

In founding this ethical and medical system, she has labored to expound divine Principle, not to exalt personality. She has striven to benefit mankind, and has disregarded certain persistent efforts to misrepresent her, hinder her work, hide her character, and pervert her methods.

She has clung to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error have often pierced her heart; but she can say with the apostle, "None of these things move me." "The hireling fleeth because he is a hireling, and careth not for the sheep." Others may gain worldly and temporary advantages by adulterating Christian Science, and so making it void; but all such falsity has a foundation of sand. Dishonesty can never found a true system of ethics or health.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIII, page 448, lines 10-15, and lines 19-28 (unnumbered).

