

Chapter 14

Recapitulation

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CHAPTER XIV

RECAPITULATION

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. - ISAIAH.

NOTE

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

Chapter XIV, page 465, lines unnumbered before first paragraph.
Entire quotation is in italics except for 'ISAIAH'.

CHAPTER XIV.

RECAPITULATION.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. - ISAIAH.

NOTE

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

Chapter XIV, page 465, lines unnumbered before first paragraph.

Entire quotation in italics except for 'ISAIAH'.

CHAPTER XIV.

RECAPITULATION.

FOR precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. - ISAIAH.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 449, lines unnumbered before first paragraph. None of this version is in italics.

CHAPTER XI. (chapter XII by 21st edition)

RECAPITULATION.

LET us hear the conclusion of the whole matter. Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. - ECCLESIASTES.

NOTE

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

Chapter XI, page 403, lines unnumbered before first paragraph - 16th e

Chapter XII, page 403, lines unnumbered before first paragraph - 21st e

THIS chapter is from the first edition of the author's class-book, copyrighted in 1870. After much labor and increased spiritual understanding, she revised that treatise for this volume in 1875. Absolute Christian Science pervades its statements, to elucidate scientific metaphysics.

NOTE

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

Chapter XIV, page 465, lines 1-6.

THIS chapter is from the first edition of the author's class-book, copyrighted in 1870. After much labor, and increased spiritual understanding, I revised that treatise for this volume in 1875. Absolute Christian Science pervades its statements, and elucidates scientific metaphysics. The Science of healing is demonstrated on a divine basis.

NOTE

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

Chapter XIV, page 465, lines 1-7.

THIS chapter is from the first edition of the author's class-book, copyrighted in 1870. It is a condensation of that treatise, and important to learners. Absolute Christian Science pervades its statements, from beginning to end, and elucidates scientific metaphysical practice. The Science of healing, through Mind, is demonstrated on a divine basis.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XIV, page 465, lines 1-7.

THIS chapter is from the first edition of the author's class-book, copyrighted in 1870. It is a condensation of that treatise, and important to learners. Absolute Christian Science pervades its statements, from beginning to end, and elucidates Scientific metaphysical practice. The Science of Healing, through Mind, is demonstrated on a divine basis.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 449, lines 1-7 (unnumbered).

QUESTIONS AND ANSWERS.

THIS chapter is from the first edition of my class-book, copyrighted in 1870. It is a condensation of my treatise, and important to learners. The theology of Christian Science pervades its entire statement from beginning to end, and supports the only true medical practice. The Science of Healing, through Mind, is built on no other basis than God, the unerring Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 403, lines 1-8 (unnumbered). 21st ed., chapter XII, page 403, lines 1-8 (unnumbered).

CHAPTER IV.

RECAPITULATION.

Questions and Answers.

THIS chapter is from our class-book, first edition, 1870. At the commencement of the study of metaphysical science you should acquaint yourself with the basis or Principle that supports this science and controls it to certain results in demonstration. God is the Principle of metaphysical science.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter IV, page 167, lines 1-7 (unnumbered), Vol. I.

QUESTIONS AND ANSWERS

Question. - What is God?

Answer. - God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

NOTE

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

Chapter XIV, page 465, lines 7-10.

QUESTIONS AND ANSWERS.

Question. - What is God?

Answer. - God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love.

NOTE

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

50th ed., chapter XIV, page 449, lines 8-11 (unnumbered).

83rd ed., chapter XIV, page 461, lines 8-11 (unnumbered).

226th ed., chapter XIV, page 465, lines 8-11 (unnumbered).

Question. - What is God?

Answer. - God is Supreme Individual Being, Divine Principle, Eternal Mind.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 403, lines 9-11 (unnumbered).

Question. - What is God?

Answer. - God is Supreme Being, Divine Principle.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 403, lines 9-10 (unnumbered). 21st ed., chapter XII, page 403, lines 9-10 (unnumbered).

Ques. What is God?

Ans. Jehovah is not a person. God is Principle.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Chapter IV, page 167, vol. 1, lines 8-9 (unnumbered).

Question. - Are these terms synonymous?

Answer. - They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

NOTE

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

Chapter XIV, page 465, lines 11-15.

Question. - Are these terms synonymous?

Answer. - They are. They refer to one absolute God, and nothing else. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

NOTE

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

50th ed., chapter XIV, page 449, lines 12-17 (unnumbered).

83rd ed., chapter XIV, page 461, lines 12-17 (unnumbered).

226th ed., chapter XIV, page 465, lines 12-17.

Question. - Is there more than one God or Principle?

Answer. - There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. Omni is adopted from the Latin adjective signifying all. Hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle.

NOTE

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

Chapter XIV, page 465, lines 16-18, and page 466, lines 1-6.

Question. - Is there more than one Principle?

Answer. - There is not. Principle is divine, one Life, one Truth, one Love; and this is God, omnipotent, omniscient, and omnipresent. Omni is adopted from the Latin adjective, signifying all. Hence God combines all-power, or potency, all-science, or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle.

NOTE

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

Chapter XIV, page 465, lines 18-19, and page 466, lines 1-6.

Question. - Is there more than one Principle?

Answer. - There is not. Principle is Divine, one Life, one Truth, one Love; and this is God, omnipotent, omniscient, and omnipresent. Omni is adopted from the Latin adjective, signifying all. Hence God combines all-power, or potency, all-science, or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle.

NOTE

This version first appeared in the 109th edition in 1896 and it remained unchanged until the 265th edition in 1903. 109th ed., chapter XIV, page 461, lines 18-19, and page 462, lines 1-6 (unnumbered). 226th ed., chapter XIV, page 465, lines 18-19, and page 466, lines 1-6.

Question. - Is there more than one Principle?

Answer. - There is not. There is but one Life, one Truth, one Love; and this is God, omnipotent, omniscient, and omnipresent. Omni is adopted from the Latin adjective, signifying all. Hence God combines all-power, or potency, all-science, or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 109th edition in 1896. 58th ed., chapter XIV, page 449, lines 18-19, and page 450, lines 1-6 (unnumbered). 83rd ed., chapter XIV, page 461, lines 18-19, and page 462, lines 1-6 (unnumbered).

Question. - Is there more than one Principle?

Answer. - There is not. There is but one Life, one Substance, one Truth; and this is God, omnipotent, omniscient, and omnipresent. Omni is adopted from the Latin adjective, signifying all. Hence God combines all-power, or potency, all-science, or knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, not matter, and have but one Principle.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIV, page 449, lines 18-19, and page 450, lines 1-6 (unnumbered).

Question. - Is there more than one Principle?

Answer. - There is not. There is but one Life, one Substance, one Truth; and this is God, omnipotence, omniscience, and omnipresence. Omni is from the Latin omnis, - all. Hence God signifies all-power, all-science, all-presence. The varied manifestations of Science, under the different terms for it, have but one Principle.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 403, lines 15-21 (unnumbered).

Question. - Is there more than one Principle?

Answer. - There is not. There is but one Life, one Substance, one Truth; and this is God, omnipotent, omniscient, and omnipresent. The varied manifestations of Science, under the different terms for it, have but one Principle, for there is but one Intelligence, and nothing is real but God and His idea.

NOTE

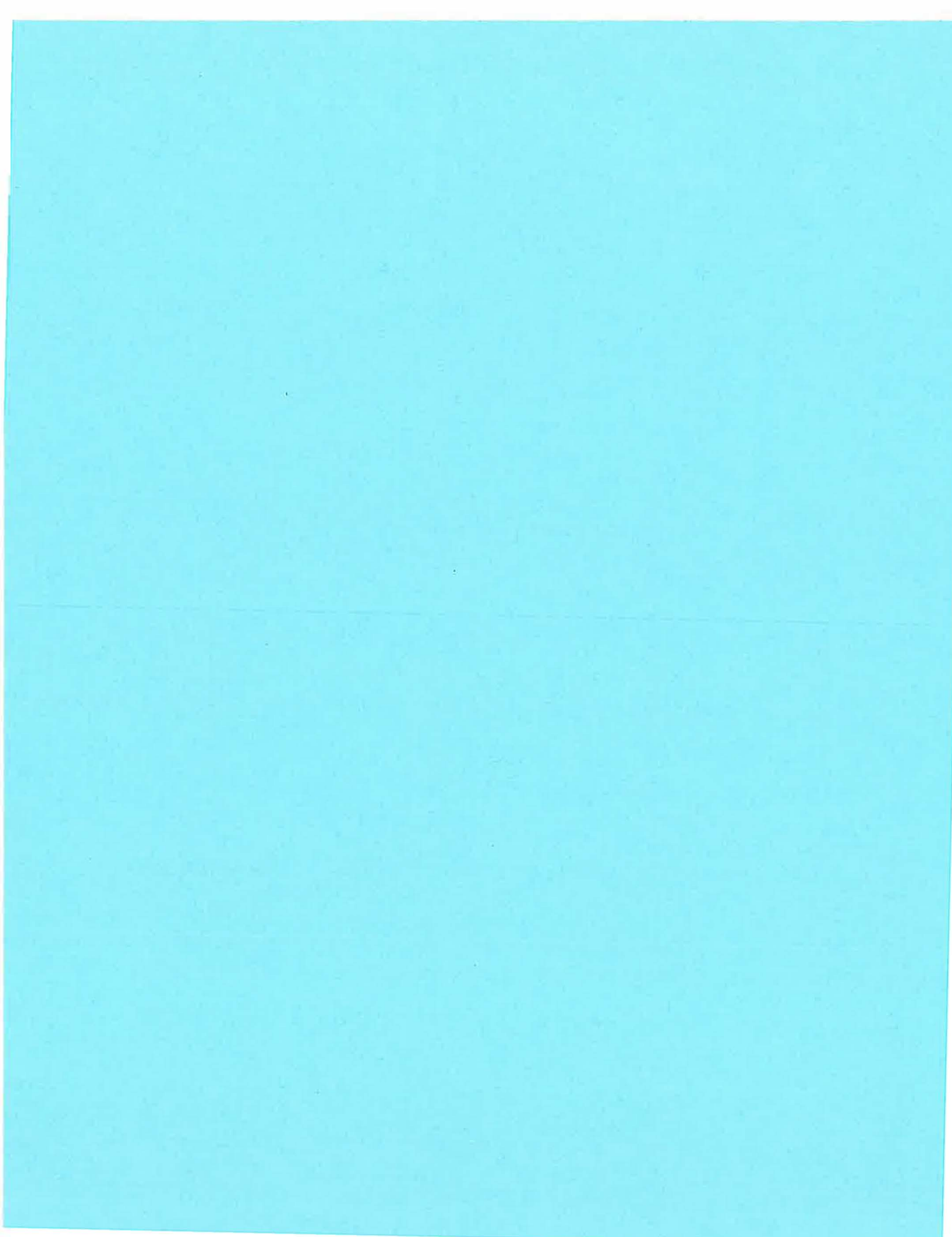
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 403, lines 14-20 (unnumbered). 21st ed., chapter XII, page 403, lines 14-20 (unnumbered).

Ques. Is there more than one Principle?

Ans. There is not. There is but one Life, one substance, one Truth, and this is God, omnipotent, omniscient, and omnipresent. The varied manifestations of science, and the different terms for it, have but one Principle, for there is but one intelligence, and nothing is real but God and the idea of Him.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 167, lines 13-19 (unnumbered).



Principle and idea are God and man, and the universe is embraced in the idea; Principle being Spirit, its idea must be spiritual. All is Mind: there is no matter.

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 14, lines 21-23 (unnumbered).

ALSO NOTE

These lines are also found in the comparisons of paragraph #75, Science of Being, and of paragraph #235, Science of Being.

Question. - What is Principle?

Answer. - Life, Truth, Love, Soul, Substance, and
Intelligence.

NOTE

This version first appeared in the 35th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter XII, page 402, lines 12-14 (unnumbered).

Question. - What is Principle?

Answer. - Eternal Life, Truth, Love, Substance, and
Intelligence.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 35th edition in 1888.
16th ed., chapter XI, page 403, lines 11-13 (unnumbered).
21st ed., chapter XII, page 403, lines 11-13 (unnumbered).

Ques. What is Principle?

Ans. Life, Truth, and Love, substance, and intelligence.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol 1, chapter IV, page 167, lines 10-12 (unnumbered).

Question. - What are spirits and souls?

Answer. - To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting Real versus unreal pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate. Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand.

NOTE

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

Chapter XIV, page 466, lines 7-18.

Question. - What are spirits and souls?

Answer. - To human belief, they are personalities constituted of Mind and matter, Life and death, Truth and error, good and evil; but these contrasting pairs of terms represent opposites, as Real versus unreal. Christian Science reveals, - neither dwelling together nor assimilating. Truth is immortal; error is mortal. The one is limitless; the other is limited. One is intelligent; the other is non-intelligent. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIV, page 466, lines 7-18.

Question. - What are spirits and souls?

Answer. - To human belief, they are personalities constituted of Mind and matter, Life and death, Good and evil, Truth and error; but these contrasting pairs of terms represent opposites, as Real versus unreal. Christian Science reveals, - neither dwelling together nor assimilating. Truth is immortal; error is mortal. The one is limitless; the other is limited. One is intelligent; the other is non-intelligent. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 466, lines 7-18.

Question. - What are spirits and souls?

Answer. - To human belief, they are personalities of Mind and matter, Life and death, Good and evil, Truth and error; but these contrasting pairs of Terms in opposition. terms represent opposites, as Christian Science reveals, - neither dwelling together nor assimilating. Truth is immortal; error is mortal. The one is limitless; the other is limited. One is intelligent; the other is non-intelligent. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 450, lines 7-18 (unnumbered). 83rd ed., chapter XIV, page 462, lines 7-18 (unnumbered).

Question. - What are spirits and souls?

Answer. - To human belief they are personalities of Mind and matter, Life and death, Good and evil, Truth and error; but all these are opposites, as Science reveals, - neither dwelling together nor assimilating. Truth is immortal; error is mortal. The one is limitless; the other is limited. One is Intelligence; the other is non-intelligence. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 404, lines 1-11 (unnumbered). 21st ed., chapter XII, page 404, lines 1-11 (unnumbered).

Ques. What, then, are spirits and souls?

Ans. In modern phrase, and according to belief, they are supposed mixtures of intelligence in matter, of Life and death, substance and essence, good and evil, Truth and error. These opposites cannot assimilate or dwell together. The one is immortal, the other mortal; the one limitless, the other limited; one is intelligence, and the other non-intelligence. Yea, the one is real, and the other unreal. But this last statement is the point you will admit last, although it is the most important one to understand first and last.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 167, lines 20-24, and page 168, lines 1-6 (unnumbered).

The term souls or spirits is as improper as the term gods. Soul or Spirit signifies Deity and nothing else.

There is no finite soul nor spirit. Soul or
Mankind
redeemed Spirit means only one Mind, and cannot be
rendered in the plural. Heathen mythology and Jewish
theology have perpetuated the fallacy that intelligence,
soul, and life can be in matter; and idolatry and ritualism
are the outcome of all man-made beliefs. The Science
of Christianity comes with fan in hand to separate the
chaff from the wheat. Science will declare God aright,
and Christianity will demonstrate this declaration and
its divine Principle, making mankind better physically,
morally, and spiritually.

NOTE

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

Chapter XIV, page 466, lines 19-31.

The term souls, or spirits, is as improper as the term gods. Soul, or Spirit, signifies Deity, and nothing else.

There is no finite soul or spirit. Those terms
Mankind
redeemed. mean only one Mind, and cannot be rendered
in the plural. Heathen mythology and Jewish theology
have perpetuated the fallacy that intelligence, soul, and
life can be in matter; and idolatry and ritualism are the
outcome of these man-made beliefs. The Science of
Christianity comes with fan in hand, to separate the
chaff from the wheat. Science will declare God aright;
and Christianity will demonstrate this declaration, and
its divine Principle, making mankind better physically,
morally, and spiritually.

NOTE

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

Chapter XIV, page 466, lines 19-31.

The term souls, or spirits, is as improper as the term gods. Soul, or Spirit, signifies Deity, and nothing else.

Confusion of titles. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of these man-made beliefs. The Science of Christianity comes with fan in hand, to separate the chaff from the wheat. Science will declare God aright; and Christianity will demonstrate this declaration, and its divine Principle, making mankind better physically, morally, and spiritually.

NOTE

This version first appeared in the 109th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 462, lines 19-31 (unnumbered).

The term souls, or spirits, is as improper as the term gods. Soul, or Spirit, signifies Deity, and nothing else.

Confusion of titles. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of these man-made beliefs. The Science of Christianity comes with fan in hand, to separate the chaff from the wheat. Science will declare God aright; and Christianity will demonstrate this declaration, and its divine Principle, making mankind physically, morally, and spiritually better.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 109th edition in 1896. 50th ed., chapter XIV, page 450, lines 19-31 (unnumbered). 83rd ed., chapter XIV, page 462, lines 19-31 (unnumbered).

The term souls, or spirits, is as improper as the term gods. Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology perpetuated the fallacy that Intelligence, Soul, or God could be in matter; and idolatry and ritualism are the outcome of this man-made belief.

The Science of Christianity comes with the fan in hand, that shall separate the chaff from the wheat. Science will declare God aright; and Christianity will demonstrate this declaration, and its Divine Principle, making mankind physically, morally, and spiritually better.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 404, lines 12-25 (unnumbered). 21st ed., chapter XII, page 404, lines 12-25 (unnumbered).

The term souls or spirits is as improper as the term gods applied to the Supreme Being. Soul or Spirit signifies Deity and nothing else. There is in reality no souls or spirits. Heathen mythology and Jewish theology perpetuated the fallacy that intelligence is in matter, Soul in body, and God in man; and idolatry and ritualism are the results of this belief. The science of Christianity comes with the fan in the hand that shall separate these tares from the wheat. Science will state God aright, and Christianity will demonstrate aright this divine Principle, and it will make mankind better; proving that truth heals the sick, and improves the physical condition as well as the morals of mortals.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 168, lines 7-19 (unnumbered).

Question. - What are the demands of the Science of Soul?

Answer. - The first demand of this Science is, "Thou shalt have no other gods before me." This me is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Two chief
commands

NOTE

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

Chapter XIV, page 467, lines 1-16.

Question. - What is the Science of Soul?

Answer. - The first demand of this Science is, "Thou shalt have no other gods before me." This me is Spirit. Therefore the command means this:

Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. Two chief commands.

The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be well understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other mind but the one perfect intelligence to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

NOTE

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

Chapter XIV, page 467, lines 1-15.

Question. - What is the Science of Soul?

Answer. - The first demand of this Science is, "Thou shalt have no other gods before Me." This Me is Spirit. Therefore the command means this:

Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. Two chief commands.

The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be well understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other mind but the one perfect Intelligence to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 265th edition in 1903. 67th ed., chapter XIV, page 451, lines 1-15 (unnumbered). 83rd ed., chapter XIV, page 463, lines 1-15 (unnumbered). 226th ed., chapter XIV, page 467, lines 1-15.

Question. - What is the Science of Soul?

Answer. - The first demand of this Science is, "Thou shalt have no other gods before Me." This Me is Spirit. Therefore the command means this:

"Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual." The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be well understood that all men have one Mind, one God and Father, one Life, Truth, and Love." Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other mind but the one perfect Intelligence to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Two chief
commands.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter XIV, page 451, lines 1-15 (unnumbered).

Question. - What is the Science of Soul?

Answer. - The first demand of this Science is, "Thou shalt have no other gods before Me." This Me is Spirit. Therefore the command is, Thou shalt have no Intelligence, no Life, no Substance, no Truth, no Love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself." It should be well understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other Mind but the perfect to guide them, mortals will grow into the Substance of Spirit, and be pure and eternal, having that Mind which was also with Christ Jesus.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 404, lines 26-32, and page 405, lines 1-8 (unnumbered). 21st ed., chapter XII, page 404, lines 26-32, and page 405, lines 1-8 (unnumbered).

Ques. What is the science of Soul?

Ans. The first statement of this science is, Thou shalt have no other gods before Me. This Me is Spirit, hence the command is, Thou shall have no intelligence, no Life, no substance, no Truth, no Love, but the spiritual. The second is like unto it, Thou shalt love thy neighbor as thyself. It shall be understood that man, and and all that is real, is formed and governed by one Mind, one Life, Truth, and Love, and will become perfect in proportion as this becomes apparent in the brotherhood of man. When all men are of one Mind, having no other gods, man will present the idea of the substance of Spirit, and be pure and eternal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 168, lines 20-32 (unnumbered).

ALSO NOTE

On line 26 the word 'and' is repeated as 'and and'. This mistake is in the original 3rd edition and continues through the 15th edition and is corrected only beginning with the 16th edition revision in 1886.

CHAPTER IV.

METAPHYSICS.

THE following beautiful sentence is from the sublime and immortal pen of A. Bronson Alcott, the venerable patron of Metaphysics, or the Science of Soul: "The sound truths you announce, sustained by facts of the immortal Life, give to your work the seal of inspiration, - reaffirm in modern phrase the Christian revelations."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter IV (Metaphysics), page 141, lines 1-6 plus chapter number and title lines (unnumbered).

ALSO NOTE

This paragraph does not actually correspond to anything found in the final edition, as it appeared only once in this 2nd edition, and then was dropped. However, the mention of the 'Science of Soul' seems to correspond somewhat to paragraphs #7,8, and 9 of Recapitulation. The chapter Metaphysics became the Platform of Christian Scientists by the next (3rd edition) and was later incorporated into Science of Being.

Science reveals Spirit, Soul, as not in the body, and
God as not in man but as reflected by man. The greater
cannot be in the lesser. The belief that the
greater can be in the lesser is an error that
works ill. This is a leading point in the Science of Soul,
that Principle is not in its idea. Spirit, Soul, is not
confined in man, and is never in matter. We reason im-
perfectly from effect to cause, when we conclude that
matter is the effect of Spirit; but a priori reasoning
shows material existence to be enigmatical. Spirit gives
the true mental idea. We cannot interpret Spirit, Mind,
through matter. Matter neither sees, hears, nor feels.

NOTE

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

Chapter XIV, page 467, lines 17-28.

Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly, from effect to cause, when we conclude that matter is the effect of Spirit; but a priori reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit through matter.

Soul not confined in body.

NOTE

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

Chapter XIV, page 467, lines 16-26.

Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly, from effect to cause, when we conclude that matter is the effect of Spirit; but a priori reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit through matter.

Leading point.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 451, lines 16-26 (unnumbered). 83rd ed., chapter XIV, page 463, lines 16-26 (unnumbered).

Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined, either in man or matter. God is not resident in His own idea, even the perfect and immortal man; much less can He be in mortals, constituted materially. We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but a priori reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit through matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 405, lines 9-21 (unnumbered). 21st ed., chapter XII, page 405, lines 9-21 (unnumbered).

Recollect that Spirit, Soul, is not in the body, for God is not in man; we cannot put the greater into the lesser. This leading point in metaphysics, that the Principle is not in its idea, forms a strong portion of its foundations in science. Intelligence is circumference, not centre. Spirit, Soul, is unconfined, it is neither in man, neither is it in mortal belief called mortal man. When we reason from effect to cause, it is from man to God, from idea to the intelligence or Principle outside of its idea.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 168, line 32, and page 169, lines 1-10 (unnumbered).

Reasoning from cause to effect in the Science of Mind,
we begin with Mind, which must be under-
stood through the idea which expresses it and Sinlessness of
Mind, Soul
cannot be learned from its opposite, matter. Thus we
arrive at Truth, or intelligence, which evolves its own
unerring idea and never can be coordinate with human
illusions. If Soul sinned, it would be mortal, for sin is
mortality's self, because it kills itself. If Truth is im-
mortal, error must be mortal, because error is unlike
Truth. Because Soul is immortal, Soul cannot sin, for
sin is not the eternal verity of being.

NOTE

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

Chapter XIV, page 467, lines 29-32, and page 468, lines 1-7.

Reasoning from cause to effect, in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it, and cannot be learned from its opposite, matter.

Sinlessness
of Mind, Soul.

Thus we arrive at Truth, or intelligence, which evolves its own unerring idea, and never can be coordinate with human illusions. If Soul sinned, it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal, being the antipode of Truth, if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.

NOTE

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

Chapter XIV, page 467, lines 27-32, and page 468, lines 1-5.

Reasoning from cause to effect, in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it, and cannot be learned from its opposite, matter.

Sinlessness
of Mind, Soul.

Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be co-ordinate with human illusions. If Soul sinned, it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal, being the antipode of Truth, if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 467, lines 27-32, and page 468, lines 1-5.

Reasoning from cause to effect, in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it, and cannot be learned from its opposite, matter.

Sinlessness of
Mind, or Soul.

Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be co-ordinate with human illusions. If Soul sinned, it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal, being the antipodes of Truth, if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 451, lines 27-32, and page 452, lines 1-5 (unnumbered). 83rd ed., chapter XIV, page 463, lines 27-32, and page 464, lines 1-5 (unnumbered).

Reasoning from cause to effect, in the Science of Mind, we begin with Mind, which must be understood through the idea that expresses it, and cannot be learned from its opposite, matter. Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be coördinate with human illusions.

If Soul sinned it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal (being the antipodes of Truth) if Truth is immortal. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of Being.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 405, lines 22-32 (unnumbered).

Reasoning from cause to effect, in Mental Science, we begin with Mind, which must be understood through the idea that expresses it, and cannot be learned from its opposite, matter. Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be coordinate with human illusions.

If Soul sinned it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal (being the antipodes of Truth) if Truth is immortal. Because Soul is immortal, sin cannot exist as an eternal verity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 405, lines 22-32 (unnumbered). 21st ed., chapter XII, page 405, lines 22-32 (unnumbered).

When we reason from cause to effect, we start with the Principle, thus getting nearer the Truth or intelligence that evolves its own unerring ideas. The Scripture saith, "The Soul that sinneth shall die." If Soul sins it is mortal; and because Soul is immortal, sin, sickness, or death is no part of Soul or Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 169, lines 10-15 (unnumbered).

Question. - What is the scientific statement of being?

Answer. - There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

NOTE

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

Chapter XIV, page 468, lines 8-15.

Question. - What is the scientific statement of being?

Answer. - There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

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

Chapter XIV, page 468, lines 6-13.

Question. - What is the scientific statement of being?

Answer. - There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter XIV, page 468, lines 6-13.

Question. - What is the Scientific statement of Being?

Answer. - There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 265th edition in 1903. 111th ed., chapter XIV, page 464, lines 6-13 (unnumbered). 226th ed., chapter XIV, page 468, lines 6-13.

Question. - What is the Scientific statement of Being?

Answer. - There is no life, truth, substance, or intelligence in matter. All is infinite Mind and its manifestation. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 111th edition in 1896. Chapter XIV, page 464, lines 6-13 (unnumbered).

Question. - What is the Scientific statement of Being?

Answer. - There is no life, substance, or intelligence in matter. All is Mind; there is no matter. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XIV, page 452, lines 6-13 (unnumbered).

Question. - What is the scientific statement of being?

Answer. - There is no Life, Substance, or Intelligence in matter. All is Mind. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XI, page 406, lines 1-7 (unnumbered).
21st ed., chapter XII, page 406, lines 1-7 (unnumbered).

Ques. What is the scientific statement of being?

Ans. There is no Life, substance, or intelligence in matter; all is Mind, there is no matter. Spirit is immortal Truth, matter is mortal error. Spirit is the real and eternal, matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 169, lines 16-22 (unnumbered).

Question. - What is substance?

Answer. - Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in
Spiritual
synonyms
Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.

NOTE

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

Chapter XIV, page 468, lines 16-24.

Question. - What is substance?

Answer. - That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Spiritual synonyms. such a text as this, from Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit - the synonym of Mind, Soul, or God - is substance; that is, the only real substance. The spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine substance of Spirit.

NOTE

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

Chapter XIV, page 468, lines 14-24.

Question. - What is Substance?

Answer. - That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word in Spiritual synonyms. such a text as this, from Hebrews: "The substance of things hoped for, the evidence of things not seen." Spirit - the synonym of Mind, Soul, or God - is Substance; that is, the only real Substance. The spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine Substance of Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 468, lines 14-24.

Question. - What is Substance?

Answer. - That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Sub-stance, as the Scriptures use this word in Spiritual synonyms. such a text as this, from Hebrews: "The Substance of things hoped for, the evidence of things not seen." Spirit - the synonym of Mind, Soul, or God - is Substance; that is, the only real Substance. The spiritual universe, including man, is a compound, yet individual, idea, reflecting the divine Substance of 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 XIV, page 452, lines 14-24 (unnumbered). 83rd ed., chapter XIV, page 464, lines 14-24 (unnumbered).

Question. - What is Substance?

Answer. - That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word, in such a text as "The Substance of things hoped for, the evidence of things not seen." Spirit - the synonym of Mind, Soul, or God - is Substance; i.e. the only real Substance. The spiritual universe and man are compound and individual ideas which reflect the divine Substance of Spirit.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 406, lines 8-16 (unnumbered).

Question. - What is Substance?

Answer. - That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word, in such a text as "The Substance of things hoped for, the evidence of things not seen." Spirit - the synonym of Mind, Soul, or God - is Substance; i.e. the only real Substance. The spiritual universe and man are ideas which reflect the Substance of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 406, lines 8-16 (unnumbered). 21st ed., chapter XII, page 406, lines 8-16 (unnumbered).

Ques. What is substance?

Ans. That only which is eternal and incapable of discord and decay. Truth, Life, and Love, are substance, as the Scripture defines this word, "The substance of things hoped for, the evidence of things not seen." Spirit or Soul is substance, for God is the only real substance. The universe and man are shadow or idea.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 169, lines 23-29 (unnumbered).

A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI (Platform) page 195, lines 12-17 (unnumbered).

By 6th ed., chapter X, page 149, same lines.

ALSO NOTE

This paragraph is found to also correspond to paragraph #31 from Recapitulation , and it is presented in that comparison as well.

A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea, that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter IV (Metaphysics), page 144, lines 23-28 (unnumbered).

ALSO NOTE

This paragraph also corresponds to both paragraph #31 of Recapitulation and paragraph and paragraph #18 of Genesis, and is included in both of those comparisons.

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit.

Eternity
of Life

Life is without beginning and without end.
Eternity, not time, expresses the thought of
Life, and time is no part of eternity. One ceases in
proportion as the other is recognized. Time is finite;
eternity is forever infinite. Life is neither in nor of mat-
ter. What is termed matter is unknown to Spirit, which
includes in itself all substance and is Life eternal. Mat-
ter is a human concept. Life is divine Mind. Life is not
limited. Death and finiteness are unknown to Life. If
Life ever had a beginning, it would also have an ending.

NOTE

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

Chapter XIV, page 468, lines 25-30, and page 469, lines 1-6.

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit,
without beginning and without end. Eternity,
Eternity of Life. not time, expresses the thought of Life, and
time is no part of eternity. One ceases when the other
is recognized. One is finite; the other is forever infinite.
Life is neither in nor of matter. What is termed mat-
ter is unknown to Spirit, which involves in itself all
substance and is Life eternal. Matter is a human con-
cept. Life is divine Mind. Life is not limited. Death
and finiteness are unknown to Life. If Life ever had a
beginning, it would also have an ending.

NOTE

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

Chapter XIV, page 468, lines 25-29, and page 469, lines 1-7.

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit,
without beginning and without end. Eternity,
Eternity of Life. not time, expresses the thought of Life, and
time is no part of eternity. One ceases when the other
is recognized. One is finite; the other is forever infinite.
Life is neither in nor of matter. What is termed mat-
ter is unknown to Spirit, which involves in itself all
Substance and is Life eternal. Matter is a human con-
cept. Life is divine Mind. Life is not limited. Death
and finiteness are unknown to Life. If Life ever had a
beginning, it would also have an ending.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 468, lines 25-29, and page 469, lines 1-7.

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no Eternity. part of eternity. One ceases when the other is recognized. One is finite; the other is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which involves in itself all Substance, and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

NOTE

This version first appeared in the 109th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 464, lines 25-30, and page 465, lines 1-6 (unnumbered).

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no Eternity. part of eternity. One ceases when the other is recognized. One is finite; the other is forever infinite. Life is no part of matter. What is termed matter is unknown to Spirit, which involves in itself all Substance, Life eternal, and is everlasting. Matter is a finite illusion. Life is divine Mind. It is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 109th edition in 1896. 50th ed., chapter XIV, page 452, lines 25-30, and page 453, lines 1-6 (unnumbered). 83rd ed., chapter XIV, page 464, lines 25-30, and page 465, lines 1-6 (unnumbered).

Question. - What is Life?

Answer. - Life is Divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases when the other is recognized. One is finite, the other is infinite.

Life is no part of matter. What is termed matter is unknown to Spirit, which involves in itself all Substance, Life eternal, and is everlasting. Matter is a finite illusion. Life is Mind, or Infinite Understanding. It is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning it would also have an ending.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 406, lines 17-28 (unnumbered). 21st ed., chapter XII, page 406, lines 17-28 (unnumbered).

Ques. What is Life?

Ans. Life is Principle, without beginning and without end. Life is eternity and not time; and time is no part of eternity; one ceases when the other is recognized; one is finite, the other infinite. Life is no part of matter, for what is termed matter is unknown to Life that is eternal, and Life is ever thus. Matter is finite and Life is infinite. Life is not limited. Death and the finite are unknown to Life. If Life had a beginning it would also have an ending.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 169, lines 30-32, and page 170, lines 1-7 (unnumbered).

Question. - What is intelligence?

Answer. - Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, - Life, Truth, and Love, - named God.

NOTE

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

Chapter XIV, page 469, lines 7-11.

Question. - What is intelligence?

Answer. - Intelligence is omniscience, omnipresence, and omnipotence. It is the infinite Mind, the triune Principle, - or Life, Truth, and Love, - called God.

NOTE

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

Chapter XIV, page 469, lines 8-11.

Question. - What is Intelligence?

Answer. - Intelligence is omniscience, omnipresence, and omnipotence. It is the infinite Mind, the triune Principle, - or Life, Truth, and Love, - called God.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 465, lines 7-10 (unnumbered).

Question. - What is Intelligence?

Answer. - Intelligence is omniscience, omnipresence.
and omnipotence. It is the infinite Mind, the triune
Principle, - or Life, Truth, and Love, - called God.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter XIV, page 453, lines 7-10 (unnumbered).

ALSO NOTE

This version is identical to the version from the 83rd until
the 226th editions except for the period which ends line 8
following the word 'omnipresence'. Beginning with the 83rd
edition this becomes a comma. It seems obvious that this
version (with the period, not the comma) is merely a typo,
since a period in this place is not grammatically correct;
however, since it remained in this form from the 50th until
the 83rd editions, it is included as a separate version.

Question. - What is Intelligence?

Answer. - Intelligence is omniscience, omnipresence, and omnipotence. It is the Infinite Mind, the Triune Principle, - or Life, Truth, and Love, - called God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 406, lines 20-32 (unnumbered). 21st ed., chapter XII, page 406, lines 20-32 (unnumbered).

Ques. What is intelligence?

Ans. Intelligence is omniscience, omnipresence, and omnipotence, the infinite understanding; yea, it is Life, Truth, and Love, - the triune Principle called God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 170, lines 8-11 (unnumbered).

Question. - What is Mind?

Answer. - Mind is God. The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind - called devil or evil - is not Mind, is not True sense of infinitude Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

NOTE

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

Chapter XIV, page 469, lines 12-24.

Question. - What is Mind?

Answer. - The only exterminator of error is the great truth that God, good, is the only Mind; and that the supposititious opposite of Mind - called devil, or evil - is not Mind, is not truth, but error without intelligence or truth. There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit, although God is infinite, that evil has a place in this infinity; for it could have no place - where all space is filled with God - except in Him.

True sense of
infinitude.

NOTE

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

Chapter XIV, page 469, lines 12-24.

Question. - What is Mind?

Answer. - The only exterminator of error is the great truth that God, Good, is the only Mind; and that the supposititious opposite of Mind - called devil, or evil - is not Mind, is not Truth, but error without intelligence or truth. There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit, although God is infinite, that evil has a place in this infinity; for it could have no place - where all space is filled with God - except in Him.

True sense of
infinitude.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 469, lines 12-24.

Question. - What is Mind?

Answer. - The only exterminators of error are the great truths that Good, or God, is the only Mind; that His opposite - called evil and devil - is not Mind, is not Truth, but error, without intel-
ligence or truth. There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit, although God is infinite, that evil has a place in this infinity; for it could have no place - where all space is filled with God - except in Him.

Infinitude
and space.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 453, lines 11-23 (unnumbered).
83rd ed., chapter XIV, page 465, lines 11-23 (unnumbered).

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named evil. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. The supposed existence of more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal.

The sole
governor

NOTE

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

Chapter XIV, page 469, lines 25-30, and page 470, lines 1-10.

We lose the high signification of omnipotence, when admitting that God, or good, is omnipresent, and has all-power, yet that there is another power, named evil. This belief, that there is more than one mind, is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute divine Science. The existence of more than one mind was the basic error of idolatry, which assumed the loss of spiritual power, - the loss of the spiritual presence of Life as infinite Truth, without an opposite error, - and the loss of Love as ever present and universal.

The sole
governor.

NOTE

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

Chapter XIV, page 469, lines 25-30, and page 470, lines 1-10.

We lose the high signification of omnipotence, when admitting that God, or Good, is omnipresent, and has all-power, yet that there is another power, named evil. This belief, that there is more than one mind, is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or Good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute divine Science. The existence of more than one mind was the basic error of idolatry, which assumed the loss of spiritual power, - the loss of the spiritual presence of Life as eternal Truth, without an opposite error, - and the loss of Love as ever present and universal.

The sole governor.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 469, lines 25-30, and page 470, lines 1-10.

We lose the high signification of omnipotence, when admitting that God, or Good, is omnipresent, and has all-power, yet that there is another power, named evil. This belief, that there is more than one mind, is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or Good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute Divine Science. The existence of more than one mind was the basic error of idolatry, which assumed the loss of spiritual power, the loss of the spiritual presence of Life as eternal Truth, without an opposite error, and the loss of Love as ever present and universal.

The sole governor.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 453, lines 24-31, and page 454, lines 1-7 (unnumbered). 83rd ed., chapter XIV, page 465, lines 24-31, and page 466, lines 1-7 (unnumbered).

Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

NOTE

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

Chapter XIV, page 470, lines 11-20.

Divine Science explains the abstract statement that there is one Mind only, by the following self-evident proposition. If God, or good, is real, then evil, the opposite of God, is unreal. Then evil can only seem real, by giving reality to the unreal. The children of God have but one Mind. How can good lapse into evil, when God, the Mind of man never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIV, page 470, lines 11-20.

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NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 470, lines 11-20.

Divine Science explains the abstract statement that there is one Mind only, by the following self-evident proposition. If Good, or God, is real, then evil, Self-evident proposition. the opposite of God, is unreal. Then evil can only seem real, by giving reality to the unreal. The children of God have but one Mind. How can Good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 454, lines 8-16 (unnumbered). 83rd ed., chapter XIV, page 466, lines 8-16 (unnumbered).

God is the creator of man, and, the divine Principle
of man remaining perfect, the divine idea or reflection,
Indestruc- man, remains perfect. Man is the expression
tible rela- of God's being. If there ever was a moment
tionship when man did not express the divine perfec-
tion, then there was a moment when man did not express
God, and consequently a time when Deity was unex-
pressed - that is, without entity. If man has lost per-
fection, then he has lost his perfect Principle, the divine
Mind. If man ever existed without this perfect Principle
or Mind, then man's existence was a myth.

NOTE

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

Chapter XIV, page 470, lines 21-31.

God is the creator of man; and the divine Principle
of man remaining perfect, His idea, or reflection, - man,
remains perfect. Man is the expression of
Indestructible relationship. God's being. If ever there was a moment
when man expressed not this perfection, he could not
have expressed God; and there would have been a time
when Deity was unexpressed, without entity. If man
has lost perfection, he has lost his perfect Principle,
the divine Mind. If man ever existed without this
Principle, or Mind, then his existence was a myth.

NOTE

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

Chapter XIV, page 470, lines 21-30.

God is the Creator of man; and the divine Principle of man remaining perfect, its idea, or reflection, - man, remains perfect. Man is the expression of Indestructible relationship. God's being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and there would have been a time when Deity was unexpressed, without entity. If man has lost perfection, he has lost his perfect Principle, the divine Mind. If man ever existed without this Principle, or Mind, then his existence was a myth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 470, lines 21-30.

God is the Principle of Man; and the Principle of
man remaining perfect, its idea, or reflection, - man, -
remains perfect. Man is the expression of
Unchanged perfection. God's Being. If ever there was a moment
when man expressed not this perfection, he could not
have expressed God; and there would have been a time
when Deity was without entity, Being. If man has lost
perfection, he has lost his Principle, or Mind. If man
ever existed without a Principle, or Mind, then his ex-
istence was a myth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 454, lines 17-26 (unnumbered).
83rd ed., chapter XIV, page 466, lines 17-26 (unnumbered).

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

NOTE

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

Chapter XIV, page 470, line 32, and page 471, lines 1-5.

The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all that He creates, are perfect and eternal.

NOTE

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

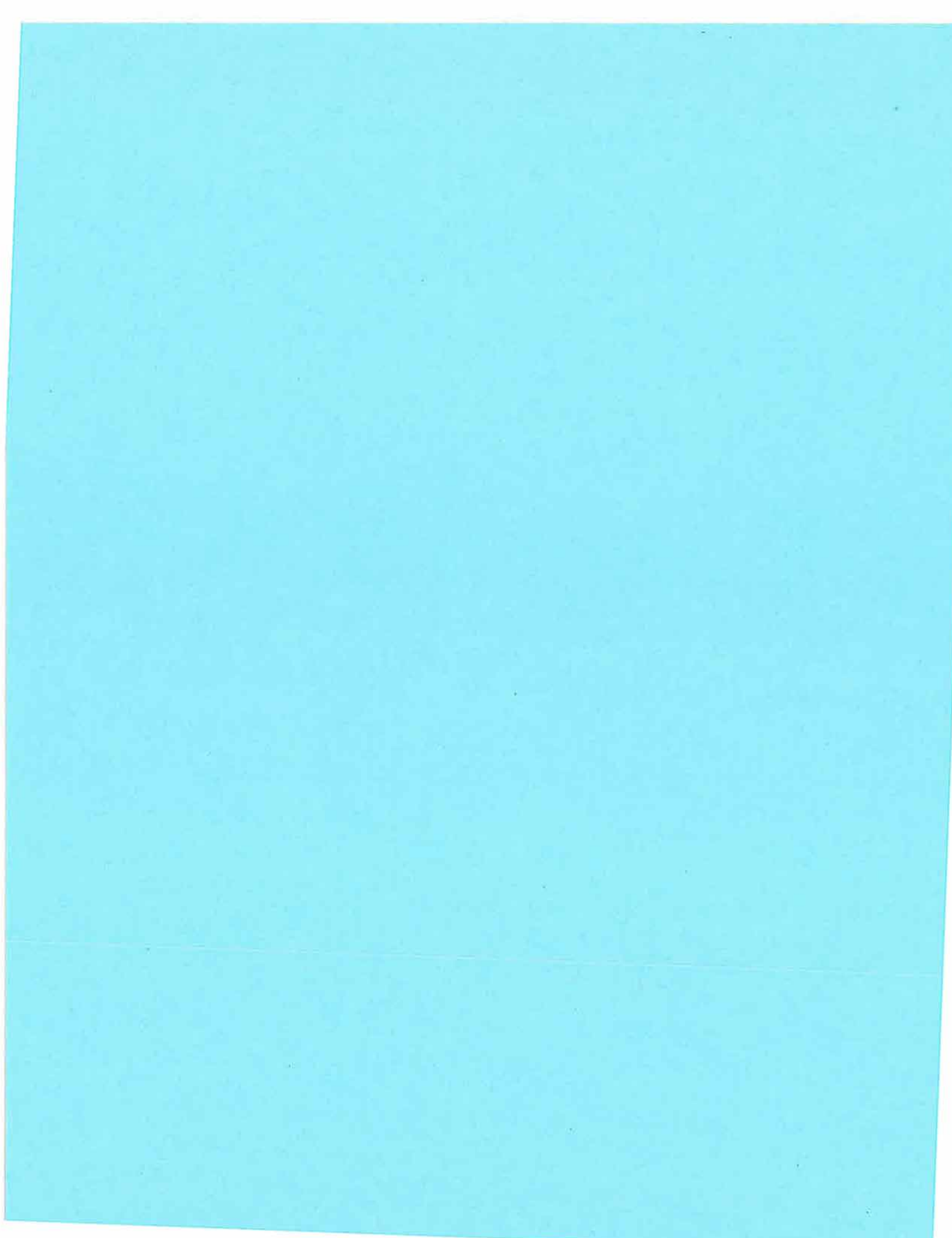
Chapter XIV, page 470, lines 31-32, and page 471, lines 1-4.

The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds Stability.

the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 454, lines 27-32 (unnumbered). 83rd ed., chapter XIV, page 466, lines 27-32 (unnumbered).



The unlikeness of Truth, - named error, - the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or of the science of astronomy, but yield assent to astronomical propositions on the authority of natural science.

Celestial
evidence

NOTE

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

Chapter XIV, page 471, lines 6-12.

The unlikeness of Truth, - named error, - the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions or of the Science of astronomy, but yield assent to astronomical propositions on the authority of natural science.

Celestial
evidence

NOTE

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

Chapter XIV, page 471, lines 6-12.

The opposite of Truth, - named error, - the opposite
of Science, and the evidence before the five corpo-
real senses, afford no evidence of the grand
facts of being; even as these so-called senses
receive no intimation of the earth's motions or the Sci-
ence of astronomy, but yield assent thereto on the basis
of natural science.

Celestial
evidence.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 471, lines 5-11.

The opposite of Truth, - named error, - the opposite of Science, and the evidence before the five corporeal senses, afford no evidence of the grand facts of Being; even as these so-called senses receive no intimation of the earth's motions or the science of astronomy, but yield assent thereto on the basis of natural science.

Celestial
evidence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 455, lines 1-7 (unnumbered).
83rd ed., chapter XIV, page 467, lines 1-7 (unnumbered).

The facts of divine Science should be admitted, - although the evidence as to these facts is not supported by evil, by matter, or by material sense, - because the evidence that God and man coexist is fully sustained by spiritual sense. Man is, and forever has been, God's reflection. God is infinite, therefore ever present, and there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let God be true, but every [(material)] man a liar."

NOTE

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

Chapter XIV, page 471, lines 13-21.

The facts of divine Science should be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense; because the evidence that God and man coexist, is fully sustained by spiritual sense. Man is and forever was God's reflection. God is infinite, therefore ever present, and there is no other power or presence; hence the spirituality of the universe, including man, is the only fact of creation. "Let God be true, but every [(material)] man a liar."

NOTE

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

Chapter XIV, page 471, lines 12-20.

The facts of divine Science should be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense: because the evidence that God and man coexist, is fully sustained by spiritual sense. Man is and forever was God's reflection. God is all-powerful and ever present; therefore there is no other power or presence, and the spirituality of the universe, including man, is the only fact of creation. "Let God be true, but every [(material)] man a liar."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter XIV, page 471, lines 12-20.

The facts of divine Science should be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense: because the evidence that God and man co-exist, is fully sustained by spiritual sense. Man is and forever was God's reflection. God is all-powerful and ever present; therefore there is no other power or presence, and the spirituality of the universe, including man, is the only fact of creation. "Let God be true, and every [material] man a liar."

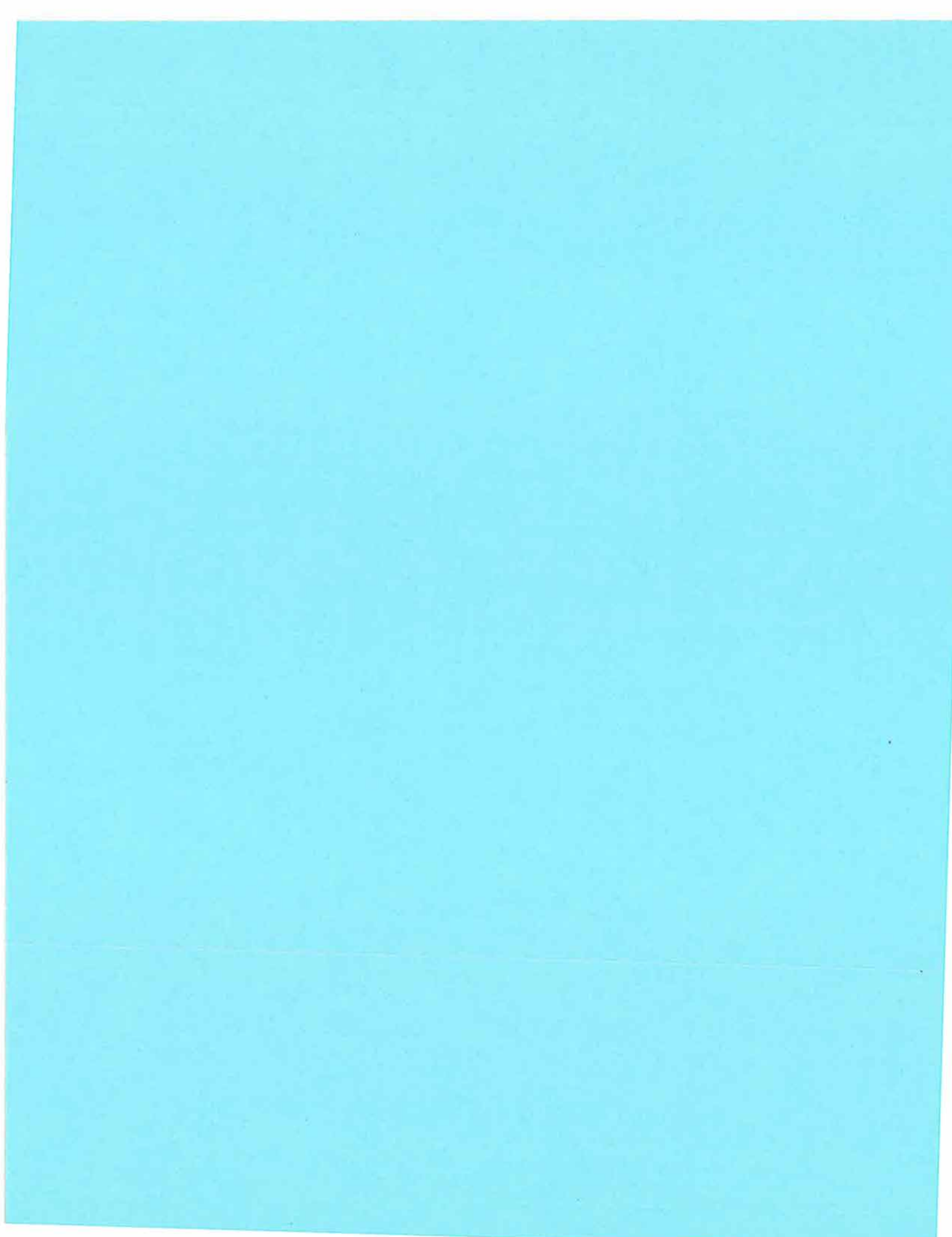
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 471, lines 12-20.

Thus should the facts of Divine Science be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense; because it is fully sustained by spiritual sense, Divine Science, the evidence of God's and man's co-existence. God is all-powerful and ever-present. Therefore there is no other power or presence, and the spirituality of the universe, including man, is the only fact of creation. "Let God be true, and every [(material)] man a liar."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 455, lines 8-16 (unnumbered). Chapter XIV, page 467, lines 8-16 (unnumbered).



Question. - Are doctrines and creeds a benefit to man?

Answer. - The author subscribed to an orthodox
creed in early youth, and tried to adhere to it until she
caught the first gleam of that which inter-
prets God as above mortal sense. This

The test of
experience

view rebuked human beliefs, and gave the spiritual im-
port, expressed through Science, of all that proceeds
from the divine Mind. Since then her highest creed has
been divine Science, which, reduced to human apprehen-
sion, she has named Christian Science. This Science
teaches man that God is the only Life, and that this Life
is Truth and Love; that God is to be understood, adored,
and demonstrated; that divine Truth casts out supposi-
tional error and heals the sick.

NOTE

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

Chapter XIV, page 471, lines 22-31, and page 472, lines 1-4.

Question. - Are doctrines and creeds a benefit to man?

Answer. - The author subscribed to an orthodox creed in early youth, and tried to adhere to it, until she caught the first gleam of that which interprets God as above mortal view. This sense rebuked human beliefs, and gave the spiritual import of all that proceeds from the divine Mind, expressed through Science. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and this Life is Truth and Love; that God is to be adored, understood, and demonstrated; that divine Truth casts out human error and heals the sick.

The test of
experience.

NOTE

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

Chapter XIV, page 471, lines 21-31, and page 472, lines 1-4.

Question. - Are doctrines and creeds a benefit to man?

Answer. - The author subscribed to an Orthodox creed in early youth, and tried to adhere to it, until she caught the first gleam of that which interprets God as above mortal view. This sense rebuked human beliefs, and gave the spiritual import of all things from the divine Mind, expressed through Science. Since then her highest creed has been Divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and this Life is Truth and Love; that God is to be adored, understood, and demonstrated; that divine Truth casts out human error and heals the sick.

The test of
experience.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 455, lines 17-31 (unnumbered). 83rd ed., chapter XIV, page 467, lines 17-31 (unnumbered).

Question. - Are doctrines and creeds a benefit to man?

Answer. - I subscribed to an Orthodox creed in early youth, and strictly adhered to it through many years; but when all earthly means had failed to restore my health, I caught the first gleam of what interprets God as higher than man-made creeds. This vision took me away from human beliefs, and gave the spiritual import of all things from the Divine Mind expressed through Science. This gave me a new sense of Life, of God, and healed me.

Ever since then my highest creed has been Divine Science, which, reduced to human apprehension, I have named Christian Science. This Sacred Science teaches man that God is his only Life, and that this Life is Truth and Love; that God is to be understood and demonstrated, instead of believed and feared; that divine understanding casts out human error and heals the sick.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 407, lines 1-17 (unnumbered). 21st ed., chapter XII, page 407, lines 1-17 (unnumbered).

Ques. Are doctrines and creeds a benefit to man?

Ans. I subscribed to an orthodox creed in early youth, and strictly adhered to it the majority of my years; but when I was given up to die I gained a higher sense of Life, a ray from the divine science of being, and it healed me. Since then my highest creed is SCIENCE, CHRISTIANITY, and GOD. I learned of this sacred science that God is Truth and Life, and this Truth and Life, understood instead of believed and feared,

that heals the sick

and casts out error;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 170, lines 12-12-22, (unnumbered)

This 3rd edition version consisted on one long paragraph which was separated into two paragraphs by the 16th edition; thus, the material from the 3rd edition version has been separated by the compiler into its two corresponding parts.

Ques. Are doctrines and creeds a benefit to man?

Ans. I subscribed to an orthodox creed in early youth, and strictly adhered to it the majority of my years; but when I was given up to die I gained a higher sense of Life, a ray from the divine science of being, and it healed me. Since then my highest creed is SCIENCE, CHRISTIANITY, and GOD. I learned of this sacred science that God is Truth and Life, and this Truth and Life, understood instead of believed and feared, reveals the "strait and narrow way that leads to Life," that heals the sick and casts out error; that all that really is proceeds from God, and is harmonious and eternal; that sickness, sin, and death, being inharmonies, originate not with God, and belong not to His government, insomuch as the law of God, understood, destroys them. Jesus furnished this 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 IV, page 170, lines 12-27 (unnumbered).

The way which leads to Christian Science is straight
and narrow. God has set His signet upon Science, mak-
ing it coordinate with all that is real and only
God's law destroys evil with that which is harmonious and eternal.
Sickness, sin, and death, being inharmonious, do not
originate in God nor belong to His government. His
law, rightly understood, destroys them. Jesus furnished
proofs of these statements.

NOTE

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

Chapter XIV, page 472, lines 5-12.

The way which leads to Christian Science is straight and narrow. God has set his signet to this Science, making it coordinate with all that is real, and God's law destroys evil. with that only which is harmonious and eternal. Sickness, sin, and death, being inharmonious, do not originate in God, nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XIV, page 472, lines 5-12.

The way which leads to Christian Science is strait
and narrow. God has set his signet to this Science,
making it co-ordinate with all that is real,
The signet of co-ordination. with only that which is harmonious and eter-
nal. Sickness, sin, and death, being inharmonious, do
not originate in God, or belong to His government. His
law, rightly understood, destroys them. Jesus furnished
proofs to these statements.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed.; chapter XIV, page 456, lines 1-8 (unnumbered).
83rd ed., chapter XIV, page 468, lines 1-8 (unnumbered).

The way that leads to Science is strait and narrow. God has set his signet to Science, making it coördinate with all that is real, with only that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, originate not in God, nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 407, lines 18-24 (unnumbered).

The way that leads to Science is strait and narrow. Jehovah sets his signet to Science, making it coördinate with all that is real, with only that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, originate not in God, nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 18-24 (unnumbered). 21st ed. , chapter XII, page 18-24 (unnumbered).

reveals the "strait
and narrow way that leads to Life,
that all that really is proceeds from
God, and is harmonious and eternal; that sickness, sin,
and death, being inharmonies, originate not with God,
and belong not to His government, insomuch as the law
of God, understood, destroys them. Jesus furnished this
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 IV, page 170, lines 20-27) unnumbered).

See explanatory note for this 3rd edition version at the
bottom of the preceding paragraph for the 3rd edition.

This paragraph is not to be found in the textbook prior
to the 3rd edition in 1881.

Question. - What is error?

Answer. - Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's ^{Evanescent} ~~materiality~~ faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not. If error were true, its truth would be error, and we should have a self-evident absurdity - namely, erroneous truth. Thus we should continue to lose the standard of Truth.

NOTE

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

Chapter XIV, page 472, lines 13-22.

Question. - What is error?

Answer. - Error is a supposition that pleasure and pain - that intelligence, substance, life - are existent in matter. Error is neither Mind, nor one of its faculties. Mind is Truth. Error is its opposite, a belief without understanding. Error is unreal because untrue, - that which seemeth to be, and is not. If error were true, its truth would be error, and through this we should still lose the standard of Truth.

NOTE

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

50th ed., chapter XIV, page 456, lines 9-18 (unnumbered).

83rd ed., chapter XIV, page 468, lines 9-18 (unnumbered).

226th ed., chapter XIV, page 472, lines 13-21.

Question. - What is error?

Answer. - Error is a supposition of pleasure and pain, of Intelligence, Substance, and Life as existent in matter. Again - error is neither Mind, nor one of its faculties. Mind is Truth. Error is its opposite, a belief without understanding. Error is unreal because untrue, - that which seemeth to be, and is not.

NOTE

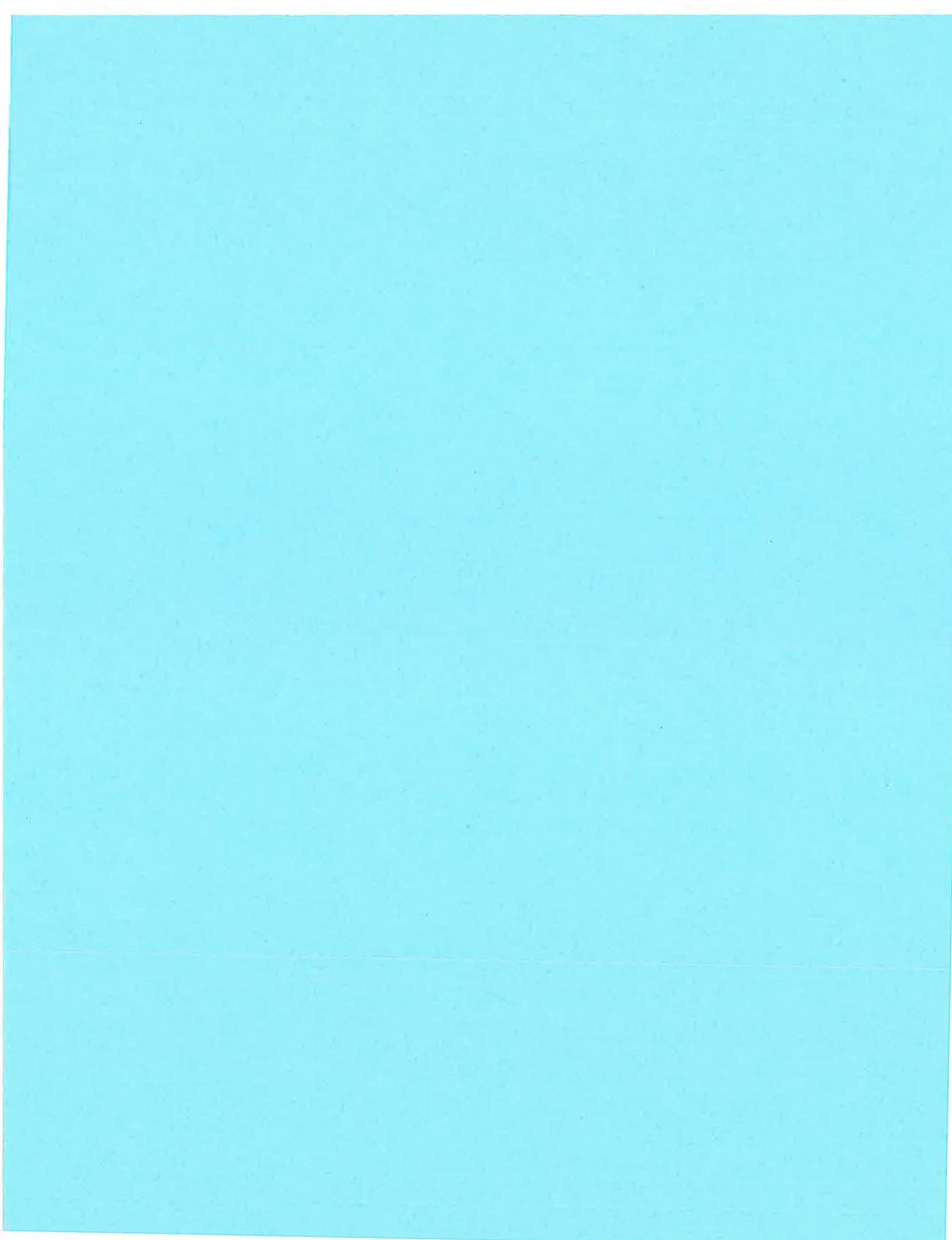
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 407, lines 25-31 (unnumbered). 21st ed., chapter XII, page 407, lines 25-31 (unnumbered).

Ques. What is error?

Ans. A supposition of pleasure and pain, of intelligence, substance, and Life in matter, and this supposition an error. Again, error is neither Mind nor a faculty of Mind or Soul. Error is a belief, and belief without understanding is error. Why error is unreal is because it is untrue, - that which seemeth and is not.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 170, lines 28-32, and page 171, lines 1-2 (unnumbered).



Question. - Is there no sin?

Answer. - All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore Unrealities that seem real the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

NOTE

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

Chapter XIV, page 472, lines 23-30.

Question. - Is there no sin?

Answer. - All reality is in God and His creation, harmonious and eternal. That which He created was good, and He made all that was made. Therefore Unrealities that seem real. the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true, because God is Truth, and they are not of Him. We learn in Christian Science that all inharmony of mortal mind or body is erroneous; and error is illusion possessing neither reality nor identity, though seeming to be real and identical with Truth.

NOTE

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

Chapter XIV, page 472, lines 22-30, and page 473, lines 1-3.

Question. - Is there no sin?

Answer. - All reality is in God and His creation, harmonious and eternal. That which He created was good,

and He made all that was made. Therefore
Sin untrue.

the only reality of sin, sickness, or death
is the awful fact that unrealities seem real to human
belief, until God strips off their disguise. They are not
true, because He is Truth, and they are not of Him.

We learn, in Christian Science, that all inharmony of
mortal mind or body is erroneous; and error is illusion,
possessing neither reality nor identity, though seeming
to be real, and identical with 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 XIV, page 456, lines 19-30 (unnumbered).
83rd ed., chapter XIV, page 468, lines 19-30 (unnumbered).

Question. - Is there no sin?

Answer. - As I have before stated, all reality is in God and His idea, harmonious and eternal. That which He created was good, and "He made all that was made." The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true, because He is Truth, and they are not of Him. We learn of Science that all inharmony of mortal mind or body is erroneous; and error is illusion, possessing neither reality nor identity, though seeming to be real, and identical with Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 407, line 32, and page 408, lines 1-11 (unnumbered). 21st ed., chapter XII, page 407, line 32, and page 408, lines 1-11 (unnumbered).

Ques. Is there no sin?

Ans. As we have before stated, all that ever was or is or shall be is God, and the idea of God harmonious and eternal. That which He created was "good," and "He made all that was made." What reality, then, hath sin, sickness, or death only as beliefs? We learn of science they are error, illusion, to which there is neither reality nor identity, and then dispose of them in the words of our Master, "You were a liar from the beginning, and the truth abode not in you." We are taught that Christ came to save sinners. But Christ is God, omnipresence and omnipotence. Then how can there be any other power or presence, when God is ever present? Jesus was the name of a man, but this man presented the idea of God, and He was the Life and intelligence of that idea. Jesus was the man, and Christ (God) the Principle of the man. Jesus' mission was to introduce to an age of creeds, beliefs, and ecclesiastical despotism, the divine principle of Christianity in statement and proof. But to reach this Christianity and prove it unerring science, a better understanding of God is required. Jesus established what he said by demonstration, making what he did of higher importance than what He said. Jesus taught and demonstrated the science of Christianity; he proved the divine Principle that heals the sick and casts out error. Few, however, except his students understood in the least his teachings and their glorious results. Jesus came with Life, Truth, and Love to save sinners, and they were the Principle of his unacknowledged science. The reception Truth met

at that period history will repeat. Whatever approaches the science of Christianity will be scoffed, and its followers scourged by the age in which it first appears; it is a miracle to the age in which it is not understood; and what are termed miracles can be misinterpreted, and generally they are. If evil is as real as good, the coming of Jesus was in vain; for in that case evil must be immortal, despite the hallowed influence of Truth, and Truth spares all that is real or true. If evil is real, it is not temporal, for all that is real proceedeth from God, and is eternal. But evil is illusion, an error: and Truth and error, like light and darkness, cannot dwell together; when one appears the other disappears. "God is too pure to behold iniquity." To Truth there is no error, all is Truth. To Spirit there is no matter, all is Principle and idea.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 171, lines 3-32, and page 172, lines 1-15 (unnumbered).

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.

Christ the
ideal Truth

NOTE

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

Chapter XIV, page 473, lines 4-17.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin, through Christian Science, which attributes all power to God. Jesus is the name of the man who has presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ the divine ideal; hence the duality of Jesus the Christ.

Christ the
ideal Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XIV, page 473, lines 4-16.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is the idea of Truth, and this idea comes to heal sickness and sin, through Christian Science, which denies corporeal power. Jesus is the name of the man who has presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ is divine; hence the duality of Jesus the Christ.

Redemption
and duality.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 469, lines 1-13 (unnumbered).

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is Redemption
and duality. omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is Truth, and this great Truth comes to heal sickness and sin, through its idea in Christian Science, which denies corporeal power. Jesus is the name of the man who has presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ is divine; hence the duality of Jesus the Christ.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XIV, page 457, lines 1-13 (unnumbered).

If error were true, its truth would be error, and through this we should lose the standard of Truth. I find that the Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is Truth, and this great Truth comes to heal sickness and sin, - first through the idea in Science, and then through a person. Jesus is the name of the man who presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the man, and Christ is the Divine Principle of the man.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 408, lines 12-25 (unnumbered).

If error were true, its truth would be error, and through this we should lose the standard of Truth. I find that the Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is Truth, and this great Truth comes to heal sickness and sin, - first through a person, and then through the idea in Science. Jesus is the name of the man who presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the man, and Christ is the Divine Principle of the man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 408, lines 12-25 (unnumbered). 21st ed., chapter XII, page 408, lines 12-25 (unnumbered).

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.

Jesus not
God

NOTE

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

Chapter XIV, page 473, lines 18-25.

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording proof of its Truth and Love; but to reach his example, - and test its unerring Science according to his rule, by healing sickness, sin, and death, - a better understanding of God is required, as being the divine Principle, Love, rather than the personality of the man Jesus. Jesus not God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XIV, page 473, lines 17-24.

In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording proof of its Truth and Love; but to reach his ex-ample, - and test its unerring Science according to his rule, by healing sickness, sin, and death, - a better understanding of God is required, as being the divine Principle, Love, rather than the personality of the man Jesus. Despotism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 457, lines 14-21 (unnumbered). 83rd ed., chapter XIV, page 469, lines 14-21 (unnumbered).

In an age of ecclesiastical despotism, Jesus introduced the Principle and practice of Christianity, affording proof of its Truth and Love. But to reach his example, - and test its unerring Science according to his rule, by healing sickness, sin, and death, - a better understanding of God is required, as being the Divine Principle rather than the person of the man Jesus.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 408, lines 26-32 (unnumbered). 21st ed., chapter XII, page 408, lines 26-32 (unnumbered).

Jesus established what he said by demonstration,
thus making his acts of higher importance than his
words. He proved what he taught. This
is the Science of Christianity. Jesus proved the Principle, which heals the sick and casts out error,
to be divine. Few, however, except his students un-
derstood in the least his teachings and their glorious
proofs, - namely, that Life, Truth, and Love (the Prin-
ciple of this unacknowledged Science) destroy all error,
evil, disease, and death.

Jesus not
understood

NOTE

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

Chapter XIV, page 473, lines 26-32, and page 474, lines 1-3.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the Science of Christianity. Jesus proved the Principle to be divine, which heals the sick and casts out error. Few however, except his students, understood in the least his teachings, and their glorious proofs, - namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, evil, disease, and death.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 1907 edition.

111th ed., chapter XIV, page 469, lines 22-31 (unnumbered).

226th ed., chapter XIV, page 473, lines 25-32, and page 474, lines 1-2.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words.

He demonstrated what he taught. This is the Science of Christianity. Jesus proved

Jesus not
understood.

the Principle to be divine, which heals the sick and casts out error. Few however, except his students, understood in the least his teachings, and their glorious proofs, - namely, that Life, Truth, and Love (the Principle of his unacknowledged Science) destroy all error, evil, disease, and death.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter XIV, page 457, lines 22-31 (unnumbered) - 58th ed. Chapter XIV, page 469, lines 22-31 (unnumbered) - 83rd ed.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words.

He demonstrated what he taught. This is

the Science of Christianity. Jesus proved

Jesus not
understood.

the Principle to be divine, which heals the sick and casts out error. Few however, except his students, understood in the least his teachings, and their glorious proofs, - namely, that Life, Truth, and Love (the Principle of his unacknowledged Science) destroy all error, sickness, sin, and death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIV, page 457, lines 22-31 (unnumbered).

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the divine scheme and the Science of Christianity. Jesus proved the Principle to be divine, that heals the sick and casts out error. Few however, except his students, understood in the least his teachings and their glorious proofs - namely, that Life, Truth, and Love (the Principle of his unacknowledged Science) destroy all error, sickness, sin, and death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 409, lines 1-10 (unnumbered). 21st ed., chapter XII, page 409, lines 1-10 (unnumbered).

The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the

Miracles
rejected

Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake, - hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and marvel is the simple meaning of the Greek word rendered miracle in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

NOTE

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

Chapter XIV, page 474, lines 4-15.

The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at, and scourged
Miracles rejected. with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems a mistake. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and marvel is the simple meaning of the Greek word rendered miracle in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

NOTE

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

Chapter XIV, page 474, lines 3-13.

The reception accorded to Truth in the early Christian era, history now repeats. Whoever introduces the Science of Christianity will be scoffed at, and scourged

with worse cords than those which cut the Marvels.

flesh. To the ignorant age in which it first appears, Science seems a mistake. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and marvel is the simple meaning of the Greek word rendered miracle in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

NOTE

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

62nd ed., chapter XIV, page 457, line 32, and page 458, lines 1-11 (unnumbered).

83rd ed., chapter XIV, page 469, line 32, and page 470, lines 1-11 (unnumbered).

The reception accorded to Truth in the early Christian era, history now repeats. Whoever introduces the Science of Christianity will be scoffed at, and scourged

with worse cords than those which cut the Marvels.

flesh. To the ignorant age in which it first appears, Science seems a miracle. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and marvel is the simple meaning of the Greek word rendered miracle in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is gained.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIV, page 457, line 32, and page 458, lines 1-11 (unnumbered).

The reception accorded to Truth in the early Christian era, history now repeats. Whoever introduces the Science of Christianity will be scoffed at, and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears Science seems a miracle. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and marvel is the simple meaning of the Greek word rendered miracle in the New Testament) will be misunderstood and misused by charlatans and the misjudging, until the underlying Principle of these marvels is gained.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 409, lines 11-21 (unnumbered). 21st ed., chapter XII, page 409, lines 11-21 (unnumbered).

If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source;

Divine God must be their author. Now Jesus came
fulfilment to destroy sin, sickness, and death; yet the
Scriptures aver, "I am not come to destroy, but to fulfil."
Is it possible, then, to believe that the evils which Jesus
lived to destroy are real or the offspring of the divine
will?

NOTE

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

Chapter XIV, page 474, lines 16-23.

If sin, sickness, and death are as real as Life, Truth,
and Love, then they must all be from the same source,

Divine God being their author. Now Jesus came
fulfilment. to destroy sin, sickness, and death; yet the
Scriptures aver, "I am not come to destroy, but to
fulfil." Is it possible, then, to believe that the evils
which he lived to destroy are real, or the offspring of
the divine will?

NOTE

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

Chapter XIV, page 474, lines 14-21.

If sin, sickness, and death are as real as Good,
Life, and Truth, then they must all be from the same
source, God being their author. Now Jesus
Divine fulfilment. came to destroy sin, sickness, and death;
yet the Scriptures aver he "came not to destroy, but to
fulfil." Is it possible, then, to believe that the evils
which he lived to destroy are real, or the offspring of
the Divine will?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 474, lines 14-21.

If sin, sickness, and death are as real as Good,
Life, and Truth, then they must all be from the same
source, God being their author. Now Jesus
Fulfilment. came to destroy sin, sickness, and death;
yet the Scriptures aver he "came not to destroy, but to
fulfil." Is it possible, then, to believe that the evils
which he lived to destroy are real, or the offspring of
the Divine will?

NOTE

This version first appeared in the 111th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIV, page 470, lines 12-19 (unnumbered).

If sin, sickness, and death are as real as Good,
Life, and Truth, then they must all be from the same
source, God being their author. Now Jesus
Fulfilment.
came to destroy sin, sickness, and death;
yet the Scriptures aver he "came not to destroy, but to
fulfil." Is it possible, then, to believe that the evils
which he lived to destroy are real, or the offspring of
the divine will?

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 111th edition in 1896.
62nd ed., chapter XIV, page 458, lines 12-19 (unnumbered).
83rd ed., chapter XIV, page 470, lines 12-19 (unnumbered).

If sin, sickness, and death are as real as Good,
Life, and Truth, then they must all be from the same
source, God being their author. Now Jesus
Fulfilment.
came to destroy sin, sickness, and death;
yet he "came not to destroy, but to fulfil." Is it pos-
sible, then, to believe that the evils which he lived
to destroy are real, or the offspring of the divine
will?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XIV, page 458, lines 12-19 (unnumbered).

If sin, sickness, and death are as real as Goodness, Life, and Truth, then they must all be from the same source, God being their author. Now Jesus came to destroy sin, sickness, and death; yet he "came not to destroy but to fulfil." Is it possible then to believe that the evils which he lived to destroy are the offspring of the Divine Will?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 409, lines 22-28 (unnumbered). 21st ed., chapter XII, page 409, lines 22-28 (unnumbered).

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth destroys falsity must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ is to "destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is "no night there." To Truth there is no error, - all is Truth. To infinite Spirit there is no matter, - all is Spirit, divine Principle and its idea.

NOTE

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

Chapter XIV, page 474, lines 24-32, and page 475, lines 1-4.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth destroys falsity must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ is "to destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that "there is no night there." To Truth there is no error, - all is Truth. To infinite Spirit there is no matter, - all is Spirit, divine Principle and its idea.

NOTE

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

Chapter XIV, page 474, lines 24-32, and page 475, lines 1-4.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth destroys falsity. Truth destroys falsity. must make it so; but error, not Truth, is the author of the unreal, for the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares, "there is no night there." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Spirit, divine Principle and His idea.

NOTE

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

Chapter XIV, page 474, lines 22-32, and page 475, lines 1-2.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth destroys falsity. Truth destroys falsity. must make it so; but error, not Truth, is the author of the unreal, for the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. One inevitably extinguishes the other, one appears real, the other unreal. God is "of purer eyes than to behold evil." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Spirit, divine Principle and His idea.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter XIV, page 474, lines 22-32, and page 475, lines 1-2.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth destroys falsity. Truth destroys falsity. must make it so; but error, not Truth, is the author of the unreal, for the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil." Truth destroys falsity and error, for light and darkness cannot dwell together. One inevitably extinguishes the other. When one appears, the other disappears. God is "of purer eyes than to behold evil." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Spirit, divine Principle and His idea.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter XIV, page 474, lines 22-32, and page 475, lines 1-2.

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth ~~Unreality~~ must make it so; but error, not Truth, is the ~~destroyed.~~ author of the unreal, for the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the Devil." Truth destroys falsity and error, for light and darkness cannot dwell together. One inevitably extinguishes the other. When one appears, the other disappears. "God is too pure to behold iniquity." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Spirit, divine Principle and His idea.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 458, lines 20-32 (unnumbered). 83rd ed., chapter XIV, page 470, lines 20-32 (unnumbered).

Despite the hallowing influence of Truth to destroy error, must it still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal; for the unreal perishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil."

Truth came to destroy error, since light and darkness cannot dwell together. One inevitably extinguishes the other. When one appears, the other disappears. "God is too pure to behold iniquity." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Principle and idea.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 409, lines 29-32, and page 410, lines 1-9 (unnumbered).

21st ed., chapter XII, page 409, lines 29-32, and page 410, lines 1-9 (unnumbered).

Question. - What is man?

Answer. - Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

Fleshly factors unreal

NOTE

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

Chapter XIV, page 475, lines 5-22.

Question. - What is man?

Answer. - Man is not matter, - made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he must be so understood in Christian Science. Man is the idea of divine Principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being, as found in Science, where man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects spiritually all that belongs to his Maker.

Fleshly factors unreal.

NOTE

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

Chapter XIV, page 475, lines 3-20.

Question. - What is man?

Answer. - Man is not matter, - made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he must be so understood in Christian Science. Man is the idea of divine Principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of Being, as found in Science, where man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker.

Human factors.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 459, lines 1-18 (unnumbered). 83rd ed., chapter XIV, page 471, lines 1-18 (unnumbered).

Question. - What is man?

Answer. - Man is not matter, - brains, blood, bones, and the material rest. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he will be so understood in Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 410, lines 10-16 (unnumbered). 21st ed., chapter XII, page 410, lines 10-16 (unnumbered).

Man is

ideal.

NOTE

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

16th ed., chapter IX (Platform of Christian Scientists), page
27-28 (unnumbered).

21st ed., chapter X (same page and lines).

ALSO NOTE

This sentence is today part of a larger sentence found in paragraph #31 of Recapitulation; however, in the early editions it was part of paragraph #254 from Science of Being. Therefore, it is presented in both comparisons.

Ques. What is man?

Ans. Man is not matter, brains, blood, bones, etc. The Scripture informs us that man was "the image and likeness of God," and that "God is Spirit." Now the reflection of Spirit cannot be unlike itself, even matter; therefore man is perfect and spiritual, and because he was once that, he will be understood that again. Error, urged to its final limits, is self-destroyed and ceases to claim soul in body, and life and intelligence in matter. God is the principle of man, and man, the idea of God; hence man is not mortal or material, and all that is material is mortal. To what is termed the five material or personal senses, man appears matter and mind blending, but science reveals man the idea of God, and personal sense but a material belief and error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 172, lines 16-30 (unnumbered).

Man is idea;

A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 2, chapter XI, page 194, line 6, and page 195, lines 12-17 (unnumbered). - Platform of Christian Scientists. By 6th ed., vol. 2, chapter X (Platform), pages 148 and 149, same lines.

ALSO NOTE

The second portion of this paragraph, beginning "A lamb...", also corresponds to paragraph #11 from Recapitulation, and is presented in that comparison as well.

Man is idea;

A lamb, which is the symbol of innocence, is one of the ideas included in the compound idea, that expresses God in full. A tree, the symbol of beauty and aspiration, is another simple idea and portion of man or the compound idea of God, and so of the entire universe.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter IV (Metaphysics), page 143, line 16, and page 144, lines 23-28 (unnumbered).

ALSO NOTE

The first phrase. "Man is idea", is also found to correspond to paragraph #47 of Science of Being, and is included in that comparison as well. The second paragraph, beginning "A lamb...", also corresponds to paragraph #11 of Recapitulation and to paragraph #18 of Genesis, and is included in both of those comparisons.

Ques. What is man?

Ans. Man is not matter, brains, blood, bones, etc.

The Scripture informs us that man was "the image and likeness of God," and that "God is Spirit." Now the reflection of Spirit cannot be unlike itself, even matter; therefore man is perfect and spiritual, and because he was once that, he will be understood that again.

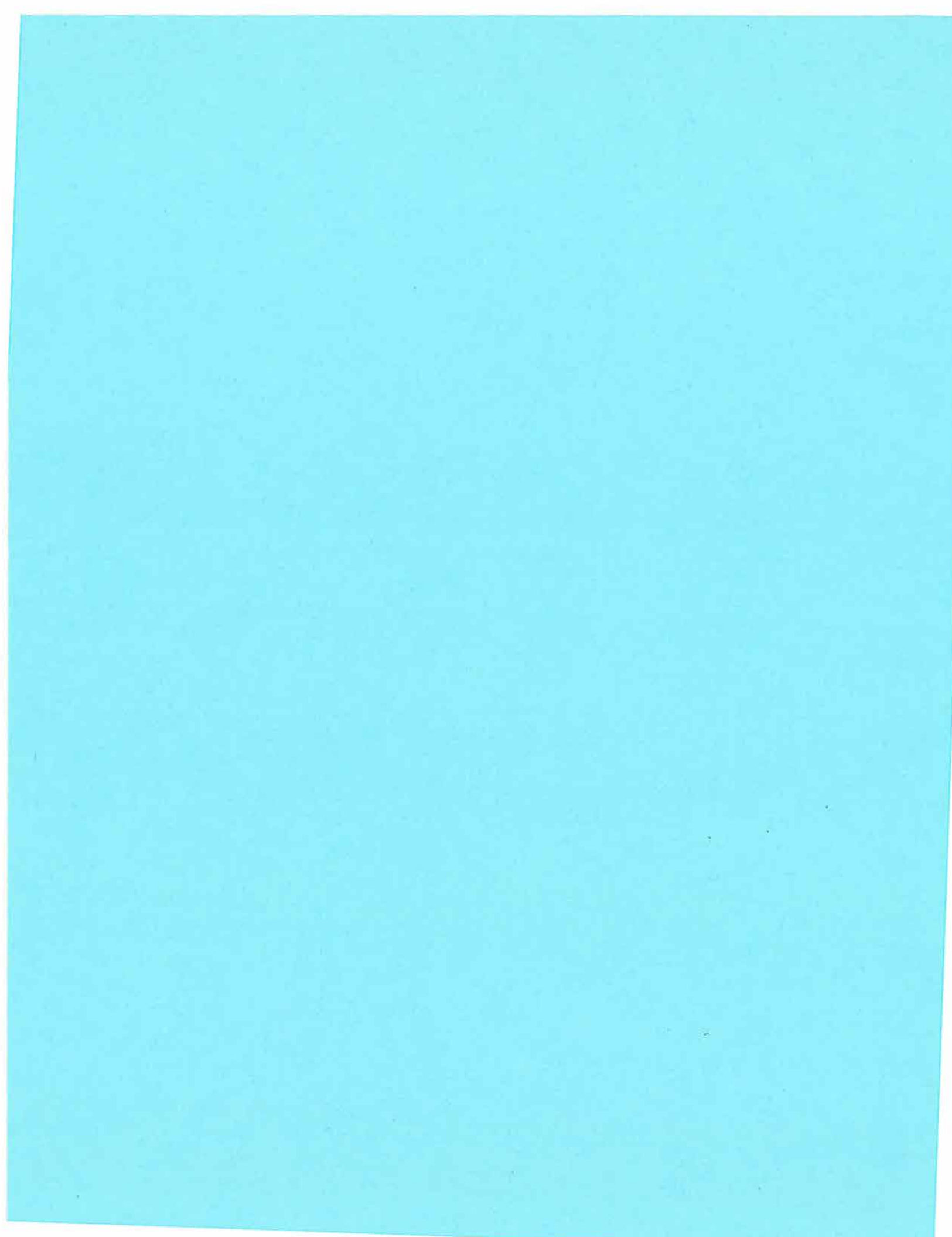
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 172, lines 16-22 (unnumbered).

ALSO NOTE

In the final edition, this question and answer is separated into seven paragraphs; however, in this 3rd edition all of the material was included in one paragraph. This 3rd edition paragraph only included material corresponding to three of the final seven paragraphs, - thus the other four paragraphs can't be traced back any farther than the 50th edition.

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.



And God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

NOTE

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

Chapter XIV, page 475, lines 23-27. - 1907 ed.

Chapter XIV, page 475, lines 21-25 - 265th ed.

And God said: "Let us make man in Our image, after
Our likeness; and let them have dominion over the fish
of the sea, and over the fowl of the air, and over the
cattle, and over all the earth, and over every creeping
thing that creepeth upon the earth."

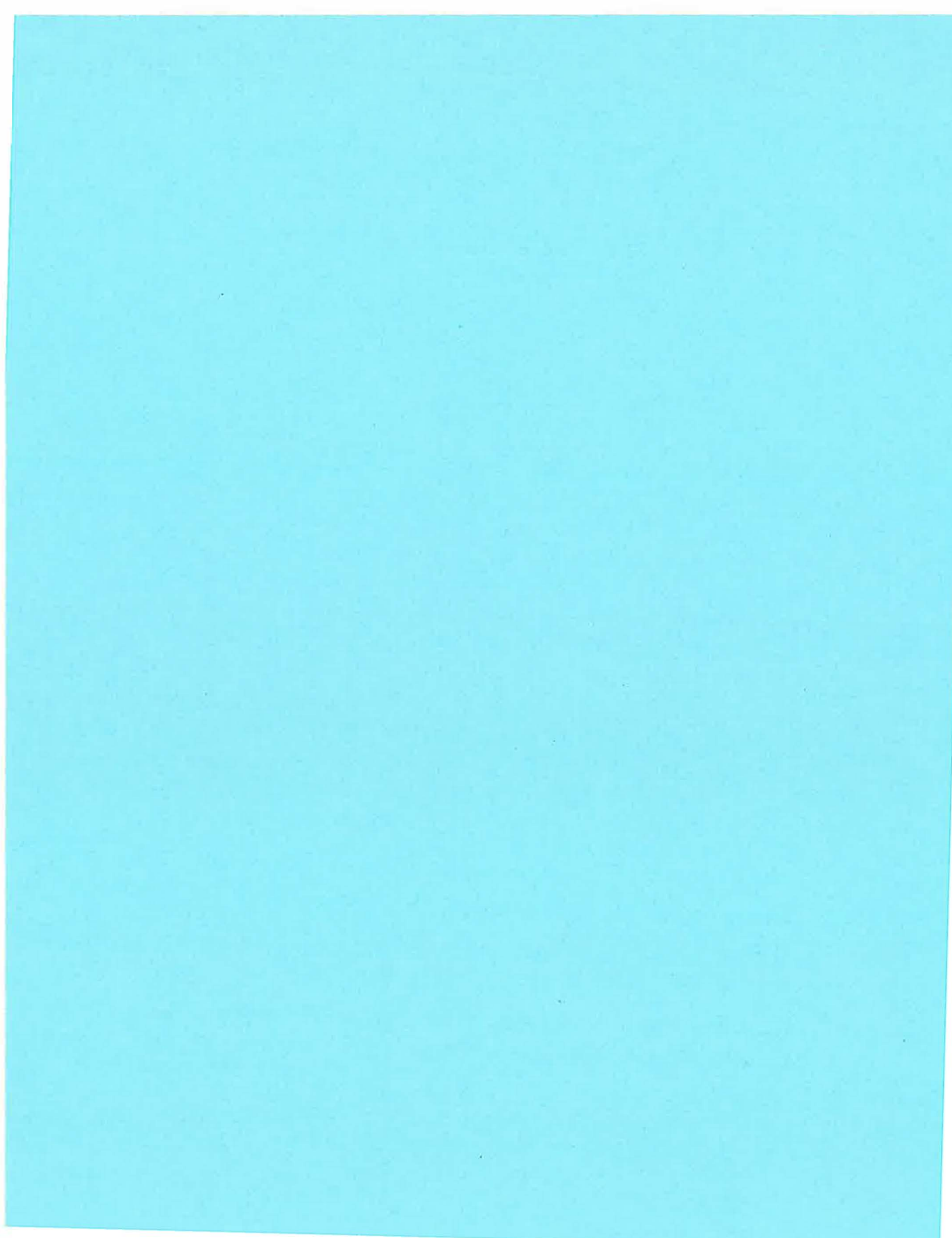
NOTE

This version first appeared in the 75th edition in 1893
and it remained unchanged until the 265th edition in 1903.
75th ed., chapter XIV, page 459, lines 19-23 (unnumbered).
83rd ed., chapter XIV, page 471, lines 19-23 (unnumbered).
226th ed., chapter XIV, page 475, lines 21-25.

And God said: "Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis i.26.)

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XIV, page 459, lines 19-23 (unnumbered).



Man is incapable of sin, sickness, and death. The
real man cannot depart from holiness, nor
can God, by whom man is evolved, engender
the capacity or freedom to sin. A mortal sinner is not
God's man. Mortals are the counterfeits of immortals.
They are the children of the wicked one, or the one evil,
which declares that man begins in dust or as a material
embryo. In divine Science, God and the real man are
inseparable as divine Principle and idea.

Man un-
fallen

NOTE

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

Chapter XIV, page 475, lines 28-31, and page 476, lines 1-5.

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power. Hence the real man cannot depart from holiness; nor can God, by whom man was evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man, for the offspring of God cannot be evil. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins as a material embryo. In divine Science, God and the real man are inseparable, as Principle and its idea.

Man un-
fallen.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XIV, page 475, lines 26-31, and page 476, lines 1-6.

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power. Hence

the real man cannot depart from holiness.

Incapacity
for any evil.

Nor can God, by whom man was evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man, for the offspring of God cannot be evil. Mortals are man's counterfeits. They are the children of the Wicked One, or the one evil, which declares that man begins as a material embryo. In Divine Science, God and the real man are inseparable, as Principle and its idea.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 459, lines 24-32, and page 460, lines 1-3 (unnumbered). 83rd ed., chapter XIV, page 471, lines 24-32, and page 472, lines 1-3 (unnumbered).

Error, urged to its final limits, is self-destroyed.
Error will cease to claim that soul is in body, that life
and intelligence are in matter, and that
Mortals are not immortals this matter is man. God is the Principle of
man, and man is the idea of God. Hence man is not
mortal nor material. Mortals will disappear, and im-
mortals, or the children of God, will appear as the only
and eternal verities of man. Mortals are not fallen chil-
dren of God. They never had a perfect state of being,
which may subsequently be regained. They were, from
the beginning of mortal history, "conceived in sin and
brought forth in iniquity." Mortality is finally swallowed
up in immortality. Sin, sickness, and death must dis-
appear to give place to the facts which belong to immortal
man.

NOTE

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

Chapter XIV, page 476, lines 6-20.

Error, urged to its final limits, will be self-destroyed. It will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, conceived in sin and brought forth in iniquity. Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear, to give place to the facts which belong to immortal man.

NOTE

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

Chapter XIV, page 476, lines 7-20.

Error, urged to its final limits, will be self-destroyed. It will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of Being, which may subsequently be regained. They were, from the beginning of mortal history, conceived in sin and brought forth in iniquity. Mortals are material falsities. In the words of Paul, they are "without hope, and without God in the world." They are errors, made up of sin, sickness, and death, which must disappear, to give place to the facts which belong to immortal 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 XIV, page 460, lines 4-19 (unnumbered). 83rd ed., chapter XIV, page 472, lines 4-19 (unnumbered).

Error, urged to its final limits, will be self-destroyed. It will cease to claim that Soul is in body, that Life and Intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals must disappear for immortals, as babes have disappeared at the age of adults.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 410, lines 17-23 (unnumbered).

Error, urged to its final limits, will be self-destroyed. It will cease to claim that Soul is in body, that Life and Intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals are to grow into immortals, as babes develop into adults.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 410, lines 17-23 (unnumbered). 21st ed., chapter XII, page 410, lines 17-23 (unnumbered).

Error,
urged to its final limits, is self-destroyed and ceases to
claim soul in body, and life and intelligence in matter.
God is the principle of man, and man, the idea of God;
hence man is not mortal or material,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter IV, page 172, lines 22-26 (unnumbered).

This paragraph is not to be found in the textbook prior
to the 3rd edition in 1881.

Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.

Remember that the Scriptures say of mortal
Imperishable
identity man: "As for man, his days are as grass: as
a flower of the field, so he flourisheth. For the wind
passeth over it, and it is gone; and the place thereof shall
know it no more."

NOTE

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

Chapter XIV, page 476, lines 21-27.

Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.

Remember that the Scriptures say of mortal
Imperisha-
ble identity, man: "As for man, his days are as grass: as
a flower of the field, so he flourisheth. For the wind
passeth over it, and it is gone; and the place thereof
shall know it no more."

NOTE

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

Chapter XIV, page 476, lines 21-27.

Learn this, oh mortal, and earnestly seek the spiritual state of man, which is divine manhood, outside of all material selfhood. Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more."

NOTE

This version first appeared in the 53rd edition in 1891 and it remained unchanged until the 226th edition in 1902. 53rd ed., chapter XIV, page 460, lines 20-26 (unnumbered). 83rd ed., chapter XIV, page 472, lines 20-26 (unnumbered).

Learn this, oh mortal, and earnestly seek the spiritual state of man, which is divine childhood, outside of all material selfhood. Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 53rd edition in 1891. Chapter XIV, page 460, lines 20-26 (unnumbered).

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"

The kingdom within that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

NOTE

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

Chapter XIV, page 476, lines 28-32, and page 477, lines 1-8.

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"

The kingdom within. that is, Truth and Love reign in the real man, showing that man in His image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and man is pure, and holy. Man is not a material habitation for Spirit; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect, or material.

NOTE

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

Chapter XIV, page 476, lines 28-32, and page 477, lines 1-8.

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"

that is Truth and Love reign in the real man,
The kingdom within. showing that man in His image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him, where sinning mortal man appears in sense. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and man is pure, and holy. Man is not a material habitation for Spirit; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect, or material.

NOTE

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

Chapter XIV, page 476, lines 28-32, and page 477, lines 1-8.

When speaking of God's children, not the children of men, Jesus said, "The Kingdom of God is within you;"

Kingdom that is, Truth and Love reign in man, showing that man is unfallen and eternal. Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick. Thus Jesus taught that the Kingdom of God is universal, and man unfallen, pure, and holy. Man is not a material habitation for spirit; he is himself spiritual. Soul, being divine, is reflected in nothing imperfect, or unlike the infinite Soul.

NOTE

This version first appeared in the 73rd edition in 1893 and it remained unchanged until the 226th edition in 1902. 73rd ed., chapter XIV, page 460, lines 27-32, and page 461, lines 1-6 (unnumbered). 83rd ed., chapter XIV, page 472, lines 27-32, and page 473, lines 1-6 (unnumbered).

When speaking of God's children, not the children of men, Jesus said, "The Kingdom of God is within you;"

Kingdom that is, Truth and Love reign in man, showing within. ing that man is unfallen and eternal. Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; and in this perfect man the Saviour saw God's own image and likeness. Thus Jesus taught that the Kingdom of God is universal, and that man is unfallen, pure, and holy. Man is not a material habitation for spirit; he is himself spiritual. Soul, being divine, can be reflected in nothing imperfect, or unlike the infinite Soul.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 73rd edition in 1893. Chapter XIV, page 460, lines 27-32, and page 461, lines 1-6 (unnumbered).

When speaking of God's children, not the children of men, Jesus said, "The Kingdom of God is within you;"

that is, "Truth and Love reign in man, showing that man is unfallen and eternal." Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; and in this perfect man the Saviour saw God's own image and likeness. Thus Jesus taught that the Kingdom of God is universal, and that man is unfallen, pure, and holy. Man is not a material habitation for spirit; he is himself spiritual. Soul, being divine, can be reflected in nothing imperfect, or unlike the infinite Self.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIV, page 460, lines 27-32, and page 461, lines 1-6 (unnumbered).

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man, - the genuine and perfect man, the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated.

Material
body never
God's idea

NOTE

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

Chapter XIV, page 477, lines 9-18.

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, the genuine and perfect man, - the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated.

Material
body never
God's idea.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIV, page 477, lines 9-18.

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, the genuine and perfect man, - the immortal idea of Being, indestructible and eternal. Were it otherwise, man would be annihilated.

Material
body never
God's idea.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 477, lines 9-18.

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, the genuine and perfect man, - the immortal idea of Being, indestructible and eternal. Were it otherwise, man would be annihilated. Annihilation.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 473, lines 7-16 (unnumbered).

Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, the genuine and divine man, - the immortal idea of Being, indestructible and eternal. Were it otherwise, man would be annihilated. Annihilation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. 50th ed., chapter XIV, page 461, lines 7-16 (unnumbered). 83rd ed., chapter XIV, page 473, lines 7-16 (unnumbered).

All that is material is mortal. To the five personal senses, man appears to be matter and mind; but Science reveals him as the idea of God, and declares the material senses to be mortal and erring illusions.

Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, mortal mind, should be man, indestructible and eternal. Were it otherwise man would be annihilated, for Soul would lose itself with the dissolution of body.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 410, lines 24-27, and page 411, lines 12-16 (unnumbered).

21st ed., chapter XII, page 410, lines 24-27, and page 411, lines 12-16 (unnumbered).

ALSO NOTE

The second paragraph in this version, beginning, "Divine Science..." was found as the third explanatory paragraph after the question, "What are body and Soul?", prior to the 50th edition.

and all that is material is mortal. To what is termed the five material or personal senses, man appears matter and mind blending, but science reveals man the idea of God, and personal sense but a material belief and error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 172, lines 26-30 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not Reflection of Spirit in matter. Soul can never reflect anything inferior to Spirit.

NOTE

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

Chapter XIV, page 477, lines 19-25.

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body with a soul inside of it is a mortal belief, "dust to dust." Soul is the substance, Life, and intelligence of man, individualized, but not in matter, and can never be reflected in anything inferior to Spirit.

Reflection
of Spirit.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIV, page 477, lines 19-26.

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body with a soul inside of it is a mortal belief, "dust to dust." Soul is the Substance, Life, and Intelligence of man, individualized, but not in matter, and can never be reflected in anything inferior to itself.

Reflection
of Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 477, lines 19-26.

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body is a mortal belief, "dust to dust." Soul is the Substance, Life, and Intelligence of man. Soul is embodied, but not in matter, and can never be reflected in anything inferior to itself.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 473, lines 17-23 (unnumbered).

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body is a mortal belief, "dust to dust." Soul is the Substance, Life, Intelligence of man; but Soul is not in matter, and can never be reflected in anything inferior to itself, Soul.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 108th edition in 1896.
Chapter XIV, page 461, lines 17-23 (unnumbered) - 62nd ed.
Chapter XIV, page 473, lines 17-23 (unnumbered) - 83rd ed.

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, in multifarious forms of this living Principle. A material body is a mortal belief, "dust to dust." Soul is Reflection. the Substance, Life, Intelligence of man; but Soul is not in matter, and can never be reflected in anything inferior to itself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIV, page 461, lines 17-23 (unnumbered).

Question. - What are body and Soul?

Answer. - Body is the reflection of Spirit, in multifarious embodiments of this living Principle. Soul is the Substance, Life, Intelligence of this idea, or reflection. God, or Principle, is not in the reflection. Hence Soul cannot be in body, or matter. Man is not a material habitation for Spirit; he is spiritual. Soul, being divine, can be reflected in nothing imperfect, or unlike the Infinite Self.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 410, lines 28-32 (unnumbered).

Ques. What are body and soul?

Ans. The spiritual body is idea, and God the principle, substance, life, and intelligence of the idea. But Principle is not in its idea; Soul is not in body, in matter, or man. Soul is God, Spirit, while the expression or the entity of Spirit is man, and man, parted for an instant from Soul, would be nonentity, and vice versa. Man is co-eternal and co-existent with God, and they are inseparable in divine science; but the belief of a material body or what is termed mortal man will be destroyed, and this would annihilate man if Soul was in body or matter that is mythical.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 172, lines 31-32, and page 173, lines 1-10 (unnumbered).

Question. - What are body and Soul?

Answer. - Body is the idea, or reflection, of Spirit, in multifarious embodiments of Principle. Soul is the Substance, Life, Intelligence of this idea, or reflection. God, or Principle, is not in the reflection. Hence Soul cannot be in body, or matter. Man is not a material habitation for Spirit; he is spiritual. Soul, being divine, can be reflected in nothing imperfect, or unlike the Infinte Self.

NOTE

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

16th ed., chapter XI, page 410, lines 28-32, and page 411, lines 1-4 (unnumbered).

21st ed., chapter XII, page 410, lines 28-32, and page 411, lines 1-4 (unnumbered).

Ques. What are body and soul?

Ans. The spiritual body is idea, and God the principle, substance, life, and intelligence of the idea. But Principle is not in its idea; Soul is not in body, in matter, or man.

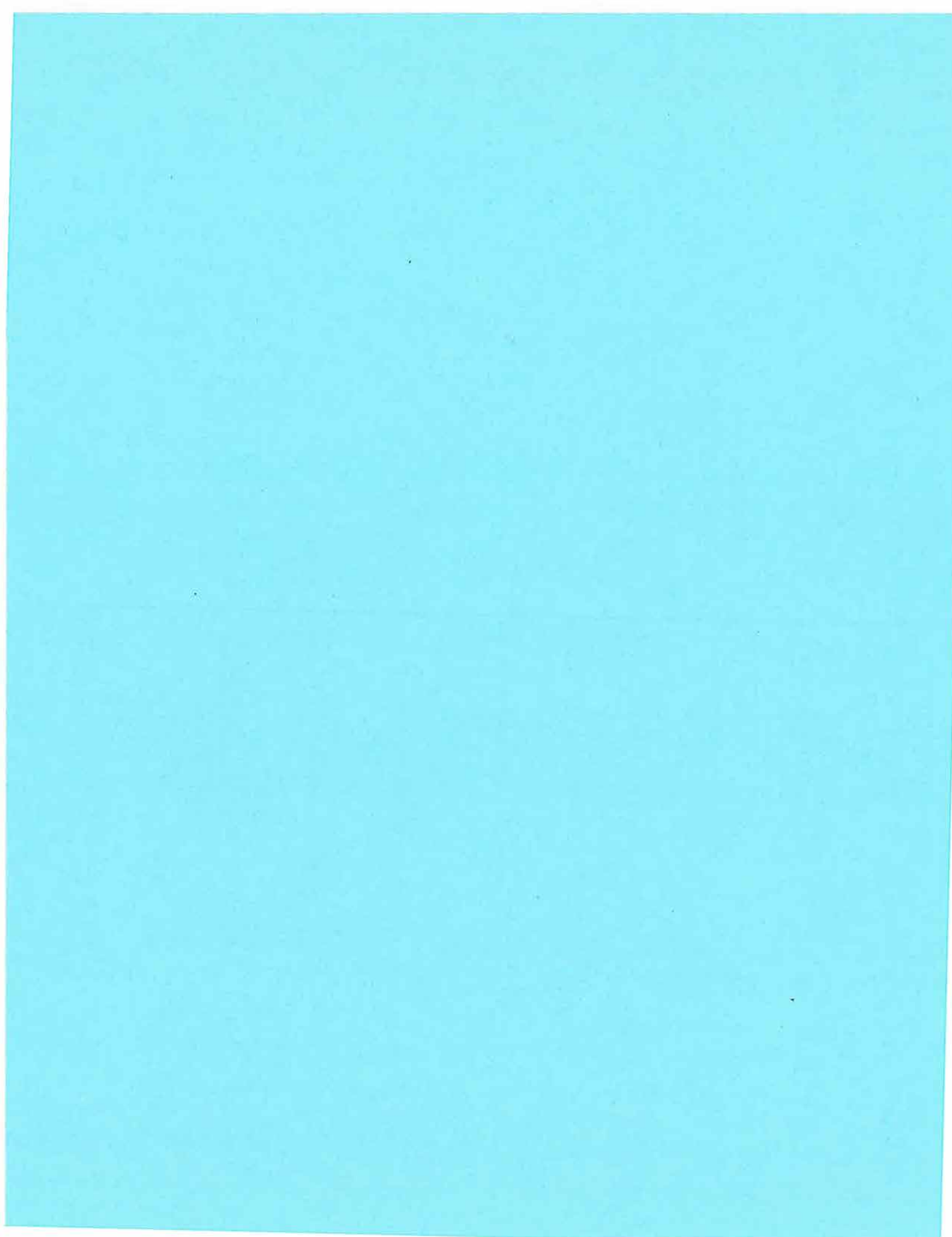
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 172, lines 31-32, and page 173, lines 1-3 (unnumbered).

ALSO NOTE

Beginning with the 16th edition this question and answer was presented in three separate paragraphs; however, in the 3rd edition the material was presented in one long paragraph. Thus, the compiler has separated the 3rd edition material into three parts corresponding to the three different paragraphs which are found in every edition from the 16th in 1886 through the final edition in 1910.

This paragraph is not to be found in any edition of the textbook prior to the 3rd edition in 1881.



Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity. But there is, there can be, no such division, for man is coexistent with God.

Man inseparable from Spirit

NOTE

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

Chapter XIV, page 477, lines 26-32, and page 478, lines 1-2.

Man is the expression of God, Soul. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity. Man, divorced from Spirit, would lose his entity; but there is, there can be, no such division, for man is coexistent with God, and God is Spirit.

Man inseparable from Spirit.

NOTE

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

Chapter XIV, page 477, lines 27-31, and page 478, lines 1-3.

Man is the expression of God, Soul. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity. Man, divorced from Spirit, would lose his entity; but there is, there can be, no such division, for man is co-existent with God, and God is Spirit.

Man inseparable from Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 477, lines 27-31, and page 478, lines 1-3.

Man is the expression of God, Soul. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who expresses Soul, Spirit would be a nonentity. Man, divorced from Spirit, would lose his entity; but there is, there can be, no such division, for man is co-existent with God, and God is Spirit.

Manifestation
and nonentity.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 473, lines 24-31 (unnumbered).

Man is the expression of God. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who Manifestation and nonentity. expresses it, Spirit would be a nonentity. Man, divorced from Spirit, would be equally a nonentity; but there is, there can be, no such division, for man is co-existent with God.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 108th edition in 1896. 62nd ed., chapter XIV, page 461, lines 24-31 (unnumbered). 83rd ed., chapter XIV, page 473, lines 24-31 (unnumbered).

Man is the expression of Spirit. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who expresses it, Spirit would be a nonentity. Man, divorced from Spirit, would be equally a nonentity; but there is, there can be, no such division, for man is co-existent with God.

Manifestation
and nonentity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIV, page 461, lines 24-31 (unnumbered).

Man is the expression of Spirit. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who expresses it, Spirit would be a nonentity. Man, divorced from Spirit, would be equally a nonentity. But there is, there can be, no such division; for man is co-existent with God.

NOTE

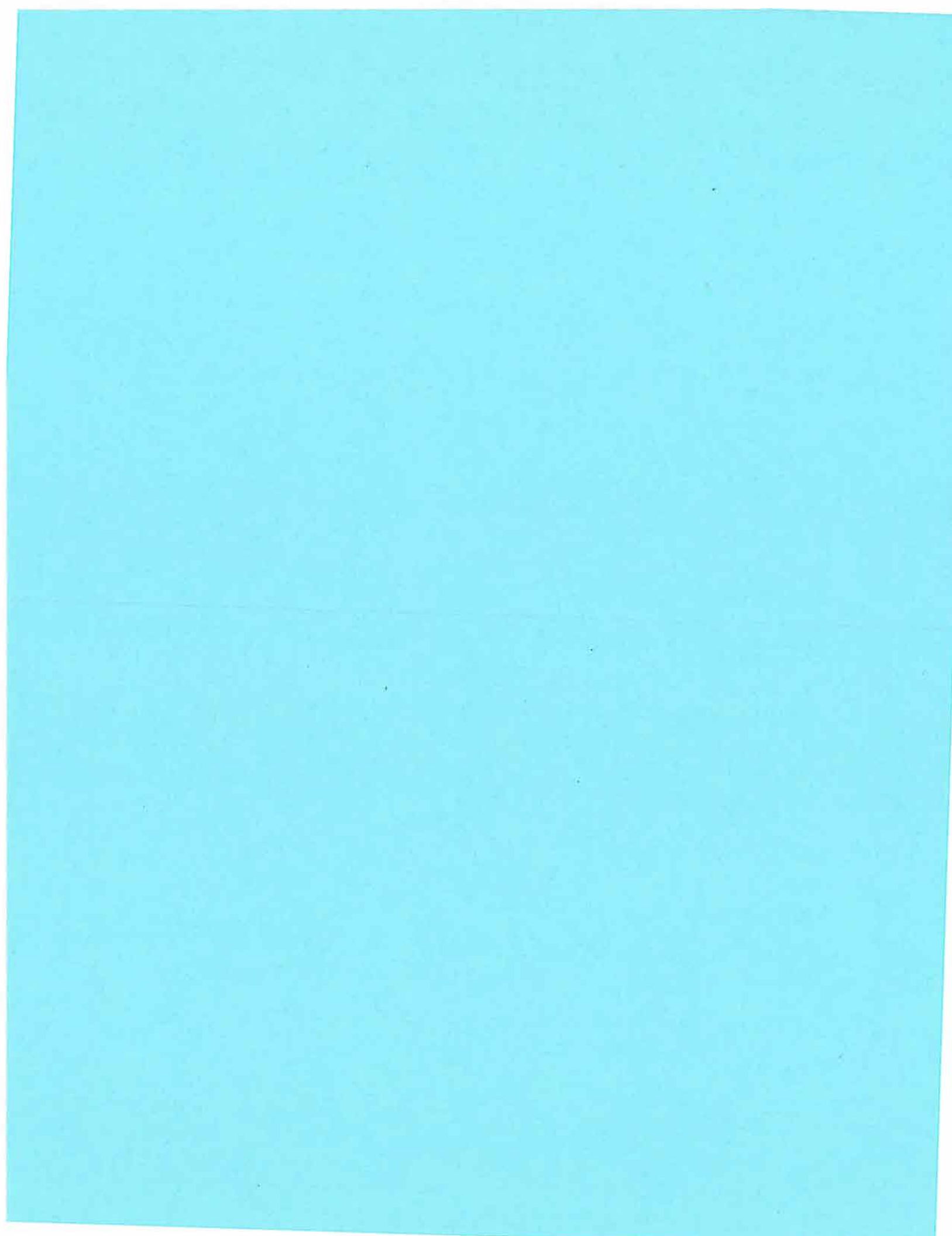
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 411, lines 5-11 (unnumbered). 21st ed., chapter XII, page 411, lines 5-11 (unnumbered).

Soul is God, Spirit, while the expression or the entity of Spirit is man, and man, parted for an instant from Soul, would be nonentity, and vice versa. Man is co-eternal and co-existent with God, and they are inseparable in divine science;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 173, lines 3-7 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.



What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit A vacant domicile or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they even visible through the windows? Who can see a soul in the body?

NOTE

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

Chapter XIV, page 478, lines 3-13.

What evidence have you of Soul or immortality within mortality? Even according to the teachings of natural science, man has never beheld Spirit, or Soul, leaving a body or entering it. What evidence is there in support of such a theory of indwelling spirit, except the evidence of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people were ever seen to go in or come out, or were even visible through the windows? Who can see a soul in the body?

NOTE

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

Chapter XIV, page 478, lines 4-13.

What evidence have you of Soul or Immortality within mortality? Even according to the teachings of natural science, man has never beheld Spirit, or Soul, leaving a body or entering it. What evidence is there in support of such a theory of indwelling spirit, except the evidence of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people were ever seen to go in or come out, or were even visible through the windows? Who can see a soul in the body?

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 265th edition in 1903. 62nd ed., chapter XIV, page 462, lines 1-11 (unnumbered). 83rd ed., chapter XIV, page 474, lines 1-11 (unnumbered). 226th ed., chapter XIV, page 478, lines 4-13.

What evidence have you of Soul or Immortality within mortality? Even according to the teachings of natural science, man has never beheld spirit, or soul, A vacant domicile. leaving a body or entering it. What evidence is there in support of such a theory of indwelling spirit, except the evidence of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people were ever seen to go in or come out, or were even visible through the windows? Who can see a soul in the body?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XIV, page 462, lines 1-11 (unnumbered).

What evidence have you of Immortality within mortality? In Science man has never beheld Spirit, or Soul, leaving a body, or entering it. What evidence is there in support of such a theory of indwelling Spirit, except the evidence of belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of folks, when no such people were ever seen to go out or come in, or had even been visible through the windows? Who can see Soul in the body?

NOTE

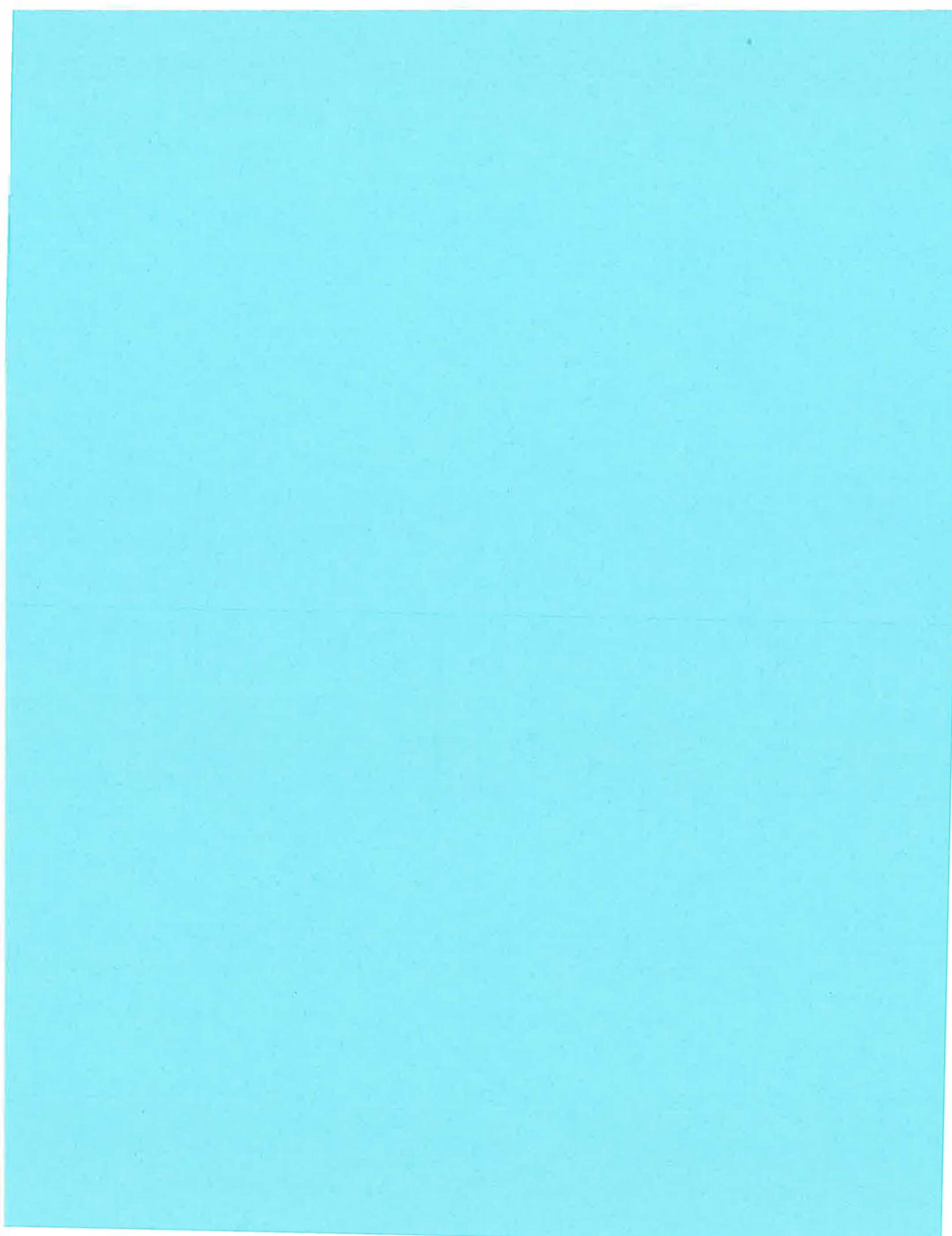
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 411, lines 17-25, (unnumbered). 21st ed., chapter XII, page 411, lines 17-25 (unnumbered).

but the belief of a material body or what is termed mortal man will be destroyed, and this would annihilate man if Soul was in body or matter that is mythical.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 173, lines 7-10 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.



Question. - Does brain think, and do nerves feel, and is there intelligence in matter?

Answer. - No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure in matter is erroneous. That body is most Harmonious functions harmonious in which the discharge of the natural functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace,... I conferred not with flesh and blood."

NOTE

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

Chapter XIV, page 478, lines 14-29.

Question. - Do not brains think and nerves feel? and is there no intelligence in matter?

Answer. - No, not if God be true, and mortal man a liar. The assertion is erroneous, that there can be pain or pleasure in matter. That body is most Harmonious functions. harmonious in which the discharge of its natural functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent, and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end whatever is mortal is composed of material human beliefs, and of nothing else. Only that is real which reflects God.

NOTE

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

Chapter XIV, page 478, lines 14-26.

Question. - Do not brains think and nerves feel, and is there no intelligence in matter?

Answer. - No, not if God be true, and mortal man a liar. The assertion is erroneous, that there can be pain or pleasure in matter. That body is most Functions in equilibrium. harmonious, in which the discharge of its natural functions is least noticeable. How can intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end whatever is mortal is composed of material human beliefs, and of nothing else. Only that is real which reflects God.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 474, lines 12-25 (unnumbered).

Question. - Do not brains think and nerves feel, and is there no intelligence in matter?

Answer. - No, not if God be true, and mortal man a liar. The assertion is erroneous, that there can be pain or pleasure in matter. That body is most Functions in equilibrium. harmonious, in which the discharge of its natural functions is least noticeable. How can intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Such a notion is only a notion, for matter cannot perform the functions of Mind. Illusion says, "I am man;" but this belief is far from actuality. From beginning to end, mortals are composed of human beliefs, and of nothing but such beliefs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894.
50th ed., chapter XIV, page 462, lines 12-25 (unnumbered).
83rd ed., chapter XIV, page 474, lines 12-25 (unnumbered).

Question. - Do not brains think and nerves feel, and is there not Intelligence in matter?

Answer. - No, not if God be true, and mortal man a liar. The assertion is erroneous that there can be pain or pleasure in matter. That body is most harmonious which is least noticeable in the discharge of its functions.

How can Intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Such a notion is only a notion, and matter cannot perform the functions of Mind. Illusion says, "I am man;" but this belief is far from actuality. From beginning to end mortals are composed of human beliefs.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 411, lines 26-32, and page 412, lines 6-11 (unnumbered).

21st ed., chapter XII, page 411, lines 26-32, and page 412, lines 6-11 (unnumbered).

Ques. Do not brains think, nerves feel, etc., and is there not intelligence in matter?

Ans. No! Not if God is true, and material man a liar. Pain or pleasure in matter is an error of statement. Man is spiritual, Soul and body are inseparable; man is the idea or image and likeness of Spirit, and cannot misrepresent this Principle by matter, mortality, or sin. Mortal mind is a belief that names itself intelligence or brains, but matter is non-intelligence, and brains cannot think.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 173, lines 11-19 (unnumbered).

By the 16th edition this question and answer was presented in eleven paragraphs; however, in this 3rd edition, the material was presented in one long paragraph. The compiler has separated the material from this 3rd edition revision into the eleven corresponding paragraphs to compare with the 16th and all later revisions, including the final 1910 edition.

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

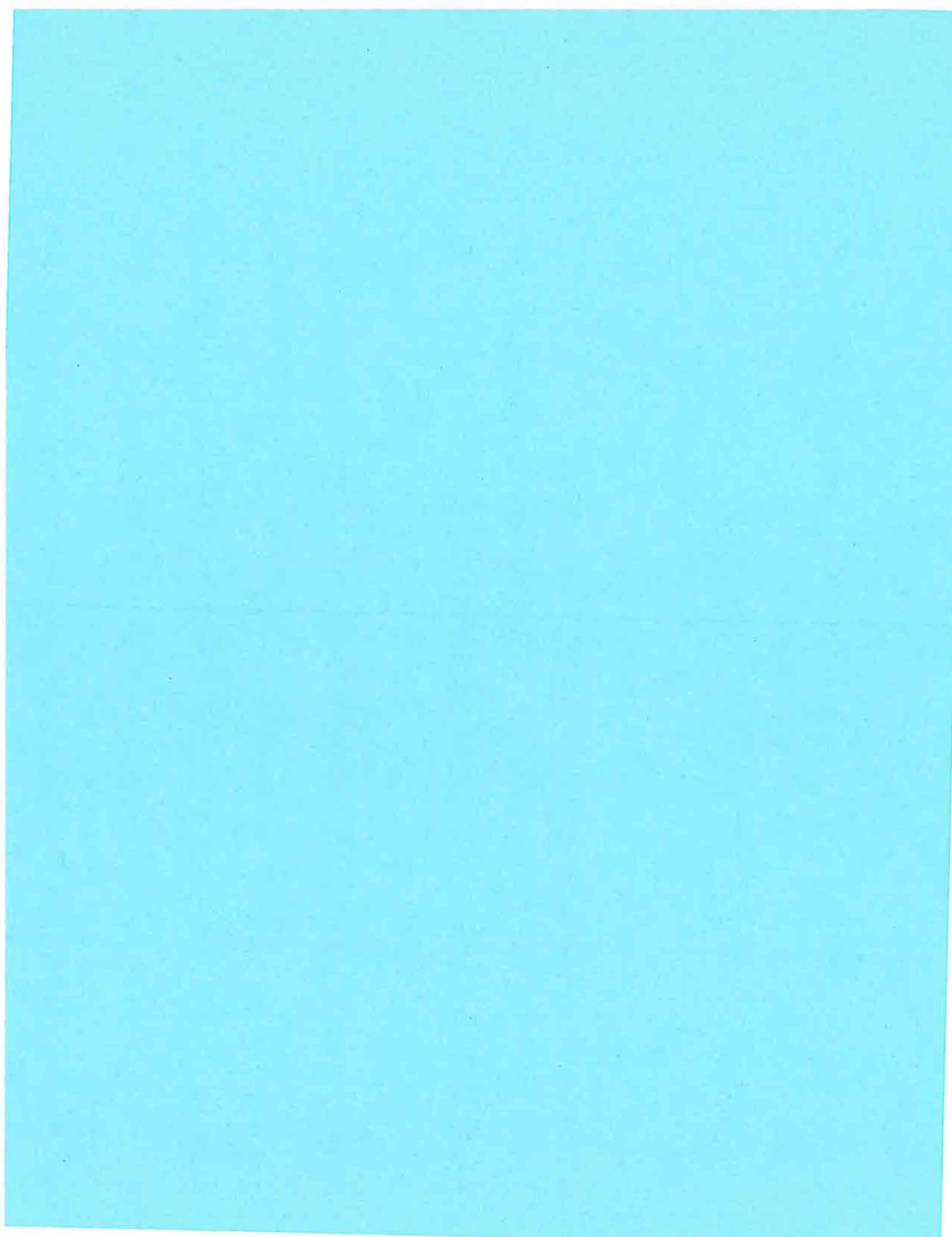
Ques. Do not brains think, nerves feel, etc., and is there not intelligence in matter?

Ans. No! Not if God is true, and material man a liar. Pain or pleasure in matter is an error of statement. Man is spiritual, Soul and body are inseparable; man is the idea or image and likeness of Spirit, and cannot misrepresent this Principle by matter, mortality, or sin. Mortal mind is a belief that names itself intelligence or brains, but matter is non-intelligence, and brains cannot think. Nerves are another belief of sensation and life in matter, but matter is without sensation or life. Action is caused by mind, and not matter. Mind constructs all form and produces all results. Harmonious action proceeds from Principle, alias Soul; inharmony has no Principle. Error presupposes body cause instead of effect, and man an intelligence or soul separate from God. Man is not God, and God never made man capable of sin. He is not the author of evil. The Scriptures declare "All things were made by Him, and without Him there was nothing made that was made"; and divine Science responds, Amen; therefore let discord, sin, sickness, and death be denied and disappear, on earth as in heaven. As vapors that pass from before the sun, let evil disappear, and the realities of Being come out. The sun to which man is tributary is Soul, God, that guides him to infinity and freedom, harmony and boundless bliss. Again we repeat, there is no sensation in matter, and what is termed material sense never helped man understand God or Spirit. Spiritual sense alone comprehends and loves Deity; the

varied contradictions of metaphysics by the schools change not the truth of being. Physiology, the forbidden fruit "of knowledge," against which Truth warned man, would have Life, alias God in matter, and death admitted the master of Life: hence the Scripture concerning this "tree of knowledge," this growth of belief, - "Thou shalt surely die." Physiology insists on the reality and necessity of sickness and death, and theology on the necessity and the existence of sin, despite of God; and these beliefs would make soul and body mortal, for "the soul that sinneth shall die."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 173, lines 11-32, and page 174, lines 1-18 (unnumbered).



Mortal man is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is immortal. If a child is the offspring of physical sense and not of Soul, the child must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, Immortal
birthright "I have gotten a man from the Lord"? On the contrary, if aught comes from God, it cannot be mortal and material; it must be immortal and spiritual.

NOTE

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

Chapter XIV, page 478, lines 30-31, and page 479, lines 1-7.

Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit; and Spirit cannot be reflected by matter, mortality, or sin. Immortal birthright. Mortal man is really a self-contradictory phrase, for man is not mortal, "neither indeed can be," but immortal. If a child is the offspring of physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord"? On the contrary, if aught comes from God, it cannot be mortal and material; it must be immortal and spiritual.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 1907 edition.

85th ed., chapter XIV, page 474, lines 26-31, and page 475, lines 1-6 (unnumbered).

226th ed., chapter XIV, page 478, lines 27-31, and page 479, lines 1-7.

Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit; and Spirit cannot be reflected by matter, mortality, or Immortal birthright. sin. Mortal man is really a self-contradictory phrase, for man is not mortal, "neither indeed can be," but immortal. If a child is the offspring of physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord"? On the contrary, if a child comes from God, it cannot be mortal and material; it must be immortal and spiritual.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. 50th ed., chapter XIV, page 462, lines 26-31, and page 463, lines 1-6 (unnumbered). 83rd ed., chapter XIV, page 474, lines 26-31, and page 475, lines 1-6 (unnumbered).

Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit, and Spirit cannot be reflected by matter, mortality, or sin. "Mortal man" is really a self-contradictory phrase, for man is not mortal ("neither indeed can be") but immortal.

If a child is the offspring of physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord." On the contrary, if a child comes from God, it cannot be mortal and material; it must be immortal and spiritual.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 412, lines 1-5, and lines 12-18 (unnumbered).

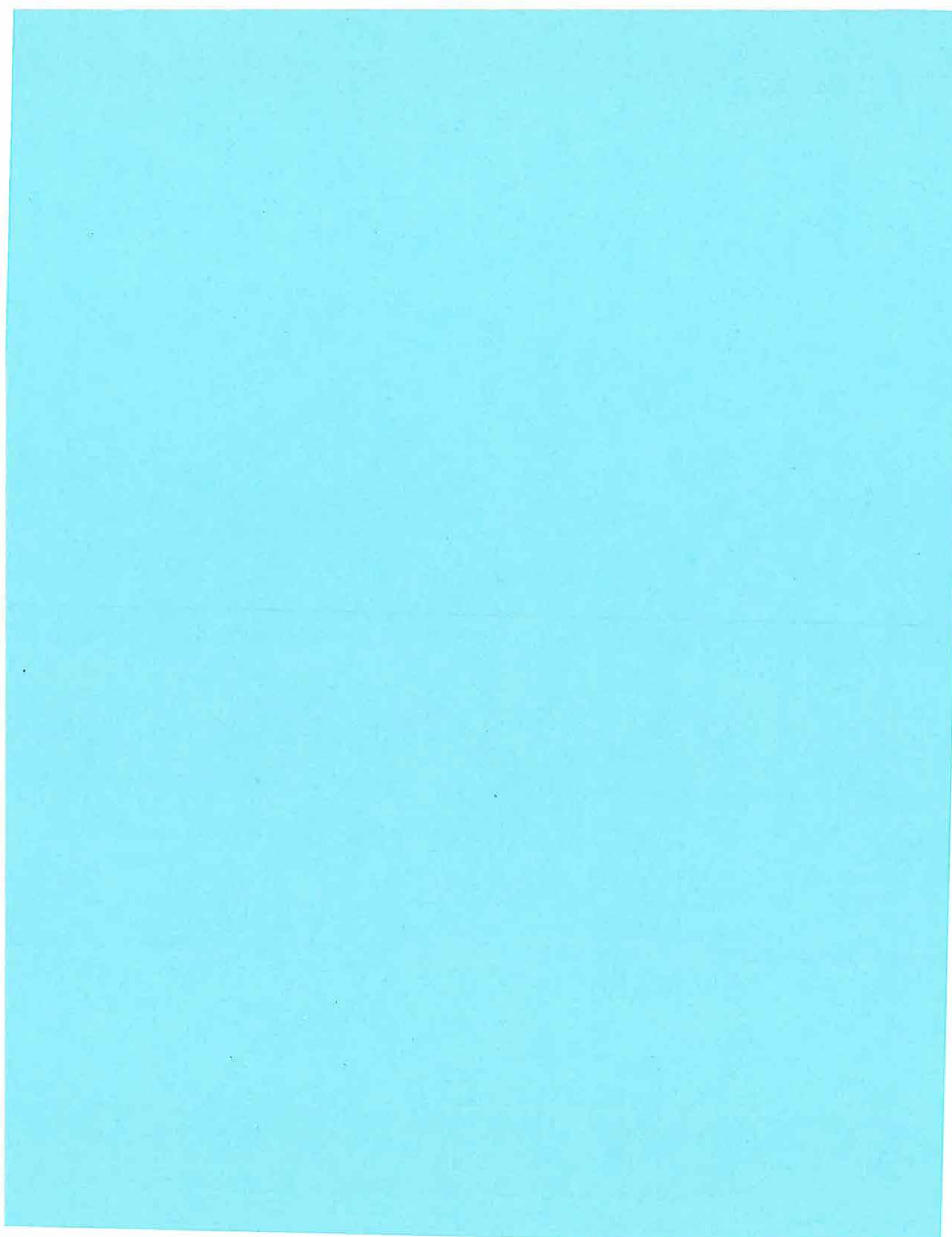
Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit, and Spirit can not be reflected by matter, mortality, or sin. "Mortal man" is really a self-contradictory phrase, for man is not mortal ("neither indeed can be") but immortal.

If a child is the offspring of physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord." On the contrary, if a child comes from God, it cannot be mortal and material, but immortal and harmonious.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 412, lines 1-5, and lines 12-18 (unnumbered).

21st ed., chapter XII, page 412, lines 1-5, and lines 12-18 (unnumbered).



Matter is neither self-existent nor a product of Spirit.
An image of mortal thought, reflected on the retina, is
all that the eye beholds. Matter cannot see,
feel, hear, taste, nor smell. It is not self-
cognizant, - cannot feel itself, see itself, nor
understand itself. Take away so-called mortal mind,
which constitutes matter's supposed selfhood, and matter
can take no cognizance of matter. Does that which we
call dead ever see, feel, or use any of the physical
senses?

NOTE

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

Chapter XIV, page 479, lines 8-17.

Matter is neither self-existent, nor a product of Spirit. An image of mortal thought, reflected on the retina, is all the eye beholds. Matter cannot, of itself, see, feel, hear, taste, or smell. It is not self-cognizant, - cannot feel itself, see itself, or understand itself. Take away mortal mind, which constitutes matter's supposed selfhood, and matter can take no cognizance of matter. Does ever that which we call dead see, hear, feel, or use any of the physical senses?

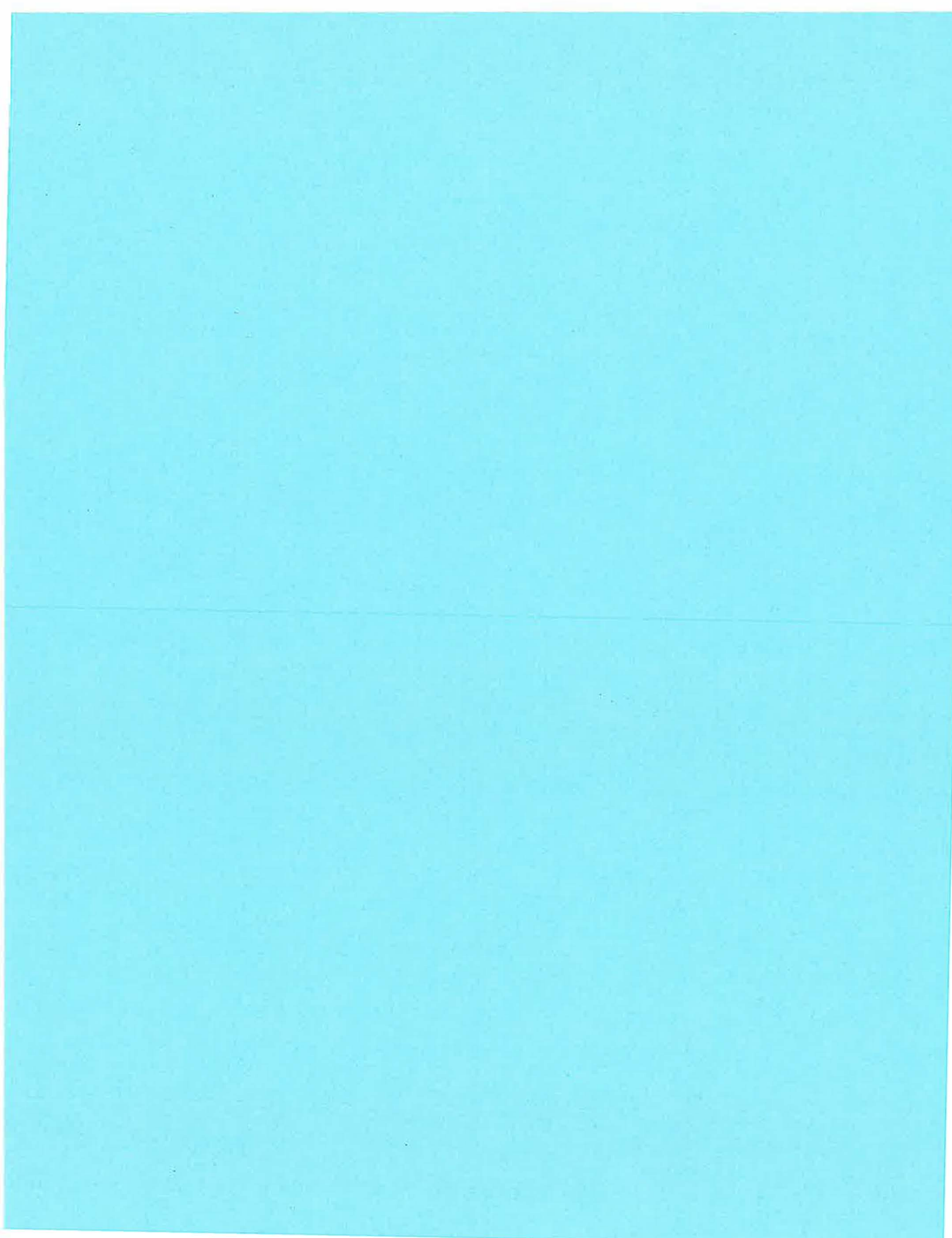
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XIV, page 479, lines 8-17.

Matter is neither self-existent, nor a product of Spirit.
An image of mortal thought, reflected on the retina, is
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see, feel, hear, taste, or smell. It is not self- Retina and
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itself. Take away mortal mind, which constitutes mat-
ter's supposed selfhood, and it can take no cognizance of
Spirit, or God. Does ever that which we call dead see,
hear, feel, or use any of the physical senses?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 463, lines 7-15 (unnumbered).
83rd ed., chapter XIV, page 475, lines 7-15 (unnumbered).



"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

(Genesis i.1,2.) In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

Chaos and
darkness

NOTE

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

Chapter XIV, page 479, lines 18-26.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

(Genesis i.1,2.) In the vast forever, in the Chaos and darkness.

Science and Truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, or matter, in other words, mortal mind.

NOTE

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

Chapter XIV, page 479, lines 18-26.

"In the beginning God created the Heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep."

(Genesis i.1,2.) In the vast forever, in

Chaos and
realness.

the Science and Truth of Being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, or matter, - alias mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 463, lines 16-24 (unnumbered). 83rd ed., chapter XIV, page 475, lines 16-24 (unnumbered).

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

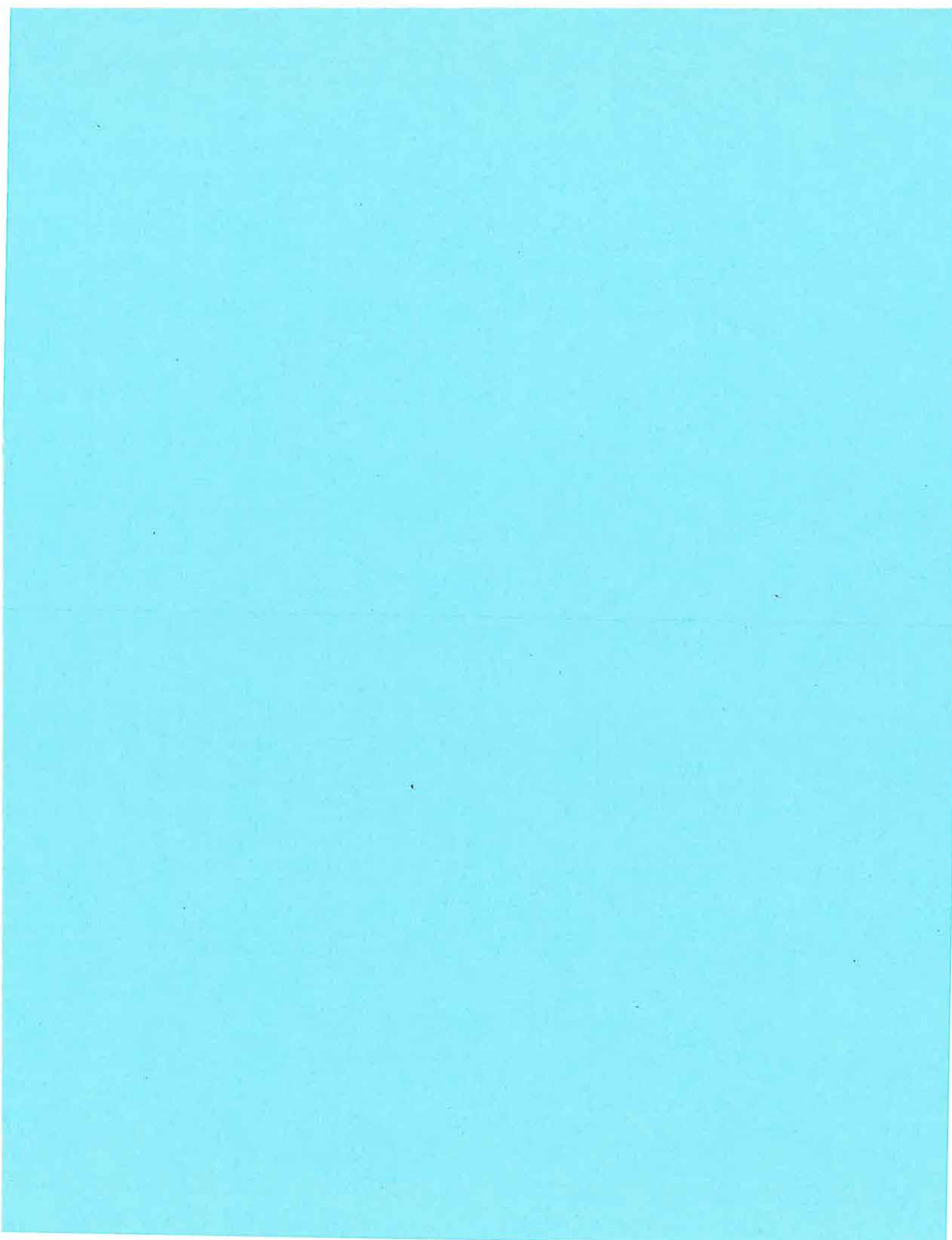
(Genesis i.1,2.) In the vast forever, in the

Chaos and
darkness.

Science and Truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, or matter, alias mortal mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 479, lines 18-26.



We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." (Romans i.20.) Spiritual reflection

When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints.

NOTE

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

Chapter XIV, page 479, lines 27-32, and page 480, lines 1-7.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." (Romans i.20.)
Spiritual reflection.

When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the Spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity, and not a trace of heavenly tints.

NOTE

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

Chapter XIV, page 479, lines 27-32, and page 480, lines 1-7.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things which are made." (Romans i.20.) When the Substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the Spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the Something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity, and not a trace of heavenly tints.

NOTE

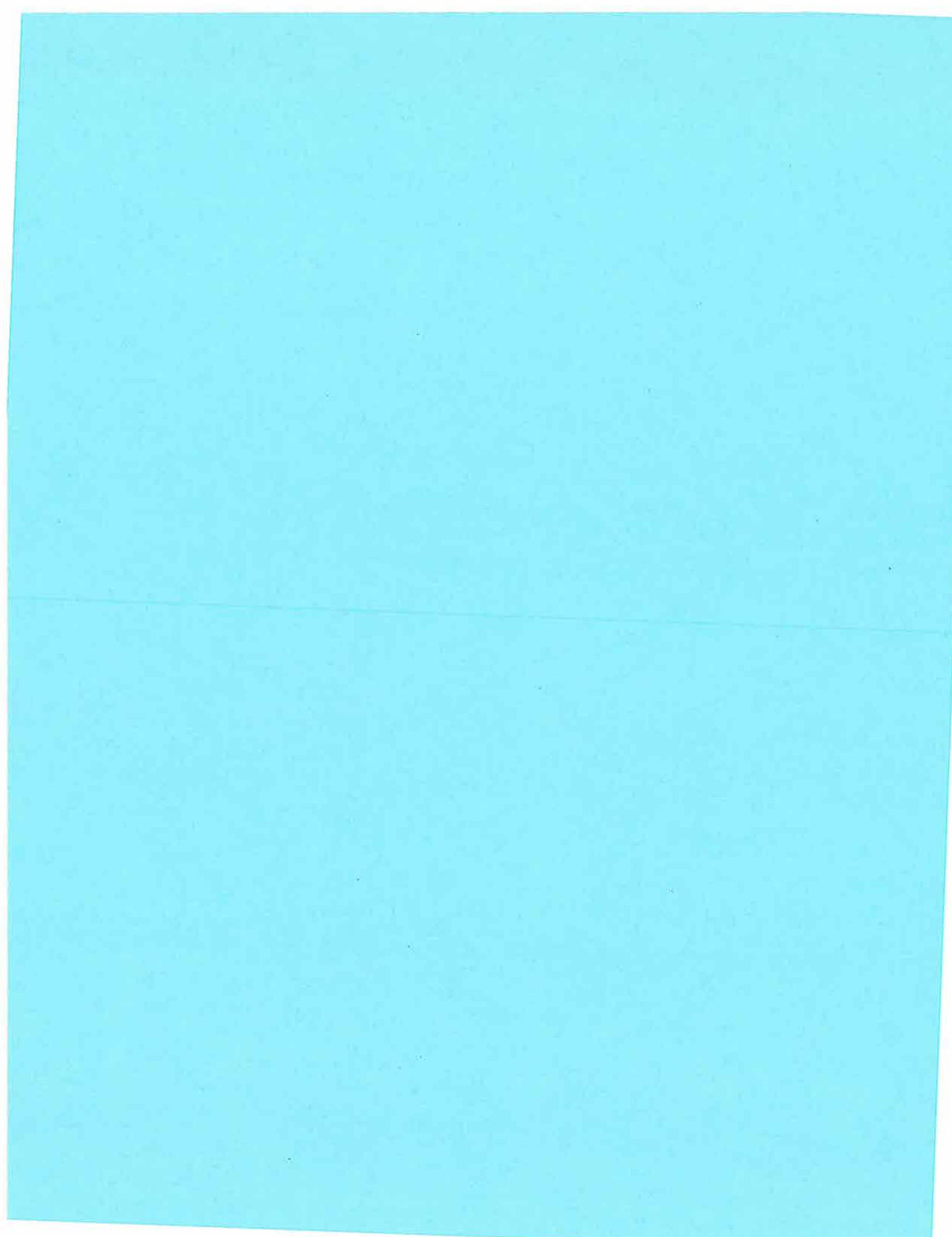
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 479, lines 27-32, and page 480, lines 1-7.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things which are made." (Romans i.20.) When the Substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the Spirit of God is, and there is no place where God is not, evil becomes nothing, - the opposite of the Something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity, and not a trace of heavenly tints.

Illustration
from color.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 463, lines 25-32, and page 464, lines 1-5 (unnumbered). 83rd ed., chapter XIV, page 475, lines 25-32, and page 476, lines 1-5 (unnumbered).



Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation.

Consciousness, as well as action, is governed
Harmony
from Spirit by Mind, - is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle; its action is erroneous and presupposes man to be in matter. Inharmony would make matter the cause as well as the effect of intelligence, or Soul, thus attempting to separate Mind from God.

NOTE

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

Chapter XIV, page 480, lines 8-18.

Nerves are parts of a belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Harmony from Spirit. Mind, - is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science, in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle. Its action is erroneous, and presupposes man to be in matter. It makes matter the cause as well as the effect of intelligence, or Soul, thus attempting to separate Mind from God.

NOTE

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Chapter XIV, page 480, lines 8-18.

Nerves are parts of a belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Harmony from Spirit. Mind, - is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science, in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle. Its action is erroneous, and presupposes man to be in matter. It makes matter the cause as well as the effect of Intelligence, or Soul, thus attempting to separate Mind from God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 480, lines 8-18.

Nerves are parts of a belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Nerves and harmony. Mind, - is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science, in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle. Its action is erroneous, and presupposes man to be in matter. It makes matter the cause, as well as the effect, of Intelligence, or Soul, thus attempting to separate Mind from 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 XIV, page 464, lines 6-16 (unnumbered). 83rd ed., chapter XIV, page 476, lines 6-16 (unnumbered).

Nerves are a belief that there is sensation in matter, whereas matter is devoid of sensation. Sensation, as well as action, is governed by Mind, - is in Mind, the origin and governor of all that Science reveals. Sense has its realm apart from Science, in the unreal. Harmonious action proceeds from the Spirit, God. In-harmony has no Principle. Its action is erroneous, indicating man to be in matter, and making matter the cause, as well as the effect, of Intelligence, or Soul, thus attempting to separate Mind from God.

NOTE

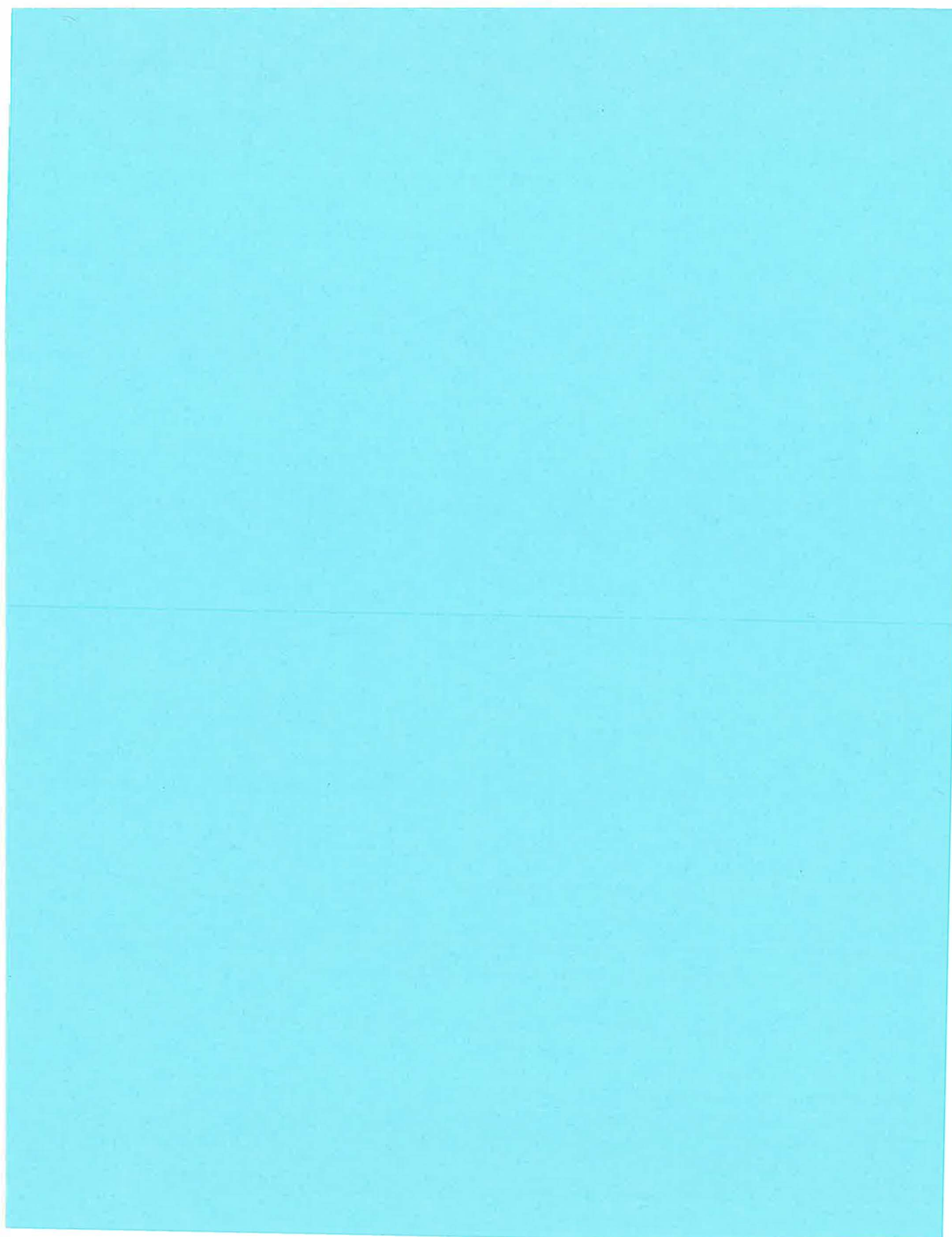
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 412, lines 19-28 (unnumbered). 21st ed., chapter XII, page 412, lines 19-28 (unnumbered).

Nerves are another belief of sensation and life in matter, but matter is without sensation or life. Action is caused by mind, and not matter. Mind constructs all form and produces all results. Harmonious action proceeds from Principle, alias Soul; inharmony has no Principle. Error presupposes body cause instead of effect, and man an intelligence or soul separate from God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 173, lines 20-26 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.



Man is not God, and God is not man. Again, God,
or good, never made man capable of sin. It is the oppo-
site of good - that is, evil - which seems to
Evil non-
existent make men capable of wrong-doing. Hence,
evil is but an illusion, and it has no real basis. Evil is a
false belief. God is not its author. The supposititious
parent of evil is a lie.

NOTE

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

Chapter XIV, page 480, lines 19-25.

Man is not God, and God is not man. Again, God,
or good, could never make men capable of sin. It is
the opposite of good - that is, evil - which
Evil non-
existent. seems to make men capable of wrong. Hence,
evil is but an illusion, and error has no real basis. It
is a false belief. God is not the author of evil. The
supposititious parent of evil is a lie.

NOTE

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

Chapter XIV, page 480, lines 19-25.

Man is not God, and God is not man. Again, God,
or Good, could never make men capable of sin. It is
the opposite of Good - that is, evil - which
Evil non-
existent. seems to make men capable of wrong. Now,
evil is but an illusion, and error has no real basis. It
is a false belief. God is not the author of evil. The
supposititious parent of evil is a lie.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 265th edition in 1903.
62nd ed., chapter XIV, page 464, lines 17-23 (unnumbered).
83rd ed., chapter XIV, page 476, lines 17-23 (unnumbered).
226th ed., chapter XIV, page 480, lines 19-25.

Man is not God, and God is not man. Again, God,
or Good, could never make men capable of sin. It is
the opposite of Good - that is, evil - which
Evil non-
existent. seems to make men capable of wrong. Now,
evil is but an illusion, and error has no real basis. It
is a false belief. God is not the author of evil. The
supposititious parent of evil is matter.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XIV, page 464, lines 17-23 (unnumbered).

Man is not God, and God is not man. Again, God, or Goodness, could never make men capable of sin. It is the opposite of Good - that is, evil - which seems to make men capable of wrong. Now evil is but an illusion, and error has no real basis; it is a false belief. God is not the author of evil. The supposititious parent of evil is matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 412, lines 29-32, and page 413, lines 1-3 (unnumbered). 21st ed., chapter XII, page 412, lines 29-32, and page 413, lines 1-3 (unnumbered).

Man is not God,
and God never made man capable of sin. He is not the
author of evil.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter IV, page 173, lines 26-28 (unnumbered).

This paragraph is not to be found in the textbook prior
to the 3rd edition in 1881.

The Bible declares: "All things were made by Him
[(the divine Word)]; and without Him was not anything
made that was made." This is the eternal
Vapor and nothingness verity of divine Science. If sin, sickness, and
death were understood as nothingness, they would dis-
appear. As vapor melts before the sun, so evil would
vanish before the reality of good. One must hide the
other. How important, then, to choose good as the
reality! Man is tributary to God, Spirit, and to nothing
else. God's being is infinity, freedom, harmony, and
boundless bliss. "Where the Spirit of the Lord is,
there is liberty." Like the archpriests of yore, man is
free "to enter into the holiest," - the realm of God.

NOTE

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

Chapter XIV, page 480, lines 26-32, and page 481, lines 1-6.

The Bible declares: "All things were made by Him
[(the divine Word)]; and without Him was not anything
made that was made." This is the eternal
Vapor and nothingness. verity of divine Science. If sin, sickness, and
death were understood as nothingness, they would disappear. As vapor which melts before the sun, evil would
vanish before the reality of good. One must hide the
other. How important, then, to choose good as the
reality! Man is tributary to God, Spirit, and to nothing
else. God's being is infinity, freedom, harmony, and
boundless bliss. "Where the Spirit of the Lord is,
there is liberty." Like the archpriests of yore, man is
free "to enter into the holiest," - the realm of God.

NOTE

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

Chapter XIV, page 480, lines 26-32, and page 481, lines 1-6.

The Bible declares: "All things were made by Him
[(the divine Word)]; and without Him was not anything
made that was made." This is the eternal
Vapor and nothingness. verity of divine Science. If sin, sickness, and
death were understood as nothingness, they would disappear. As vapor which melts before the sun, evil would
vanish before the reality of Good. One must hide the
other. How important, then, to choose Good as the
reality! Man is tributary to God, Spirit, and to nothing
else. God's Being is infinity, freedom, harmony, and
boundless bliss. "Where the Spirit of the Lord is,
there is liberty." Like the archpriests of yore, man is
free "to enter into the holiest," - the realm of God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 480, lines 26-32, and page 481, lines 1-6.

The Bible declares: "All things were made by Him
[(the divine Word)], and without Him was not anything
made that was made." This is the eternal
Vapor and nothingness. verity of Divine Science. If sin, sickness, and
death were understood as nothingness, they would disappear. As vapor which melts before the sun, evil would
vanish before the reality of Good. One must hide the
other. How important, then, to choose Good as the
reality! Man is tributary to God, Spirit, and to nothing
else. God's Being is infinity, freedom, harmony, and
boundless bliss. "Where the Spirit of the Lord is,
there is liberty." Like the archpriests of yore, man is
free "to enter into the holiest," - the realm 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 XIV, page 464, lines 24-32, and page 465,
lines 1-4 (unnumbered).
83rd ed., chapter XIV, page 476, lines 24-32, and page 477,
lines 1-4 (unnumbered).

The Bible declares, "All things were made by Him (the Divine Word), and without Him was not anything made that was made." This is the eternal verity of Divine Science. If sin, sickness, and death were understood as nothingness, they would disappear. As vapor that melts before the sun, evil should vanish before the reality of good. One must hide the other. How important, then, to choose good as the reality. Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 413, lines 4-13 (unnumbered). 21st ed., chapter XII, page 413, lines 4-13 (unnumbered).

The Scriptures declare "All things were made by Him, and without Him there was nothing made that was made"; and divine Science responds, Amen; therefore let discord, sin, sickness, and death be denied and disappear, on earth as in heaven. As vapors that pass from before the sun, let evil disappear, and the realities of Being come out. The sun to which man is tributary is Soul, God, that guides him to infinity and freedom, harmony and boundless bliss.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition. Vol. 1, chapter IV, page 173, lines 28-32, and page 174, lines 1-4 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," - this growth of material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit
forbidden

NOTE

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

Chapter XIV, page 481, lines 7-23.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warned man, is the testimony of matter, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," - this growth of material belief, whereof it was said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit
forbidden.

NOTE

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

Chapter XIV, page 481, lines 7-23.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which Wisdom warned man, is the testimony of matter, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," - this growth of material belief, whereof it was said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit
forbidden.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 481, lines 7-23.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which Wisdom warned man, is the testimony of matter, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this Tree of Knowledge, - this growth of material belief, whereof it was said: "In the day when thou eatest thereof, thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality. These human verdicts are the procurers of all discord.

The fruit
forbidden.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 465, lines 5-21 (unnumbered). 83rd ed., chapter XIV, page 477, lines 5-21 (unnumbered).

Material sense never helped mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, forever intact. The forbidden fruit of knowledge, against which Wisdom warned man, is the testimony of matter, declaring Life, alias God, to be at the mercy of death, and good and evil capable of commingling. This is the significance of the Scripture concerning this Tree of Knowledge, this growth of material belief, - "In the day when thou eatest thereof, thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 413, lines 14-28 (unnumbered). 21st ed., chapter XII, page 413, lines 14-28 (unnumbered).

Again we repeat,
there is no sensation in matter, and what is termed material sense never helped man understand God or Spirit. Spiritual sense alone comprehends and loves Deity; the varied contradictions of metaphysics by the schools change not the truth of being. Physiology, the forbidden fruit "of knowledge," against which Truth warned man, would have Life, alias God in matter, and death admitted the master of Life: hence the Scripture concerning this "tree of knowledge," this growth of belief, - "Thou shalt surely die."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 174, lines 4-14 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is

impossible, since Truth cannot support error.

Sense and
pure Soul

Soul is the divine Principle of man and never sins, - hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word sense for soul gives the exact meaning in a majority of cases.

NOTE

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

Chapter XIV, page 481, lines 24-32, and page 482, lines 1-2.

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since Truth cannot support error.

Sense and
pure Soul.

Soul is the divine Principle of man, and never sins. Hence the immortality of Soul. In Science we learn it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word sense for soul, gives the exact meaning in a majority of cases.

NOTE

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

50th ed., chapter XIV, page 465, lines 22-32 (unnumbered).

83rd ed., chapter XIV, page 477, lines 22-32 (unnumbered).

226th ed., chapter XIV, page 481, lines 24-32, and page 482, lines 1-2.

These human verdicts are the procurers of all discord. If Soul sins it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since Truth cannot support error. Soul is the Divine Principle of man, and never sins. Hence the immortality of Soul. It is sense, not Soul, that sins, and it will at length be found that it is the sense of sin which is lost, and not a sinful soul.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 413, lines 29-32, and page 414, lines 1-5 (unnumbered).

These human verdicts are the procurers of all discord. If Soul sins it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since Truth cannot support error. Soul is the Divine Principle of man, and never sins. Hence the immortality of Soul. The sinner will at length be found to be only mortal sense; and it will be known that it is the sense of sin which is lost, and not a sinful soul.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 413, lines 29-32, and page 414, lines 1-5 (unnumbered). 21st ed., chapterXII, page 413, lines 29-32, and page 414, lines 1-5 (unnumbered).

Human thought has adulterated the meaning of the word soul through the hypothesis that soul is both an evil and a good intelligence, resident in matter.

Soul defined The proper use of the word soul can always be gained by substituting the word God, where the deific meaning is required. In other cases, use the word sense, and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense, with material sensation.

NOTE

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

Chapter XIV, page 482, lines 3-12.

Human thought has adulterated the meaning of the word soul, through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word soul can always be gained by substituting the word God, where the deific meaning is required. In other cases, use the word sense, and you have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense or sensation.

NOTE

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

Chapter XIV, page 482, lines 3-12.

Human thought has adulterated the meaning of the word soul, through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word soul can always be gained by substituting the word "God," where the deific meaning is required. In other cases, use the word sense, and you have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 482, lines 3-12.

Human thought has adulterated the meaning of the word soul, through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word soul can always be gained by substituting the word God, where the deific meaning is required. In other cases, use the word sense, and you have the Scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 466, lines 1-10 (unnumbered).
83rd ed., chapter XIV, page 478, lines 1-10 (unnumbered).

Physiology insists on the reality and necessity of sickness and death, and theology on the necessity and the existence of sin, despite of God; and these beliefs would make soul and body mortal, for "the soul that sinneth shall die."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 174, lines 14-18 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

Question. - Is it important to understand these explanations in order to heal the sick?

Answer. - It is, since Christ is "the way" and the truth casting out all error. Jesus called himself "the Son of man," but not the son of Joseph. As Sonship of Jesus woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter. Angels announced to the Wisemen of old this dual appearing, and angels whisper it, through faith, to the hungering heart in every age.

NOTE

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

Chapter XIV, page 482, lines 13-25.

Question. - Is it important to understand these explanations, in order to heal the sick?

Answer. - It is, since Christ is "the way," and the Truth casting out all error. Jesus called himself "the Son of man," but not the son of Joseph. As Sonship of Jesus. woman is but a species of the genera, he was literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God, outside the flesh. This enabled him to demonstrate his control over matter. Angels announced to the Wisemen of old this dual appearing, and they whisper it, through faith, to the hungering heart in every age.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIV, page 482, lines 13-25.

Question. - Is it important to understand these explanations, in order to heal the sick?

Answer. - It is, since Christ is "the way," and the Truth casting out all error. Jesus called himself "the Son of man," but not the son of Joseph. As Sonship of Jesus. woman is but another name for man, he was literally the Son of Man. Jesus was the highest human concept of a perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God, outside the flesh. This also enabled him to demonstrate, above all other men, his control over matter. Angels announced to the Wisemen of old this dual appearing, and they whisper it, through faith, to the hungering heart in every age.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIV, page 482, lines 13-25.

Question. - Is it important to understand these explanations, in order to heal the sick?

Answer. - It is, since Christ is the Way and the Truth, casting out all error. Jesus called himself the Son of Man, but not the Son of Joseph. As Sonship of Jesus. woman is but another name for man, he was literally the Son of Man. Jesus was the highest human concept of a perfect man. He was inseparable from Christ, the Messiah, - the divine idea of God, outside the flesh. This also enabled him to demonstrate, above all other men, his control over matter. Angels announced to the Wisemen of old this dual appearing, and they whisper it, through faith, to the hungering heart in every age.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 466, lines 11-24 (unnumbered). 83rd ed., chapter XIV, page 478, lines 11-24 (unnumbered).

Question. - Is it important to understand these explanations, in order to heal the sick?

Answer. - It is; since Christ is the Way. Christ also is Truth, and Truth alone casts out error.

NOTE

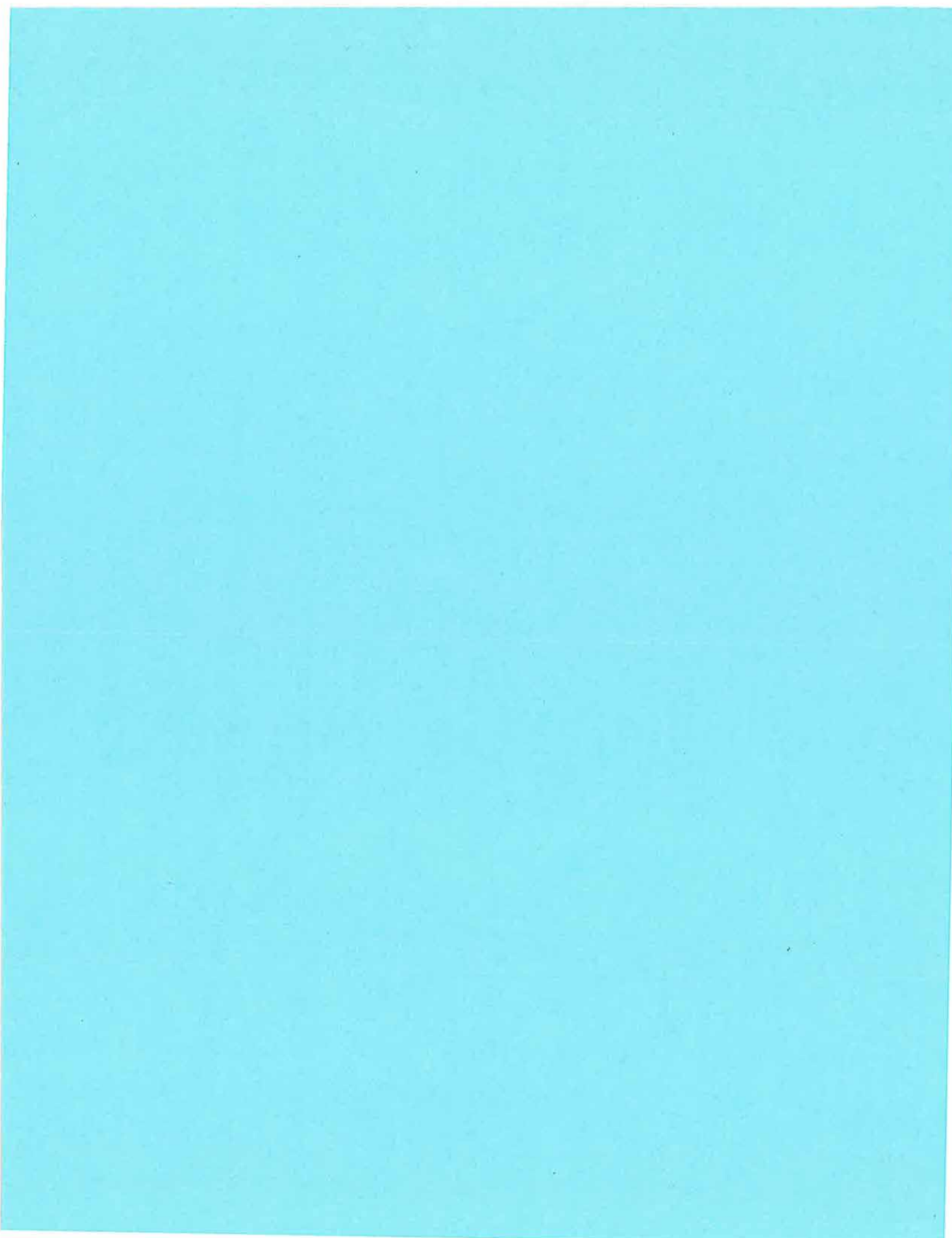
This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 414, lines 6-9 (unnumbered). 21st ed., chapter XII, page 414, lines 6-9 (unnumbered).

Ques. Is it important to understand these explanations to heal the sick?

Ans. It is; metaphysical science is the sure way of exterminating sickness. It exceeds all other systems of healing disease, and will ultimately supersede them all. What is herein written, and much more on the same basis, is embraced in metaphysical science, and you cannot understand it and be ignorant of its most important points, for a moral ignorance, and especially a sin, tells on your demonstration that would not come up to the standard of metaphysical healing. In the nineteenth century I affix for all time the word Science to Christianity, and error to personal sense, and call the world to battle on this issue. I know the discovery of this science has arrayed error against me, notwithstanding its Truth heals the sick, for it dishonors the schools; but I also know it honors God, and I shall perform my mission on earth without fear or dissimulation; for to be well done, it must be done unselfishly. Not until it is understood that Christianity is science, will Christianity be based on principle or God, and found unerring. Neither pride, prejudice, bigotry, nor malice can wash away the superstructure reared on the rock of truth, Christ being the chief corner-stone.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 174, lines 19-32, and page 175, lines 1-10 (unnumbered).



Sickness is part of the error which Truth casts out.
Error will not expel error. Christian Science is the law
of Truth, which heals the sick on the basis
Sickness
erroneous of the one Mind or God. It can heal in no
other way, since the human, mortal mind so-called is not
a healer, but causes the belief in disease.

NOTE

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

Chapter XIV, page 482, lines 26-31.

Sickness is part of the error which Truth casts out.
Error will not expel error. Christian Science is the law
of Truth, which heals the sick on the basis of
Sickness erroneous. the one Mind, or God. It can heal in no other
way, since the human, mortal mind is not a healer, but
creates the belief in disease.

NOTE

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

50th ed., chapter XIV, page 466, lines 25-30 (unnumbered).

83rd ed., chapter XIV, page 478, lines 25-30 (unnumbered).

226th ed., chapter XIV, page 482, lines 26-31.

Sickness is
part of the error that Truth casts out. Error will not
expel error. Christian Science is the law of Truth, that
heals the sick on the basis of the One Mind, or God.
It can heal in no other way, since the human, mortal,
mind is not a healer, but makes disease.

NOTE

This version first appeared in the 35th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter XII, page 414, lines 9-14 (unnumbered).

Sickness is
part of the error that Truth casts out. Error will not
expel error. The law of Christian Science is its Truth,
that heals the sick on the basis of the One Mind, or God.
It can heal in no other way, since the human, mortal
mind is not a healer.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 35th edition in 1888.
16th ed., chapter XI, page 414, lines 9-14 (unnumbered).
21st ed., chapter XII, page 414, lines 9-14 (unnumbered).

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another.

True healing
transcendent

We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science.

NOTE

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

Chapter XIV, page 483, lines 1-12.

Here comes in the question, How do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another.

True healing
transcendent.

We classify disease as error, which nothing but Truth, or Mind, can heal; and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of its moral and spiritual demands, nor disobey them. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard in Christian Science.

NOTE

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

50th ed., chapter XIV, page 466, line 31, and page 467, lines 1-11 (unnumbered).

83rd ed., chapter XIV, page 478, line 31, and page 479, lines 1-11 (unnumbered).

226th ed., chapter XIV, page 483, lines 1-12.

Here comes in the question, How do drugs, hygiene, and animal magnetism, heal? I venture to affirm that they do not heal; they only relieve, and exchange one disease for another. I classify disease as error, that nothing but Truth, or Mind, can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing.

What is herein written embraces the important points of Christian Science. In order to heal by Science you must not be ignorant of its theology, nor resist it. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard of Science.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 414, lines 15-27 (unnumbered).

Here comes in the question, How do drugs, hygiene, and animal magnetism, heal? I venture to affirm that they do not heal; they only relieve, and exchange one disease for another. I classify disease as error, that nothing but Truth, or Mind, can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing.

What is herein written embraces the important points of Mental Science. In order to heal by Science you must not be ignorant of its theology, nor resist it. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard of Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 414, lines 15-27 (unnumbered). 21st ed., chapter XII, page 414, lines 15-27 (unnumbered).

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

Terms
adopted by
the author

NOTE

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

Chapter XIV, page 483, lines 13-21.

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed its spirit, if not the absolute letter.

Terms
adopted by
the author.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XIV, page 483, lines 13-21.

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "Substance" to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed its spirit, if not the absolute letter.

Terms
adopted by
the author.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 483, lines 13-21.

After the author's sacred discovery, she affixed the name Science to Christianity, the name error to corporeal sense, and the name Substance to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Jesus the Christ, God certainly revealed its spirit, if not the absolute letter.

Terms adopted
by the author.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. 58th ed., chapter XIV, page 467, lines 12-20 (unnumbered). 83rd ed., chapter XIV, page 479, lines 12-20 (unnumbered).

After the author's sacred discovery, she affixed the name Science to Christianity, the name error to corporeal sense, and the name Substance to Mind. So far as her knowledge of this matter extends, no other person has ever given Christian Science to the world; but to those natural Christian Scientists, the ancient worthies, and to Jesus the Christ, God certainly revealed its Spirit, if not the absolute letter. Science has called the world to battle over this issue.

Terms adopted
by the author.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIV, page 467, lines 12-20 (unnumbered).

After I discovered Christian Science, in 1866, I affixed the name Science to Christianity, the name error to personal sense, and the name Substance to Mind. No person had uttered this Science then, but I called the world to battle over these issues.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 414, lines 28-32 (unnumbered).

In this nineteenth century I affix (and for all time) the name Science to Christianity, the name error to personal sense, and the name Substance to Mind; and I call the world to battle over these issues. Truth not being understood, error is arrayed against me.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 414, lines 28-32 (unnumbered). 21st ed., chapter XII, page 414, lines 28-32 (unnumbered).

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

NOTE

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

Chapter XIV, page 483, lines 22-32, and page 484, lines 1-5.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle, and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

NOTE

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

Chapter XIV, page 483, lines 22-32, and page 484, lines 1-5.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

Mission.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. 58th ed., chapter XIV, page 467, lines 21-32, and page 468, lines 1-4 (unnumbered). 83rd ed., chapter XIV, page 479, lines 21-32, and page 480. lines 1-4 (unnumbered).

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observations alone, the author has met with opposition; but if her system honors God, she ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. She must fulfil her mission without timidity or dissimulation, since, to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle, and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built on the rock, Christ.

Mission.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XIV, page 467, lines 21-32, and page 468, lines 1-4 (unnumbered).

Because this Science of Spirit seems to bring into dishonor the scientific schools, - wrestling with material observations, - I have met with opposition; but if my system honors God, I ought to encounter aid, not obstacles, from all thinking people. And this Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works.

I must fulfil my mission without timidity or dissimulation, since to be well done the work must be done unselfishly. Christianity will never be based on a Divine Principle, and so found to be unerring, until its Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 415, lines 1-15 (unnumbered).

Because this Science of Spirit seems to bring into dishonor the scientific schools, - wrestling with material observations, - I have met with opposition; but if my system honors God, I ought to encounter aid, not obstacles, from all thinking people. And Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works.

I must fulfil my mission without timidity or dissimulation, since to be well done the work must be done unselfishly. Christianity will never be based on a Divine Principle, and so found to be unerring, until its Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 415, lines 1-15 (unnumbered). 21st ed., chapter XII, page 415, lines 1-15 (unnumbered).

Question. - Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?

Answer. - Not one of them is included in it. In divine Science, the supposed laws of matter yield to the law of Mind. What are termed natural Mindless science and material laws are the objective methods states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from drugs, are really caused by the faith in them which the false human consciousness is educated to feel.

NOTE

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

Chapter XIV, page 484, lines 6-20.

Question. - Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?

Answer. - Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in divine Science. What are termed natural Mindless methods. science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from them, are really caused by that faith in them which the false human consciousness is educated to feel.

NOTE

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

Chapter XIV, page 484, lines 6-20.

Question. - Does Christian Science, or metaphysical healing, include medication, hygiene, mesmerism, hypnotism, theosophy, or mediumship?

Answer. - Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in divine Science. What are termed natural Mindless science and material laws are the objective methods. states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from them, are really caused by that faith in them which the false human consciousness is educated to feel.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter XIV, page 484, lines 6-20.

Question. - Does Christian Science, or Metaphysical healing, include medication, hygiene, mesmerism, hypnotism, theosophy, or mediumship?

Answer. - Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in
divine Science. What are termed natural
Mindless
methods. science and material laws are rules of mortal
mind. The physical universe expresses the conscious
and unconscious thoughts of mortals. Physical force
and mortal mind are one. Drugs and hygiene oppose
the supremacy of the divine Mind. Drugs and inert
matter are unconscious, mindless. Certain results, supposed to proceed from them, are really caused by that
faith in them which the false human consciousness is
educated to feel.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 484, lines 6-20.

Question. - Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?

Answer. - Not one of them is included in it. The supposed laws of matter yield to the law of Mind, in Divine Science. What are termed Natural Science and Material Laws are rules of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from them, are really caused by that faith in them which the false human consciousness is educated to feel.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 468, lines 5-19 (unnumbered). 83rd ed., chapter XIV, page 480, lines 5-19 (unnumbered).

Question. - Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?

Answer. - Not one of them is included in it. The supposed laws of matter yield to the law of Mind in Divine Science. What are termed Natural Science and Material Law are laws of mortal mind. The physical universe expressed the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the Divine Mind, and act against it. Drugs and inert matter are unconscious. Certain results, supposed to proceed from them, are really caused by that faith in them which human consciousness is educated to feel.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 415, lines 16-29 (unnumbered). 21st ed., chapter XII, page 415, lines 16-29 (unnumbered).

Ques. Does metaphysical science include medication, hygiene, mesmerism, or mediumship?

Ans. Not one of those is included in metaphysical science. What are termed laws of matter yield to the law of Mind in metaphysics; drugs and hygiene are opposed to the science, and act against its Principle. Drugs are inert matter, producing results only through faith in them. Mesmerism, manipulation, or mediumship is the right hand of humbug or of crime; they are delusions, or frauds. When we commenced teaching this science, we permitted students to manipulate the head, ignorant that it could do harm or hinder Mind, acting in an opposite direction, viz., spiritually, while the hands were at work and the Mind directing material action. We regret to say it was the malpractice and terrible crimes of a young student that called our attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination, we learned that manipulation hinders instead of helps mental healing; it also establishes a mesmeric connection between patient and practitioner, that gives the latter opportunity and power to govern the thoughts and actions of this patients in any direction he chooses, and with error instead of Truth. Mesmerism injures the patient, and must always prevent a scientific result. The crimes of that student have since reached beyond his patients, and, without manipulating, gone forth on their errands of envy and revenge, to draw others into the vortex of ruin, through a mesmeric influ-

ence known only to himself. Mesmerism is a direct appeal from error to error, diametrically opposed to metaphysical science, or the power of Soul over sense and Truth over error. Before we discovered, in 1872, the malpractice aforesaid, our convictions had been that it required the consent of the individual to be affected by mesmerism, and we knew that it was impossible to harm any one with our system of metaphysics, therefore we had given no thought to the subject of a counteracting mental malpractice, and had it to meet unprepared. The power of Truth over error must settle this question, as it has done all others when the reward of their hands shall be given them. We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet. We have discovered this year that the mesmerist aforesaid makes people sick, and causes them and their doctor to believe that another did it, and they can be helped only in accordance with that belief. This is to render the metaphysical tests difficult, and prevent, if possible, his own

detection. He has now carried mesmerism to its maximum of crime.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 175, lines 11-32, all of page 176, and page 177, lines 1-6 (unnumbered).

Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

NOTE

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

Chapter XIV, page 484, lines 21-27.

Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipode of Animal magnetism error. divine Science. Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

NOTE

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

Chapter XIV, page 484, lines 21-27.

Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipodes of Magnetism.

Divine Science. Science must triumph over sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.

NOTE

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

50th ed., chapter XIV, page 468, lines 20-25 (unnumbered).

83rd ed., chapter XIV, page 480, lines 20-25 (unnumbered).

Mesmerism is the right hand of Humbug, and is either delusion or fraud. When first teaching Mental Science I permitted students to manipulate the head, ignorant that this could harm or hinder the spiritual direction of thought. A student's mental malpractice called my attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination I learned that manipulation hinders, instead of helps, mental healing. It establishes a mesmeric connection between patient and practitioner that is fatal to health, and far from the Science of Being. It gives personal sense preponderance and additional power to harm. It acts as error instead of Truth. Mesmerism injures the sick, and must always prevent a scientific result. This is true of mediumship also.

Studying and observing human error more thoroughly, I have learned that mesmeric influence is not confined to manipulation, but is employed variously, and becomes the subtle agent of the worst crimes that mortals can commit. It is far safer to live unprotected from the contamination of physical plagues, than to inhabit the realm of mortal thought, and be unprotected by Christian Science against this pestilential mental action.

Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipodes of Divine Science. Before discovering, in 1872, the action of this mischievous agent, I supposed that the consent of the victim was essential to its operation. Knowing that it was impossible for my system

of mental practice to produce bad effects, I gave no thought to the counteraction of this mental influence, until I was roused to investigate it for the protection of the human race.

Science must triumph over sense, and Truth over error, so determining the facts involved in these theories and practices, and in all others affecting the welfare of mankind.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 415, lines 30-32, all of page 416, and lines 1-2 on page 417 (unnumbered).

Mesmerism is the right hand of Humbug, and is either delusion or fraud. When first teaching Mental Science I permitted students to manipulate the head, ignorant that this could harm or hinder the spiritual direction of thought. A case of mental malpractice called my attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination I learned that manipulation hinders, instead of helps, mental healing. It establishes a mesmeric connection between patient and practitioner, and so gives the latter more opportunity to influence the thoughts and actions of the former, in whatever direction he may choose, and sometimes with error instead of Truth. Mesmerism injures the sick, and must always prevent a scientific result. This is true of mediumship also.

Studying and observing human error more thoroughly, I have learned that mesmeric influence is not confined to manipulation, but is employed variously, and becomes the subtle agent of the worst crimes that mortals can commit. It is far safer to live unprotected from the contamination of physical plagues, than to inhabit the realm of mortal thought, and be unprotected by Mental Science against this pestilential mental action.

Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipodes of Christian Science. Before discovering, in 1872, the action of this mischievous agent, I supposed that the consent of the victim was essential to its operation. Knowing that it was impossible for my

system of mental practice to produce bad effects, I gave no thought to the counteraction of this mental influence, until I was roused to investigate it for the protection of the human race.

Science must triumph over sense, and Truth over error, so determining the facts involved in these theories and practices, and in all others affecting the welfare of mankind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 415, lines 30-32, all of page 416, and page 417, lines 1-2 (unnumbered).

Question. - Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. - If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. Material sense is an absurd phrase, for matter has no sensation. Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why malign Christian Science for instructing mortals how to make sin, disease, and death appear more and more unreal?

Error only
ephemeral

NOTE

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

Chapter XIV, page 484, lines 28-30, and page 485, lines 1-13.

Question. - Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. - If error is necessary to define or reveal Truth, the answer is Yes; but not otherwise. Material sense is an absurd phrase, for matter has no sensation. Science declares that Mind sees, Error only ephemeral. hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why malign Christian Science, for instructing mortals how to make sin, disease, and death appear more and more unreal?

NOTE

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

Chapter XIV, page 484, lines 28-30, and page 485, lines 1-13.

Question. - Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. - If error is necessary to define or reveal Truth, the answer is Yes; but not otherwise. Material sense is an absurd phrase, for matter has no sensation. Science declares that Mind sees, hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear, because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why oppose Christian Science, which instructs mortals how to make sin, disease, and death appear more and more unreal?

Error needless.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 468, lines 26-30, and page 469, lines 1-12 (unnumbered). 83rd ed., chapter XIV, page 480, lines 26-30, and page 481, lines 1-12 (unnumbered).

Question. - Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the expression of Spirit, and its understanding?

Answer. - If error is necessary to define or reveal Truth, I answer, Yes; but not otherwise. "Material sense" is an absurd phrase, for matter has no sensation. Science says that Mind sees, hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense that betrays mortals into sickness, sin, and death.

If the unimportant and evil appear, only to soon disappear, because of their uselessness or because of their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why oppose the Science that instructs mortals how to make sin, sickness, and death appear more and more unreal?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 417, lines 3-18 (unnumbered). 21st ed., chapter XII, page 417, lines 3-18 (unnumbered).

Ques. Is not materiality the concomitant of spirituality, and personal sense necessary to Soul?

Ans. If error is necessary to Truth, it is; but not otherwise. Personal sense says the unimportant appears and afterwards disappears, because of its uselessness or iniquity. If there are ephemeral views of error, Truth closes forever upon them. Then why retard the science of being, or think to thwart the spiritual ultimate of all things, and its coming naturally without a struggle, through better health and better morals, the result of spirituality, and without the supposition that death and a certain amount of sin and pardon are necessary to this end? Not death, but the understanding of Life, makes man immortal.

"The wrath of man shall praise Thee, and the remainder thereof thou wilt restrain." The belief of Life in matter, of Soul in body, and God in man, and man starting from dust, from races, or from an egg, is the brief record of error. Christ, the Truth of man, came, fulfilling the only laws of being, which are spiritual: and these laws healed the sick, and made man the image of his Maker. The heathen gods in mythology were as real, and controlled war or laughter as surely as nerves control sensation or muscles strength. Life or intelligence in matter is without foundation or fact, and we have no faith in a falsehood when we learn it is a falsehood. I have found out nerves, and learned that intelligent matter is a myth. Supposing an accident happens to the eye, another to the ear, and so on until every personal sense is put out; what is man's remedy? To die, and get his senses back

again? But this sudden improvement is impossible unless this preparatory school is improved to its utmost. Jesus proved by the prints of the nails that he was the same immediately after death as before it. If death alone can restore sight, sound, and sensation to man, and in Life he has lost those, death is a better friend to man than Life, and no man could be blamed for committing suicide to get back his senses and be a man again. Alas! the blindness of belief that makes matter the condition of man, and mind unable to control its own body. So long as this belief remains, man will be deemed mortal, and at the mercy of accident, chance, and change. Sight, hearing, and all the senses of the Soul are spiritual and cannot be lost, but their only reality and immortality is in Spirit and not matter: if this be not so, man is not the "image of God," and will be annihilated. To make matter, or the five personal senses, the medium through which to understand God, would place man in a shocking purgatory in the interval of his belief between what is termed material and spiritual existence. Life being Spirit, God, this origin and ultimate of man were never attained through death, but the footsteps of Truth before and after what is named death. There is more Christianity in seeing, hearing, etc., spiritually than materially, more science and more God in spiritual sense than in personal sense, where sin is; and to understand this gave sight to the blind, hearing to the deaf, etc., hundreds of years ago, and will do it again.

NOTE

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

Vol. 1, chapter IV, page 177, lines 7-32, and page 178, lines
1-31 (unnumbered).

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth.

Scientific
translations

Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys by fulfilling the spiritual law of being, in which man is perfect, even as the "Father which is in heaven is perfect." If thought yields its dominion to other powers, it cannot outline on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin.

NOTE

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

Chapter XIV, page 485, lines 14-27.

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth. Scientific translations.

Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys, - by fulfilling the spiritual law of being, wherein man is perfect, even as the "Father which is in heaven is perfect." If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates foreign agents, called disease and sin.

NOTE

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

Chapter XIV, page 485, lines 14-27.

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit, through better health and morals, and as the result of spiritual growth.

Emergence
into Life.

Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys, by fulfilling the spiritual law of Being; wherein man is perfect, even as the "Father which is in Heaven is perfect." If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates foreign agents, called disease and sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 469, lines 13-26 (unnumbered). 83rd ed., chapter XIV, page 481, lines 13-26 (unnumbered).

Emerge gently from ~~matter~~ into Spirit. Think not to thwart the spiritual ultimate of all things; but come naturally into Spirit, through better health and morals, and as the result of spiritual growth.

Scientific
translations.

Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter, or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys, - by fulfilling the spiritual law of Being, wherein man is perfect, even as the "Father which is in heaven is perfect." If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates foreign agents, called disease and sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 485, lines 14-27.

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit, through better health and morals, and as the result of spiritual understanding. The supposition that death, and a certain amount of sin and pardon, are necessary to perfection, is but a mortal and human belief, which Divine Science can and will overcome, since Jesus has taught the way.

Not death, but the understanding of Life, makes man immortal. The belief that Life can be in matter, or Soul in body, and that man springs from dust or from an egg, is the brief record of the mortal error that Christ, or Truth, destroys, by fulfilling the mental law of being; and thus rendering the body as perfect as the Mind it manifests. If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates a foreign agent, called disease.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 417, lines 19-32, and page 418, lines 1-4 (unnumbered).

21st ed., chapter XII, page 417, lines 19-32, and page 418, lines 1-4 (unnumbered).

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation or muscles measure strength. To say that strength is in matter, is like saying that the power is in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned falsehood's true nature.

Material
beliefs

NOTE

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

Chapter XIV, page 485, lines 28-32, and page 486, lines 1-3.

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation, or muscles measure strength. To say that strength can be in matter, is like saying the power can be in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned its true nature.

Material beliefs.

NOTE

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

Chapter XIV, page 485, lines 28-32, and page 486, lines 1-3.

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation, or muscles measure strength. To say that strength can be in matter, is like saying the power can be in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned its true nature.

Deities of a classic age.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 469, lines 27-32, and page 470, lines 1-2. 83rd ed., chapter XIV, page 481, lines 27-32, and page 482, lines 1-2.

The heathen gods of mythology were unreal, as error is, and they controlled war and agriculture as much as our nerves control sensation, or our muscles measure strength. To say that strength can be in matter is like saying the power can be in the lever. The notion of any Life or Intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned its true nature.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 418, lines 5-12 (unnumbered).

The heathen gods of mythology were as real as our bodies are, and controlled war and agriculture as much as our nerves control sensation, or our muscles measure strength. To say that strength can be in matter is like saying the power can be in the lever. The notion of any Life or Intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned its true nature.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 418, lines 5-12 (unnumbered). 21st ed., chapter XII, page 418, lines 5-12 (unnumbered).

Suppose one accident happens to the eye, another to the ear, and so on, until every corporeal sense is quenched.

Sense ver-
sus Soul What is man's remedy? To die, that he may
regain these senses? Even then he must gain
spiritual understanding and spiritual sense in order to
possess immortal consciousness. Earth's preparatory
school must be improved to the utmost. In reality man
never dies. The belief that he dies will not establish his
scientific harmony. Death is not the result of Truth but
of error, and one error will not correct another.

NOTE

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

Chapter XIV, page 486, lines 4-13.

Suppose one accident happens to the eye, another
to the ear, and so on, until every corporeal sense is
quenched. What is man's remedy? To die,
Sense ver-
sus Soul. that he may regain these senses? Even then
he must gain spiritual understanding and spiritual sense,
in order to possess immortal consciousness. Earth's pre-
paratory school must be improved to the utmost. Really,
man never dies. The belief that he dies will not establish
his scientific harmony. Death is not the result of Truth,
but of error, and one error will not correct another.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 486, lines 4-13.

ALSO NOTE

The comma following 'really' at the end of line 10 began to
fade out with the 261st edition in 1903 and was totally restored
as of the 320th edition in 1904. The editions between these two
dates showed the comma more as a smudge. After the 320th edition
in 1904 the comma remained unchanged and in place until the 347th
edition in 1905 when it was totally missing again. However, since
the line (#10) was not reset and the word 'really' did not come to
the marginal edge (leaving space for the now-missing comma), it is
presumed that the comma dropped out unintentionally. Since this
sentence was changed by the 1910 version, thereby eliminating the
word 'really' and the comma, it is not possible to be certain as
to whether this missing comma is a typo or not.

Suppose one accident happens to the eye, another
to the ear, and so on, until every corporeal sense is
quenched. What is man's remedy? To die,
Lost senses. that he may retain these senses? Even then
he must gain the understanding of spiritual sense, in
order to retain immortal consciousness. Earth's pre-
paratory school must be improved to the utmost. Really,
man never dies. The belief that he dies will not establish
his Scientific harmony. Death is not the result of Truth,
but of error, and one error will not correct another.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 470, lines 3-12 (unnumbered).
83rd ed., chapter XIV, page 482, lines 3-12 (unnumbered).

Supposing one accident happens to the eye, another to the ear, and so on, until every personal sense is quenched. What is man's remedy? To die, and so get his senses back again? Even then he must gain the Science of sense, in order to retain immortal consciousness. Earth's preparatory school must be improved to the utmost. Really man never dies. The belief that he dies will not establish his scientific harmony. Death is not the result of Truth, but of error, and one error will not correct another.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 418, lines 13-22 (unnumbered). 21st ed., chapter XII, page 418, lines 13-22 (unnumbered).

Jesus proved by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to man, Death an error then death is not an enemy but a better friend than Life. Alas for the blindness of belief, which makes harmony conditional upon death and matter, and yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief and subject to chance and change.

NOTE

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

Chapter XIV, page 486, lines 14-22.

Jesus proved, by the prints of the nails, that his body was the same immediately after death as before. If

death restores sight, sound, and strength to
Death an error. man, then death is not an enemy but a better friend than Life. Alas for the blindness of belief, which makes harmony conditional upon death and matter, yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief, subject to chance and change.

NOTE

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

Chapter XIV, page 486, lines 14-22.

Jesus proved, by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to Death as a friend. man, then death is surely a better friend than Life. Alas for the blindness of belief, which makes harmony conditional upon death and matter, yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief, exposed to the mercy of chance and change.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 470, lines 13-21 (unnumbered). 83rd ed., chapter XIV, page 482, lines 13-21 (unnumbered).

Jesus proved, by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to man, then death is surely a better friend than Life. Alas for the blindness of belief, that makes harmony conditional upon death and matter, yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief, exposed to the mercy of chance and change.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 418, lines 23-31 (unnumbered). 21st ed., chapter XII, page 418, lines 23-31 (unnumbered).

Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in Permanent sensibility matter, - hence their permanence. If this were not so, man would be speedily annihilated. If the five corporeal senses were the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be like those "having no hope, and without God in the world;" but as a matter of fact, these calamities often drive mortals to seek and to find a higher sense of happiness and existence.

NOTE

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

Chapter XIV, page 486, lines 23-32, and page 487, lines 1-2.

Sight, hearing, - all the spiritual senses of man, -
are eternal. They cannot be lost. Their reality and
immortality are in Spirit and understanding,
Permanent sensibility. not in matter. Hence their permanence. If
this were not so, man would be speedily annihilated.
If the five corporeal senses were the medium through
which to understand God, then palsy, blindness, and
deafness would place man in a terrible situation, where
he would be like those "having no hope, and without
God in the world;" but, as a matter of fact, these
calamities often drive mortals to seek and find a higher
sense of happiness and existence.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XIV, page 486, lines 23-32, and page 487, lines 1-2.

Sight, hearing, - all the senses of man, - are eternal.
They cannot be lost. Their reality and immortality are
in Spirit and understanding, not in matter.
Permanent sensibility. Hence their permanence. If this were not so,
man would be speedily annihilated. If the five corporeal
senses were the medium through which to understand
God, then palsy, blindness, and deafness would place
man in a terrible situation, where he would be like
those "having no hope, and without God in the world;"
but, as a matter of fact, these calamities often drive
mortals to seek and find a higher sense of happiness and
existence.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 486, lines 23-32, and page 487, lines 1-2.

Sight, hearing, - all the senses of man, - are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in Permanent sensibility. matter. Hence their permanence. If this were not so, man would be speedily annihilated. If five corporeal senses were the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be "without hope and without God in the world;" but, as a matter of fact, these calamities often drive mortals to seek a higher sense of happiness and existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 470, lines 22-32 (unnumbered). 83rd ed., chapter XIV, page 482, lines 22-32 (unnumbered).

Sight, hearing, all the senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter. Hence their permanence. If this were not so, man would be speedily annihilated.

If five material senses are the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be "without hope and without God in the world." But, as a matter of fact, these calamities often drive mortals to seek a higher sense of happiness and existence.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 418, line 32, and page 419, lines 1-10 (unnumbered). 21st ed., chapter XII, page 418, line 32, and page 419, lines 1-10 (unnumbered).

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder.

Exercise
of Mind-
faculties

NOTE

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

Chapter XIV, page 487, lines 3-12.

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth, both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

Exercise
of Mind-
faculties.

NOTE

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

Chapter XIV, page 487, lines 3-12.

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

Exercise
of Mind-
faculties.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 487, lines 3-12.

Life is deathless. It is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder. True senses.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 471, lines 1-10 (unnumbered). 83rd ed., chapter XIV, page 483, lines 1-10 (unnumbered).

Life is deathless. It is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after so-called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 419, lines 11-20 (unnumbered).

Life is deathless. It is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after that change. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 419, lines 11-20 (unnumbered). 21st ed., chapter XII, page 419, lines 11-20 (unnumbered).

Question. - You speak of belief. Who or what is it that believes?

Answer. - Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as mortal mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous.

Understand-
ing versus
belief

NOTE

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

Chapter XIV, page 487, lines 13-24.

Question. - You speak of belief. Who or what is it that believes?

Answer. - Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal.

Understanding
versus belief.

Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; and there is really no such thing as mortal mind. Mere belief is blindness, without Principle wherefrom to explain the reason of its hope. The belief is erroneous that life is sentient and intelligent matter.

NOTE

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

Chapter XIV, page 487, lines 13-24.

Question. - You speak of belief. Who or what is it that believes?

Answer. - Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal mind. Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; and there is really no such thing as mortal mind. Mere belief is blindness, without Principle wherefrom to explain the reason of its hope. The belief is erroneous, that life is sentient and intelligent matter.

Understanding
versus belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 471, lines 11-22 (unnumbered). 83rd ed., chapter XIV, page 483, lines 11-22 (unnumbered).

Question. - You speak of belief. Who is it that believes?

Answer. - Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. No mere body believes. The only believer is the belief, mortal mind.

Christian evidence is founded on Divine Science, or demonstrable Truth, flowing from Immortal Mind; and there is really no such thing as mortal mind. Mere belief is blindness, without Principle whereby to explain the reason of its hope. The belief is erroneous that Life is sentient and intelligent matter.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 419, lines 21-32 (unnumbered).

Question. - You speak of belief. Who is it that believes?

Answer. - Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The idea of Truth is reached when Science is comprehended, not believed merely.

Christian evidence is founded on Divine Science, or demonstrable Truth, flowing from Immortal Mind; and there is really no such thing as mortal mind. Mere belief is blindness, without Principle whereby to explain the reason of its hope. The belief is erroneous that Life is sentient and intelligent matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 419, lines 21-32 (unnumbered). 21st ed., chapter XII, page 419, lines 21-32 (unnumbered).

Ques. You speak of belief: who is it that believes?

Ans. Soul cannot believe, for it understands all that really is; body cannot believe, for it is matter to belief, and the idea of Truth is reached through science. Immortal Mind cannot believe, for it is Soul, where all is understanding, and there is in reality no mortal mind. There are no believers, and belief is a blindness, without basis or Principle whereby to explain its own phenomena. Mortal belief is not Truth, but error, calling itself a mortal man, sentient and intelligent matter, etc. James said, "Show me thy faith without works, and I will show thee my faith by my works." Nothing but the proof of these sayings can confirm them; but when you destroy a belief of disease on their basis, you can understand better and will know the benefit of their meaning. Belief in the original Hebrew implied not what we employ it to express: it signified to "understand," to "be firm," etc. What are termed believers are beliefs; the entity of man's being is not in them.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 178, line 32, and page 179, lines 1-18 (unnumbered).

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

NOTE

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

Chapter XIV, page 487, lines 25-29.

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 483, lines 23-27 (unnumbered).

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God lengthens our days; and it strengthens our trust in Him, the deathless reality of Life, its almightiness and immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XIV, page 471, lines 23-27 (unnumbered).

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God lengthens our days; and it strengthens our trust in Him, the deathless reality of Life, its almightiness and immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 420, lines 1-5 (unnumbered). 21st ed., chapter XII, page 420, lines 1-5 (unnumbered).

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you are Confirmation by healing able to banish a severe malady, the cure shows that you understand this teaching, and therefore you receive the blessing of Truth.

NOTE

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

Chapter XIV, page 487, lines 30-31, and page 488, lines 1-6.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you Confirmation by healing. are able to banish a severe malady, the cure shows that you understand this teaching, and get the blessing of Truth.

NOTE

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

Chapter XIV, page 487, lines 30-31, and page 488, lines 1-6.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you Confirmation by healing. are able to banish a severe malady, the cure shows that you understand this teaching, and get the benefit of Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 487, lines 30-31, and page 488, lines 1-6.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and Confirmation. brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and get the benefit 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 XIV, page 471, lines 28-31, and page 472, lines 1-4 (unnumbered). 83rd ed., chapter XIV, page 483, lines 28-31, and page 484, lines 1-4 (unnumbered).

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of my teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand my teaching, and get the benefit of its blessing.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 420, lines 6-12 (unnumbered). 21st ed., chapter XII, page 420, lines 6-12 (unnumbered).

The Hebrew and Greek words often translated belief differ somewhat in meaning from that conveyed by the English verb believe; they have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear in our common version to approve and endorse belief, when they mean to enforce the necessity of understanding.

NOTE

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

Chapter XIV, page 488, lines 7-13.

The Hebrew and Greek words, often translated belief, differ somewhat in meaning from that conveyed by the English verb believe, and so their derivatives Belief and firm trust. have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and endorse belief, when they mean to enforce the necessity of understanding.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter XIV, page 472, lines 5-12 (unnumbered).
83rd ed., chapter XIV, page 484, lines 5-12 (unnumbered).
226th ed., chapter XIV, page 488, lines 7-14.

The Hebrew and Greek words, often translated belief, differ somewhat in meaning from that conveyed by the English verb to believe, and its derivatives, having more the significance of understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and endorse belief, when they mean to enforce the necessity of understanding.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 420, lines 13-19 (unnumbered).

The Hebrew and Greek words, often translated belief, differ somewhat in meaning from that conveyed by the English verb to believe, and its derivatives, having more the significance of understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and endorse belief, when they mean to enforce the necessity of a higher quality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 420, lines 13-19 (unnumbered). 21st ed., chapter XII, page 420, lines 13-19 (unnumbered).

Question. - Do the five corporeal senses constitute man?

Answer. - Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as mortal beliefs, the All faculties from Mind testimony of which cannot be true either of man or of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception, and comprehension. Therefore mental endowments are not at the mercy of organization and decomposition, - otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter.

NOTE

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

Chapter XIV, page 488, lines 14-31.

Question. - Do the five corporeal senses constitute man?

Answer. - Christian Science sustains, with immortal proof, the impossibility of any material sense, and defines these so-called senses as mortal beliefs, whose All faculties from Mind. testimony can neither be true of man nor of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception and comprehension; therefore mental endowments are not at the mercy of organization and decomposition. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed or destroyed, since they exist as immortal Mind, not matter.

NOTE

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

Chapter XIV, page 488, lines 15-31.

Question. - Do the five corporeal senses constitute man?

Answer. - Christian Science sustains, with immortal proof, the impossibility of any material sense, and defines these so-called senses as mortal beliefs, whose Senses mental. testimony can neither be true of man nor his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception and comprehension; therefore mental endowments are not at the mercy of organization and decomposition. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed, since they exist as Mind, not matter.

NOTE

This version first appeared in the 75th edition in 1893 and it remained unchanged until the 226th edition in 1902. 75th ed., chapter XIV, page 472, lines 13-29 (unnumbered). 83rd ed., chapter XIV, page 484, lines 13-29 (unnumbered).

Question. - Do the five corporeal senses constitute man?

Answer. - Christian Science sustains, with immortal proof, the impossibility of any material sense, and defines these so-called senses as mortal beliefs, whose Senses mental. testimony cannot be true of man or his Maker, - of whose reality, or immortality, the corporeal senses can take no cognizance. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears; therefore these faculties continue, when man's organization is destroyed. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed, since they exist as Mind, not matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 75th edition in 1893. Chapter XIV, page 472, lines 13-29 (unnumbered).

Question. - Do the five personal senses constitute man?

Answer. - Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as Human Beliefs, whose testimony cannot be true of man or his Maker, - of whose reality, or immortality, the senses can take no cognizance. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears; therefore these faculties continue when organization is destroyed. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed, since they exist in Soul.

NOTE

This version first appeared in the 16th edition in 1866 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 420, lines 20-32, and page 421, lines 1-2 (unnumbered). 21st ed., chapter XII, page 420, lines 20-32, and page 421, lines 1-2 (unnumbered).

Ques. Do the five personal senses constitute man?

Ans. Personal sense says they do, but science sustains the impossibility of material sense with immortal proof, and names it error; and recollect error is unreal, the truth of man is his only reality and immortality. Nerves have no more sensation than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears; therefore our faculties remain when organization is destroyed, and the worms unfashion material man. If it were possible for the senses to be injured for a moment when Life is understood, Soul would reproduce them in all their perfection. The lowest species of what is termed life in matter gives the better idea of Life; if a lobster loses his claw, it grows again. If the science of Life was understood it would be learned that the senses of Spirit are not lost, and there are no senses of matter. Material sense is a myth. The strange hypothesis to the contrary is only an educated belief, in infancy not equal to guiding the hand to the mouth or to seek nourishment after the manner of belief, and in old age it fades into more apparent nothingness and final extinction. Personal sense defrauds, lies, cheats, commits adultery, kills, etc., according to belief, to meet some demand of this depraved sense, and can take no cognizance of God; then how is this sense the means of blessings or of understanding God? or how can man, "the image of God," be dependent on this sense to reach HIM, and ought man to follow the dictates of this depraved guide, and who shall dare say the senses are the medium at one time of learning

God, and at another of serving Satan or sin? The affirmative to these questions would contradict James in his sayings and demonstration that "the same fountain sendeth not forth sweet and bitter water." Personal sense is the only source of evil or error. All is harmony outside of a personal sense of things; a wrong sense is not right, and is worse than non-sense. Belief would have personal sense a good and a bad sense; but belief says a man can be intoxicated, in obedience to a call of personal sense, find pleasure in it, and afterwards be a man! But the science of Soul and the grand facts of being are exempt from such error. Will-power is one of the false beliefs of personal sense that commit depredations on harmony. The human will is not a power because it is not a faculty of Soul, and cannot govern man aright. Reason governed by Wisdom should be the motive power in place of headlong, blind, and stubborn will, the result of appetites and passions. Our scientific statement of mind and body must be understood before God and man are learned aright, and the Principle of immortal man understood in science. If error enters the statement of man, it will be continued in the conclusions of him. Opinions, theories, and doctrines are of no avail to make man harmonious or immortal, for he is this, and ever was. This suppositional existence is not the reality of being. Let this be found out, and reject not the science that reveals it. Our useless knowledge explains man as mind and matter, or, rather, intelligent matter, having sensation, life, etc., and then by fair logic annihilates man at the

death of matter. The spiritual evidences of Soul and body destroy the evidences of personal sense with immortal testimony and proof. Sleep and mesmerism explain the mythical nature of personal sense. Sleep reveals it either oblivion, nothingness, or the illusion of dreams; that last infirmity of evil, mesmerism, shows personal sense a belief only, without foundation or fact. The supposition of life in matter is but a sleeping or waking dream, for any supposed sensation of matter is a belief alone: change the belief and the sensation changes, destroy the belief, and the sensation disappears. Material man is a phenomenon of belief, a state of voluntary and involuntary mesmerism, a negative right and positive wrong belief, hiding for a little and only to itself the majesty of man. The belief that matter and Mind are one, that matter is awake at one time and at another sleeps, presenting no appearance of Mind, culminates in another belief, namely, that man dies. Material man, or what is deemed life and intelligence in matter, is but a dream at all times, and not the fact of being. The dream, or belief, goes on with closed or open eyes; in sleep it is a loss of memory and consciousness, and awake a dream of pain or of pleasure in matter. But who will admit, not understanding its science, that this dream of personal sense is not man, not a dreamer, but a dream? To reason right there should be but one issue before the mind, namely, spiritual existence, for there is none other. Life is not united to an opposite mortality. The metaphysical statement of being leads to realities,

the conception and possession of harmony, health, and immortality. It begins at once, when understood and adhered to, uplifting the physical and moral standard of mortal man; it increases longevity, purifies and elevates character, and we know it is correct in statement, it being correct in proof. The ignorant will scoff at this science, - for such has been the case with every scientific discovery, - but it never has hindered the grand result. New thoughts are constantly obtaining the floor. The two opposite theories - that all is matter, else that all is mind - will occupy the ground until one is acknowledged; and, according to the saying of a great general when planning his campaign, science will "fight it out on this line." To mix mind and matter is not only impossible, but an error made known in sin, sickness, and death, and these must eventually yield to harmony and Life. Let us, then, begin this result in science. We are ready to meet the profound thinker on the statement That all is Mind; and if this is divine science, as will be proven, it will at length destroy all human error, whereas the conservative theory that there are two, even matter and Spirit, and they unite on some basis, would forever keep Truth and error at war, as it has done, without a victory on either side.

To personal sense the sun appears to rise and set, and the earth to stand still, but science refutes this belief with opposite evidence, and explains the solar system on another plan. The evidence of personal sense is mutable and mortal; therefore, this so-called sense, and its frail

evidences, must finally yield to science and the immortal senses of Soul.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 179, lines 19-32, page 180, page 181, page 182, and page 183, lines 1-7 (unnumbered).

The less mind there is manifested in matter the better.
When the unthinking lobster loses its claw, the claw grows
again. If the Science of Life were understood,
it would be found that the senses of Mind are Possibilities
of Life
never lost and that matter has no sensation. Then the
human limb would be replaced as readily as the lobster's
claw, - not with an artificial limb, but with the genuine
one. Any hypothesis which supposes life to be in matter
is an educated belief. In infancy this belief is not equal
to guiding the hand to the mouth; and as consciousness
develops, this belief goes out, - yields to the reality of
everlasting Life.

NOTE

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

Chapter XIV, page 489, lines 1-12.

The less mind there is manifested in matter, the
better. When the unthinking lobster loses his claw, it
grows again. If the Science of Life were
understood, it would be found that the senses
of Mind are never lost, and that matter has no sensation.
Then the human limb would be replaced as readily as
the lobster's claw, - not with an artificial limb, but with
the genuine one. Any hypothesis which supposes life
to be in matter, is an educated belief. In infancy this
belief is not equal to guiding the hand to the mouth;
and as existence goes on, this belief goes out and yields
to the reality of everlasting Life.

NOTE

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

Chapter XIV, page 489, lines 1-12.

The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, - not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter, is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth; and as existence goes on, it yields to the reality of everlasting Life.

Lobster
and limb.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 472, lines 30-31, and page 473, lines 1-10 (unnumbered). 83rd ed., chapter XIV, page 484, lines 30-31, and page 485, lines 1-10 (unnumbered).

The less Mind there is manifested in matter, the better. When the unthinking lobster loses his claw it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost; and that there are, properly speaking, no material senses. Any hypothesis, which supposes Life to be in matter, is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth, and in old age it fades into utter extinction.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 421, lines 3-11 (unnumbered).

The less Mind there is manifested in matter, the better. When the lobster loses his claw it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost; and that there are, properly speaking, no material senses. Any hypothesis, which supposes Life to be in matter, is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth, and in old age it fades into utter extinction.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 421, lines 3-11 (unnumbered). 21st ed., chapter XII, page 421, lines 3-11 (unnumbered).

Corporeal sense defrauds and lies; it breaks all the
commands of the Mosaic Decalogue to meet its own de-
mands. How then can this sense be the God-
given channel to man of divine blessings or
understanding? How can man, reflecting God, be de-
pendent on material means for knowing, hearing, seeing?
Who dares to say that the senses of man can be at one time
the medium for sinning against God, at another the me-
dium for obeying God? An affirmative reply would con-
tradict the Scripture, for the same fountain sendeth not
forth sweet waters and bitter.

Decalogue
disregarded

NOTE

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

Chapter XIV, page 489, lines 13-23.

Corporeal sense defrauds, lies, cheats, - will break all
the commands of the Mosaic Decalogue, to meet its own
demands. How then can this sense be the
channel of blessings or of understanding to
man? How can man, reflecting God, be dependent on
such material senses for knowing, hearing, seeing? Who
dare say that the senses of man can be at one time the
medium for serving sin, and at another for communion
with God? An affirmative reply would contradict the
Scripture, for the same fountain sendeth not forth sweet
waters and bitter.

Decalogue
disregarded.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 489, lines 13-23.

Corporeal sense defrauds, lies, cheats, - will break all
the commands of the Mosiac Decalogue, to meet its own
demands. How then can this sense be the
channel of blessings or of understanding to
man? How can man, reflecting God, be dependent on
such material senses for knowing, hearing, seeing?
Who dare say that the senses of man can be at one time
the medium for serving sin, and at another for commu-
nion with God? An affirmative reply would contradict
the Scripture, for the same fountain sendeth not forth
sweet and bitter waters.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 473, lines 11-21 (unnumbered).
83rd ed., chapter XIV, page 485, lines 11-21 (unnumbered).

Personal sense defrauds, lies, cheats, will break all the commands of the Mosaic Decalogue, to meet its own demands. How then can this sense be the channel of blessings or of understanding to man? How can man, reflecting God, be dependent on such material senses for knowing, hearing, seeing? Who dare say that the senses of man can be at one time the medium for serving sin, and at another for communion with God?

An affirmative reply would contradict the Scripture, for "the same fountain sendeth not forth sweet and bitter waters."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 421, lines 12-22 (unnumbered). 21st ed., chapter XII, page 421, lines 12-22 (unnumbered).

The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is non-sense, want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error.

Organic construction
valueless

NOTE

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

Chapter XIV, page 489, lines 24-32, and page 490, lines 1-2.

The corporeal senses are the only source of evil or error. Christian Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is non-sense, or want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error.

Organic construction
valueless.

NOTE

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

Chapter XIV, page 489, lines 24-32, and page 490, lines 1-2.

The corporeal senses are the only source of evil or error. Christian Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is non-sense, or want of sense. Mortal belief would have the material senses sometimes good and sometimes bad. It assures mortals that there is real pleasure in sin; but the grand truths of Christian Science dispute this error.

Organized
emptiness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 473, lines 22-32 (unnumbered). 83rd ed., chapter XIV, page 485, lines 22-32 (unnumbered).

The so-called senses of matter are the only source of evil or error. Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or make it the medium of Mind.

Outside of the material sense of things, all is harmony. A wrong sense - of God, man, and creation - is non-sense, or want of sense. Belief would have the material senses sometimes good and sometimes bad.

Belief is erring. It assures mortals that there is real pleasure in sin, - that you can find it in drunkenness, stealing, lying, fraud, defamation. The grand truths of Science dispute this error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 421, lines 23-32, and page 422, lines 1-3 (unnumbered). 21st ed., chapter XII, page 421, lines 23-32, and page 422, lines 1-3 (unnumbered).

Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an

Will-power	animal propensity, not a faculty of Soul.
an animal	Hence it cannot govern man aright. Chris-
propensity	tian Science reveals Truth and Love as the

motive-powers of man. Will - blind, stubborn, and head-long - cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

NOTE

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

Chapter XIV, page 490, lines 3-11.

Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an

Will-power an animal propensity.	animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Chris- tian Science reveals Truth and Love as the motive-powers of man. Will - blind, stubborn, and head- long - cooperates with appetite and passion. Thence arises its evil. Thence also comes its final powerless- ness, since all power belongs to God, good.

NOTE

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

Chapter XIV, page 490, lines 3-11.

Will-power is but a product of belief, and this belief
commits depredations on harmony. Human will is an

Will-power	animal propensity, not a faculty of Soul.
an animal	Hence it cannot govern man aright. Chris-
propensity.	tian Science reveals Truth and Love as the

motive-powers of man. Will - blind, stubborn, and head-
long - co-operates with appetite and passion. Thence
arises its evil. Thence also comes its final powerless-
ness, since all power belongs to God, Good.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 490, lines 3-11.

Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. The will. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will - blind, stubborn, and headlong - co-operates with appetite and passion. Thence arises its evil. Thence also comes its powerlessness, since power belongs to Good, not to evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 474, lines 1-9 (unnumbered). 83rd ed., chapter XIV, page 486, lines 1-9 (unnumbered).

Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Science reveals Truth and Love as the motive-powers of man. Will - blind, stubborn, and headlong - co-operates with appetite and passion. Thence arises its evil. Thence also comes its powerlessness, since power belongs to good, not to evil.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 422, lines 4-11 (unnumbered). 21st ed., chapter XII, page 422, lines 4-11 (unnumbered).

The Science of Mind needs to be understood. Until
it is understood, mortals are more or less deprived of
Truth. Human theories are helpless to make
Theories
helpless man harmonious or immortal, since he is so
already, according to Christian Science. Our only need
is to know this and reduce to practice the real man's di-
vine Principle, Love.

NOTE

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

Chapter XIV, page 490, lines 12-18.

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make Theories helpless. man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to find this out, and reduce to practice the divine Principle of original man.

NOTE

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

Chapter XIV, page 490, lines 12-18.

The Science of Mind needs to be understood. Until
it is understood, ~~mortals~~ are more or less deprived of
Truth. Human theories are helpless to make
Theories
helpless. man harmonious or immortal, since he is so
already, according to Christian Science. Our only need
is to find this out, and reduce to practice the Principle
of original man.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter XIV, page 490, lines 3-11.

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make Theories helpless. man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to find this out, and reduce to practice the Principle of perfect manhood.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 474, lines 10-16 (unnumbered). 83rd ed., chapter XIV, page 486, lines 10-16 (unnumbered).

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Science. Our only need is to find this out, and reduce to practice the Principle of perfect manhood.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 422, lines 12-17 (unnumbered). 21st ed., chapter XII, page 422, lines 12-17 (unnumbered).

"Quench not the Spirit. Despise not prophesyings."
Human belief - or knowledge gained from the so-called
material senses - would, by fair logic, anni-
True nature
and origin hilate man along with the dissolving elements
of clay. The scientifically Christian explanations of the
nature and origin of man destroy all material sense with
immortal testimony. This immortal testimony ushers
in the spiritual sense of being, which can be obtained
in no other way.

NOTE

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

Chapter XIV, page 490, lines 19-27.

"Quench not the Spirit. Despise not prophesyings."
Human belief - or knowledge gained from the so-called
material senses - would, by fair logic, annihi-
late man, along with the dissolving elements
of clay. The scientifically Christian explanations of the
nature and origin of man destroy all material sense with
immortal testimony. This gives place to the spiritual
sense of being which can be obtained from no other
source.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 490, lines 19-27.

"Quench not the Spirit, despise not prophecy." Hu-
man belief - or knowledge gained from the so-called
material senses - would, by fair logic, annihi-
late man, along with the dissolving elements
of clay. The Scientifically Christian explanations of the
nature and origin of man destroy all material sense with
immortal testimony. This gives place to the spiritual
sense of manhood, which can be obtained from no other
source.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 474, lines 17-25 (unnumbered).
83rd ed., chapter XIV, page 486, lines 17-25 (unnumbered).

"Quench not the Spirit, despise not prophecy." Human belief - or knowledge gained from the so-called material senses - would, by fair logic, annihilate man, along with the dissolving elements of clay. The scientific explanations of the nature and origin of man destroy all material sense with immortal testimony. This gives place to the spiritual sense of man, which can be obtained from no other source.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 422, lines 18-25 (unnumbered). 21st ed., chapter XII, page 422, lines 18-25 (unnumbered).

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion, nothingness, or an illusion or dream.

Sleep an
illusion Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears.

NOTE

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

Chapter XIV, page 490, lines 28-32, and page 491, lines 1-6.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion or nothingness, as illusion or dream. Sleep and illusion. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and swimming, when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

NOTE

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

Chapter XIV, page 490, lines 28-32, and page 491, lines 1-6.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion or nothingness, as illusion or dream. Sleep and oblivion. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and swimming, when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 474, lines 26-32, and page 475, lines 1-4 (unnumbered). 83rd ed., chapter XIV, page 486, lines 26-32, and page 487, lines 1-4 (unnumbered).

Sleep and mesmerism explain the mythical nature of material sense. Sleep reveals material sense as either oblivion or nothingness, as illusion or dream.

Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and swimming when he is on dry land. Needle-thrusts will not hurt him; a delicious perfume will seem intolerable.

Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 422, lines 26-32, and page 423, lines 1-4 (unnumbered).

Sleep and mesmerism explain the mythical nature of material sense. Sleep reveals material sense as either oblivion or nothingness, as illusion or dream.

Beneath the mesmeric touch a man will believe that he freezes when he is warm, that he is swimming when he is on dry land. Needle-thrusts will not hurt him; a delicious perfume will seem intolerable.

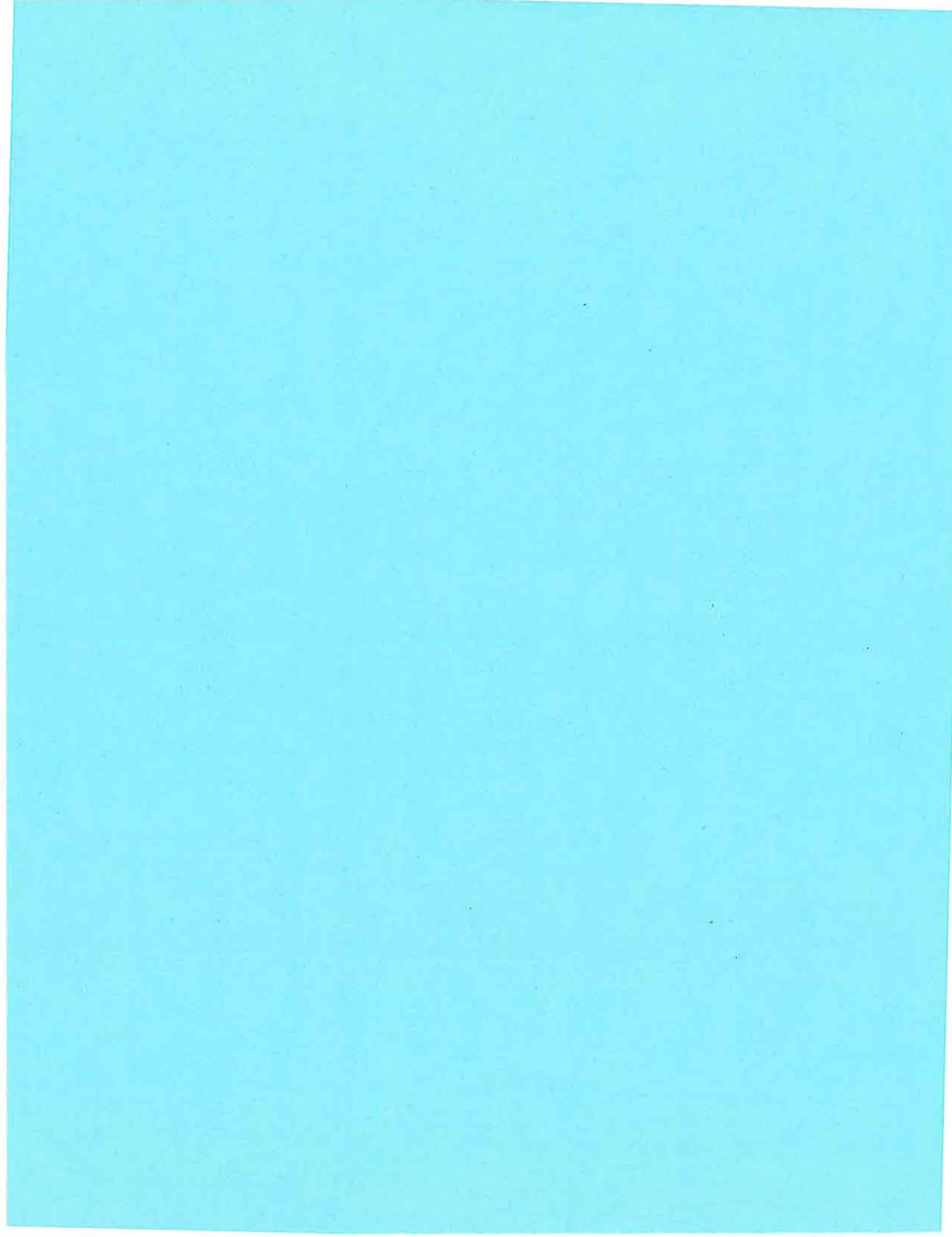
Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

NOTE

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

16th ed., chapter XI, page 422, lines 26-32, and page 423, lines 1-4 (unnumbered).

21st ed., chapter XII, page 422, lines 26-32, and page 423, lines 1-4 (unnumbered).



Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

Man linked
with Spirit

NOTE

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

Chapter XIV, page 491, lines 7-16.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, - the latter calling itself right. Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

Man linked
with Spirit.

NOTE

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

Chapter XIV, page 491, lines 7-17.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, - the latter calling itself right. Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his Creator.

Man linked
with Spirit.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 491, lines 7-17.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, - the latter calling itself right. Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of Being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his Creator.

Man spiritual,
man material.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 475, lines 5-15 (unnumbered), 83rd ed., chapter XIV, page 487, lines 5-15 (unnumbered).

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, - calling itself right.

Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link that establishes man forever in the divine likeness, inseparable from his Creator.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 423, lines 5-15 (unnumbered). 21st ed., chapter XII, page 423, lines 5-15 (unnumbered).

The belief that matter and mind are one, - that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, - this belief culminates in another belief, that man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man may have an attractive personality.

Material man
as a dream

NOTE

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

Chapter XIV, page 491, lines 17-27.

The belief that matter and mind are one, that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, this belief culminates in another belief, - namely, Material man
as a dream. that man dies. Science reveals material man as a dream at all times, and as never the real being. The dream or belief goes on, while our eyes are closed or open. In sleep, memory and consciousness are lost from the body, whence they wander whither they will, with their own apparently separate embodiment.

NOTE

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

Chapter XIV, page 491, lines 18-27.

The belief that matter and mind are one, that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, this belief culminates in another belief, - namely, Wakefulness
and dreaming. that man dies. Science reveals material man as a dream at all times, and as never the real Being. The dream or belief goes on, while our eyes are closed or open. In sleep, memory and consciousness are lost from the body, whence they wander whither they will, with their own apparently separate embodiment.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 475, lines 16-25 (unnumbered). 83rd ed., chapter XIV, page 487, lines 16-25 (unnumbered).

The belief that matter and Mind are one, that matter is awake at one time and asleep at another, - sometimes presenting no appearance of Mind, - this belief culminates in another belief, namely, that man dies.

Science reveals material man as a dream at all times, and as never the real being. The dream or belief goes on, while our eyes are closed or open. In sleep memory and consciousness are lost from one body, whence they wander whither they will, with their own embodiment.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 423, lines 16-24 (unnumbered). 21st ed., chapter XII, page 423, lines 16-24 (unnumbered).

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that this dream - rather than the dreamer - may not be mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and thought, although the so-called dreamer is unconscious? For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality.

Spiritual existence the one fact

NOTE

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

Chapter XIV, page 491, lines 28-32, and page 492, lines 1-6.

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that this dream - rather than the dreamer - may not be mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and thought, although the so-called dreamer is unconscious? For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its opposite, mortality.

Spiritual existence the one fact

NOTE

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

Chapter XIV, page 491, lines 28-32, and page 492, lines 1-6.

Awake, we dream of the pains and pleasures of matter.
Who will say, even though not understanding
Christian Science, that this dream - rather
than the dreamer - may not be mortal man?
Who can rationally say otherwise, when the dream
leaves mortal man intact in body and thought, but the
so-called dreamer is unconscious? For right reasoning
there should be but one fact before the thought,
namely, spiritual existence. Really there is no other
existence, since Life cannot be united to its opposite,
mortality.

Spiritual ex-
istence the
one fact.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 491, lines 28-32, and page 492, lines 1-6.

Awake, we dream of the pains and pleasures of matter.
Who will say, even though not understanding Christian
Science, that this dream - rather than the Errant visions.
dreamer - may not be mortal man? Who
can rationally say otherwise, when the dream leaves
mortal man intact in body and thought, but the so-
called dreamer is unconscious? For right reasoning
there should be but one fact before the thought, -
namely, spiritual existence. Really, there is no other
existence, since Life cannot be united to its opposite, -
mortality.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 475, lines 26-32, and page 476,
lines 1-4 (unnumbered).
83rd ed., chapter XIV, page 487, lines 26-32, and page 488,
lines 1-4 (unnumbered).

Awake, we dream of the pains and pleasures of matter. Who will say, even though not understanding Christian Science, that this dream - rather than a dreamer - is not mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and mind, and the so-called dreamer lies unconscious on the pillow? For right reasoning there should be but one fact before the mind, namely, spiritual existence. Really there is no other existence, since Life cannot be united to its opposite, - mortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 423, lines 25-32, and page 424, lines 1-2 (unnumbered). 21st ed., chapter XII, page 423, lines 25-32, and page 424, lines 1-2 (unnumbered).

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard Mind one and all of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light. We know that a statement proved to be good must be correct. New thoughts are constantly obtaining the floor. These two contradictory theories - that matter is something, or that all is Mind - will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: "I propose to fight it out on this line, if it takes all summer." Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

NOTE

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

Chapter XIV, page 492, lines 7-21.

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of Mind one and all. mortals, will increase longevity, will purify and elevate character. Thus progress finally destroys all error, and brings immortality to light. We know that a statement proved to be good must be correct. New thoughts are constantly obtaining the floor. These two opposite theories - that all is matter, or that all is Mind - will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: "I propose to fight it out on this line, if it takes all summer." Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.
Chapter XIV, page 492, lines 7-21.

Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree,

will uplift the physical and moral standard of
Mind one
and all. mortals, will increase longevity, will purify
and elevate character. Thus progress finally destroys all
error, and brings immortality to light. We know that
a statement which can be proved must be correct. New
thoughts are constantly obtaining the floor. These two
opposite theories - that all is matter, or else that all
is Mind - will dispute the ground, until one is acknowl-
edged to be the victor. Discussing his campaign, a great
general said: "I propose to fight it out on this line, if
it takes all summer." Science says: All is Mind and
Mind's idea. You must fight it out on this line. Matter
can afford you no aid.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XIV, page 492, lines 7-21.

Being is holiness, harmony, immortality. It is already
proven that a knowledge of this, even in small degree,
will uplift the physical and moral standard of
Disputed
campaign. mortals, will increase longevity, will purify and
elevate character. Thus progress finally destroys all
error, and brings immortality to light. We know that
a statement which can be proved must be correct.
New thoughts are constantly obtaining the floor. These
two opposite theories - that all is matter, or else that all
is Mind - will dispute the ground, until one is acknowl-
edged victor. Discussing his campaign, a great general
said: "I propose to fight it out on this line, if it takes all
summer." Science says: All is Mind and Mind's idea.
You must fight it out on this line. Matter can afford
you no aid.

NOTE

This version first appeared in the 67th edition in 1892
and it remained unchanged until the 226th edition in 1902.
67th ed., chapter XIV, page 476, lines 5-19 (unnumbered).
83rd ed., chapter XIV, page 488, lines 5-19 (unnumbered).

Being is holiness, harmony, immortality. It is already
proven that a knowledge of this, even in small degree,
will uplift the physical and moral standard of
Disputed
campaign. mortals, will increase longevity, will purify and
elevate character. Thus progress finally destroys all
error, and brings immortality to light. We know that
a statement which can be proved must be correct.
New thoughts are constantly obtaining the floor. These
two opposite theories - that all is matter, or else that all
is Mind - will dispute the ground, until one is acknowl-
edged victor. Discussing his campaign, a great general
said: "I propose to fight it out on this line, if it takes all
summer." Science says: "All is Mind and Mind's idea."
You must fight it out on this line. Matter can afford
you no aid.

NOTE

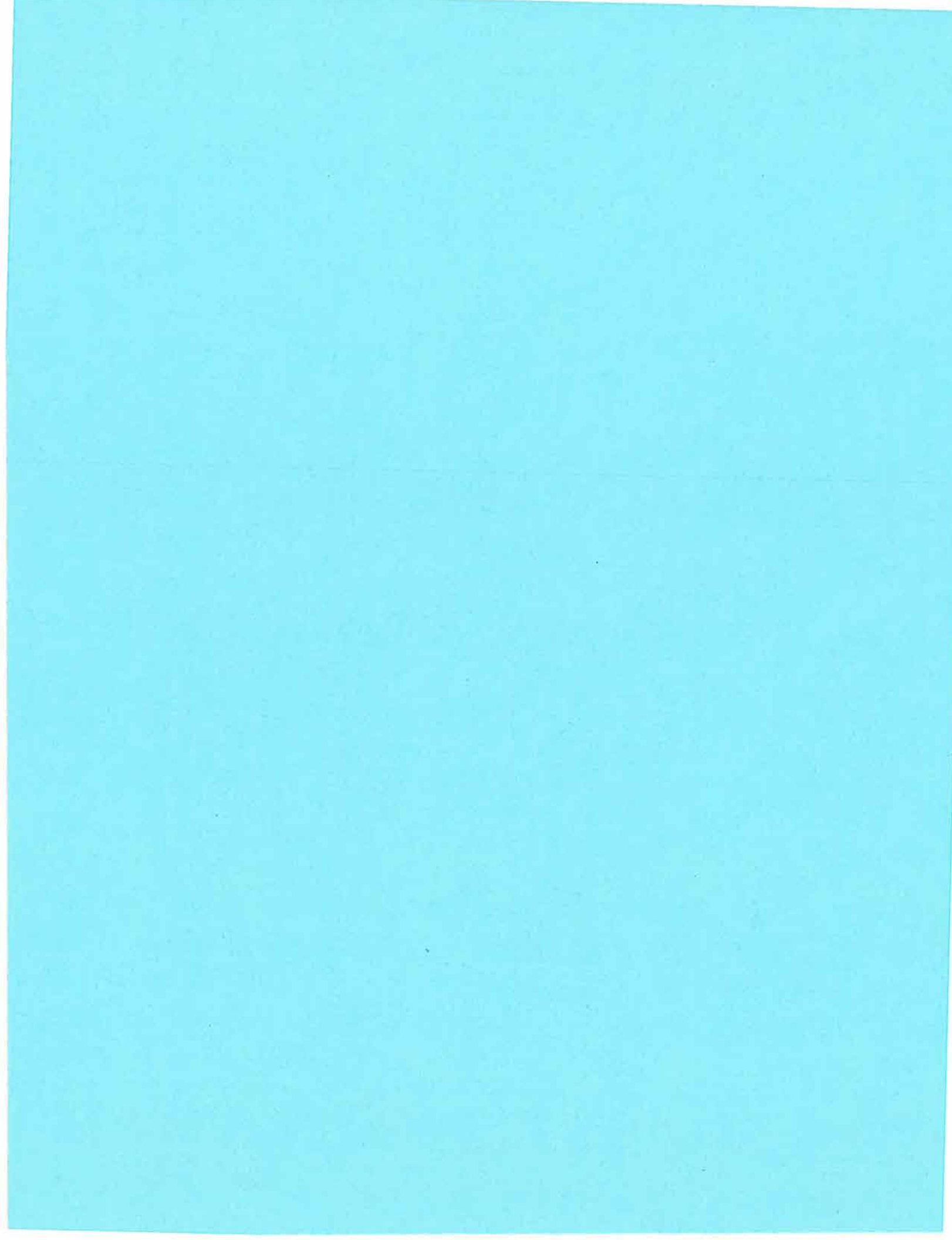
This version first appeared in the 50th edition in 1891
and it remained unchanged until the 67th edition in 1892.
Chapter XIV, page 476, lines 5-19 (unnumbered).

Being is holiness, harmony, immortality. The knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. We know that the statement which can be proved must be correct.

New thoughts are constantly obtaining the floor. The two opposite theories - that all is matter, or else that all is Mind - will dispute the ground, until one is acknowledged. Discussing his campaign, a great general said, "I propose to fight it out on this line, if it takes all summer." Science says, All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 424, lines 3-15 (unnumbered). 21st ed., chapter XII, page 424, lines 3-15 (unnumbered).



The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which Scientific ultimum denies this notion. God is Mind, and God is infinite; hence all is Mind. On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.

NOTE

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

Chapter XIV, page 492, lines 22-28.

The notion that mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which Scientific ultimum. denies this notion. God is Mind, and God is All; hence all is Mind. On this statement rests the Science of being; and its Principle is divine, demonstrating harmony and immortality.

NOTE

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

Chapter XIV, page 492, lines 22-28.

The notion that mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which Scientific ultimum. denies this notion. God is Mind, and God is All; hence all is Mind. On this statement rests the Science of Being; and its Principle is divine, demonstrating harmony and immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 492, lines 22-28.

The notion that mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which Ultimum. denies this proposition. God is Mind, and God is All; hence all is Mind. On this statement rests the Science of Being, and its Principle is divine, demonstrating harmony and immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 476, lines 20-26 (unnumbered). 83rd ed., chapter XIV, page 488, lines 20-26 (unnumbered).

The notion that Mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which denies this proposition.

God is Mind, and God is ALL; hence all is Mind. On this statement I stand. I hold myself ready to meet any profound thinker on this subject, for this statement is scientific, and its Principle demonstrates harmony and immortality.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XII, page 424, lines 16-24 (unnumbered).

The word 'ALL' in the sentence in italics is not in italics.

The notion that Mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which denies this proposition.

Everything is Mind. On this statement I stand. I hold myself ready to meet any profound thinker on this subject, and prove to him that this statement is scientific, and that its Principle demonstrates harmony and immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XI, page 424, lines 16-24 (unnumbered). 21st ed., chapter XII, page 424, lines 16-24 (unnumbered).

The conservative theory, long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense, the sun appears to rise and set, and the earth to stand still; but astronomical science contradicts this, and explains the solar system as working on a different plan. All the evidence of physical sense and all the knowledge obtained from physical sense must yield to Science, to the immortal truth of all things.

Victory
for Truth

NOTE

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

Chapter XIV, page 492, lines 29-32, and page 493, lines 1-8.

The conservative theory, so long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts this, and explains the solar system as working on a different plan. All the evidences of physical sense, or of the knowledge obtained thereby, must yield to Science, to the immortal sense of things.

Victory
for Truth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XIV, page 492, lines 29-32, and page 493, lines 1-8.

The conservative theory, so long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep Truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts this, and explains the solar system as working on a different plan. All the evidences of physical sense, or of the knowledge obtained thereby, must yield to Science, to the immortal sense of things.

Victory
for Truth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 492, lines 29-32, and page 493, lines 1-8.

The conservative theory, so long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep Truth ~~Conquest and~~ and error always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts this, and explains the solar system as working on a different plan. All the evidences of physical sense, or of the knowledge obtained thereby, must yield to Science, to the immortal sense of things.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 476, lines 27-32, and page 477, lines 1-6 (unnumbered). 83rd ed., chapter XIV, page 488, lines 27-32, and page 489, lines 1-6 (unnumbered).

The conservative theory, so long believed, is that there are two factors, matter and Mind, uniting on some impossible basis. This theory would keep Truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science would speedily give the triumph to Truth's soaring eagles.

To personal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts this, and explains the solar system as working on a different plan. All the evidence of physical sense, or of the knowledge obtained thereby, must yield to Science, the immortal sense of things.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 424, lines 25-32, and page 425, lines 1-4 (unnumbered).

21st ed., chapter XII, page 424, lines 25-32, and page 425, lines 1-4 (unnumbered).

Question. - Will you explain sickness and show how it is to be healed?

Answer. - The method of Christian Science Mind-healing is touched upon in a previous chapter entitled Christian Science Practice. A full answer to the above question involves teaching, which enables the Mental preparation healer to demonstrate and prove for himself the Principle and rule of Christian Science or metaphysical healing.

NOTE

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

Chapter XIV , page 493, lines 9-16.

Question. - Will you explain sickness, and show how it is to be healed?

Answer. - The method of Christian Science Mind-healing is touched upon in a previous chapter entitled Christian Science Practice. A full answer to the above question involves teaching, which enables the healer to demonstrate the Principle and rule of Christian Science or metaphysical healing.

Mental
preparation.

NOTE

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

Chapter XIV, page 493, lines 9-16.

Question. - Will you explain sickness, and show how it is to be healed?

Answer. - The method of Christian Science Mind-healing is fully explained in a previous chapter entitled Christian Science Practice. The answer to the question involves the author's first discovery that enabled her to give a demonstration of Christian Science or healing through Mind. Mental preparation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XIV, page 493, lines 9-16.

Question. - Will you explain sickness, and show how it is to be healed?

Answer. - Like a surgeon bandaging the limb and arranging plasters, before proceeding to amputation, the author has been preparing to answer this

Preparation.
question. The answer involves her first discovery, the discovery that enabled her to give a demonstration of Christian Science, or healing through Mind, the method whereof is outlined in a preceding chapter, on Christain Science Practice.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 477, lines 7-16 (unnumbered).
83rd ed., chapter XIV, page 489, lines 7-16 (unnumbered).

Question. - Will you explain sickness, and show how it is to be healed?

Answer. - Like a surgeon bandaging the limb and arranging plasters, before proceeding to amputation, I have been preparing to answer this question. The answer involves my first discovery, the discovery that enabled me to give a demonstration of Christian Science, or healing through Mind, the method whereof is described in the chapter on Healing and Teaching.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 425, lines 5-13 (unnumbered). 21st ed., chapter XII, page 425, lines 5-13 (unnumbered).

Ques. Please explain sickness, and how it is healed.

Ans. Like a surgeon bandaging the limb and preparing plasters before amputation, we have been getting thought ready for this question, the solution of which brings out the demonstration of metaphysics, proving Mind superior to matter, and able to destroy the ills that flesh is heir to, or rather the beliefs that life is in matter include. The false evidences of personal sense would make sickness real, but not eternal; but if it is one it is the other. Sickness is not in matter, and man is spiritual; he has no material body to suffer. Sickness is a belief and illusion; its only fact a fable that comes not of Truth, God; hence, sickness is a suffering of mortal mind, - matter cannot suffer, - and caused by a belief that is made manifest on the body, whether this belief is cancer, consumption, small-pox, or a broken bone. The image of this belief is reflected on the body, as pain, inflammation, etc. That the body is sick and a material substance seems perfectly real, even as the images of dreams seem real and substance; but metaphysical science reveals the great fact that God is our substance, and sickness and error are seen and felt only as beliefs. That matter endures, suffers, feels, sees, etc., is a self-evident impossibility that shows the fallacy of sense and beliefs. Reason ought to correct the senses; but until the spell of belief is broken, sin, sickness, and death will seem real, as objects in the dream of sleep seem real. The illusions of the senses have their origin in the belief that Life and intelligence are in matter, while immortal man's

eternal harmony has its reality not in body, but Soul. The great difference between these two testimonies of man is that one is the unreal mortal evidence, changing and dying, while the other is real and eternal, bearing the signet of Truth. Man is immortal because of his deathless Principle or Soul, outside of the body, evolving forever the idea man; and Soul cannot be lost because it is Life, and Life is not in man, Principle is not in its idea, and the idea is governed by spiritual and not material law. You cannot learn metaphysics solely from study and accepting our experience and explanations: you must practise what you are taught, enter into the understanding of being through our instructions and your improvement of them, and gain the Spirit of your demonstration. It is recorded that our Master cast out devils (error) and healed the sick, and it should be said of his followers, They are governed by Truth and Love; for God will heal the sick through man when man is controlled by God. Truth casts out error now as it did over eighteen centuries ago. But Jehovah is not understood, and Christian science demonstrated, through a belief or doctrine. If sickness is Truth, or the idea of Truth, you cannot destroy it, and it would be an error to attempt to do so. Then let us classify as Jesus did, who healed the sick with Truth, - that sickness, sin, and death are error, and the Truth of being, understood, destroys them. Hold steadfastly on to God and His idea, that if the belief of sickness or sin could tempt you, no image contrary to His likeness shall steal into the thought as real. Neither a

fear nor a doubt shall shadow your clear sense and clam
trust that the recognition of being as it is can destroy
any painful sense or belief of that which it is not. Let
Science instead of personal sense govern your thesis of
the body, and it will supplant error with Truth, mor-
tality with immortality, and discord with harmony under-
stood.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter IV, page 183, lines 8-32, all of page 184,
and page 185, lines 1-8 (unnumbered).

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is a belief, which must be annihilated by the divine Mind. Disease is an experience of so-called mortal mind. It is fear made manifest on the body. Christian Science takes away this physical sense of discord, just as it removes any other sense of moral or mental inharmony. That man is material, and that matter suffers, - these propositions can only seem real and natural in illusion. Any sense of soul in matter is not the reality of being.

Mind de-
stroys all ills

NOTE

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

Chapter XIV, page 493, lines 17-27.

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is an illusion, to be annihilated by Mind. Disease is an experience of mortal mind. It is fear made manifest on the body. Divine Science takes away this physical sense of discord, just as it removes a sense of moral or mental inharmony. That man is material, and that matter should suffer, - these propositions in dreams only seem perfectly real and natural. Every sense of soul in matter is but a dream, and not the reality of being.

Mind destroys all ills.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XIV, page 493, lines 17-27.

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is an illusion, to be annihilated by Mind. Disease is an experience of mortal mind. It is fear made manifest on the body. Divine Science takes away this physical sense of discord, just as it removes a sense of moral or mental inharmony. That man is material, and that matter should suffer, - these propositions in dreams only seem perfectly real and natural. Every sense of Soul in matter is but a dream, and not the reality of Being.

Mind destroys all ills.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 493, lines 17-27.

Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. Sickness is an illusion, to be annihilated by Mind.

Disease is an experience of mortal mind. It is fear made manifest on the body. Divine Truth takes away this physical sense of error, just as it removes a sense of moral or mental error. That the body is material, and that matter should suffer, - these propositions seem perfectly real and natural in dreams. Every sense of life in matter is but a dream, and not the reality of Being.

Condemned
propositions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 477, lines 17-27 (unnumbered). 83rd ed., chapter XIV, page 489, lines 17-27 (unnumbered).

Mind must be found superior to all the beliefs of the five personal senses, and able to destroy all the ills "that flesh is heir to."

I learned that sickness is an illusion, to be annihilated by Science; that disease is a suffering of mortal mind. Disease is fear made manifest on the body, whether this fear take the form of cancer, consumption, small-pox, or an injured limb.

The fear of dissevered bodily members, or a belief in such a possibility, is reflected on the body, - in the shape of headache, fractured bones, dislocated joints, and so on, - as directly as shame is seen in the blush rising to the cheek. This human error, about physical wounds and colics, is part and parcel of the delusion that matter can feel and see, having sensation and substance.

Divine Truth takes away this physical sense of error, just as it removes a sense of moral or mental error. That the body is matter, and that matter should suffer, - these propositions seem perfectly real and natural in dreams. Every sense of Life, or Mind, in matter is but a dream, and not the reality of being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 425, lines 5-32, and page 426, lines 1-2 (unnumbered).

21st ed., chapter XII, page 425, lines 5-32, and page 426, lines 1-2 (unnumbered).

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense. Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action? Jesus said: "Destroy this temple [(body)], and in three days I [(Mind)] will raise it up;" and he did this for tired humanity's reassurance.

NOTE

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

Chapter XIV, page 493, lines 28-31, and page 494, lines 1-4.

If Jesus could waken Lazarus from the dream of death, this proves that the Christ can improve on a lost sense. Who shall dare to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact, in a perfect state, and to govern his entire action? Jesus said, "Destroy this temple [(body)], and in three days I [(Mind)] will raise it up; " and so he did, for tired humanity's reassurance.

NOTE

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

Chapter XIV, page 493, lines 28-31, and page 494, lines 1-4.

If Jesus could waken Lazarus from the dream of death, this proves that the Christ can improve on a lost sense. Who shall dare to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact, in a perfect state, and to govern his entire action? Jesus said, "Destroy this temple [(body)], and I [(Mind)] will raise it up;" and so he did, for tired humanity's reassurance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 493, lines 28-31, and page 494, lines 1-4.

If Jesus could waken Lazarus from the dream of death, this proves that the Christ can improve on a lost sense. Who shall dare to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact, in a perfect form, and to govern his entire action? Jesus said, "Destroy this temple [(body)], and I [(Mind)] will build it again;" and so he did, for tired humanity's reassurance.

The senses
corrected.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 477, lines 28-31, and page 478, lines 1-5 (unnumbered). 83rd ed., chapter XIV, page 489, lines 28-31, and page 490, lines 1-5 (unnumbered).

If Christ could waken Lazarus from the dream of death, this proves that Christ can restore every lost sense. Who shall dare to doubt this consummate test of the power and willingness of Divine Mind to hold man forever intact, in a perfect form, and to govern his entire action? Jesus said, "Destroy this temple [(body)] and I [(Mind)] will build it again;" and so he did, for tired humanity's reassurance.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 426, lines 2-9 (unnumbered). 21st ed., chapter XII, page 426, lines 2-9 (unnumbered).

Is it not a species of infidelity to believe that so great
a work as the Messiah's was done for himself or for God,
who needed no help from Jesus' example to
Inexhaustible
divine Love preserve the eternal harmony? But mortals
did need this help, and Jesus pointed the way for them.
Divine Love always has met and always will meet every
human need. It is not well to imagine that Jesus demon-
strated the divine power to heal only for a select number
or for a limited period of time, since to all mankind and
in every hour, divine Love supplies all good.

NOTE

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

Chapter XIV, page 494, lines 5-14.

Is it not a species of infidelity, to believe that so great a work as the Messiah's was done for himself, - or for God, who needed no help from Jesus' ex-Inexhaustible divine Love. ample, to preserve the eternal harmony? But mortals did need this help, and he pointed the way for them. Divine Love always has met, and always will meet, every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number, or for a limited period of time; since to all mankind, and in every hour, Deity supplies all good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XIV, page 494, lines 5-14.

Is it not a species of infidelity, to believe that so great a work as the Messiah's was done for himself, - or for

God, who needed no help from Jesus' ex-
Infidelity.

ample, to preserve the eternal harmony? But mortals did need this help, and he pointed the way for them. Divine Love always has met, and always will meet, every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number, or for a limited period of time; since to all mankind, and in every hour, Deity supplies all good.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 490, lines 6-16 (unnumbered).

Is it not a species of infidelity, to believe that so great a work as the Messiah's was done for himself, - or for

God, who needed no help from Jesus' ex-
Infidelity.

ample, to preserve the eternal harmony; but mortals did need this help, and he pointed the way for them. Divine Love always has met, and always will meet, every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number, or for a limited period of time; since to all mankind, and in every hour, Deity supplies all good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. 50th ed., chapter XIV, page 478, lines 6-16 (unnumbered). 83rd ed., chapter XIV, page 490, lines 6-16 (unnumbered).

I deem it infidelity to believe that so great a work as Christ's was done for himself, - or for God, who needed no help from Christ's example, to preserve the eternal harmony; but mortals did need this help, and Divine Love always has met, and always will meet, every human need.

It is infidelity also to imagine that Jesus demonstrated the divine power to heal only for a select number, or a definite period of time; since to all mankind, and in every hour, Deity can supply all necessary aid to humanity, physically, morally, and spiritually.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 426, lines 10-20 (unnumbered). 21st ed., chapter XII, page 426, lines 10-20 (unnumbered).

The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring Reason and Science human sense to flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unspoken reality of scientific being.

NOTE

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

Chapter XIV, page 494, lines 15-24.

The miracle of divine grace is no miracle to Love.
Jesus demonstrated the inability of corporeality, as well
as the infinite ability of Spirit, thus helping
Reason and Science. feeble human sense to flee from its own con-
victions, and seek safety in divine Science. Reason,
rightly directed, serves to correct the errors of corporeal
sense; but while the spell of belief remains unbroken,
sin, sickness, and death will seem real (even as the ex-
periences of the sleeping dream seem real) until the
Science of man's eternal harmony breaks this illusion
with its own unbroken reality.

NOTE

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

Chapter XIV, page 494, lines 15-25.

The miracle of divine grace is no miracle to Love.
Jesus demonstrated the inability of corporeality, as well
as the infinite ability of Spirit, thus helping
Reason and grace. feeble human sense to flee from its own
convictions, and seek safety in Divine Science. Reason,
rightly directed, serves to correct the errors of
corporeal sense; but while the spell of belief remains
unbroken, sin, sickness, and death will seem real (even
as the experiences of the sleeping dream seem real)
until the Science of man's eternal harmony breaks
this illusion with its own unbroken reality.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 478, lines 17-27 (unnumbered).
83rd ed., chapter XIV, page 490, lines 17-27 (unnumbered).

The miracle of divine grace is the only miracle of healing. Jesus demonstrated the inability of matter, as well as the infinite ability of Spirit, thus helping feeble human sense to flee from its own convictions, and seek safety in Divine Science.

Reason, rightly directed, serves to correct the errors of sense; but while the spell of belief remains unbroken, sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks this illusion with its own unbroken reality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 426, lines 21-31 (unnumbered). 21st ed., chapter XII, page 426, lines 21-31 (unnumbered).

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

NOTE

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

Chapter XIV, page 494, lines 25-29.

Which of these two testimonies concerning man are you ready to accept? One is the mortal evidence, changing, dying, unreal. The other is the eternal and real testimony, bearing Truth's signet, its lap piled high with immortal fruits.

NOTE

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

Chapter XIV, page 494, lines 26-30.

Which of these two testimonies concerning man are
you ready to accept? One is the mortal evidence,
changing, dying, unreal. The other is the
Query. eternal and real testimony, bearing Truth's
signet, its lap piled high with immortal fruits.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XIV, page 478, lines 28-32 (unnumbered).
83rd ed., chapter XIV, page 490, lines 28-32 (unnumbered).

Which of these two testimonies concerning man are you ready to accept? One is the mortal evidence, unreal, changing, and dying. The other is the eternal and real testimony, bearing Truth's signet, its lap piled high with immortal fruits.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 426, line 32, and page 427, lines 1-4 (unnumbered). 21st ed., chapter XII, page 426, line 32, and page 427, lines 1-4 (unnumbered).

Our Master cast out devils (evils) and healed the sick.
It should be said of his followers also, that they cast fear
and all evil out of themselves and others and heal the sick.
God will heal the sick through man, whenever man is
governed by God. Truth casts out error now
as surely as it did nineteen centuries ago. All Followers
of Truth is not understood; hence its healing power is not of Jesus
fully demonstrated.

NOTE

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

Chapter XIV, page 494, lines 30-32, and page 495, lines 1-5.

Our Master cast out devils and healed the sick. It should be said of his followers also, that they cast evil out of themselves and others, and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now, as surely as it did eighteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

Followers
of Jesus.

NOTE

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

50th ed., chapter XIV, page 479, lines 1-8 (unnumbered).

83rd ed., chapter XIV, page 491, lines 1-8 (unnumbered).

226th ed., chapter XIV, page 494, lines 31-32, and page 495, lines 1-6.

Our Master cast out devils and healed the sick. It should be said of his followers, that they cast evil out of themselves and others, and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now, as surely as it did eighteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 427, lines 5-11 (unnumbered). 21st ed., chapter XII, page 427, lines 5-11 (unnumbered).

If sickness is true or the idea of Truth, you cannot
destroy sickness, and it would be absurd to try. Then
classify sickness and error as our Master did,
when he spoke of the sick, "whom Satan hath
bound," and find a sovereign antidote for error in the life-
giving power of Truth acting on human belief, a power
which opens the prison doors to such as are bound, and
sets the captive free physically and morally.

Destruction
of all evil

NOTE

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

Chapter XIV, page 495, lines 6-13.

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
classify sickness and error as our Master did,
when he spoke of the woman, "whom Satan Destruction
 of all evil.
hath bound;" and find a sovereign antidote for error,
in the life-giving power of Truth acting on human belief,
a power which opens the prison doors to such as are
bound, and sets the captive free physically and morally.

NOTE

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

Chapter XIV, page 495, lines 7-14.

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
classify sickness and error as our Master did,
when he said of the woman, "Satan hath
bound her;" and find a sovereign antidote for error,
in the life-giving power of Truth acting on human belief,
a power which opens the prison doors to such as are
bound, and sets the captive free physically and morally.

Destruction
of all evil.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 495, lines 7-14.

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
classify sickness and error as our Master did,
when he said to the woman, "Satan hath
bound thee." And find a sovereign antidote for error,
in the life-giving power of Truth acting on human belief,
a power which opens the prison doors to such as are
bound, and sets the captive free physically and morally.

Destruction
of all evil.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIV, page 491, lines 9-16 (unnumbered).

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
let us classify sickness and error as our Master
did, when he said to the woman, "Satan hath Destruction
bound thee." Let us find a sovereign antidote for error, of all evil.
in the inspiration of Truth, a power which opens the
prison doors to such as are bound, and sets the captive
free.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
50th ed., chapter XIV, page 479, lines 9-16 (unnumbered).
83rd ed., chapter XIV, page 491, lines 9-16 (unnumbered).

If sickness is Truth, or the idea of Truth, you cannot destroy it, and it would be absurd to attempt it. Then let us classify sickness and error as our Master did, when he said to the woman, "Satan hath bound thee." Let us find a sovereign antidote for error in the inspiration of Truth, a power that opens the prison doors to such as are bound, and sets the captive free.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 427, lines 12-18 (unnumbered). 21st ed., chapter XII, page 427, lines 12-18 (unnumbered).

When the illusion of sickness or sin tempts you, cling
steadfastly to God and His idea. Allow nothing but His
likeness to abide in your thought. Let neither
fear nor doubt overshadow your clear sense and
calm trust, that the recognition of life harmonious - as
Life eternally is - can destroy any painful sense of, or
belief in, that which Life is not. Let Christian Science,
instead of corporeal sense, support your understanding of
being, and this understanding will supplant error with
Truth, replace mortality with immortality, and silence dis-
cord with harmony.

NOTE

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

Chapter XIV, page 495, lines 14-24.

When the illusion of sickness or sin tempts you, cling
steadfastly to God and His idea. Allow nothing but His
likeness to abide in your thought. Let neither
fear nor doubt overshadow your clear sense
and calm trust, that the recognition of life harmonious
- as Life eternally is - can destroy any painful sense
of, or belief in, that which Life is not. Let Christian
Science instead of corporeal sense, support your under-
standing of being, and this understanding will supplant
error with Truth, replace mortality with immortality and
silence discord with harmony.

Steadfast and
calm trust.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XIV, page 495, lines 15-25.

When the illusion of sickness or sin tempts you, cling
steadfastly to God and His idea. Allow nothing but His
likeness to abide in your thought. Let neither
fear nor doubt overshadow your clear sense
and calm trust, that the recognition of life harmonious
- as Life eternally is - can destroy any painful sense
of, or belief in, that which Life is not. Let Christian
Science, instead of corporeal sense, support your under-
standing of Being, and this understanding will supplant
error with Truth, replace mortality with immortality,
and silence discord with harmony.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIV, page 491, lines 17-27 (unnumbered).

Cling steadfastly to God and His idea, if the illusion of sickness or sin tempts you. Let nothing but His likeness abide in you. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of Being - as it eternally is - can destroy any painful sense of, or belief in, that which Being is not. Let Christian Science, instead of corporeal sense, support your understanding of Being, and your understanding will supplant error with Truth, replace mortality with immortality, and remedy discord with harmony.

Steadfastness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. 50th ed., chapter XIV, page 479, lines 17-27 (unnumbered).

Cling steadfastly to God and His idea, if the illusion of sickness or sin tempts you. Let none but His likeness abide in you. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of being - as it eternally is - can destroy any painful sense, or belief, of that which being is not. Let Science, instead of personal sense, support your theory of man, and your theory will supplant error with Truth, replace mortality with immortality, and remedy discord with harmony.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XI, page 427, lines 19-27 (unnumbered). 21st ed., chapter XII, page 427, lines 19-27 (unnumbered).

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.

Rudiments
and growth

NOTE

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

Chapter XIV, page 495, lines 25-31, and page 496, lines 1-8.

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - Study thoroughly the letter, and imbibe the Spirit. Adhere to its divine Principle, and follow its behests, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of mental suggestions from one mortal to another; for there is but one Mind, and this omnipotent Mind is reflected and governs the entire universe. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another.

Rudiments
and growth.

NOTE

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

Chapter XIV, page 495, lines 26-31, and page 496, lines 1-7.

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - Study thoroughly the letter, and imbibe the Spirit. Adhere to its divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of mental suggestions from one mortal to another; for there is but one Mind, and this omnipotent Mind is reflected and governs the entire universe. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another.

Rudiments
and growth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 495, lines 26-31, and page 496, lines 1-7.

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - Study thoroughly the letter, and imbibe the Spirit. Adhere to its divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that Rudiments and growth. there is no transfer of mental suggestions from one mortal to another; for there is but one Mind, and this omnipotent Mind is reflected, and governs the entire universe. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 491, lines 28-31, and page 492, lines 1-9 (unnumbered).

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - Study thoroughly the letter, and imbibe the Spirit. Adhere to its divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that Rudiments and growth. there is no transfer of mental pictures from one mortal mind to another; for there is but one Mind, and this omnipotent Mind governs the entire universe. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love one another.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. 50th ed. , chapter XIV, page 479, lines 28-31, and page 480, lines 1-9 (unnumbered). 83rd ed., chapter XIV, page 491, lines 28-31, and page 492, lines 1-9 (unnumbered).

Question. - How can I progress most rapidly in the understanding of Christian Science?

Answer. - After studying the letter, imbibe the Spirit. Adhere to its Divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love.

In the Science of Mind you will soon ascertain that error cannot destroy error. You will also learn that the transfer of mental pictures, from one mortal mind to another, tends to a speedy inoculation with the virus of error. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love the neighbor.

NOTE

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

16th ed., chapter XI, page 427, lines 28-32, and page 428, lines 1-7 (unnumbered).

21st ed., chapter XII, page 427, lines 28-32, and page 428, lines 1-7 (unnumbered).

Ques. How can I progress most rapidly in the understanding of metaphysical science?

Ans. After you have learned the scientific statement of being, to adhere to its Principle and follow its rules, abiding steadfastly in Wisdom, Truth, and Love, remembering you cannot with error destroy error; and your proof of this will be when you attempt to heal the sick.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 185, lines 9-15 (unnumbered).

In the 3rd edition in 1881 this question and answer was presented in one paragraph; however, by the 16th edition it was broken down into two paragraphs. The compiler has separated the material in this 3rd edition into two parts to correspond with the 16th and later revisions.

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

Ques. How can I progress most rapidly in the understanding of metaphysical science?

Ans. After you have learned the scientific statement of being, to adhere to its Principle and follow its rules, abiding steadfastly in Wisdom, Truth, and Love, remembering you cannot with error destroy error; and your proof of this will be when you attempt to heal the sick. Metaphysics teaches you that Life is God. Then ask yourself: Am I living the life that is approximating to God? In the language of Scripture, "Is my life hid with Christ in God?" If this be so, the harmony of Christian science will come forth brighter and brighter unto the perfect day, and our explanations, requisite to guide you in healing and in "the strait and narrow way" will grow clearer until the truth of all things shall finally appear. Thus will your path grow luminous, and your good works finally prove what the understanding of God brings to man. We never dismiss a student until he understands sufficiently the rules of metaphysical healing to base his demonstration on the Principle that takes him forever onward, that underlies, overlies, and encompasses all true being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 185, lines 9-30 (unnumbered).

We all must learn that Life is God. Ask yourself:
Am I living the life that approaches the supreme good?
Am I demonstrating the healing power of
Condition of progress Truth and Love? If so, then the way will
grow brighter "unto the perfect day." Your fruits
will prove what the understanding of God brings to man.
Hold perpetually this thought, - that it is the spiritual
idea, the Holy Ghost and Christ, which enables you to
demonstrate, with scientific certainty, the rule of healing,
based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.

NOTE

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

Chapter XIV, page 496, lines 9-19.

That Life is God we all must learn. Ask yourself:
Am I living the life that approaches the supreme
Condition good? Am I demonstrating the healing
of progress. power of Truth and Love? If so, then
the way will grow brighter "unto the perfect day."
Your fruits will prove what the understanding of
God brings to man. Hold perpetually this thought, -
that it is the spiritual idea, the Holy Ghost or Christ,
which enables you to demonstrate, with scientific cer-
tainty, the rule of healing, based upon its divine Prin-
ciple, Love, underlying, overlying, and encompassing all
true being.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XIV, page 496, lines 8-19.

That Life is God we all must learn. Ask yourself:
Am I living the life that approaches the supreme
Condition of progress. Good? Am I demonstrating the healing
power of Truth and Love? If so, then
the way will grow "brighter unto the perfect day."
Your fruits will prove what the understanding of
God brings to man. Hold perpetually this thought, -
that it is the spiritual idea, the Holy Ghost or Christ,
which enables you to demonstrate, with scientific cer-
tainty, the rule of healing, based upon its divine Prin-
ciple, Love, underlying, overlying, and encompassing all
true Being.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XIV, page 496, lines 8-19.

That Life is God we all must learn. Ask yourself:
Am I living the life that approaches the supreme
Condition Good? Am I demonstrating the healing
of progress. power of Truth and Love? If so, then
the way will grow "brighter unto the perfect day."
Your fruits will prove what the understanding of
God brings to man. Hold perpetually this thought, -
that it is the spiritual idea, the Holy Ghost or Christ,
which enables you to demonstrate, with scientific cer-
tainty, the rule of healing, based upon its divine Prin-
ciple, underlying, overlying, and encompassing all true
Being.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter XIV, page 496, lines 8-19.

That Life is God we all must learn. Ask yourself:
Am I living the Life that approaches the supreme Good?
Am I demonstrating the healing power of
Progress.
Truth and Love? If so, then the way will
grow "brighter unto the perfect day." Your fruits will
prove what the understanding of God brings to man.
Hold perpetually this thought, - that it is the spiritual
idea, or Christ, which demonstrates, with Scientific cer-
tainty, the rule of healing, upon its divine Principle,
underlying, overlying, and encompassing all true Being.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XIV, page 492, lines 10-19 (unnumbered).

That Life is God we all must learn. Ask yourself:
Am I living the Life that approaches the supreme
Progress. Good? Am I demonstrating the healing power
of Truth and Love? If so, then the way will
grow "brighter unto the perfect day." Your fruits will
prove what the understanding of God brings to man.
Hold perpetually this thought, - that none but the
Christian can demonstrate, with Scientific certainty,
the rule of healing, upon its divine and really Chris-
tian Principle, which underlies, overlies, and encom-
passes all true Being.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
50th ed., chapter XIV, page 480, lines 10-20 (unnumbered).
83rd ed., chapter XIV, page 492, lines 10-20 (unnumbered).

That Life is God we all must learn. Ask yourself:
Am I living the life that approaches goodness? Am I
demonstrating the healing power of Truth and Love?
If so, then the way will grow "brighter unto the perfect
day." Good works will prove what the understanding
of God brings to man.

My students can demonstrate, with scientific certainty,
the rule of Christian Healing, upon the Principle that
underlies, overlies, and encompasses all true being.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XI, page 428, lines 8-16 (unnumbered).
21st ed., chapter XII, page 428, lines 8-16 (unnumbered).

Metaphysics teaches you that Life is God. Then ask yourself: Am I living the life that is approximating to God? In the language of Scripture, "Is my life hid with Christ in God?" If this be so, the harmony of Christian science will come forth brighter and brighter unto the perfect day, and our explanations, requisite to guide you in healing and in "the strait and narrow way" will grow clearer until the truth of all things shall finally appear. Thus will your path grow luminous, and your good works finally prove what the understanding of God brings to man. We never dismiss a student until he understands sufficiently the rules of metaphysical healing to base his demonstration on the Principle that takes him forever onward, that underlies, overlies, and encompasses all true being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter IV, page 185, lines 16-30 (unnumbered).

This paragraph is not to be found in the textbook prior to the 3rd edition in 1881.

"The sting of death is sin; and the strength of sin is the law," - the law of mortal belief, at war with the facts of immortal Life, even with the spiritual Triumph over death law which says to the grave, "Where is thy victory?" But "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

NOTE

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

Chapter XIV, page 496, lines 20-27.

"The sting of death is sin; and the strength of sin is the law," - the law of mortal belief, at war with the facts of immortal Life, - even with the spiritual law which says to the grave, "Where is thy victory?" but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XIV, page 496, lines 20-27.

"The sting of death is sin, and the strength of sin is the law," - the law of mortal belief, at war with the facts of immortal Life, - even with the spiritual law which says to the grave, "Where is thy victory?" but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XIV, page 480, lines 21-28 (unnumbered). 83rd ed., chapter XIV, page 492, lines 21-28 (unnumbered).

Question. - Have Christian Scientists any religious creed?

Answer. - They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science: -

NOTE

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

Chapter XIV, page 496, lines 28-31, and page 497, lines 1-2.

Question. - Have Christian Scientists any religious creed?

Answer. - They have not, if by the term we mean doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science: -

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XIV, page 496, lines 28-31, and page 497, lines 1-2.

Question. - Have Christian Scientists any religious creed?

Answer. - They have not, if we accept the term as doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets of Christian Science.

NOTE

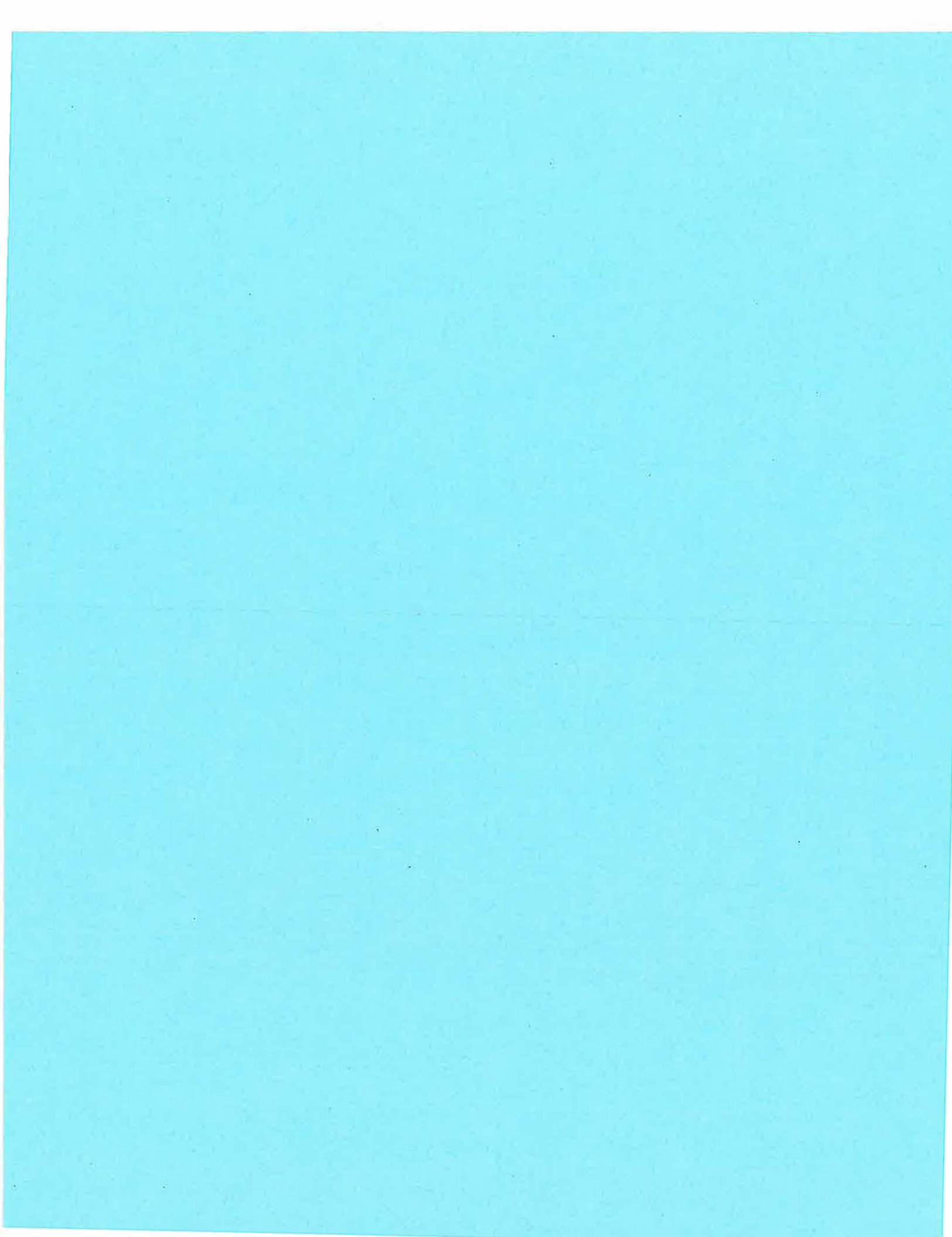
This version first appeared in the 179th edition in 1900 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 492, lines 28-31, and page 493, lines 1-2 (unnumbered).

Question. - Have Christian Scientists any religious creed?

Answer. - They have not, if we accept the term as doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 179th edition in 1900. Chapter XIV, page 492, lines 29-32, and page 493, lines 1-2 (unnumbered).



1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged thereafter.

Chapter XIV, page 497, lines 3-4.

1. As adherents of Truth we take the inspired Word
of the Bible for our guide to eternal Life.

NOTE

This version first appeared in the 215th edition in 1901
and it remained unchanged until the 261st edition in 1903.
Chapter XIV, page 497, lines 3-4.

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 215th edition in 1901. Chapter XIV, page 493, lines 493, lines 3-4 (unnumbered).

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

NOTE

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

Chapter XIV, page 497, lines 5-8.

2. We acknowledge and adore one supreme and infinite God; - we acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in His image and likeness.

NOTE

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

Chapter XIV, page 497, lines 5-8.

2. We acknowledge and adore one supreme and infinite God; - we acknowledge one Christ - His Son Christ Jesus; the Holy Chost or divine Comforter; and man as His image and likeness.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter XIV, page 497, lines 5-8.

2. We acknowledge and adore one supreme and infinite God; - we acknowledge one Christ - his Son Christ Jesus; the Holy Ghost or the divine Comforter; and man His divine image and likeness.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 320th edition in 1904. Chapter XIV, page 497, lines 5-8.

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, namely, the Holy Ghost or divine Comforter; and the son Christ Jesus, - man in the divine image and likeness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter XIV, page 497, lines 5-8.

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ namely the Holy Ghost or divine Comforter - and the son Christ Jesus - man in the divine image and likeness.

NOTE

This version first appeared in the 215th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 493, lines 5-8 (unnumbered).

2. We acknowledge and adore one Supreme Infinite God. We acknowledge one Christ, the Holy Ghost, and man as the Divine image and likeness.

NOTE

This version first appeared in the 179th edition in 1900 and it remained unchanged until the 215th edition in 1901. Chapter XIV, page 493, lines 5-7 (unnumbered).

2. We acknowledge and adore one Supreme God.
We acknowledge His Son, and the Holy Ghost, and man
as the Divine image and likeness.

NOTE

This version first appeared in the 83rd edition in 1894.
and it remained unchanged until the 179th edition in 1900.
Chapter XIV, page 493, lines 5-7 (unnumbered).

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

NOTE

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

Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that evil is unreal, hence not eternal. But the belief in sin is punished, so long as it lasts.

NOTE

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

Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and the spiritual understanding that evil is unreal, hence not eternal. But the belief in sin is punished, so long as it lasts.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin, in the spiritual understanding that evil is unreal, hence not eternal. But the belief in sin is punished, so long as it lasts.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 320th edition in 1904. Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal. But the belief in sin is punished, so long as it lasts.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and in the understanding that evil and sin are unreal, hence not eternal. But the love of sin is punished, so long as it lasts.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter XIV, page 497, lines 9-12.

3. We acknowledge God's forgiveness of sin in the destruction of sin, and the understanding that sin and sickness are neither real nor eternal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter XIV, page 497, lines 9-11.

3. God's forgiveness of sin in the destruction of sin,
and the understanding that sin and sickness are neither
real nor eternal.

NOTE

This version first appeared in the 215th edition in 1901
and it remained unchanged until the 226th edition in 1902.
Chapter XIV, page 493, lines 9-11 (unnumbered).

3. God's forgiveness of sin, in the destruction of sin,
and the understanding that sin and suffering are not
eternal.

NOTE

This version first appeared in the 188th edition in 1900
and it remained unchanged until the 215th edition in 1901.
Chapter XIV, page 493, lines 8-10 (unnumbered).

3. God's forgiveness of sin, in the destruction of sin,
and the understanding that sin and suffering are neither
real nor eternal.

NOTE

This version first appeared in the 179th edition in 1900
and it remained unchanged until the 188th edition in 1900.
Chapter XIV, page 493, lines 8-10 (unnumbered).

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and that sin and suffering are not eternal.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 179th edition in 1900. Chapter XIV, page 493, lines 8-10 (unnumbered).

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

NOTE

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

Chapter XIV, page 497, lines 13-19.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower, and that man is saved through Christ, Truth, Life, and Love as demonstrated by the Galilean Prophet healing the sick and overcoming sin and death.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.
Chapter XIV, page 497, lines 13-18.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter XIV, page 497, lines 13-15.

4. We acknowledge Christ's atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Jesus Christ the Wayshower.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 320th edition in 1904. Chapter XIV, page 497, lines 13-15.

4. We acknowledge Christ's atonement as the evidence of divine and efficacious Love, unfolding man's unity with God through Jesus Christ the Wayshower.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIV, page 497, lines 13-15.

4. We acknowledge atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Christ Jesus, the Way-shower.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter XIV, page 497, lines 12-14.

4. And atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Jesus the Way-shower.

NOTE

This version first appeared in the 217th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 493, lines 12-14 (unnumbered).

4. And atonement as the efficacy and evidence of divine Love, of man's unity with God, and the great merits of Jesus the way-shower.

NOTE

This version first appeared in the 215th edition in 1901 and it remained unchanged until the 217th edition in 1901. Chapter XIV, page 493, lines 12-14 (unnumbered).

4. The atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower.

NOTE

This version first appeared in the 179th edition in 1900 and it remained unchanged until the 215th edition in 1901. Chapter XIV, page 493, lines 11-13 (unnumbered).

4. We acknowledge the atonement as the efficacy,
and evidence of divine Love, of man's unity with God,
and the great merits of the Way-shower.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 179th edition in 1900.
Chapter XIV, page 493, lines 11-13 (unnumbered).

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

NOTE

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

Chapter XIV, page 497, lines 20-23.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith and understanding to perceive eternal Life, even the allness of Spirit and the nothingness of matter.

NOTE

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

Chapter XIV, page 497, lines 19-22.

5. We acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection served to elevate faith and understanding to perceive eternal Life - the allness of Spirit and the nothingness of matter.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter XIV, page 497, lines 16-22.

5. We acknowledge that man is saved through Christ, divine Truth, Life, and Love, as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection served to elevate faith and understanding to perceive eternal Life, the allness of Spirit and nothingness of matter.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 320th edition in 1904. Chapter XIV, page 497, lines 16-22.

5. We acknowledge that man is saved through Christ - through divine Truth, Life, and Love, as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection were designed to elevate human faith and understanding to the spiritual perception of the eternal existence of the good and the real in man.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XIV, page 497, lines 16-23.

5. We acknowledge universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and his crucifixion and resurrection, whereby human faith and understanding are enabled to seize the great possibilities and living energies of divine Life.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter XIV, page 497, lines 15-20.

5. We acknowledge universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and his resurrection, whereby human faith and understanding are enabled to seize the great possibilities and living energies of divine life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XIV, page 497, lines 15-20.

5. Universal salvation as demonstrated by the Galilean prophet, in the power of Truth over all error, sin, sickness and death; and the resurrection of human faith and understanding wherewith to seize the great possibilities and living energies of divine life.

NOTE

This version first appeared in the 215th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 493, lines 15-19 (unnumbered).

5. Universal Salvation as demonstrated by Jesus, the Galilean prophet, in the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of the divine Life.

NOTE

This version first appeared in the 179th edition in 1900 and it remained unchanged until the 215th edition in 1901. Chapter XIV, page 493, lines 14-18 (unnumbered).

5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 179th edition in 1900. Chapter XIV, page 493, lines 14-18 (unnumbered).

5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith to seize the great possibilities and living energies of divine Life.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter XIV, page 493, lines 14-18 (unnumbered).

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

NOTE

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

Chapter XIV, page 497, lines 24-27.

6. And we solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1908 edition.

Chapter XIV, page 497, lines 24-27.

6. We solemnly promise to strive, watch, and pray
for that Mind to be in us which was also in Christ
Jesus; to love one another; and to be meek, merciful,
just, and pure.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter XIV, page 497, lines 23-26.

6. We solemnly promise to strive, watch, and pray
for that Mind to be in us which was also in Christ
Jesus, to love one another, and to be meek, merciful,
just, and pure.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter XIV, page 497, lines 21-24.

6. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure.

NOTE

This version first appeared in the 215th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XIV, page 493, lines 20-23 (unnumbered).

6. We solemnly promise to strive, watch, and pray
for that Mind to be in us which was also in Christ Jesus,
to love one another, and to be meek, merciful, just, and
pure.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 215th edition in 1901.
Chapter XIV, page 493, lines 19-22 (unnumbered).

