

15 1 of 2

Chapter ~~7/8~~
Genesis

15-0/13-79

KEY TO THE SCRIPTURES

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. - REVELATION.

NOTE

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

Introductory page to the KEY TO THE SCRIPTURES, page 499, lines unnumbered.

Entire quotation is in italics except for 'REVELATION.'

KEY TO THE SCRIPTURES

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it. - REVELATION.

NOTE

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

Introductory page to the KEY TO THE SCRIPTURES, page 499, lines unnumbered.

Entire quotation is in italics except for 'REVELATION.'

KEY TO THE SCRIPTURES.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know they works: behold, I have set before thee an open door, and no man can shut it. - REVELATION.

NOTE

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

Introductory page to the KEY TO THE SCRIPTURES, page 499, lines unnumbered.

Entire quotation is in italics except for 'REVELATION.'

KEY TO THE SCRIPTURES.

THESE things saith He that is holy, He that is true, He that hath the key of David, - He that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." - REVELATION.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902.

Introductory page to the KEY TO THE SCRIPTURES, page 494 (unnumbered), lines unnumbered.

None of this version is in italics.

KEY TO THE SCRIPTURES.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 97th edition in 1895.

Introductory page to the KEY TO THE SCRIPTURES.

16th ed., page 429, lines unnumbered.

50th ed., page 481, lines unnumbered.

83rd ed., page 494, lines unnumbered.

ALSO NOTE

From the 50th edition in 1891 until the 83rd edition in 1894, the number "31" was found centered below the main title on this page in the following manner:

KEY TO THE SCRIPTURES

These numbers were often found at the bottom of various pages in the early editions. For example in the chapter Genesis, in the 50th edition, the number '32' is found at the bottom of page 497, the number '33' at the bottom of page 513, and the number '34' at the bottom of page 529. This shows that the pages were numbered every 16 pages for some reason.

I ROSE, in all the pride of youth,
To hail the light that round me lay;
Thirsting for knowledge and for Truth,
My Soul sprang on her heavenly way.
In vain the mysteries of the past,
Still sealed, before my eyes were cast.

* * * * *

I wept, and all my weakness owned;
Those sacred words unbound my grief.
The Truth, the Way, the Life, I found,
As on his breast I sought relief;
And owned, subdued, the light of heaven
To humble hearts alone is given.

ANONYMOUS.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., page 430, lines unnumbered. This poem constituted the backside of the introductory page to the KEY TO THE SCRIPTURES. Page number and location on back side of introductory page remained the same from 16th edition until these lines were dropped in the 50th edition in 1891.

CHAPTER XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. - EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. - JOHN.

NOTE

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

Chapter XV, page 501, lines unnumbered before first paragraph. Both quotations are in italics except for EXODUS and JOHN.

CHAPTER XV.

GENESIS.

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them. -

EXODUS.

All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. -

JOHN.

NOTE

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

Chapter XV, page 501, lines unnumbered before first paragraph.

Both quotations are in italics except for EXODUS and JOHN.

CHAPTER XV.

GENESIS.

AND I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them. - EXODUS.

ALL things were made by him; and without him was not any thing made that was made. In him was Life; and the Life was the light of men. - JOHN.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 483, lines unnumbered before first paragraph.

83rd ed., chapter XV, page 495, lines unnumbered before first paragraph.

None of these lines are in italics in this version.

CHAPTER XII. (chapter XIII by 21st ed.)

GENESIS.

THESE are Thy glorious works, Parent of good, -
Almighty, Thine this universal frame,
Thus wondrous fair. Thyself how wondrous, then,
Unspeakable, who sittest above these heavens,
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.

MILTON.

NOTE

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

16th ed., chapter XII, page 431, lines unnumbered before first
paragraph.

21st ed., chapter XIII, page 431, lines unnumbered before first
paragraph.

SCIENTIFIC interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

Spiritual interpretation

NOTE

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

Chapter XV, page 501, lines 1-18.

SCIENTIFIC interpretation of the Scriptures properly begins with the beginning of the Old Testament, - chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer, and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels only could whisper, and God illustrated in light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural goodness, are explained by that Love for whose rest the weary ones sigh, when needing something more native to their immortal cravings than the history of perpetual evil.

Spiritual interpretation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 501, lines 1-17.

SCIENTIFIC interpretation of the Scriptures most properly begins with the beginning of the Old Testament, - chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer, and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels only could whisper, and God illustrated in light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural goodness, are explained by that Love for whose rest the weary ones sigh, when needing something more native to their immortal cravings than the history of perpetual evil.

Smothered
utterances.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 483, lines 1-17 (unnumbered).
83rd ed., chapter XV, page 495, lines 1-17 (unnumbered).

A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the Spiritual overture preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.

NOTE

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

Chapter XV, page 502, lines 1-8.

A second necessity for beginning with Genesis is this, -
that the living and real prelude of the elder Scriptures
is so brief that it would almost seem, from the
Spiritual
overture. preponderance of unreality in the whole nar-
rative, as if reality did not predominate over the unreal,
the light side over the dark, the straight line of Spirit
over the mortal deviations and inverted images of the
creator and His creation.

NOTE

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

Chapter XV, page 502, lines 1-8.

A second necessity for beginning with Genesis is this, -
that the living and real prelude of the elder Scriptures
is so brief that it would almost seem, from the
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overture. preponderance of unreality in the whole nar-
rative, as if reality did not predominate over the unreal,
the light side over the dark, the straight line of Spirit
over the mortal deviations and inverted images of the
Creator and His creation.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XV, page 483, lines 18-19, and page 484,
lines 1-6 (unnumbered).
83rd ed., chapter XV, page 495, lines 18-19, and page 496,
lines 1-6 (unnumbered).
226th ed., chapter XV, page 502, lines 1-8.

Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity.

NOTE

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

Chapter XV, page 502, lines 9-17.

Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought take on higher symbols and significations, the scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 502, lines 9-17.

Spiritually followed, the book of Genesis is the history of the untrue image of God, named mortal man. This

Deflection of being. deflection of being, rightly viewed, serves to suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought take on higher symbols and significations, the scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 502, lines 9-17.

Spiritually followed, the Book of Genesis is the history of the untrue image of God, named mortal man. This

deflection of Being, rightly viewed, serves to Deflection.

suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought take on higher symbols and significations, the Scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902.
58th ed., chapter XV, page 484, lines 7-15 (unnumbered).
83rd ed., chapter XV, page 496, lines 7-15 (unnumbered).

Spiritually followed, the Book of Genesis is the history of the fallen image of God, named mortal man. This deflection of Being, rightly viewed, serves to Deflection. suggest the proper reflection of God, and the spiritual actuality of man, as given in the first chapter of Genesis. When the crude forms of human thought take on higher symbols and significations, the Scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XV, page 484, lines 7-15 (unnumbered).

SPIRITUALLY followed, Genesis is the history of the fallen image of God, named mortal man. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and spiritual actuality of man, as given in the first chapter of Genesis.

The sun is a figure of Soul outside the body, giving Life and Intelligence to mortal men, the poor representatives of the immortals. When the crude forms of human thought take on higher symbols and significations, my scientific theory of the universe and man will be understood, and hailed with head and heart.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 431, lines 1-12 (unnumbered). 21st ed., chapter XIII, page 431, lines 1-12 (unnumbered).

The Genesis of Spirit, God, has inverted images in mortal thoughts, for the spiritual fact is the exact opposite of the so-called material. The suns to the planets are similes of Soul, although imperfectly so, for what is termed matter presents a poor figure of Mind; it presents the exact figures of mortal beliefs, but is not a fair representative of the immortal idea. As the crude forms of mortal mind yield to higher significations, the metaphysical Genesis of the Scripture will be hailed with head and heart.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 106, lines 29-32, and page 107, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 60, lines 29-32, and page 61, lines 1-6 (unnumbered).

In the following exegesis, each text is followed by its spiritual interpretation according to the teachings of Christian Science.

EXEGESIS

NOTE

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

Chapter XV, page 502, lines 18-21.

In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science.

EXEGESIS.

NOTE

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

50th ed., chapter XV, page 484, lines 16-19 (unnumbered).

83rd ed., chapter XV, page 496, lines 16-19 (unnumbered).

226th ed., chapter XV, page 502, lines 18-21.

In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 431, lines 13-15 (unnumbered).
21st ed., chapter XIII, page 431, lines 13-15 (unnumbered).

The following brief comments are the spiritual or scientific version of the text: -

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 107, lines 6-7 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 61, lines 6-7 (unnumbered).

Genesis i. 1. In the beginning God created the heaven and the earth.

The infinite has no beginning. This word beginning is employed to signify the only, - that is, the eternal verity and unity of God and man, including Ideas and identities the universe. The creative Principle - Life, Truth, and Love - is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

NOTE

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

Chapter XV, page 502, lines 22-29, and page 503, lines 1-5.

Genesis i. 1. In the beginning God created the heaven and the earth.

The infinite hath no beginning. This word beginning is employed to signify the only, - that is, the eternal verity and unity of God and man, including Ideas and identities. the universe. The creative Principle - Life, Truth, and Love - is God. The universe reflects Him. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

NOTE

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

Chapter XV, page 502, lines 22-29, and page 503, lines 1-5.

Genesis i. 1. In the beginning God created the heaven and the earth.

The Infinite hath no beginning. This word beginning is employed to signify the only, - that is, the eternal verity and unity of God and man, including Ideas and identities. the universe. The creative Principle - Life, Truth, and Love - is God. The universe reflects Him. There is but one Creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters of God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 502, lines 22-29, and page 503, lines 1-5.

Genesis i. 1. In the beginning God created the Heaven and the earth.

The Infinite hath no beginning. This word beginning is employed to signify the first, - that is, the eternal verity and unity of God and man, including Ideas and identities. the universe. The creative Principle - Life, Truth, and Love - is God. The universe reflects Him. There is but one Creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters 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 XV, page 484, lines 20-30, and page 485, lines 1-2 (unnumbered). 83rd ed., chapter XV, page 496, lines 20-30, and page 497, lines 1-2 (unnumbered).

Genesis i. 1. In the beginning God created the heaven and the earth.

The Infinite hath no beginning. This word beginning is employed to signify the first, - that is, the eternal verity and unity of God, the universe, and man. The creative Principle - Life, Truth, and Love, - is God. The universe and man are reflections of Him. There is but one Creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the Infinite Mind, and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters of 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 XII, page 432, lines 1-13 (unnumbered). 21st ed., chapter XIII, page 432, lines 1-13 (unnumbered).

Genesis i.1. "In the beginning God created the heaven and the earth."

The infinite hath no beginning, and this word "beginning" is employed to signify the first, because the eternal fact of creation, when Spirit is the creator. The creative Principle is God, Life, Truth, and Love. There is but one Creator and one creation. The unfolding of spiritual ideas and their identities, forever embraced in the infinite Mind, and being reflected through time and eternity, is creation. These ideas range from a blade of grass upward to the Elohim, or sons and daughters of God, Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 107, lines 8-18 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 61, lines 8-18 (unnumbered).

Genesis i. 2. And the earth was without form, and void;
and darkness was upon the face of the deep. And the
spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual har-
mony, - heaven and eternity. In the universe of Truth,
matter is unknown. No supposition of error
enters there. Divine Science, the Word of Spiritual
harmony
God, saith to the darkness upon the face of error, "God
is All-in-all," and the light of ever-present Love illumines
the universe. Hence the eternal wonder, - that infinite
space is peopled with God's ideas, reflecting Him in
countless spiritual forms.

NOTE

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

Chapter XV, page 503, lines 6-17.

Genesis i. 2. And the earth was without form, and void;
and darkness was upon the face of the deep. And the
Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual
harmony, - heaven and eternity. In the universe of
Truth, matter is unknown. No supposition
of error enters there. Divine Science, the
Word of God, saith to the darkness upon the face of
error, "God is All-in-all;" and the light of ever-present
Love illumines the universe. Hence the eternal wonder,
- that infinite space is peopled with God's ideas, reflect-
ing Him in countless spiritual forms.

Spiritual
harmony.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 503, lines 6-17.

Genesis i. 2. And the earth was without form, and void;
and darkness was upon the face of the deep. And the
Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual
harmony, - heaven and eternity. In this universe of
Truth, matter is unknown. No supposition
of error enters there. Divine Science, the
Word of God, saith to the darkness upon the face of
error, "God is All-in-all;" and light appears in pro-
portion as this is understood. It reveals the eternal
wonder, - that infinite space is peopled with God's
ideas, reflecting Him in countless spiritual forms.

Spiritual
harmony.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 305, lines 6-17.

Genesis i. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual harmony, - Heaven and eternity. In this universe of Truth, matter is unknown. No supposition of error enters there. Christian Science, the Word of God, saith to the darkness upon the face of error, "God is All-in-all;" and light appears in proportion as this is understood. It reveals the eternal wonder, - that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.

Exclusions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 485, lines 3-14 (unnumbered). 83rd ed., chapter XV, page 497, lines 3-14 (unnumbered).

Genesis i. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The Divine Principle, and its idea, constitute spiritual harmony, - heaven and eternity. In this universe of Truth, matter is unknown. No supposition of error enters there. Science, the Word of God, saith to the darkness upon the face of supposed error, "God is All in all;" and there is light in proportion as this is understood. It reveals the eternal wonder, - that infinite space is peopled with God's ideas, which reflect Him in countless spiritual forms.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 432, lines 14-25 (unnumbered).

Genesis i. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The Divine Principle, and its idea, constitute spiritual harmony, - heaven and eternity. In this universe of Truth, matter is unknown, - "without form and void." No error, no supposition of mortality, enters there. Science, the Word of God, said to the darkness upon the face of supposed error, "Let there be light;" and there was light, revealing the eternal wonder, - that infinite space is peopled with God's ideas, which reflect Him in countless forms of Life, 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 XII, page 432, lines 14-25 (unnumbered). 21st ed., chapter XIII, page 432, lines 14-25 (unnumbered).

2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

All is spiritual and harmonious in the eternity of Principle and its idea. In this universe of Mind, matter is unknown, without form and void. There is no supposition of the false or untrue, for darkness is upon the face of this supposition, and Truth says, "Let there be light," and there is light. Science reveals the great fact that earth is an idea, not matter, and peopled with God's ideas, the reflections of Life in all its myriad forms of beauty, goodness, and intelligence.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 107, lines 19-30 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 61, lines 19-30 (unnumbered).

Water corresponds in figurative
purity, to Love, out of which Wisdom produced the
"dry land,"

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 229, line 32, and page 230,
lines 1-2 (unnumbered).

Genesis i. 3. And God said, Let there be light: and there was light.

Immortal and divine Mind presents the idea of God:
first, in light; second, in reflection; third, in spiritual and
immortal forms of beauty and goodness. But
this Mind creates no element nor symbol of Mind's idea
faultless
discord and decay. God creates neither erring thought,
mortal life, mutable truth, nor variable love.

NOTE

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

Chapter XV, page 503, lines 18-25.

Genesis i. 3. And God said, Let there be light: and there was light.

Immortal and divine Mind presents the idea of God:
first, in light; second, in reflection; third, in spiritual
and immortal forms of beauty and goodness;
but this Mind creates no element or symbol of Mind's idea
faultless.
discord and decay. God creates neither erring thought,
mortal life, mutable truth, nor variable love.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 503, lines 18-25.

Genesis i. 3. And God said: "Let there be light!" and there was light.

Immortal and divine Mind presents the idea of God:
first, in light; second, in reflection; third, in spiritual
and immortal forms of beauty and goodness;
but this Mind creates no element or symbol of
discord and decay. God creates neither erring thought,
mortal life, mutable truth, nor variable love.

Mind's 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 XV, page 485, lines 15-22 (unnumbered).
83rd ed., chapter XV, page 497, lines 15-22 (unnumbered).

Genesis i. 3. And God said, "Let there be light;" and there was light.

Immortal and Divine Mind presents the idea of itself: first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness; but God creates no element or symbol of discord or decay. He creates neither erring thought, mortal life, mutable truth, nor variable love.

NOTE

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

16th ed., chapter XII, page 432, lines 26-31, and page 433, lines 1-2 (unnumbered).

21st ed., chapter XIII, page 432, lines 26-31, and page 433, lines 1-2 (unnumbered).

3. "And God said, Let there be light: and there was light."

The immortal and perfect Mind presents the idea of Herself first in light, and is reflected by every one of Her creations, clothed in spiritual and immortal forms. In nothing that Spirit creates is there an element or symbol of discord or decay, such as erring thought, mortal life, mutable truth, or changing love.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 107, lines 31-32, and page 108, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 61, lines 31-32, and page 62, lines 1-6 (unnumbered).

that is, the condensed idea of creation.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 230, line 2 (unnumbered).

Genesis i. 4. And God saw the light, that it was good:
and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony
from which emanates the true idea, is never reflected by
aught but the good.

NOTE

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

Chapter XV, page 503, lines 26-28, and page 504, lines 1-2.

Genesis i. 4. And God saw the light, that it was good:
and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony,
from which emanates the true idea, is never reflected by
aught but the good.

NOTE

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

Chapter XV, page 503, lines 26-28, and page 504, lines 1-2.

Genesis i. 4. And God saw the light that it was good; and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony, from which emanates the true idea, is never reflected by aught but the Good.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 485, lines 24-28 (unnumbered). 83rd ed., chapter XV, page 497, lines 24-28 (unnumbered).

Genesis i. 4. And God saw the light that it was good; and God divided the light from the darkness.

Spirit, dwelling in infinite light and harmony, from which emanate its ideas, is never reflected by aught but the good.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 433, lines 3-7 (unnumbered). 21st ed., chapter XIII, page 433, lines 3-7 (unnumbered).

4. "And God saw the light that it was good: and God divided the light from the darkness."

And Spirit that dwelleth in infinite light and harmony is forever reflecting the ideas of Good, and never reflects aught but what that includes; all Her creations are forever exempt from evil.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 108, lines 7-12 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 62, lines 7-12 (unnumbered).

"And God divided the light from the darkness."

Truth and error were distinct in the beginning, and
never mingled.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 230, lines 3-5 (unnumbered).

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in Light preced- ing the sun the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?

NOTE

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

Chapter XV, page 504, lines 3-15.

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions as to the Divine creation, being both spiritual and material, are answered in this passage; for though solar beams are not yet included in Light preceding the sun. the record of creation, yet there is light. This light is not from the sun, nor from volcanic flames, but it is the revelation of Truth and spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever present. Was not this a revelation instead of a creation?

NOTE

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

Chapter XV, page 504, lines 3-15.

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions as to the Divine creation, being both spiritual and material, are answered in this passage; for though solar beams are not yet included in Light preceding the sun. the record of creation, yet there is light. This light is not from the sun, nor from volcanic flames, but it is the revelation of Truth and spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever present. Was not this a revelation?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 504, lines 3-15.

Genesis i. 5. And God called the light day, and the darkness He called night. And the evening and the morning were the first day.

All questions as to the divine creation, being both spiritual and material, are answered in this passage; for though solar beams are not yet included in Light. the record of creation, yet there is light. This light is not from the sun or from volcanic flames, but it is the revelation of Truth and spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever present. Was not this a revelation?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 485, lines 28-30, and page 486, lines 1-10 (unnumbered). 83rd ed., chapter XV, page 497, lines 28-30, and page 498. lines 1-10 (unnumbered).

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions, as to Deity's creation being both spiritual and material, are answered in this passage. Solar beams are not yet included in the record of creation, yet there is light. This light is not from sun, or from volcanic flames, but it is the revelation of Truth and its idea. This shows that there is no place where His light is not seen, for Truth, Life, and Love fill immensity and are ever present.

Was not this a revelation?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 433, lines 8-19 (unnumbered). 21st ed., chapter XIII, page 433, lines 8-19 (unnumbered).

5. "And God called the light day and the darkness He called night. And the evening and the morning were the first day."

All question as to whether the creations of Deity are spiritual or material should be dropped at this point of the Scriptures. The sun is not yet included in the unfolding symbols of creation, and light is seen to be the radiance of Spirit, instead of burning and material rays. The light of Spirit is Truth, and darkness is but a supposition of the absence of Truth, or error. But there is nowhere that His voice is not heard, for Truth, Life, and Love fill immensity, and are ever present.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 108, lines 13-24 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 62, lines 13-24 (unnumbered).

The idea which reflects most Life and Intelligence is man, and corresponds to the meridian light; that of lesser effulgence to dawn and twilight, which are named the morning and evening of our day. All calculations of a solar day were out of the question in the record of first Genesis; the sun was not then created, and Wisdom measured not time by matter;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 230, lines 6-12 (unnumbered).

The successive appearing of God's ideas is represented as taking place on so many evenings and mornings, - words which indicate, in the absence of solar Evenings and mornings time, spiritually clearer views of Him, views which are not implied by material darkness and dawn. Here we have the explanation of another passage of Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

NOTE

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

Chapter XV, page 504, lines 16-26.

The successive appearing of God's ideas is represented as taking place on so many evenings and mornings, - words which indicate, in the absence of solar time, spiritually clearer views of Him, not implied by material darkness and dawn. Here we have the explanation of another Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously; whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

NOTE

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

Chapter XV, page 504, lines 16-26.

The successive appearing of God's ideas is represented as taking place on so many evenings and morn-

ings, - words which indicate, in the absence
One day.

of solar time, spiritually clearer views of Him,
not implied by material darkness and dawn. Here we
have the explanation of another Scripture, that "one
day with the Lord is as a thousand years." The rays
of infinite Truth, when gathered into the focus of ideas,
bring light instantaneously; whereas a thousand years
of unconcentrated beams - human beliefs, hypotheses,
and vague conjectures - emit no such effulgence.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 486, lines 11-21 (unnumbered).
83rd ed., chapter XV, page 498, lines 11-21 (unnumbered).

The successive appearing of God's ideas is represented as taking place on so many evenings and mornings - words which indicate clearer views of Him than are implied by darkness and dawn.

Here we have the explanation of another Scripture, that "one day with the Lord is as a thousand years." The rays of Infinite Truth, when gathered into the foci of ideas, bring light instantaneously; whereas a thousand years of unconcentrated beams, random beliefs, human hypotheses, and vague conjecture emit no such effulgence.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 433, lines 19-29 (unnumbered). 21st ed., chapter XIII, page 433, lines 19-29 (unnumbered).

The successive appearing of ideas are represented by the uninspired writer as evening and morning, or indistinct and clearer views as the ideas appear; and this uprising thought is the morning light of God's day, forming spiritual divisions of time, periods of discovery and progress. Now we have the explanation of the Scripture, that "one day with the Lord is as a thousand years," - that the rays of infinite Truth gathered into the foci of ideas bring more light instantaneously than a thousand years of unconcentrated beams or random thoughts and vague conjecture.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 108, lines 24-31, and page 109, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 62, lines 24-31, and page 63, lines 1-3 (unnumbered).

therefore morn-
ing and evening were figurative of the ideas of God;
faintly appearing and then disappearing in belief,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 230, lines 12-14 (unnumbered).

Did infinite Mind create matter, and call it light?
Spirit is light, and the contradiction of Spirit is matter,
darkness, and darkness obscures light. Mate-
Spirit versus
darkness rial sense is nothing but a supposition of the
absence of Spirit. No solar rays nor planetary revolutions
form the day of Spirit. Immortal Mind makes its own
record, but mortal mind, sleep, dreams, sin, disease, and
death have no record in the first chapter of Genesis.

NOTE

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

Chapter XV, page 504, lines 27-31, and page 505, lines 1-3.

Did infinite Mind create matter, and call it light?
Spirit is light; and the opposite of Spirit is matter,
darkness, even as darkness is the opposite of
Spirit versus
darkness. light. Material sense is nothing but a
supposition of the absence of Spirit. No solar rays or
planetary revolutions form the day of Spirit. Mind
makes its own record; but mortal mind, sin, disease, and
death have no record in the first chapter of Genesis.

NOTE

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

Chapter XV, page 504, lines 27-31, and page 505, lines 1-3.

Did infinite Mind create matter, and call it light?
Spirit is light; and the opposite of Spirit is matter,
just as darkness is the opposite of light.
Spirit versus
darkness. Material sense is nothing but a supposition of
the absence of Spirit. No solar rays or planetary revolutions form the day of Spirit. Mind makes its own record; but mortal mind, sin, disease, and death have no record in the first chapter of Genesis.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 504, lines 27-31, and page 505, lines 1-3.

Did infinite Mind create matter, and call it light?
Spirit is light; and the opposite of Spirit is matter,
just as darkness is the opposite of light. Mate-
Darkness.
rial sense is nothing but a supposition of the
absence of Spirit. No solar rays or planetary revolu-
tions form the day of Spirit. Mind makes its own record,
but mortal mind has no record in the first chapter of
Genesis.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 486, lines 22-29 (unnumbered).
83rd ed., chapter XV, page 498, lines 22-29 (unnumbered).

Did Infinite Mind create matter, and call it Light?
Spirit is light; and the opposite of Spirit is matter, just
as darkness is the opposite of light. Material sense is
nothing but a supposition of the absence of Spirit. No
solar rays or planetary revolutions form the day of Spirit.
Mind makes its own record, and mortal thought has no
record in the first chapter of Genesis.

NOTE

This version first appeared in the 35th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter XIII, page 433, lines 30-31, and page 434, lines 1-5
(unnumbered).

Did Infinite Mind create matter, and call it Light?
Spirit is light; and the opposite of Spirit is matter, just
as darkness is the opposite of light. Material sense is
nothing but a sense of the absence of Spirit. No solar
rays or planetary revolutions form the day of Spirit.
Mind makes its own record, and mortal thought has no
record in the first chapter of Genesis.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 35th edition in 1888.
16th ed., chapter XII, page 433, lines 30-31, and page 434,
lines 1-5 (unnumbered).
21st ed., chapter XIII, page 433, lines 30-31, and page 434,
lines 1-5 (unnumbered).

The infinite and perfect Mind never created matter and called it light. To Spirit, the opposite of Spirit would be darkness; as to light, the opposite of light is darkness.

No solar rays' attraction or planetary revolutions form the day of Spirit; she makes her own records, and mortal thought is not yet recorded, and it has never known what God's thought is that we name a sun.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 109, lines 4-10 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 63, lines 4-10 (unnumbered).

but
soon to be symbolized by greater light, corresponding
to the solar sun, or the meridian idea representing the
Principle of man, and man this idea.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 230, lines 14-17 (unnumbered).

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses.

NOTE

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

Chapter XV, page 505, lines 4-12.

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Spiritual understanding is the firmament, whereby human conception distinguishes between Truth and error. The divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit apparent to Mind only, never to mindless matter, or the so-called material senses.

Spiritual
firmament.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 505, lines 4-12.

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Spiritual understanding is the firmament, whereby human conception distinguishes between Truth and error. The divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit apparent to Mind only, never to mindless matter.

Spiritual
firmament.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 505, lines 4-12.

Genesis i. 6. And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Understanding is the spiritual firmament, whereby human conception distinguishes between Truth and error. The divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit, present to Mind only, never to mindless matter. Firmament.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 486, lines 30-32, and page 487, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 498, lines 30-32, and page 499, lines 1-5 (unnumbered).

Genesis i. 6. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Spiritual understanding is the firmament that distinguishes between Truth and error, and the signification of the sun is Love. Remember that Divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit, present to Mind only.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 434, lines 6-13 (unnumbered). 21st ed., chapter XIII, page 434, lines 6-13 (unnumbered).

6. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

And Spirit requires understanding, the mental firmament, to distinguish between the higher and lower orders of creation, and from out the solutions of thought to form identities and make the ideals glorious.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 109, lines 11-16 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 63, lines 11-16 (unnumbered).

"And God said,
let there be a firmament in the midst of the waters, to
divide them." The firmament was the understanding,
that divided the waters into those "above," and those
"below," into the spiritual and material, that we learn
are separated forever; identity was given the idea, rep-
resenting immortal man; the material, or mortal man,
was belief. Firmament, or understanding, united Prin-
ciple to its idea. Life and Intelligence this Principle;
idea, the universe and man.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 230, lines 1--26 (unnumbered).

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith:

"The Lord on high is mightier than the noise
of many waters, yea, than the mighty waves of the sea." Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, - Life, Truth, and Love, - and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

Understand-
ing imparted

NOTE

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

Chapter XV, page 505, lines 13-25.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Spirit imparts the understanding which leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sight is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, which gives the divine sense and spiritual signification of all things in Christian Science.

NOTE

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

Chapter XV, page 505, lines 13-25.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Spirit imparts the understanding which leads into all Truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sight is the discernment of spiritual Good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, which gives the divine sense and spiritual signification of all things in Christian Science.

Understand-
ing imparted.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 505, lines 13-25.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

Spirit imparts the understanding which leads into all Truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, -
yea, than the mighty waves of the sea." Spir-
itual sight is the discernment of spiritual Good. Under-
standing is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, which gives the divine sense and spiritual signification of all things in Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 487, lines 6-17 (unnumbered).
83rd ed., chapter XV, page 499, lines 6-17 (unnumbered).

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

Spirit imparts the understanding which leads into all Truth. Spiritual sight is the discernment of good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, that gives the divine sense and spiritual signification of all things 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 XII, page 434, lines 14-22 (unnumbered). 21st ed., chapter XIII, page 434, lines 14-22 (unnumbered).

7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

And Spirit gives spiritual understanding to lead into all Truth to discern good, but not evil. Understanding forms the line of demonstration whereby to determine the real from the unreal. It takes of the things of Truth, Life, and Love, and shows them to thought; it gives the divine sense and spiritual signification of all things.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 109, lines 17-25 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 63, lines 17-25 (unnumbered).

"And God made the firmament." This shows that Life, Truth and Love produced the understanding, and separated it from belief, and all was "good" that God made. Also, that understanding interpreted God, and was the dividing line between Truth and error; to separate the waters which were under the firmament from those above it;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 230, lines 26-32 (unnumbered).

This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which appertain to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.

Original
reflected

NOTE

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

Chapter XV, page 505, lines 26-30, and page 506, lines 1-7.

This understanding is not intellectual, is not the result of scholarly attainments; it is the spiritual fact of things brought to light. God's ideas reflect the immortal, unerring, and infinite. Mortal, erring, and finite are human beliefs, which apportion to themselves the task of distinguishing between the false and the true. Objects utterly unlike their original do not reflect that original. Therefore matter cannot be the reflection of Spirit and it has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition, - which makes Truth final.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 505, lines 26-30, and page 506, lines 1-7.

This understanding is not intellectual, is not the result of scholarly attainments. The fact of all things is brought to light in Spirit. God's ideas reflect the immortal, unerring, and infinite. Mortal, erring, and finite are human beliefs, which apportion to themselves the task of distinguishing between the false and the true. Objects utterly unlike their original do not reflect that original. Therefore matter cannot be the reflection of Spirit and it has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition, - which makes Truth final, saying, "Truth is all; there is no error."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 505, lines 26-30, and page 506, lines 1-7.

This understanding is not intellectual, is not aided by scholarly attainments. The fact of all things is brought to light in Spirit. God's ideas reflect the immortal, unerring, and infinite. Mortal, erring, and finite are human beliefs, which apportion themselves the task of distinguishing between the false and the true. Objects utterly unlike their original do not reflect that original. Therefore matter cannot proceed from God, and it has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition, - which makes Truth final, saying, "Truth is all, and there is no error." Origination.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 487, lines 18-29 (unnumbered). 83rd ed., chapter XV, page 499, lines 18-29 (unnumbered).

This understanding is not intellectual, is not aided by scholarly attainments. The fact of all things is brought to light in Spirit. God imparts to His idea, man, a faculty capable of distinguishing between the immortal, unerring, and infinite, on the one hand, and the mortal, erring, and finite on the other; of distinguishing between the false and true, of separating Mind, and its idea, from matter - illusion.

Objects utterly unlike their original do not reflect that original. Hence matter cannot proceed from God, and therefore it has no real entity. Understanding is a quality of God, a quality which separates Science from supposition, - which makes Truth final, saying, "Truth is all, and there is no 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 XII, page 434, lines 23-30, and page 435, lines 1-6 (unnumbered).

21st ed., chapter XIII, page 434, lines 23-30, and page 435, lines 1-6 (unnumbered).

This understanding is not intellect, or aided by scholarly attainments, but spiritual intuition. It is the dividing sense of Deity to distinguish betwixt the immortal, unerring and infinite, and a supposition of something else; or the mortal, erring, and finite, between Mind and its ideas, and the meaningless shadows of shadow which we name beliefs instead of ideas; impossible and therefore incorrect reflections, unlike their original. Spiritual understanding is a quality of God, eternal Mind, that separates thought from supposition, the assertion of nothing as something.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 109, lines 26-31, and page 110, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 63, lines 26-31, and page 64, lines 1-5 (unnumbered).

to hold Life and Intelligence that made all things, distinct from what it made, and superior to them, controlling and preserving them, not through laws of matter, but the law of Spirit. In this arrangement, "all was good;" it being the order of science.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 231, lines 1-5 (unnumbered).

Genesis i. 8. And God called the firmament Heaven.
And the evening and the morning were the second day.

Through divine Science, Spirit, God, unites under-
standing to eternal harmony. The calm and exalted

Exalted thought or spiritual apprehension is at peace.
thought Thus the dawn of ideas goes on, forming each
successive stage of progress.

NOTE

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

Chapter XV, page 506, lines 8-14.

Genesis i. 8. And God called the firmament Heaven.
And the evening and the morning were the second day.

Spirit unites understanding to eternal harmony
through divine Science. The calm and exalted thought
is spiritual understanding, and is at peace; and
Exalted thought. the dawn of ideas goes on, forming each suc-
cessive stage of progress.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 506, lines 8-14.

Genesis i. 8. And God called the firmament Heaven.
And the evening and the morning were the second day.

Spirit unites understanding to eternal harmony
through divine Science. The calm and exalted thought
is given understanding, and is at peace; and
Exalted thought. the dawn of ideas goes on, forming the sec-
ond stage of progress.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 506, lines 8-14.

Genesis i. 8. And God called the firmament Heaven; and the evening and the morning were the second day.

Spirit unites understanding to eternal harmony through Divine Science. The calm and exalted thought takes
upon itself understanding, and is at peace;
Peace.
while the dawn of ideas goes on, forming the second stage of progress.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 487, lines 30-31, and page 488, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 499, lines 30-31, and page 500, lines 1-5 (unnumbered).

Genesis i. 8. And God called the firmament Heaven: and the evening and the morning were the second day.

Spirit unites understanding to eternal harmony and Science. The calm and exalted thought takes upon itself understanding, and is at peace; while the dawn of ideas goes on, forming the second stage of progress.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 435, lines 7-12 (unnumbered). 21st ed., chapter XIII, page 435, lines 7-12 (unnumbered).

8. "And God called the firmament Heaven: and the evening and the morning were the second day."

And Spirit, the eternal good, unites harmony to understanding; and the calm, cool hours of thought, and the dawn of ideas, form the second mental period.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 110, lines 6-10 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 64, lines 6-10 (unnumbered).

"And God called
the firmament heaven," that is, harmony, even the re-
sult of understanding. The first day in Spirit, is when
"He whom to know aright, is Life eternal," i.e., Life,
Love and Truth, bring forth their idea.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 231, lines 5-9 (unnumbered).

Genesis i. 9. And God said, Let the waters under the
heaven be gathered together unto one place, and let the dry
land appear: and it was so.

Spirit, God, gathers unformed thoughts into their
proper channels, and unfolds these thoughts,
Unfolding
of thoughts even as He opens the petals of a holy purpose
in order that the purpose may appear.

NOTE

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

Chapter XV, page 506, lines 15-21.

Genesis i. 9. And God said, Let the waters under the
heaven be gathered together unto one place, and let the dry
land appear: and it was so.

Spirit gathers unformed thoughts into their proper
channels. God, Spirit, unfolds these thoughts,
Unfolding of thoughts. even as He opens the petals of a rose, to send
forth their fragrance.

NOTE

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

Chapter XV, page 506, lines 15-21.

Genesis i. 9. And God said: "Let the waters under the Heaven be gathered together unto one place, and let the dry land appear."

Spirit gathers unformed thoughts into their proper
Thoughts. channels. God unfolds these thoughts, even
as He opens the petals of a rose, to send
their fragrance abroad.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 488, lines 6-12 (unnumbered).
83rd ed., chapter XV, page 500, lines 6-12 (unnumbered).

Genesis i. 9. And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

Spirit gathers unformed thoughts into their proper channels. He unfolds these thoughts, even as He opens the petals of a rose, to send their fragrance abroad.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 435, lines 13-19 (unnumbered). 21st ed., chapter XIII, page 435, lines 13-19 (unnumbered).

9. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

And Spirit gathers the unformed thoughts into proper channels, and forms their identities, to unfold them as it opens the leaves of a rose to send abroad its fragrance.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 110, lines 11-16 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 64, lines 11-16 (unnumbered).

The second

day, is to perceive,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 231, lines 9-10 (unnumbered).

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Spirit names and blesses Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet appeared in the narrative. In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes the elements of Mind. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

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

Chapter XV, page 506, lines 22-29, and page 507, lines 1-10.

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Spirit names and blesses. Adam devolves the pleasurable task of finding names for all material things; but Adam has not yet appeared in the narrative. In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes its elements. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation full of nameless offspring, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

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

Chapter XV, page 506, lines 22-29, and page 507, lines 1-10.

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Spirit names and blesses. Adam devolves the pleasurable task of finding names for all material things; but Adam has not yet appeared in the narrative. In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes its elements. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, so that it may express the fatherhood and motherhood of God. Spirit names and blesses all. Without spiritual natures particularly defined, all things would be alike, and creation full of nameless children, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XV, page 506, lines 22-29, and page 507, lines 1-10.

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Spirit names and blesses. Adam devolves the pleasurable task of finding names for all material things; but Adam has not yet appeared in the narrative. In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes its elements. Spirit duly feeds and clothes every object, as it appears in the line of creation, so that it may express the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, all things would be alike, and creation full of nameless children, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 506, lines 22-29, and page 507, lines 1-10.

Genesis i. 10. And God called the dry land earth, and the gathering together of the waters called He seas; and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the Scientifically Christian meaning of the text. Upon Nomenclature.

Adam devolves the pleasurable task of finding names for all material things; yet Adam has not yet appeared in the narrative. In mataphor, the dry land illustrates the solid formations instituted by Mind, while water symbolizes its solutions or elements. Spirit duly feeds and clothes every object, as it appears in the line of creation, so that it may express the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, all things would be alike, and creation full of nameless children, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 488, lines 13-30 (unnumbered). 83rd ed., chapter XV, page 500, lines 13-30 (unnumbered).

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Spirit causes the barren thought to bud and blossom, and thought in solution to be still, gathering all at last into one eternal bond of union and love. He duly feeds and clothes every object, as it rises in the scale of creation, so that it may express the Fatherhood and Motherhood of God. He names and blesses all. Without natures thus particularly defined, all things would be one thing, and His creation full of nameless children, - wanderers from the parent Mind, strangers in a tangled wilderness.

NOTE

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

16th ed., chapter XII, page 435, lines 20-30, and page 436, lines 1-2 (unnumbered).

21st ed., chapter XIII, page 435, lines 20-30, and page 436, lines 1-2 (unnumbered).

10. "And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that good."

And Spirit gathers Her ideas into one eternal bond of union, and She feeds and clothes them all, and they rise in the scale of creation to express their Mother, and She names them all, from an atom to a world. Without their particular nature defined, they would be nameless wanderers, ebbing and flowing on the boundless shores of Mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 110, lines 17-26 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 64, lines 17-26 (unnumbered).

ALSO NOTE

The quotation from Genesis is presented exactly as it is given in the 3rd thru 15th editions of the textbook.

and the third to understand this
idea, viz., heaven, earth, and man.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 231, lines 10-11 (unnumbered).

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Divine
propagation

NOTE

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

Chapter XV, page 507, lines 11-23.

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of the idea man. The tree or herb does not yield fruit because of any propagating of its own, but because it reflects the Mind which includes all. A so-called material world implies a mortal mind, and man a creator. The scientific divine creation declares immortal Mind and man created by God.

Divine propagation.

NOTE

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

Chapter XV, page 507, lines 11-23.

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating power of its own, but because it reflects the Mind which includes all. The material world reflects the so-called mortal mind, even as the spiritual creation reflects immortal Mind.

Divine
propagation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XV, page 507, lines 11-23.

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Mind which includes all. The material world reflects the so-called mortal mind, even as the spiritual creation reflects immortal Mind.

Divine
propagation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 507, lines 11-23.

Genesis i. 11. And God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth!" and it was so.

The universe of Spirit reflects the creative power of its Principle, or Life, which reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Mind which includes all. The material world reflects mortal mind, even as the spiritual creation reflects immortal Mind.

Propagation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 489, lines 1-12 (unnumbered).
83rd ed., chapter XV, page 501, lines 1-12 (unnumbered).

Genesis i. 11. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so.

Spirit causes its own idea to reflect the creative power of its Principle, or Life, that reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Creator who is all.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 436, lines 3-11 (unnumbered).

Genesis i. 11. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so.

Spirit causes its own idea to reflect the creative power of its Principle, or Life, that reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Creator.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XII, page 436, lines 3-11 (unnumbered). 21st ed., chapter XIII, page 436, lines 3-11 (unnumbered).

11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

And Spirit causes the idea of creative power to reflect its Principle or Life and reproduce the images of Mind in all its multitudinous forms. But intelligence governs this multiplication of ideas; the seed or the herb yields not because of a propagating principle of its own, for it has none.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 110, lines 27-29, and page 111, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 64, lines 27-29, and page 65, lines 1-6 (unnumbered).

"And God said, let the earth bring forth grass, the herb, yielding seed," etc.

Let the idea of creative Wisdom reflect its Principle of creation, showing that the seed yields not an herb, because of a propagating Principle in itself; for there is none, insomuch as Intelligence made all that was made; the idea was only to shadow forth what Intelligence had made. Science not only reveals this, but the Scripture repeats it, that God made every plant of the field, before it was in the earth, and every herb of the field before it grew. Mathematically speaking, ten multiplied by ten produces one hundred; but the science of being assures us Intelligence produces the units, and multiplies them.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 231, lines 12-25 (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 also corresponds to paragraphs #11 and #31 from Recapitulation, and is presented in those comparisons as well. Actually, this paragraph is not to be found in the final edition in this form; therefore, it is necessary to use key words in order to match this paragraph up. Genesis #18 presents the use of 'compound idea' and 'tree' and 'man' and thus seems to match up.

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 paragraph #11 and #31 of Recapitulation, and is found in both of those comparisons.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all - as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all.

Ever-appearing
creation

NOTE

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

Chapter XV, page 507, lines 24-31, and page 508, lines 1-8.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation; and the only immortality of man and the universe is in the divine Mind. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible source. Mortal sense inverts this appearing, and calls ideas material. Thus misinterpreted, the divine idea falls to the level of human or material belief, called mortal man. The seed is in itself, only as Mind is All and reproduces all. Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all, and Life, Truth, and Love constitute the intelligence which governs all.

Ever-appearing - creation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 507, lines 24-31, and page 508, lines 1-8.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation; and the only immortality of man and the universe is in the divine Mind. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source. Mortal sense inverts this appearing, and calls ideas material. Thus misinterpreted, the divine idea falls to the level of human or material belief, called mortal man. The seed is in itself, only as Mind is All and reproduces all. Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the Creator of it. Mind is the Soul of all, and Life, Truth, and Love constitute the Intelligence which governs all.

Ever-appearing creation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 507, lines 24-31, and page 508, lines 1-8.

Infinite Mind governs all ideas, from the molecule to infinity. The divine Principle of all expresses Science and art throughout His creation; and the only immortality of His work is in the divine Mind. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source. Mortal sense inverts this appearing, and calls ideas material. Thus misinterpreted, the divine idea falls to the level of human belief, and is perverted in mortal mind. The seed is in itself, only as Mind is All and reproduces all. Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiality of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all.

Molecular
universe.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 501, lines 13-28 (unnumbered).

Infinite Mind governs all ideas, from the molecule to infinity. The divine Principle of all expresses Science and art throughout His creation; and the only immortality of His work is in the divine artist. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source. Mortal sense inverts this appearing, and calls ideas material. Thus misinterpreted, the divine idea falls to the level of human belief, and is perverted in mortal mind. The seed is in itself, only as Mind is All and reproduces all. Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiality of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all.

Molecular
universe.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. 50th ed., chapter XV, page 489, lines 13-28 (unnumbered). 83rd ed., chapter XV, page 501, lines 13-28 (unnumbered).

Infinite Mind governs all ideas, from the molecule to infinity. The Divine Principle of all expresses Science and art throughout His creation; and the only immortality of His work is in the divine artist. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source.

The seed is in itself, only as Mind is all and reproduces all. Mind is the multiplier, and Mind's ideas - the universe and man - are the product. The only Intelligence of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 436, lines 12-23 (unnumbered). 21st ed., chapter XIII, page 436, lines 12-23 (unnumbered).

Infinite Mind governs every thought, from an integral to an infinite. The artist expresses himself in his picture when he has created it, and its only immortality is in him. The creations of Spirit are ever appearing and must ever continue to unfold, from the nature of their inexhaustible source. The seed is in itself; but Mind makes the tree, the fruit, and its seed. Mind is the multiplier, thoughts and ideas are the multiplicand, the universe, and man. But there is no intelligence in the thought, the seed, or the flower. Mind is the creator and Soul of all. Truth is the intelligence of the idea.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 111, lines 6-17 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 65, lines 6-17 (unnumbered).

even as
a picture is produced by the artist. The idea of creative
Wisdom and Love was given its identity; but it was
mind, first and last. The grass and tree grew from out
the infinite thought that embraced, and expressed them.
The artist transfers a landscape from Soul, to sense;
but its only immortality is in the Intelligence that
forms it.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 231, line 32, and page 232,
lines 1-7 (unnumbered).

Genesis. i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is the pure thought emanating from divine Mind's pure thought Mind. The feminine gender is not yet expressed in the text. Gender means simply kind or sort, and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.

NOTE

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

Chapter XV, page 508, lines 9-25.

Genesis. i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

God determines the gender of His own ideas. Gender consists of Mind, not matter. The seed within itself is the pure thought emanating from divine Mind's pure thought. Mind. The feminine gender is not yet expressed in the text. Gender means simply kind, or sort, and does not necessarily refer to either masculinity or femineity; for the word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The divine Mind - that is, the intelligence of production, whereof spiritual ideas are the expression - names the female gender last, in the ascending order of creation. The intelligent individual idea, be it male or female, unfolds the infinitude of Love, as it rises from the lesser to the greater.

NOTE

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

Chapter XV, page 508, lines 9-26.

Genesis i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

God determines the gender of His own ideas. Gender consists of Mind, not matter. The seed within itself is the pure thought emanating from divine Mind's pure thought. Mind. The feminine gender is not yet expressed in the text. Gender means simply kind, or sort, and does not necessarily refer to either masculinity or femineity; for the word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The divine Mind - that is, the Intelligence of production, whereof spiritual ideas are the expression - names the female gender last, in the ascending order of creation. The intelligent idea, be it male or female, unfolds the infinitude of Love, as it rises from the lesser to the greater.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 508, lines 9-26.

Genesis i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

God determines the gender of His own ideas. The gender of the tree is in Mind. The seed within itself is the pure thought emanating from Mind. The Seed and sexuality. feminine gender is not yet expressed in the text. Gender means simply kind, or sort, and does not necessarily refer to either masculinity or femineity; for the word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The divine Mind - that is, the element of production, of which spiritual ideas are the expression - names the female gender last, because femineity is highest in the ascending order of creation. The intelligent idea reveals the infinitude of Love, as it rises from the lesser to the greater.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 489, lines 29-32, and page 490, lines 1-14 (unnumbered). 83rd ed., chapter XV, page 501, lines 29-32, and page 502, lines 1-14 (unnumbered).

Genesis i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

God determines the gender of His own ideas. The gender of the tree is Mind. The seed within itself is the pure thought emanating from Mind. The feminine gender is not yet expressed in the text. The Divine Mind - that is, the element of production, of which spiritual ideas are the expression - names the female gender last; because femineity is highest in the ascending order of creation. The pure, intelligent idea unfolds into Love, as it rises from the lower to the higher; and "the last shall be first," in the translation back to spiritual origin.

NOTE

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

16th ed., chapter XII, page 436, lines 24-30, and page 437, lines 1-7 (unnumbered).

21st ed., chapter XIII, page 436, lines 24-30, and page 437, lines 1-7 (unnumbered).

12. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that good."

And Spirit forms the gender of Her ideas. The tree is already named as having his gender and the seed in itself, but pure and perfect Mind causes it to produce; the feminine gender is not yet expressed, Mind being the only element of reproduction, and the feminine idea the highest expression of creation, it is named last in the order of creation. Ideas unfold from the lesser to the greater, but "the last shall be first" in their translation back to the spiritual Origin.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 111, lines 18-29 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 65, lines 18-29 (unnumbered).

ALSO NOTE

The quotation from Genesis is given just as it is found in the 3rd thru the 15th editions of the textbook.

Hereby we learn creations of
Wisdom are not dependent on laws of matter, but on
Intelligence alone; it was Spirit that moved upon the
face of the deep, and brought out of chaos, order, a
universe and man, as the infinite idea of God. Un-
fathomable mind had expressed itself.

"The earth brought forth grass, and yielded fruit,"
in obedience to Intelligence, and not matter;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 231, lines 25-32 (unnumbered).

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master Rising to
the light reappeared to his students, - to their apprehension he rose from the grave, - on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

NOTE

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

Chapter XV, page 508, lines 26-29, and page 509, lines 1-8.

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human mind, whose indistinct and thronging thoughts are advancing towards the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind, Rising to
the light. is seen to be dependent upon no organization whatever. Our Master reappeared to his students; to their apprehension he rose from the grave on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 508, lines 27-30, and page 509, lines 1-9.

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human mind, whose indistinct and thronging thoughts are advancing towards the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Rising to the light. Mind, is seen to be dependent upon no organization whatever. Our Master reappeared to his students; that is, to their apprehension, he rose from the grave on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 508, lines 27-30, and page 509, lines 1-9.

Genesis i. 13. And the evening and the morning were the third day.

The third stage in the order of Christian Science is an important one to the human mind, whose indistinct and thronging thoughts are advancing towards the light of spiritual understanding. Eschatology. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind, is seen to be dependent upon no organization whatever. Our Master reappeared to his students; that is, to their apprehension, he rose from the grave on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 490, lines 15-27 (unnumbered). 83rd ed., chapter XV, page 502, lines 15-27 (unnumbered).

Genesis i. 13. And the evening and the morning were the third day.

The third stage of thought, or mental advancement, is an important one to the human mind, whose indistinct and thronging thoughts are advancing to the light of understanding. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind, is seen to be dependent on no organization whatever. Our Master reappeared to his students, - came from the grave on the third day of this scientific stage of ascending thought, - and presented to them the certain sense of eternal Life.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 437, lines 8-19 (unnumbered). 21st ed., chapter XIII, page 437, lines 8-19 (unnumbered).

13. "And the evening and the morning were the third day."

The third period of thought is an important one in results, wherein the indistinct, thronging forms of thought are advancing to ideas, and in the light of understanding this period corresponds to the resurrection, when Spirit is seen the Life of the grass, the herb, and tree; and Life not contingent on organization. Our Master reappeared on the third day because of this scientific sense of eternal Life and creation. The sombre hues of eventide and the rosy beams of morning correspond to the phases of new ideas.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 111, lines 30-31, and page 112, lines 1-10 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 65, lines 30-31, and page 66, lines 1-10 (unnumbered).

This most important idea of creation constituted the "third day," and was the third epoch; a number corresponding to the resurrection; the third and seventh periods reveal the advanced ideas, whereby Intelligence is seen the Life of the grass, the herb, the tree, etc., and every manifestation of Life understood not Substance but the idea of the creative Life and Intelligence, in no way contingent on organization or matter. This is manifestly the science of being brought to light in our Master's reappearing on the third day, when the idea named man, appeared to his students, independent of matter-conditions. And also the finished figure of creation on the seventh day.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 232, lines 7-19 (unnumbered).

Genesis i. 14. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought as it ascends higher. God forms and
Rarefaction
of thought
peoples the universe. The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space.

NOTE

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

Chapter XV, page 509, lines 9-19.

Genesis i. 14. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

Spirit creates no other than heavenly, or celestial, bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher.

Rarefaction
of thought.

God forms and peoples the universe. The light of spiritual understanding gives gleams of the infinite only, as nebulae indicate the immensity of space.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter until the 1907 edition. Chapter XV, page 509, lines 10-20.

Genesis i. 14. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

Spirit creates no other than heavenly, or celestial, bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher.

Rarefaction
of thought.

God forms and peoples the universe. The light of spiritual understanding gives gleams of the Infinite only, as nebulae indicate the immensity of space.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 509, lines 10-20.

Genesis i. 14. And God said: "Let there be lights in the firmament of the Heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years."

Spirit creates no other than heavenly, or celestial, bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher. Rarefaction.
God forms and peoples the universe. The light of spiritual understanding gives gleams of the Infinite only, as nebulae indicate the immensity of 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 XV, page 490, lines 28-31, and page 491, lines 1-7 (unnumbered).

83rd ed., chapter XV, page 502, lines 28-31, and page 503, lines 1-7 (unnumbered).

Genesis i. 14. And God said, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years."

Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the Infinite only, as nebulae indicate the immensity of space.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 437, lines 20-29 (unnumbered). 21st ed., chapter XIII, page 437, lines 20-29 (unnumbered).

14. "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Spirit creates celestial bodies, but the bodies of the stellar universe are not more celestial than man's body. Thought rarifies as it ascends. Mind forms and peoples the universe. The light of understanding gives gleams of the infinite, even as the stars indicate immensity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 112, lines 11-18 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 66, lines 11-18 (unnumbered).

"And God said, let there be lights in the firmament of the heavens, to divide the day from the night, and let them be for signs and for seasons, for days and years."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 232, lines 20-23 (unnumbered).

So-called mineral, vegetable, and animal substances are no more contingent now on time or material structure than they were when "the morning stars sang together." Mind made the "plant of the field before it was in the earth." The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness - yea, the divine nature - appear in man and the universe never to disappear.

Divine nature
appearing

NOTE

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

Chapter XV, page 509, lines 20-28.

So-called mineral, vegetable, and animal substances
are no more contingent on time or material structure
now than they were when "the morning stars
sang together." Mind made the "plant of
the field before it was in the earth." The periods of
spiritual understanding are the days and seasons of
Mind's creation, wherein beauty, sublimity, purity, and
holiness - yea, the divine nature - appear in man and
the universe, never to disappear.

Divine nature
appearing.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 509, lines 21-29.

Mineral, vegetable, and animal substances are no more
contingent on solar time or material structure to-day
than they were when "the morning stars sang
together." Mind made the "plant, before it
was in the ground." The periods of spiritual under-
standing are the days and seasons of Mind's creation,
wherein beauty, sublimity, purity, and holiness - yea,
the divine nature - appear upon man and the universe,
never to disappear.

Divine nature
appearing.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 509, lines 21-29.

Mineral, vegetable, and animal substances are no more
contingent on solar time or material structure, than
they were when "the morning stars sang to-
gether." Mind made the "plant, before it
was in the ground." The periods of spiritual under-
standing are the days and seasons of Mind's creation,
wherein beauty, sublimity, purity, and holiness - yea,
the divine nature - appear upon the universe and man,
never to disappear.

Time.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 491, lines 8-16 (unnumbered).
83rd ed., chapter XV, page 503, lines 8-16 (unnumbered).

Mineral, vegetable, and animal substances are no more contingent on solar time or material structure, than they were when "the morning stars sang together." Mind made the "plant, before it was in the ground." The periods of spiritual understanding are the days and seasons of Mind's creations, wherein beauty, sublimity, purity, holiness, - yea, the divine nature, - are appearing upon the universe and man, never to disappear. Truly is it written -

These as they change, Almighty Father, these
Are but the varied 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 XII, page 437, lines 30-31, and page 438, lines 1-9 (unnumbered). 21st ed., chapter XIII, page 437, lines 30-31, and page 438, lines 1-9 (unnumbered).

Hereby we learn that the continuance of mineral, vegetable, or animal is not more contingent on solar time than when the stars first sang together. The periods of understanding are the days and the seasons of Soul, wherein purity, beauty, poetry, sublimity, and the divine nature of Spirit appear.

"These as they change, Almighty Father, these
Are but the varied God."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 112, lines 19-26 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 66, lines 19-26 (unnumbered).

Hereby we learn the continuance of vegetation,
and the years or age of man are not contingent on seasons,
measured by our solar years,

As matter-substance, all
is lost, but as Principle and idea, all is eternal. Never
a mineral, vegetable or animal, was formed of dust;

all is
in the hands of Spirit, that hitherto hath wrought independently
before belief claimed, through material law,
to create and govern mineral, vegetable and animal.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 232, lines 23-25, and page 242,
lines 31-32, page 243, line 1, and page 245, lines 6-9
(unnumbered).

Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects apprehended of sense! To discern the rhythm of Spirit and to be holy, thought must be purely spiritual.

NOTE

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

Chapter XV, page 509, lines 29-31, and page 510, lines 1-5.

Knowing the Science of creation, wherein all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

How much more should we seek to apprehend Spiritual ideas apprehended. the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, and to be holy, thought must be purely spiritual.

NOTE

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

Chapter XV, page 509, lines 30-31, and page 510, lines 1-6.

Knowing the Science of creation, wherein all is Mind
and its ideas, Jesus rebuked the material thought of his
fellow-countrymen: "Ye can discern the face
of the sky, but can ye not discern the signs
of the times?" How much more should we seek to
apprehend the spiritual idea of God, than to dwell on
the objects of sense! To discern the rhythm of Spirit,
and blend with the music of the spheres, thought must
be purely spiritual.

Meteorology.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 491, lines 17-25 (unnumbered).
83rd ed., chapter XV, page 503, lines 17-25 (unnumbered).

Knowing the science of creation, wherein all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky, but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual idea of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, and blend with the music of the spheres, thought must be purely spiritual.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 438, lines 10-17 (unnumbered). 21st ed., chapter XIII, page 438, lines 10-17 (unnumbered).

Understanding the science of creation, where all is Mind and its ideas, Jesus rebuked the material thought of his students, saying, "Ye can discern the face of the skies, but how much more should ye discern the signs of these times," - how much more should you be a metaphysician than a materialist, one who can discern the mental signs, and in the rhythm of Spirit blend with the music of the spheres.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 112, lines 27-30, and page 113, lines 1-4 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 66, lines 27-30, and page 67, lines 1-4 (unnumbered).

or governed in the
least by the so-called laws of matter,

The harmonious and immortal heavens, earth, and man, will be revealed and understood when science shall take the place of personal sense, and error yield to Truth. The sharp experiences of earth, and the tender Wisdom that take away idols, help to hasten this hour, and to destroy the belief of happiness in personal sense. Why the pleasure-loving world cannot discern the science of Life, is "because carnal man cannot discern spiritual things." When personal sense yields up the ghost, and Life is found, Soul understood, it will be the resurrection of man in Truth; but Spirit can never be apprehended until matter is understood a myth. Life, that is Spirit, is not reached until all error is destroyed.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 232, lines 25-26, and page 271, lines 7-20 (unnumbered).

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense.

NOTE

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

Chapter XV, page 510, lines 6-12.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light, and turn away from the false sense of darkness.

NOTE

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

Chapter XV, page 510, lines 7-13.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, in whose "light we shall see light;" and this illumination is reflected spiritually by all who walk in the light, and turn away from light's absence, which we call darkness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 510, lines 7-13.

Genesis i. 15. "And let them be for lights in the firmament of the Heaven, to give light upon the earth!" and it was so.

Truth and Love enlighten the understanding, in whose "light we shall see light;" and this illumination is reflected spiritually, by all who walk in the light, and turn away from light's absence, which we call darkness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 491, lines 26-31 (unnumbered). 83rd ed., chapter XV, page 503, lines 26-31 (unnumbered).

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, and this illumination is reflected spiritually by all who walk in the light.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 438, lines 18-22 (unnumbered). 21st ed., chapter XIII, page 438, lines 18-22 (unnumbered).

15. "And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

And Spirit imparts light to the understanding, that is reflected on all it controls.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 113, lines 5-8 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 67, lines 5-8 (unnumbered).

for the light of
understanding was to govern every idea of Intelli-
gence. There was but one law-giver, when the stars
first sang together, and harmony was the anthem of
creation.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 232, lines 26-30 (unnumbered).

ALSO NOTE

The last sentence, beginning, "There was but one....," is
very similar to one in the 19th paragraph in The Apocalypse.
However, in the 1st edition of the textbook, The Apocalypse
did not yet appear as a chapter (it first appearing in the
16th edition in 1886).

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot explain them. There is no Scriptural allusion to solar light until time has been already divided into evening and morning; and the allusion to fluids (Genesis i.2) indicates a supposed formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things.

NOTE

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

Chapter XV, page 510, lines 13-26.

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, as giving existence and intelligence to the universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations. It cannot explain them. There is no allusion to solar light until time had been already divided into evening and morning; and no allusion to fluids until after the record of the formation of minerals and vegetables.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 510, lines 14-25.

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser to rule the night. He made the stars also.

The sun is a metaphorical representation of Soul outside the body, as giving existence and intelligence to the universe. Love alone can impart the limitless Geology. idea of infinite Mind. Geology has never explained the earth's formations. It cannot explain them. There is no allusion to solar light, until time had been already divided into evening and morning; and no allusion to fluids, until after the record of formation of minerals and vegetables.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 492, lines 1-12 (unnumbered). 83rd ed., chapter XV, page 504, lines 1-12 (unnumbered).

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser to rule the night. He made the stars also.

Spirit alone can impart the limitless idea of Infinite Mind. Geology has never explained the earth's formations. It cannot explain them, because it never produced them. There is no allusion to solar light, until time had been divided into evening and morning; and no allusion to fluids, until after the formation of minerals and vegetables.

NOTE

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

16th ed., chapter XII, page 438, lines 23-30, and page 439, lines 1-2 (unnumbered).

21st ed., chapter XIII, page 438, lines 23-30, and page 439, lines 1-2 (unnumbered).

16. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

And Spirit reflects the full and limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot, for Spirit created them. There is no record of solar light until time had been divided into evening and morning, and vegetation was formed,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 113, lines 9-16 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 67, lines 9-16 (unnumbered).

"And God made two great lights, the greater to rule the day, and the lesser the night; he made the stars also." The sun is figurative of Soul, of the Principle of man, and the universe; of the Life and Intelligence outside of matter, that governs the entire creation. Stars represent scintillations of Truth, that appear in the twilight of understanding, or darkness of belief. Matter never represented God; geology cannot explain the earth, nor one of its formations, for these formations are dependent alone on Spirit, that gave them forth the eternal heavens, earth and man. Intelligence formed and peopled the universe. The scripture gives no record of solar light, until after time had been divided into day and night, and vegetation was formed;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 232, lines 31-32, and page 233, lines 1-13 (unnumbered).

Light is a symbol of Mind, of Life, Truth, and Love
and not a vitalizing property of matter. Sci-
Spiritual
subdivision ence reveals only one Mind, and this one shin-
ing by its own light and governing the universe, including
man, in perfect harmony. This Mind forms ideas, its
own images, subdivides and radiates their borrowed light,
intelligence, and so explains the Scripture phrase, "whose
seed is in itself." Thus God's ideas "multiply and re-
plenish the earth." The divine Mind supports the sub-
limity, magnitude, and infinitude of spiritual creation.

NOTE

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

Chapter XV, page 510, lines 27-30, and page 511, lines 1-6.

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals only one Mind, shining by its own Spiritual subdivision. light, and governing the universe, including man, in perfect harmony. This Mind forms ideas, subdivides and radiates their borrowed light; and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas, man and the universe, "multiply and replenish the earth." Thus the divine Mind supports the sublimity and magnitude of spiritual creation.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 510, lines 26-30, and page 511, lines 1-5.

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals only one Mind, shining by its own Spiritual subdivision. light, and governing the universe, including man, in perfect harmony. This Mind forms ideas, subdivides and radiates their borrowed light; and so explains the Scripture phrase, "whose seed is in itself." God's ideas, man and the universe, "multiply and replenish the earth." Thus the divine Mind supports the sublimity and magnitude of spiritual creation."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 510, lines 26-30, and page 511, lines 1-5.

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals one Mind, shining by its own light, Subdivision. and governing its own ideas in perfect harmony. Mind forms the ideas which subdivide and radiate their borrowed light; and this explains this Scripture, "whose seed is in itself." Ideas "multiply and replenish the earth," but Mind supports the various ideas constituting the sublimity and magnitude of its creation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 492, lines 13-21 (unnumbered). 83rd ed., chapter XV, page 504, lines 13-21 (unnumbered).

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals One Mind, shining by its own light, and governing its own ideas - man and the universe - in perfect harmony. Mind forms the ideas that subdivide and radiate their borrowed light; and this explains this Scripture, "whose seed is in itself." Ideas "multiply and replenish the earth," but Mind supports the various ideas that constitute the sublimity and magnitude of its creation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 439, lines 3-11 (unnumbered). 21st ed., chapter XIII, page 439, lines 3-11 (unnumbered).

show-

ing that light is a symbol instead of a life-giving principle. In metaphysical science it is seen that only Mind shines by Her own light and governs Her idea, man, and the universe, and governs them harmoniously. Mind forms the ideas that subdivide and radiate their borrowed light, which explains this Scripture, - "whose seed is in itself." The ideas multiply, but Mind constitutes and creates them. This metaphysics understood shows that the sublimity and magnitude of creation, are its simplicity: He spake and it was done.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 113, lines 16-26 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 67, lines 16-26 (unnumbered).

showing you light was the symbol of the Life-giving creator, and not a source of Life to the vegetable kingdom.

"All are but parts of one stupendous whole,
Whose body nature is, and God the Soul."

Spirit is inseparable from its idea, but never in it; one cannot exist without the other. Principle would be nonentity without its idea, and idea could not be without its entity, or Principle.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 233, lines 13-21 (unnumbered).

Genesis i. 17,18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there. Darkness scattered

NOTE

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

Chapter XV, page 511, lines 7-14.

Genesis i. 17,18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

God is revealed only as infinite, in divine Science,
which is the seal of Deity and has the impress of heaven.
Mind gives light to our mortal sense of the
sun, and scatters the darkness which fleeth Darkness
away. In the eternal Mind there is no night, - no sor- scattered.
row, pain, or sin.

NOTE

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

Chapter XV, page 511, lines 6-15.

Genesis i. 17,18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

God is revealed only in harmony, in divine Science,
which is the seal of Deity and has the impress of heaven.
Mind gives light to our mortal sense of the
sun, and scatters the darkness which fleeth Darkness
away. In the eternal Mind there is no night, - no sor- scattered.
row, pain, or sin.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 511, lines 6-15.

Genesis i. 17,18. And God set them in the firmament of the Heaven, to give light upon the earth: and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

God is revealed through harmony, and also in Divine Science, which is the seal of Deity and has the impress of Heaven. Mind gives light to our mortal God's seal. sense of the sun, and scatters the darkness which fleeth away. In the eternal Mind there is no night, - no sorrow, pain, or 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 XV, page 492, lines 22-31 (unnumbered). 83rd ed., chapter XV, page 504, lines 22-31 (unnumbered).

Genesis i. 17,18. And God set them in the firmament of the heaven, to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Spirit is revealed to the understanding through harmony, as in Divine Science, which is the seal of Deity and has the impress of heaven.

Mind gives the light to our mortal sense of the sun, and scatters the darkness that fleeth away. In the eternal Mind there is no night, - no sorrow, pain, or sin.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 439, lines 12-21 (unnumbered).
21st ed., chapter XIII, page 439, lines 12-21 (unnumbered).

17. "And God set them in the firmament of the heaven to give light upon the earth."

And Spirit imparts every idea of good through the understanding, and She has no other medium whereby to express in their harmony Life, Truth, and Love. The seal of Deity is understanding, harmony, and immortality.

18. "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that good."

And Spirit knows that Her impress makes harmony indelible; holding creation in its spiritual classification, "no night is there."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 113, lines 27-30, and page 114, lines 1-8 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 67, lines 27-30, and page 68, lines 1-8 (unnumbered).

Soul exists not without man and the universe, for it is never separated from the complex and reflex shadow of itself;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 233, lines 21-23 (unnumbered).

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress.

NOTE

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

Chapter XV, page 511, lines 15-18.

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas mark the periods of progress.

NOTE

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

Chapter XV, page 511, lines 16-19.

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite idea mark the periods of its progress.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 493, lines 1-4 (unnumbered).
83rd ed., chapter XV, page 505, lines 1-4 (unnumbered).

Genesis i. 19. And the evening and the morning were the fourth day.

The faint and full effulgence of God's infinite idea marks the periods of progress.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 439, lines 22-25 (unnumbered). 21st ed., chapter XIII, page 439, lines 22-25 (unnumbered).

19. "And the evening and the morning were the fourth day."

And the faint and the full effulgence of Mind marks the advancing periods of infinite progression.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 114, lines 9-12 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 68, lines 9-12 (unnumbered).

but God,
the Soul of all, is not in man or matter.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 233, lines 23-24 (unnumbered).

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and aëri-
form. Spiritually interpreted, rocks and mountains stand
for solid and grand ideas. Animals and mor-
tals metaphorically present the gradation of Soaring
aspirations
mortal thought, rising in the scale of intelligence, taking
form in masculine, feminine, or neuter gender. The
fowls, which fly above the earth in the open firmament
of heaven, correspond to aspirations soaring beyond and
above corporeality to the understanding of the incorporeal
and divine Principle, Love.

NOTE

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

Chapter XV, page 511, lines 19-29, and page 512, lines 1-3.

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and aëri-
form. Spiritually interpreted, rocks and mountains
stand for solid and grand ideas. Animals and
mortals metaphorically present the gradation Soaring
aspirations.
of mortal thought, rising in the scale of intelligence,
taking form in masculine, feminine, or neuter gender.
The fowls which fly above the earth, in the open firma-
ment of heaven, correspond to aspirations soaring beyond
and above corporeality, to the understanding of the
incorporeal and divine Principle, Love.

NOTE

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

Chapter XV, page 511, lines 20-30, and page 512, lines 1-3.

Genesis i. 20. And God said: "Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth, in the open firmament of Heaven."

To mortal mind, the universe is liquid, solid, and aëri-
form. Spiritually interpreted, rocks and mountains stand
for the solid and grand ideas of Truth. Ani-
mals and mortals metaphorically present the Material
metaphors.
gradation of thought, rising in the scale of intelligence,
taking form in masculine and feminine ideas. The fowls
which fly above the earth, in the open firmament of
Heaven, correspond to aspirations soaring beyond and
above corporeality, to the understanding of their incor-
poreal and divine Principle.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 493, lines 5-17 (unnumbered).
83rd ed., chapter XV, page 505, lines 5-17 (unnumbered).

Genesis i. 20. And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven."

Spirit is reflected throughout the universe, in its liquid, solid, and aëriform parts. Rocks and mountains stand for the solid and grand ideas of Truth. Animals and mortals present the gradation of divine thought, rising in the scale of intelligence, taking form in masculine and feminine ideas. The fowls that fly above the earth, in the open firmament of heaven, correspond to aspirations, soaring beyond and above personality, to the understanding of their impersonal and Divine Principle.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 439, lines 26-30, and page 440, lines 1-7 (unnumbered). 21st ed., chapter XIII, page 439, lines 26-30, and page 440, lines 1-7 (unnumbered).

20. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

And Spirit expresses first Her general ideas and beautiful representations of Life, corresponding to light, vegetation, flowers, trees, etc.; second, Her solid and grand ideas of Substance, corresponding to rocks and mountains; third, Her ideas of intelligence, corresponding to the animal and human species, where Mind becomes emphatic, reflecting individualized thought in the order of male and female. The fowls that fly above the earth in the open firmament of heaven correspond to the aspirations that soar beyond the individual to the understanding of their creator, - reach beyond the idea to the Principle that formed it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 114, lines 13-26 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 68, lines 13-26 (unnumbered).

"And God said, let the waters bring forth the moving
creatures that hath life";

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 233, lines 25-26 (unnumbered).

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest Seraphic symbols charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized, yet subjective, states of faith and spiritual understanding.

NOTE

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

Chapter XV, page 512, lines 4-16.

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These Seraphic symbols. angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not; but we know their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized yet subjective states of faith and spiritual understanding.

NOTE

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

Chapter XV, page 512, lines 4-16.

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest Seraphic symbols. charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not; but we know their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized yet subjective states of hope and faith.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 512, lines 4-16.

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good.

Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not; but we know their natures are allied to God's; and spiritual blessings, thus typified, are the externalized yet subjective states of hope and faith.

Seraphic
symbols.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 493, lines 18-30 (unnumbered). 83rd ed., chapter XV, page 505, lines 18-30 (unnumbered).

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good.

Spirit is symbolized by strength, presence, and power; also high and holy thoughts, winged with Love. The angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and constantly reproduce their own characteristics.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 440, lines 8-16 (unnumbered). 21st ed., chapter XIII, page 440, lines 8-16 (unnumbered).

21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that good."

And Spirit gives Her ideas great strength as they rise higher to reflect the infinite idea of omnipotent Mind. Spiritual aspirations represent Life without end, and are high and holy thoughts, - the angels that She giveth charge over thee, and which Spirit produces abundantly after their kind, while they reproduce their own characteristic acts.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 114, lines 27-30, and page 115, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 68, lines 27-30, and page 69, lines 1-7 (unnumbered).

the ideas of God that represent Life outside of matter;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 233, lines 26-27 (unnumbered).

Genesis i. 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one

Multiplication
of pure ideas

Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, - that is, ignorant of itself, - this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity.

NOTE

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

Chapter XV, page 512, lines 17-30, and page 513, lines 1-3.

Genesis i. 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one

Multiplication
of pure ideas. Mind emanate all forms, colors, and qualities; and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, - that is, of itself, - this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogatives, and is an attempted infringement on infinity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 512, lines 17-30, and page 513, lines 1-3.

Genesis i. 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one

Multiplication of pure ideas. Mind emanate all forms, colors, and qualities; and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, - that is, of itself, - this mentality puts forth its own qualities, and then claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogatives, and is an attempted infringement on Infinity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 512, lines 17-30, and page 513, lines 1-3.

Genesis i. 22. And God blessed them, saying: "Be fruitful, and multiply; and fill the waters in the seas, and let fowl multiply in the earth."

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one

Mind emanate all forms, colors, and qualities;
Emanations.

and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, - that is, of itself, - this mentality puts forth its own qualities, and then claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogatives, and is an attempted infringement on Infinity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 494, lines 1-17 (unnumbered).
83rd ed., chapter XV, page 506, lines 1-17 (unnumbered).

Genesis i. 22. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

Spirit blesses the multiplication of its own pure and perfect ideas, as evolved from the One 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 XII, page 440, lines 17-21 (unnumbered). 21st ed., chapter XIII, page 440, lines 17-21 (unnumbered).

22. "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

And Spirit blessed the multiplication of Her own ideas; good thoughts evolved from the perfect Mind, and rising higher at each annunciation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 115, lines 8-13 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 69, lines 8-13 (unnumbered).

"and God blessed them, saying, be fruitful, multiply," etc. Here the difference is shown between Wisdom's approval of those things created by Spirit and the command for them to multiply, and the curse upon Adam's race that sprang from dust, matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 233, lines 27-31, and page 234, line 1 (unnumbered).

Genesis i. 23. And the evening and the morning were the fifth day.

Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.

NOTE

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

Chapter XV, page 513, lines 4-13.

Genesis i. 23. And the evening and the morning were the fifth day.

Advancing spiritual steps, in the teeming universe of Mind, lead on to spiritual spheres and exalted ideas. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. Time is not yet measured in the record by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.

Spiritual
spheres.

NOTE

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

Chapter XV, page 513, lines 4-14.

Genesis i. 23. And the evening and the morning were the fifth day.

Advancing spiritual steps, in the teeming universe of Mind, lead on to spiritual spheres and exalted ideas. To material sense, this divine universe is dim and Veiled spheres. distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. Time is not yet measured in the record by solar revolutions, and the motions and reflections of deific power cannot be apprehended until Divine Science becomes the interpreter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 494, lines 18-28 (unnumbered).
83rd ed., chapter XV, page 506, lines 18-28 (unnumbered).

Genesis i. 23. And the evening and the morning were the fifth day.

The advancing steps, in the teeming universe of thought, lead on to more exalted ideas.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 440, lines 22-25 (unnumbered).
21st ed., chapter XIII, page 440, lines 22-25 (unnumbered).

23. "And the evening and the morning were the fifth day."

And the shifting scenes in the teeming universe of
Mind make room for more exalted ideas.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 115, lines
14-16 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 69, lines
14-16 (unnumbered).

The same

Truth that made man harmonious, will destroy, at length, the belief of Life in matter, or mortal man, and reveal man the forever idea of God; but this Truth is met with the malignancy of error in return for Love, shedding its blessings unsparingly on all. Malice pursues the reformer through every avenue of society, and the evil that persecutes, and the pride that refuses aid, binds the hands and feet of philanthropy, and then calls for stronger proofs of active limbs.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 234, lines 4-13 (unnumbered).

Genesis i. 24. And God said, Let the earth bring forth
the living creature after his kind, cattle, and creeping thing,
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all
thoughts, which are as eternal as the Mind
conceiving them; but the intelligence, exist-
ence, and continuity of all individuality remain in God,
who is the divinely creative Principle thereof.

Continuity
of thoughts

NOTE

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

Chapter XV, page 513, lines 14-21.

Genesis i. 24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of each thought remain in God, the divinely creative Principle thereof.

Continuity
of thoughts.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 513, lines 15-22.

Genesis i. 24. And God said: "Let the earth bring forth the living creature after his kind, - cattle and creeping thing and beast of the earth, after his kind!" and it was so.

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind
conceiving them; but the intelligence, exist- Diversity.
ence, and continuity of each thought remain in God,
the divinely creative Principle thereof.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 494, lines 29-31, and page 495, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 506, lines 29-31, and page 507, lines 1-5 (unnumbered).

Genesis i. 24. And God said, "Let the earth bring forth the living creature after his kind, - cattle, and creeping thing, and beast of the earth after his kind;" and it was so.

Spirit inspires one idea by another. Diversity, classification, and individuality are as eternal as Mind; but the Intelligence, Life, and Immortality of all are in the Principle that creates.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 440, lines 26-30, and page 441, lines 1-2 (unnumbered). 21st ed., chapter XIII, page 440, lines 26-30, and page 441, lines 1-2 (unnumbered).

24. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

And Spirit stimulates one idea to reproduce another; she diversifies ideas, classifies and identifies them. But the intelligence and Life, yea, the immortality of the idea, is its Truth, the Principle that formed it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 115, lines 17-23 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 69, lines 17-23 (unnumbered).

So far, Life, Truth, and Love, had "made all that was made" and pronounced it "good"; but we have no record of their creating sin, sickness, or death; all was good that was created by God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 234, lines 1-4 (unnumbered).

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

God creates all forms of reality. His thoughts are spiritual realities. So-called mortal mind - being non-existent and consequently not within the range of immortal existence - could not by simulating deific power invert the divine creation, and afterwards recreate per-

sons or things upon its own plane, since nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator. Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and disport themselves. In humility they climb the heights of holiness.

NOTE

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

Chapter XV, page 513, lines 22-28, and page 514, lines 1-9.

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

God inspires all forms of spiritual thought. His thoughts are spiritual realities. Mortal mind - being non-existent, and consequently not within the range of immortal existence - could not, by simulating deific power, invert the divine thoughts, and afterwards re-
create them upon its own plane; since
God's thoughts are spiritual realities. nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator. Mind dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights of holiness.

NOTE

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

Chapter XV, page 513, lines 23-29, and page 514, lines 1-9.

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

God inspires all forms of spiritual thought. His thoughts are spiritual realities. Mortal mind - being non-existent, and consequently outside the range of interminable space - could not, by simulating deific power, invert the divine thoughts, and afterwards re-
create them upon its own plane; since
God's thoughts are spiritual realities. nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator. He dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights of holiness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 513, lines 23-29, and page 514, lines 1-9.

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

God inspires all forms of spiritual thought. His thoughts are spiritual realities. Mortal mind - being non-existent, and consequently outside the range of interminable space - could not, by simulating deific power, invert the divine thoughts, and afterwards recreate them upon its own plane; since nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator. He dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights of holiness.

Forms mental.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 495, lines 6-20 (unnumbered). 83rd ed., chapter XV, page 507, lines 6-20 (unnumbered).

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

God inspires all forms of spiritual thought. Some ideas He destines to roam in the realm of Mind, joyous in their strength. To others He assigns laborious tasks. Some must creep before they can climb. All must ascend in humility the heights of holiness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 441, lines 3-11 (unnumbered). 21st ed., chapter XIII, page 441, lines 3-11 (unnumbered).

25. "And God made the beast of the earth after his kind,
and cattle after their kind, and everything that creepeth
upon the earth after his kind: and God saw that good."

And Spirit creates all forms of thought; some to roam
in the realm of Mind, joyous in their strength; others
She appoints sturdy tasks; some must creep to climb,
and ascend in humility the higher ideas.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 115, lines
24-30 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 69, lines
24-30 (unnumbered).

"And God made the beasts of the earth after his kind,
and cattle after their kind, and saw that it was good."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 234, lines 14-15 (unnumbered).

Moral courage is "the lion of the tribe of Juda," the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in "green pastures,...beside the still waters." In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle upon a thousand hills." They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah: -

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them.

NOTE

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

Chapter XV, page 514, lines 10-25.

Moral courage is "the Lion of the tribe of Judah," the king of the mental realm. Free and fearless he roams in the forest. Undisturbed he lies in the open field, or rests in "green pastures,... beside the still waters." In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle upon a thousand hills." They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The animals created by God are not carnivorous, as witness the millennial estate pictured by Isaiah: -

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 514, lines 10-25.

Moral courage is "the Lion of the tribe of Juda," the king of the mental realm. Free and fearless he roams in the forest. Undisturbed he lies in the open field, or rests in "green pastures,...beside the still waters." In the transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle on a thousand hills." They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The animals created by God are not carnivorous, as witness the millennial estate pictured by Isaiah: -

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 514, lines 10-25.

Moral courage is the Lion of the Tribe of Judah, the king of the mental realm. Free and fearless he roams in the forest. Undisturbed he lies in the open field, or rests in "green pastures, beside the still waters." In the transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to "the cattle on a thousand hills." They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The animals created by God are not carnivorous, as witness the millennial estate pictured by Isaiah:

Quadrupeds.

Then shall the wolf lie down with the lamb,
And the leopard shall lie down with the kid;
The calf and the young lion and the fatling shall be together,
And a little child shall lead them.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 495, lines 21-32, and page 496, lines 1-4 (unnumbered). 83rd ed., chapter XV, page 507, lines 21-32, and page 508, lines 1-4 (unnumbered).

Moral courage is the Lion of the Tribe of Judah, the king of the mental realm, roaming free and fearless in the forest, halting undisturbed in the open field, climbing stupendous heights, and resting in "green pastures, beside the still waters."

Diligence, promptness, and perseverance are "the cattle upon a thousand hills." They carry the baggage of stern resolve, and keep pace with the highest purpose.

The animals created by God are not carnivorous. This is the heavenly estate pictured by Isaiah:

Then shall the wolf dwell with the lamb,
And the leopard shall lie down with the kid;
The calf and the young lion and the fatling shall be together,
And a little child shall lead them.

Tenderness shall accompany all the might that Spirit imparts.

NOTE

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

16th ed., chapter XII, page 441, lines 12-19, and lines 22-29 (unnumbered).

21st ed., chapter XIII, page 441, lines 12-19, and lines 22-29 (unnumbered).

Moral courage

is the lion of the tribe of Judah, the king of the mental realm; it roams free and fearless in the forest, or halts undisturbed in the open field; it climbs stupendous heights, or rests in "green pastures beside the still waters." Diligence, promptness, and perseverance are "the cattle upon a thousand hills," that carry the baggage of moral courage and keep pace with it.

Of the beasts and reptiles created by Spirit Her idea is seen in the lion, uncarnivorous, that shall lie down with the lamb, and the little child shall lead him. Tenderness shall accompany all the might that Spirit gives its formations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 115, line 30, and page 116, lines 1-7 and lines 9-13 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 69, line 30, and page 70, lines 1-7 and lines 9-13 (unnumbered).

The beast and reptile made by Love and Wisdom were neither carnivorous nor poisonous; Love never created hatred, nor Truth error. In the science of being, man preys not on his fellow-man, and his neighbor is as himself. One beast shall not devour another, and the lion shall lie down with the lamb, and the little child shall lead them.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 234, lines 16-22 (unnumbered).

Understanding the control which Love held over all,
Daniel felt safe in the lions' den, and Paul proved the
viper to be harmless. All of God's creatures,
Creatures of God useful moving in the harmony of Science, are harm-
less, useful, indestructible. A realization of this grand
verity was a source of strength to the ancient worthies.
It supports Christian healing, and enables its possessor
to emulate the example of Jesus. "And God saw that
it was good."

NOTE

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

Chapter XV, page 514, lines 26-31, and page 515, lines 1-3.

Understanding the control which Love holds over all,
Daniel felt safe in the lions' den, and Paul proved the
viper to be harmless. All the creatures of
Creatures of God useful. God are harmless, useful, indestructible, mov-
ing in the harmony of Science. A realization of this
grand verity was a source of strength to the ancient
worthies. It supports Christian healing, and enables
its possessor to emulate the example of Jesus. "And
God saw that it was good," even His divine reflection.

NOTE

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

Chapter XV, page 514, lines 26-31, and page 515, lines 1-3.

Understanding the control which Love holds over all,
Daniel felt safe in the lions' den, and Paul knew the
viper to be harmless. All the creatures of
Creatures of God useful. God are harmless, useful, indestructible, mov-
ing in the harmony of Science. A realization of this
grand verity was a source of strength to the ancient
worthies. It supports Christian healing, and enables
its possessor to emulate the example of Jesus. "And
God saw that it was good," being His divine reflection.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 514, lines 26-31, and page 515, lines 1-3.

Understanding the control which Love holds over all,
Daniel felt safe in the lions' den, and Paul knew the
viper to be harmless. All the creatures of
Eternally harmless. God are harmless, useful, indestructible, mov-
ing in the harmony of Science. A realization of this
grand verity was a source of strength to the ancient
worthies. It supports Christian healing, and enables
its possessor to emulate the example of Jesus. "And
God saw that it was good," being His divine reflection.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 496, lines 13-21 (unnumbered).
83rd ed., chapter XV, page 508, lines 13-21 (unnumbered).

Understanding the control that Spirit holds over all, Daniel felt safe in the lion's den, Paul knew the viper to be harmless. All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables us to emulate the example of 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 XII, page 442, lines 4-10 (unnumbered). 21st ed., chapter XIII, page 442, lines 4-10 (unnumbered).

Understanding this science of being, even the control that Spirit has over all created things, the prophet was safe with the lions, and the apostle with the viper, well knowing it is mind that makes forms of thought poisonous and devouring, or useful and harmless, and Life indestructible and eternal. Realizing this great truth of metaphysics - that not understood seems inconsistent - saved the prophet from the jaws of the hungry lions, and made harmless the poison-viper.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 116, lines 19-27 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 70, lines 19-27 (unnumbered).

Understand-

ing this science, Daniel was safe amid the hungry lions, well knowing the Intelligence that formed the lion was superior to him; therefore he took refuge from the belief of Life in matter ready to perish, in Life that was God, where safety and refuge lay, and thus demonstrated his control "over the beasts of the field." Understanding Life not at the mercy of death, and Spirit superior to matter, saved the prophet from the hungry lions. To conclude an animal is superior to man, that matter is power, and Life in the body, leaves man in the hour of danger a Samson with eyes plucked out: his strength a spectacle of weakness. When immortality is better understood, there will follow an exercise of capacity unknown to mortals; man will become a hundred fold more a man, when he holds himself in the science of being, starting from the basis of Spirit. In Truth there is endless strength and immortality.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 234, lines 27-32, and page 235, lines 1-12 (unnumbered).

Patience is symbolized by the tireless worm, creeping
over lofty summits, persevering in its intent. The ser-
pent of God's creating is neither subtle nor
poisonous, but is a wise idea, charming in its The serpent
adroitness, for Love's ideas are subject to the Mind which harmless
forms them, - the power which changeth the serpent
into a staff.

NOTE

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

Chapter XV, page 515, lines 4-10.

Patience is symbolized by the tireless worm, creeping slowly over lofty summits, persevering always in its intent. The serpent of God's creating is neither subtle nor poisonous, but a wise idea, charming in its adroitness; for Love has no elements of evil or poison to impart. Its ideas are subject to the Mind which formed them, - the power which changeth the serpent into a rod.

The serpent
harmless.

NOTE

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

Chapter XV, page 515, lines 4-11.

Patience is symbolized by the tireless worm, creeping slowly over lofty summits, persevering always in its

intent. The serpent of God's creating is Reptiles.

neither subtle nor poisonous, but a wise idea, charming in its adroitness; for Love has no elements of evil or poison to impart. Its ideas are subject to the Mind which formed them, - the power which changeth the serpent into a rod.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 496, lines 5-12 (unnumbered).
83rd ed., chapter XV, page 508, lines 5-12 (unnumbered).

Patience is the tireless worm, creeping slowly over lofty
summits, persevering in its intent.

The serpent of His creating is neither subtle nor
poisonous, but a wise idea, charming in its adroitness.
Spirit has no elements of evil or poison to impart. Its
ideas are subject to the Mind that formed them, - the
power which changeth the serpent into a rod.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 441, lines 20-21, and lines 30-31,
and page 442, lines 1-3 (unnumbered).
21st ed., chapter XIII, page 441, lines 20-21, and lines 30-31,
and page 442, lines 1-3 (unnumbered).

Patience is the harmless
worm or insect that creeps slowly, but goes over summits
and sticks to its achievements.

The serpents
of Spirit are not subtle or poisonous, but wise ideas,
charming with their adroitness. She hath no elements
of evil or poison to impart, and every one of Her ideas is
in subjection to the Mind that formed them, and can
change the rod to the serpent and the serpent to the rod.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 116, lines
7-9 and lines 13-18 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 70, lines
7-9 and lines 13-18 (unnumbered).

The Wisdom that handled serpents unharmed, and that made a staff as a serpent, held dominion over reptiles and over all the earth; this dominion was illustrated by Moses and the prophets, and afterwards by Jesus and his disciples, the very best examples to elucidate the Truth of being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 234, lines 22-27 (unnumbered).

Genesis i. 26. 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.

The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love. "Let them have dominion." Man is the family name for all ideas, - the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power.

Elohistic
plurality

NOTE

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

Chapter XV, page 515, lines 11-24.

Genesis i. 26. 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.

The eternal Elohim has created the universe. The name Elohim is in the plural; but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the tri-unity of Life, Truth, and Love. "Let them have dominion." Man is the family name for all the sons and daughters of God. All that God creates moves in accord with Him, reflecting goodness and power.

Elohistic
plurality.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 515, lines 12-25.

Genesis i. 26. 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.

The eternal Elohim has created the universe. The name Elohim is in the plural; but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the tri-unity of Life, Truth, and Love. "Let them have dominion." Man is the family name for all the sons and daughters of God. All that God creates moves in accord with His Mind, reflecting goodness and power.

Elohistic
plurality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 515, lines 12-25.

Genesis i. 26. 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."

The eternal Elohim has created the universe. The name Elohim is in the plural; but this plurality of Spirit does not imply more than one God, nor does Elohistc plurality. it imply three persons in one. It relates to the triunity of Life, Truth, and Love. "Let them have dominion." Man is the family name for all the sons and daughters of God. All that God creates moves in accord with His Mind, reflecting goodness and power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 496, lines 22-32, and page 497, lines 1-2. 83rd ed., chapter XV, page 508, lines 22-32, and page 509, lines 1-2.

Genesis i. 26. 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."

The eternal Elohim makes man. The name is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the trinity of Life, Truth, and Love.

"Let them have dominion." All that Spirit creates moves in accord with the Divine Mind, reflecting goodness and power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 442, lines 11-22 (unnumbered). 21st ed., chapter XIII, page 442, lines 11-22 (unnumbered).

26. "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."

And Spirit, the eternal Us, made man. This plurality of Spirit does not imply more than one God, or three persons in one; it means Life, Truth, and Love, and these one Spirit, the divine Trinity and only Creator. "Let them have dominion" refers to the male and female ideas already created, and grouped together in this one generic term "man," of which woman is a species.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 116, lines 28-32, and page 117, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 70, lines 28-32, and page 71, lines 1-7 (unnumbered).

"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 fowls of the air and over the cattle and over all the earth." The "Us" used in this quotation referred to Intelligence, the creative Wisdom, and expressed plurality; therefore if God is a person it plainly implied more than one God; but to gain the right interpretation, which is the spiritual sense of this saying, is to admit the "Us" referred to, Life, Truth and Love; even the triune Principle that reveals the Life that is Truth, and the Truth that is Life, and both God, and God, Love. "Let them have dominion," also signifies plurality, for man was the generic name of mankind;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 235, lines 13-26 (unnumbered).

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.

Reflected
likeness

NOTE

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

Chapter XV, page 515, lines 25-30, and page 516, lines 1-8.

Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As in the mirror the reflection of yourself appears, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the corporeal senses to the facts of Spirit.

Reflected
likeness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 515, lines 26-31, and page 516, lines 1-8.

Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As in the mirror the reflection of yourself appears, so you, being spiritual, are the reflection of God. The Substance, Life, Intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the corporeal senses to the facts of Spirit in divine Science.

Reflected
likeness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 515, lines 26-31, and page 516, lines 1-8.

Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his divine Principle, God. Call the mirror Divine Science, and call man its reflection. Then note how true, according to Christian Science, is the reflection to its original. As the mirror reflects yourself, so you, being spiritual, reflect God. The Substance, Life, Intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the corporeal senses to the facts of Divine Science.

Mirror.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 497, lines 3-16 (unnumbered). 83rd ed., chapter XV, page 509, lines 3-16 (unnumbered).

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his Divine Principle, God. Call the mirror Divine Science; and call its reflections, the universe and man. Then note how true, according to Science, is the reflection to its original.

As the mirror reflects yourself, so you - the spiritual universe and mankind - reflect God. The Substance, Life, Intelligence, Truth, and Love, that constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the senses to the facts of Divine 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 XII, page 442, lines 23-31, and page 443, lines 1-6 (unnumbered).

21st ed., chapter XIII, page 442, lines 23-31, and page 443, lines 1-6 (unnumbered).

The Scriptures

are sacred, but that was mythological which speaks of God creating one man, and from this man He evolved a woman, and together they made the rest of the race.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 117, lines 7-10 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 71, lines 7-10 (unnumbered).

in contradistinction to the
belief that God made one man, and man made the rest
of his kind, science reveals the fact that He made all.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 235, lines 26-28 (unnumbered).

God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and Love imparts beauty permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

NOTE

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

Chapter XV, page 516, lines 9-23.

God creates and fashions all things spiritually, after
His own likeness. Life is reflected in existence, Truth in
truthfulness, God in goodness. Truth imparts
Love imparts beauty. its own true peace and permanence. Love,
redolent with unselfishness, bathes all in beauty and
light. The grass beneath our feet silently exclaims,
"The meek shall inherit the earth." The modest arbu-
tus, from under the snow, sends her sweet breath to
heaven. The great rock gives shadow and shelter. The
sunlight glints from the church-dome, glances into the
prison-cell, glides into the sick-chamber, brightens the
flower, beautifies the landscape, blesses the earth. Man,
made in His likeness, possesses and reflects God's domin-
ion over all the earth. Man as coexistent and eternal
with God, forever manifests, in more glorified forms, the
infinite Father-Mother.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter XV, page 516, lines 9-24.

God creates and fashions all things spiritually, after
His own likeness. Life is reflected in existence, Truth in
truthfulness, God in goodness. Truth imparts
Love imparts beauty. its own true peace and permanence. Love,
redolent with unselfishness, bathes all in beauty and
light. The grass beneath our feet silently exclaims,
"The meek shall inherit the earth." The modest arbu-
tus, from under the snow, sends her sweet breath to
heaven. The great rock gives shadow and shelter. The
sunlight glints from the church-dome, glances into the
prison-cell, glides into the sick-chamber, gilds the hos-
pital cot, brightens the flower, beautifies the landscape,
blesses the earth. Man, made in His likeness, possesses
and reflects God's dominion over all the earth. Man as
coexistent and eternal with God, forever manifests, in
more glorified forms, the infinite Father and Mother.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter XV, page 516, lines 9-24.

Spirit creates and fashions all things spiritually, after its own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness. Truth imparts Love imparts beauty. its own true peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus, from under the snow, sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, gilds the hospital cot, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 516, lines 9-24.

Spirit creates and fashions all things spiritually, after
its own likeness. Life is reflected in existence, Truth in
truthfulness, God in goodness. Truth imparts
its own true peace and permanence. Love, Sublunary
reflections.
redolent with unselfishness, bathes all in beauty and
light. The grass beneath our feet silently exclaims,
"The meek shall inherit the earth." The modest arbu-
tus, from under the snow, sends her sweet breath to
Heaven. The great rock gives shadow and shelter. The
sunlight glints from the church-dome, glances into the
prison-cell, glides into the sick-chamber, gilds the hos-
pital cot, brightens the flower, beautifies the landscape,
blesses the earth. Man, made in His likeness, possesses
and reflects God's dominion over all the earth. Man is
co-existent and eternal with God, forever manifesting, in
more glorified forms, the infinite Father and Mother.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 497, lines 17-32 (unnumbered).
83rd ed., chapter XV, page 509, lines 17-32 (unnumbered).

Spirit creates and fashions all things spiritually, after its own likeness. Life is reflected in life, Truth in truth, God in good. Truth imparts its own true peace and permanence. Love, redolent with unselfishness, bathes all in beauty and good. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus, from under the snow, sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, gilds the hospital cot, brightens the flower, beautifies the landscape, blesses the earth.

Man, made in God's likeness, reflects His dominion over all the earth. Man is co-existent and eternal with God, forever manifesting, in the more glorified forms of the ascending senses, the Infinite Father and Mother 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 XII, page 443, lines 7-23 (unnumbered). 21st ed., chapter XIII, page 443, lines 7-23 (unnumbered).

Spirit creates

and fashions all things spiritually, and after the likeness of God, good, and never evil. Life is reflected by Her ideas, vegetable, animal, and human, in their harmony and immortality. Truth imparts to Her own ideas the character of Truth, peace, and permanence. Love sends forth Her unselfish and enduring ideas, from the tiny grass growing beneath the foot of man, spreading for him soft carpets, and supplying food for fowl and beast, from the modest violet that lifts her blue eye to heaven and saith, "The meek shall inherit the earth," the sheltering stone that tells of "the shadow of a great rock in a weary land," up to the kindling sun, shining on all, glinting on the church-dome, glancing into the prison-cell, gliding into the sick-room, gilding the cot, brightening the flowers, beautifying the landscape, blessing the world. Spirit creates man in Her own image and likeness, even the likeness of God, good; the forever idea of Life, Truth, and Love, of intelligence, immortality, and infinity. She also causes this idea to reflect Her dominion over all things, - over fish, fowl, reptile, animal, and all the earth. This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought, male and female, co-existed with Spirit, and is forever making manifest this infinite Mother in higher forms of earth and heaven, of flowers, trees, men, women, and all the et cetera of the universe.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 117, lines 10-32, and page 118, lines 1-4 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 71, lines 10-32, and page 72, lines 1-4 (unnumbered).

The photographer transfers the likeness of one or more objects, according to the number present, and we admit the likeness of three is not one, and vice versa; therefore, as man is the likeness of God, the plain expression, "let us make man," and "let them have dominion," is conclusive evidence that God made man the idea of infinite mind, and was the plural, Life, Love and Truth; not a plural person, but Principle that gave the infinite idea. There could be no second creation after "all was made that was made," nor ever a man formed since the full idea of God was given.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, (Creation), page 235, lines 29-32, and page 236, lines 1-8 (unnumbered).

Genesis i. 27. So God created man in His own image,
in the image of God created He him; male and female
created He them.

To emphasize this momentous thought, it is repeated
that God made man in His own image, to reflect the
divine Spirit. It follows that man is a generic
Ideal man
and woman term. Masculine, feminine, and neuter gen-
ders are human concepts. In one of the ancient lan-
guages the word for man is used also as the synonym of
mind. This definition has been weakened by anthropo-
morphism, or a humanization of Deity. The word an-
thropomorphic, in such a phrase as "an anthropomorphic
God," is derived from two Greek words, signifying man
and form, and may be defined as a mortally mental at-
tempt to reduce Deity to corporeality. The life-giving
quality of Mind is Spirit, not matter. The ideal man
corresponds to creation, to intelligence, and to Truth.
The ideal woman corresponds to Life and to Love. In
divine Science, we have not as much authority for con-
sidering God masculine, as we have for considering
Him feminine, for Love imparts the clearest idea of
Deity.

NOTE

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

Chapter XV, page 516, lines 24-31, and page 517, lines 1-14.

15-42

Genesis i. 27. So God created man in His own image,
in the image of God created He him; male and female
created He them.

To emphasize this momentous thought, it is repeated
that God made man in His own image, to
Ideal man
and woman. reflect the divine Spirit. It follows that man
is a generic term. Masculine, feminine, and neuter gen-
ders are human concepts. In one of the ancient lan-
guages the word for man is used also as the synonym of
mind. This definition has been weakened by anthropo-
morphism, or a humanization of Deity. The word an-
thropomorphic, in such a phrase as "an anthropomorphic
God," is derived from two Greek words, signifying man
and form, and may be defined as a mortally mental at-
tempt to reduce Deity to corporeality. The life-giving
quality of Mind is Spirit, not matter. The ideal man
corresponds to creation, to intelligence, and Truth. The
ideal woman corresponds to Life and Love. We have
not as much authority, in divine Science, for considering
God masculine, as we have for considering Him femi-
nine, for Love imparts the clearest idea of Deity.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 516, lines 25-31, and page 517, lines 1-14.

Genesis i. 27. So God created man in His own image,
in the image of God created He him; male and female
created He them.

To emphasize this momentous thought, it is repeated
that God made man in His own image, to
Ideal man
and woman. reflect the divine Spirit. It follows that man
is a generic term. Masculine, feminine, and neuter gen-
ders are human concepts. In one of the ancient lan-
guages the word for man is used also as the synonym of
mind. This definition has been weakened by anthropo-
morphism, or a humanization of Deity. The word an-
thropomorphic, in such a phrase as "an anthropomorphic
god," is derived from two Greek words, signifying man
and form, and may be defined as a mortally mental at-
tempt to reduce Deity to corporeality. The life-giving
quality of Mind is Spirit, not matter. The ideal man
corresponds to creation, to Intelligence, and Truth. The
ideal woman corresponds to Life and Love. We have
not as much authority, in divine Science, for considering
God masculine, as we have for considering Him femi-
nine, for Love imparts the highest idea of Deity.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 516, lines 25-31, and page 517, lines 1-14.

Genesis i. 27. So God created man in His image; in the image of God created He him; male and female created He them.

To emphasize this momentous thought, it is repeated - that God made man in His own image, to reflect the divine Spirit. It follows that man is a generic Gender. term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient languages the word for man is used also as the synonym of mind. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word anthropomorphic, in such a phrase as "an anthropomorphic god," is derived from two Greek words, signifying man and form, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The Life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to Intelligence, and Truth. The ideal woman corresponds to Life and Love. We have not as much authority, in Divine Science, for considering God masculine, as we have for considering Him feminine, for Love imparts the highest idea of Deity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 498, lines 1-21 (unnumbered). 83rd ed., chapter XV, page 510, lines 1-21 (unnumbered).

Genesis i. 27. So God created man in His image; in the image of God created He him; male and female created He them.

To emphasize this momentous truth, it is repeated - that God made man in His own image, to reflect the Infinite Spirit. It follows that man must be the generic term for all creation, masculine, feminine, and neuter.

In one of the ancient languages the word for man is used also as the synonym of mind. How this definition has been weakened by anthropomorphism, or a humanization of Deity, making Him a physical and personal being!

Gender must be a life-giving quality of Mind, since Spirit, not matter, is Life. The male idea corresponds to creation, to Intelligence and Truth. The female idea corresponds to Life and Love.

NOTE

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

16th ed., chapter XII, page 443, lines 24-32, and page 444, lines 1-7 (unnumbered).

21st ed., chapter XIII, page 443, lines 24-32, and page 444, lines 1-7 (unnumbered).

27. "So God created man in his image, in the image of God created he him; male and female created he them."

And Spirit repeats it to emphasize this fact that man is the image or reflection of infinite Spirit, and man is the generic term for all of God's creation, masculine, feminine, and neuter. In the Icelandic, Mind and man are terms synonymous. How has this definition been adulterated by the term matter? Gender is a quality of Mind or Spirit, a reflection of Soul and not body. The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 118, lines 5-15 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 72, lines 5-15 (unnumbered).

"So God created man in His own image, male and female created He them." Hereby we learn, man was a generic name; also that he reflected the Principle of male and female, was the likeness of "Us," the compound Principle that made man. Male and female cannot be one in person, but are one in Principle, and if God is a person his gender would be both male and female, these being the likenesses of Him, as the Scripture informs us; but for these different personalities or sexes to be found in one person, would be deemed monstrous; hence, male and female being the likeness and representation of God, we learn that person is not the image of Him; much less can He be in person, inasmuch as he is Principle embracing the masculine, feminine, and neuter, represented by the universe and man. Gender is embraced in Spirit, else God could never have shadowed forth from out Himself, the idea of male and female; this idea comes from Soul and not body, from Principle and not person. Which, again, furnishes the proof that an egg is not the origin of man, that seed never produced a plant, etc.

Supreme and universal mind embraced every form of the universe and gave it forth, as Spirit and not matter, and nothing was left for man or for matter to create, after Spirit had created all. This is science, and it underlies the harmony of God and man. The Scriptures declare "God is Love;" that "God is Spirit, Life, and Truth;" now these are not person;

We have not as much authority in science, for calling God masculine as feminine, the latter being the last, therefore the highest idea given of Him.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 236, lines 8-29 and line 32, and page 237, lines 1-6, and page 238, lines 3-5 (unnumbered).

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections.

Divine
personality

NOTE

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

Chapter XV, page 517, lines 15-24.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, as sons and daughters; and they all have one Principle and parentage. The only proper symbol of God, as person, is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual, infinite. Even eternity can never reveal the whole of God, since there is no limit to Mind or its reflections.

Divine
personality.

NOTE

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

Chapter XV, page 517, lines 15-25.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, as sons and daughters; and they all have one Principle and parentage. The only proper symbol of God, as person, is Mind's infinite idea. What is this idea? Who shall behold it? This idea is God's own image, spiritual, infinite. Even eternity can never reveal the whole of God, since there is no limit to Mind or its reflections.

Divine
personality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 517, lines 15-25.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, as sons and daughters; and they all have one Principle and parentage. The only proper symbol of God, as person, is Mind's infinite idea. What is this idea? Who shall behold it? This idea is God's own image, spiritual, infinite. Even eternity can never reveal the whole of God, since there is no limit to Mind or its reflections.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 498, lines 22-32 (unnumbered) - 50th ed. Chapter XV, page 510, lines 22-32 (unnumbered) - 83rd ed.

The world believes in many deific persons, yet there is but one God. It follows that Deity is not a person. He has countless ideas, many sons and daughters; but they all have one Principle and Father.

The only proper symbol of the personality of Infinite Mind is that Mind's infinite idea. What is this idea? Who shall behold it? Even eternity can never reveal the whole of God, since there is no limit to Mind or its embodiment. We have not as much authority in Divine Science for considering God masculine, as we have for considering Him feminine, for femineity gives the last (and therefore the highest) idea of Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 444, lines 8-19 (unnumbered). 21st ed., chapter XIII, page 444, lines 8-19 (unnumbered).

There are many persons and but one God, hence Deity is not person. There are many ideas, or sons and daughters of God, and but one spiritual Principle that originates them all. According to the rule of the apostle, to learn the invisible by the things that are visible, we can have no proper conception of the person of Deity except as the infinite idea of an infinite Principle named man. We have not as much authority in metaphysics for calling God masculine as feminine, the latter being the last, therefore the highest idea of Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 118, lines 15-24 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 72, lines 15-24 (unnumbered).

also there are many persons, and but one God; hence Deity is not person but Principle. Judging from Paul's rule, to learn the "invisible by the things He hath made," the ideas that express God, render it impossible for that to be one person which produces feminine, masculine, and neuter. The expression of God's gender is Principle and not person; the entire universe and man represent God as Principle, and not person; the infinite "Us" that embraced every idea of the universe, shadowing forth each from out itself; the unavoidable result of Intelligence that said, "Let there be light," that is, let the Infinite be expressed.

"In the beginning was the word, and the word was with God, and the word was God; all things were made by Him, and without Him there was nothing made that was made." "In Him was Life," etc., and then to conclude in the face of this infinite logic, that an egg is the starting point of Life, that seed produces germination, etc., is to forget this is mythical, and a belief that usurped the prerogative of understanding, starting an Adam from dust, calling itself Life in matter, and resulting in mortality, the very opposite of Truth.

After "all was made that was made," nothing could be added to the infinite expression of infinite Intelligence, and person is not the image and likeness of Intelligence, or matter of Spirit; therefore, these do not represent the plural "Us" in one Principle, nor the generic man, or male and female, created by Principle.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 237, lines 6-32, and page 238, lines 1-2 (unnumbered).

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Divine Love blesses its own ideas, and causes them to multiply, - to manifest His power. Man is not made to till the soil. His birthright is dominion, not sub-
jection. He is lord of the belief in earth
Birthright of man and heaven, - himself subordinate alone to his Maker. This is the Science of being.

NOTE

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

Chapter XV, page 517, lines 25-31, and page 518, lines 1-4.

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Divine Love blesses its own ideas, and causes them to multiply, to manifest His power. Man, is the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birth-
Birthright of man. right is dominion, not subjection. He is lord of beast, fowl, reptile, and fish, - himself subordinate alone to his Maker. This is the Science of being.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.
Chapter XV, page 517, lines 26-31, and page 518, lines 1-6.

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Divine Love blesses its own ideas, and causes them to multiply, to manifest His power. Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birth-right of man. right is dominion, not subjection. He is lord of beast, fowl, reptile, and fish, - himself subordinate alone to his Maker. This is the Science of being.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 361st edition in 1905. Chapter XV, page 517, lines 26-31, and page 518, lines 1-6.

Genesis i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Divine Love blesses its own ideas, and causes them to multiply, to manifest His power. Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birth-right is dominion, not subjection. He is lord of beast, fowl, reptile, and fish, - himself subordinate alone to his Maker. This is the Science of Being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 517, lines 26-31, and page 518, lines 1-6.

Genesis i. 28. And God blessed them; and God said unto them: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Divine Love blesses its own ideas, causes them to multiply, to manifest His power. Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. Birthright. His birthright is dominion, not subjection. He is lord of beast, fowl, reptile, and fish, - himself subordinate alone to his Maker. This is the Science 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 XV, page 499, lines 1-12 (unnumbered). 83rd ed., chapter XV, page 511, lines 1-12 (unnumbered).

Genesis i. 28. And God blessed them; and God said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Spirit blesses its own ideas, causes them to multiply, and allows the higher to govern the lower. Man, in the image of his Maker, reflects the divine power and might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is to be lord of beast, fowl, reptile, and fish, - himself subordinate alone to his Maker. This is the Science 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 XII, page 444, lines 20-31 (unnumbered). 21st ed., chapter XIII, page 444, lines 20-31 (unnumbered).

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And Spirit blesses its own idea, causes it to multiply, and governs the lower through the higher. Man is made master of the beast, the fowl, and the reptile; and governs the unformed thought, the swimmer in the sea of thought, aspiration, and every manifestation of Life, reflected from the infinite Principle of this infinite idea of intelligence.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 118, lines 25-31, and page 119, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 72, lines 25-31, and page 73, lines 1-5 (unnumbered).

"And God blessed them, and said unto them, be fruitful and multiply and replenish the earth, and subdue it and have dominion over every living thing that moveth on the earth." All blessings and power came with the creations of Spirit, and as such they were to multiply and replenish the earth on this basis of being, and subdue it, making matter subservient to Spirit, and all would be harmonious and immortal; in contradistinction to the generations of Adam, or the belief that matter subdues Spirit. In this science of being, man "held dominion over the earth, and every living thing that moveth on the earth"; he knew neither Life nor power outside of Spirit, the governing Principle of the universe and man;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 239, lines 17-31 (unnumbered).

Genesis i. 29,30. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in Assistance in brotherhood one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality - infinite Life, Truth, and Love.

NOTE

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

Chapter XV, page 518, lines 5-23.

Genesis i. 29,30. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God gives the lesser idea of Himself, to support the greater. In return, the higher always protects the lower. The rich in spirit help the poor, in Assistance in brotherhood. one grand brotherhood, all having the same Principle, or Father; and blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the smallest spiritual idea might, immortality, and goodness, which shine through all, as the blossom shines through the dew. All the varied expressions of God reflect infinite Life, Truth, and Love.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 518, lines 7-25.

Genesis i. 29,30. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God gives the lesser idea of Himself, to support the greater. In return, the higher always protects the lower. The rich in Spirit help the poor, in Assistance in brotherhood. one grand brotherhood, all having the same Principle, or Father; and blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the smallest spiritual idea might, immortality, and goodness, which shine through all, as the blossom shines through the dew. All the varied expressions of God reflect infinite Life, Truth, and Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 518, lines 7-25.

Genesis i. 29,30. And God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." And it was so.

God gives the lesser idea of Himself, to support the greater. In return, the higher always protects the lower. The rich in spirit help the poor, in one grand brotherhood, all having the same Assistance and beauty. Principle, or Father; and blessed is that mortal who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the smallest spiritual idea might, immortality, and goodness, which shine through all, as the blossom shines through the dew. All the varied expressions of God reflect infinite Life, Truth, and Love.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 499, lines 13-30 (unnumbered). 83rd ed., chapter XV, page 511, lines 13-30 (unnumbered).

Genesis i. 29,30. And God said: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is Life, I have given every green herb for meat." And it was so.

God gives the lesser idea of Himself to support the greater. In return, the higher always protects the lower. The rich in spirit help the poor, in one grand human brotherhood, all having the same Principle, or Father.

The Divine Spirit giveth to the lowest spiritual idea might and immortality. This idea simulates goodness, shining through it as the blossom shines through the dew. The higher forms of goodness reflect Mind in Truth and Love.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 445, lines 1-17 (unnumbered). 21st ed., chapter XIII, page 445, lines 1-17 (unnumbered).

29. "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat."

And Spirit, giving Her highest ideas dominion over the lower, feeds them with the sense those ideas impart in the experiences that God is Love, sustaining and blessing evermore all that Spirit creates.

30. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is Life, I have given every green herb for meat: and it was so."

And Spirit giveth to every idea of Her own, aspiration, humility, and immortality; and the unformed thoughts are assimilated by the higher forms that reflect them in embryo ideas of Life, Truth, and Love.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 119, lines 6-21 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 73, lines 6-21 (unnumbered).

"And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed," (the good fruit was not Substance but the idea of God,) "to you it shall be for meat." To understand that Life is Spirit, is this idea, and it consisteth not in the things man eateth; it is the Truth of man that makes man immortal. But the poor belief that Life is supported by bread or meat, makes matter his master, and man mortal, however much he may eat. Truth is the immortality of man, and error the only mortality; immortality is Soul, and not sense; matter can neither give nor take away Life. The Scripture saith, "Man liveth by every word that proceedeth out of the mouth of God," and this is not material bread, but that which comes from heaven, harmony, giving its idea, immortality. We know the belief of Life in matter is sustained by eating, drinking, etc., because it reverses the order of creation, and predicates Life on matter instead of Spirit.

"And every herb bearing seed, and every tree in the which is the fruit of a tree, was given man." The idea of God (and this was man) was superior to earth, because it was the supreme idea, that embraced the entire universe in itself, and to which all others were subordinate. In this science of being, the herb bore seed and the tree fruit, not because of root, seed, or blossom, but because their Principle sustained these ideas, not as Substance, but idea, for Intelligence held dominion

over matter. Reproduction is the result not of seed or soil, but the Principle of man and the universe, that produces through Intelligence. "And to every beast of the earth, and to every fowl of the air, etc., wherein is Life, was given every green herb for meat." Unto every belief of Life in matter, the green herb symbolizing the immature and imperfect was apportioned, for this belief was error and must draw its nutriment from the "tree of knowledge," whereof if a man eat he should die.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 240, lines 22-32, and page 241, lines 1-28 (unnumbered).

Genesis i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.

Deity was satisfied with His work. How could

He be otherwise, since the spiritual creation

Perfection
of creation

was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

NOTE

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

Chapter XV, page 518, lines 24-29, and page 519, lines 1-6.

Genesis i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The divine Principle, or Spirit, comprehends and expresses all; and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

Perfection
of creation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 518, lines 26-30, and page 519, lines 1-7.

Genesis i. 31. And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day.

The divine Principle, or Spirit, comprehends and expresses all; and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Satisfaction. Spirit. Nothing can be novel to eternal Mind, the author of all things, who knoweth His own ideas from all eternity. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 500, lines 1-12 (unnumbered). 83rd ed., chapter XV, page 512, lines 1-12 (unnumbered).

Genesis i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Spirit comprehends all and expresses all; and all must be as perfect as its Principle is perfect. Nothing is new to Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 445, lines 18-20 (unnumbered). 21st ed., chapter XIII, page 445, lines 18-20 (unnumbered).

ALSO NOTE

In this 16th ed. version there were three additional sentences that ended this paragraph. However, by the 50th edition they had been moved to the first explanatory paragraph after the quotation from Genesis ii.2.

31. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

And Spirit comprehends every idea that She creates before it is evolved, and they are perfect even as their Principle is perfect. Nothing is new to Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 119, lines 22-27 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 73, lines 22-27 (unnumbered).

"And God saw every thing that He had made, and behold it was very good." Mark the distinction between the things produced by Spirit, and those supposed to be material products.

God

"saw all that He had made," inasmuch as Intelligence understands all; hence the harmony and immortality of its ideas and of man as idea, and not Substance, and governed by mind instead of matter; mind that comprehends and sustains man, not as matter, but idea.

Spirit was the Life and creator of all, and its work was complete, and beyond the power of matter to destroy; all things were made when comprehended by Intelligence. Soul had all in its own possession, and there was no personal sense to do the work of Wisdom. Life was not in matter, and there was no existence except to Spirit. Nothing is new to Intelligence; the infinite understanding is not creating the universe or man anew; these ideas were forever, without beginning and without end.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 241, lines 29-32, and page 242, lines 10-15, and page 244, lines 28-32, and page 245, lines 1-5 (unnumbered).

Genesis ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp Infinity
measureless God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"?

NOTE

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

Chapter XV, page 519, lines 7-21.

Genesis ii. 1. Thus the heavens and earth were finished,
and all the host of them.

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"?

NOTE

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

Chapter XV, page 519, lines 7-21.

Genesis ii. 1. Thus the heavens and earth were finished,
and all the host of them.

Thus the ideas of God, in universal being, are complete, and forever expressed; for Science reveals infinity and the fatherhood and motherhood of Love.

Human capacity is slow to discern or grasp

Infinity
engirdled.

God's creation, and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man, and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till, in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"?

NOTE

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

Chapter XV, page 519, lines 8-22.

Genesis ii. 1. Thus the heavens and earth were finished,
and all the host of them.

Thus the ideas of God, in universal man, are complete,
and forever expressed; and Science engirdles infinity
with the fatherhood and motherhood of Love.

Human capacity is slow to discern or grasp

Infinity
engirdled.

God's idea, and the divine power and presence which go
with it, in demonstration of its spiritual origin. Mortals
can never know the Infinite, until they throw off the old
man, and reach the spiritual image and likeness. What
can fathom Infinity! How shall we declare Him, till, in
the language of the apostle, "we all come in the unity of
the faith, and of the knowledge of the Son of God, unto
a perfect man, unto the measure of the stature of the ful-
ness of Christ"?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 519, lines 8-22.

Genesis ii. 1. Thus the heavens and earth were finished,
and all the host of them.

Thus the ideas of God, in universal man, are complete,
and forever expressed; and Science engirdles infinity

with the fatherhood and motherhood of Love.
Completeness.

Human capacity is slow to discern or grasp
God's idea, and the divine power and presence which go
with it, in demonstration of its spiritual origin. Mortals
can never know the Infinite, until they throw off the old
man, and reach the spiritual image and likeness. What
can fathom Infinity! How shall we declare Him, till, in
the language of the apostle, "we all come in the unity of
the faith, and of the knowledge of the Son of God, unto
a perfect man, unto the measure of the stature of the ful-
ness of Christ"?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 500, lines 13-27 (unnumbered).
83rd ed., chapter XV, page 512, lines 13-27 (unnumbered).

Genesis ii. 1. Thus the heavens and earth were finished, and all the host of them.

Thus the ideas of God, in the universe and man, are complete, and forever expressed in Science. Human capacity may be slow to discern or grasp this idea, and the divine power and presence that go with it, in demonstration of its spiritual origin. Links of Science engirdle infinity with the fatherhood and motherhood of Spirit. Do you ask what personality is? Mortals can never know the Infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom Infinity? How shall we declare Him, in the language of the apostle, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

NOTE

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

16th ed., chapter XII, page 445, lines 26-31, and page 446, lines 1-9 (unnumbered).

21st ed., chapter XIII, page 445, lines 26-31, and page 446, lines 1-9 (unnumbered).

Genesis ii.1. "Thus the heavens and earth were finished,
and all the host of them."

Thus are the ideas of God, of perfect and infinite Mind,
expressed in metaphysics, and called earth and heaven,
with all that they contain; and this earth and heaven
are now and forever the male and female of Spirit, alias
the Elohim, or sons and daughters of God. Do you ask
what is their personality? This we can no more tell you
until we arrive at it, and reflect the image and likeness of
Spirit, than we can state the personality of God, in the
words of the apostle, "till we come in the unity of the
faith and of the knowledge of the Son of God unto a per-
fect man, unto the measure of the stature of the fulness
of Christ," until we reach the full idea of Life, Truth,
and Love, the infinite Principle of man and spiritual
creation.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 119, lines
30-31, and page 120, lines 1-14 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 73, lines
30-31, and page 74, lines 1-14 (unnumbered).

"Thus the heavens and earth were finished, and all the hosts of them." Here the Scripture repeats again the science of creation, namely, that all was complete and finished, therefore that nothing has since been made; that Intelligence embraced all from the forever, and that all is perfect, infinite and eternal. This assurance, even, is self-sustaining, but to understand it, is to gain our harmony and immortality; no geological speculation can change or mar the fact that Intelligence, the Soul of man, embraces the universe and man in idea, and holds them thus, forever.

Matter has neither capacity, right nor power to create or to destroy;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 242, lines 21-31, and page 245, lines 5-6 (unnumbered).

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

God rests in action. Imparting has not impoverished,
can never impoverish, the divine Mind. No
exhaustion follows the action of this Mind, Resting in
according to the apprehension of divine Science. The holy work
highest and sweetest rest, even from a human standpoint,
is in holy work.

NOTE

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

Chapter XV, page 519, lines 22-28, and page 520, lines 1-2.

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

God rests in action. Imparting has not impoverished,
can never impoverish the divine Mind. No
exhaustion follows the action of this Mind, Resting in
according to the apprehension of divine Science. The holy work.
highest and sweetest rest, even from a human stand-
point, is in holy work.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 519, lines 23-29, and page 520, lines 1-2.

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

God rests in action. Imparting has not impoverished,
can never impoverish the divine Mind. No
exhaustion follows the action of this Mind, Resting in
according to the apprehension of divine Science. The holy work.
highest and sweetest rest, even from a human stand-
point, is in holy work.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 519, lines 23-29, and page 520, lines 1-2.

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

God rests in action. Giving has not, cannot, impoverish the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of Divine Science. The highest and finest rest, even from a human standpoint, is in holy work. Resting.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XV, page 500, lines 28-30, and page 501, page 1-5 (unnumbered).

83rd ed., chapter XV, page 512, lines 28-30, and page 513, lines 1-5 (unnumbered).

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

God rests in labor. Giving has not, cannot, impoverish the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of Divine Science. The highest and finest rest, even from a human standpoint, is in holy work.

Resting.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XV, page 500, lines 28-30, and page 501, lines 1-5 (unnumbered).

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

God rests from His labors. Giving has not wearied or impoverished Him. No exhaustion follows the action of Mind in Divine 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 XII, page 446, lines 10-12, and page 445, lines 23-25 (unnumbered). 21st ed., chapter XIII, page 446, lines 10-12, and page 445, lines 23-25 (unnumbered).

ALSO NOTE

In this 16th ed. version the three lines beginning "God rests..." which are given above were actually found as the last three lines to the explanatory paragraph to the quotation from Genesis i. 31 (page 445 in the 16th edition). The only explanatory paragraph to the above quotation from Genesis ii. 2 in this 16th edition is the following paragraph, which begins, "Unfathomable Mind...".

2. "And on the seventh day God ended His work which He had made; and he rested on the seventh day from all His works which God created and made."

She rests

from her labors, and the hush and stir of thought is the order of scientific evolution.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 120, lines 15-17, and page 119, lines 27-29 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 74, lines 15-17, and page 73, lines 27-29 (unnumbered).

"And on the seventh day God ended His work,
which He had made."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 243, lines 6-7 (unnumbered).

Unfathomable Mind is expressed. The depth, breadth,
height, might, majesty, and glory of infinite Love fill all
space. That is enough! Human language
Love and man
coexistent can repeat only an infinitesimal part of what
exists. The absolute ideal, man, is no more seen nor
comprehended by mortals, than is his infinite Principle,
Love. Principle and its idea, man, are coexistent and
eternal. The numerals of infinity, called seven days, can
never be reckoned according to the calendar of time.
These days will appear as mortality disappears, and they
will reveal eternity, newness of Life, in which all sense of
error forever disappears and thought accepts the divine
infinite calculus.

NOTE

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

Chapter XV, page 520, lines 3-15.

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language Love and man
coexistent. can only repeat an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. They are coexistent and eternal. The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. These days will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite calculus.

NOTE

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

Chapter XV, page 520, lines 3-15.

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language
Man and Love
co-existent. can only repeat an infinitesimal part of what exists. The infinite idea, man, is no more seen nor comprehended by mortals, than his infinite Principle, Love. They are co-existent and eternal. The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. These days will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite calculus.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 520, lines 3-15.

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can only repeat an infinitesimal part of what exists. The infinite idea, man, is no more seen or comprehended by mortals, than his infinite Principle, Love. Both are co-existent and eternal. The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. These days will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite calculus.

Diurnal
divisions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 501, lines 6-17 (unnumbered). 83rd ed., chapter XV, page 513, lines 6-17 (unnumbered).

Unfathomable Mind has now expressed itself, in all height, depth, breadth, might, majesty, and glory. That is enough! Human language can only repeat an infinitesimal part of what exists. The infinite idea, or man, is no more seen or comprehended by mortals, than his Infinite Principle, God. Both are co-existent and eternal. The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. We can understand these days, only as we lay aside finite calculations, accept the infinite calculus, and pause, in expressive silence, to muse on the divine wonders.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 446, lines 13-23 (unnumbered). 21st ed., chapter XIII, page 446, lines 13-23 (unnumbered).

ALSO NOTE

In this 16th edition version this paragraph is presented immediately following the quotation from Genesis ii. 2. However, by the 50th edition another paragraph was inserted between the quotation and this paragraph; thus it is presented in the form which correlates to the 50th (as well as the final 1910) edition.

The unfathomable Mind is expressed in the spiritual universe or man. But this, its infinite idea, is not seen or comprehended more than its infinite Principle or God, and both are co-existent and co-eternal. The numeral of infinity, called seven days, can be reckoned only as we lay aside finite calculations and accept the computation of Scripture, that "one day with the Lord is as a thousand years."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 120, lines 18-25 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 74, lines 18-25 (unnumbered).

This corroborates the statement in science, that Truth, Life and Love had fully wrought out the infinite and eternal idea named the universe and man;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 243, lines 7-10 (unnumbered).

Genesis ii. 4,5. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter, - that the plant grows, not because of seed or soil, but because Growth is from Mind growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being.

NOTE

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

Chapter XV, page 520, lines 16-31, and page 521, lines 1-3.

Genesis ii. 4,5. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God ((Jehovah)) made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God ((Jehovah)) had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter; that the plant grows, not because of seed or soil, but because growth is from Mind. is the eternal mandate of Mind. Mortal thought drops into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to it. Knowledge of this lifts man above the sod, above earth and its environments, to conscious harmony and eternal being.

NOTE

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

Chapter XV, page 520, lines 16-31, and page 521, lines 1-3.

Genesis ii. 4,5. These are the generations of the heavens and of the earth, when they were created, - in the day that the Lord God [(Jehovah)] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God [(Jehovah)] had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter; that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to it. Knowledge of this lifts man above the sod, above earth and its environments, to conscious harmony and eternal Being. Vegetation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 501, lines 18-32, and page 502, lines 1-4 (unnumbered). 83rd ed., chapter XV, page 513, lines 18-32, and page 514, lines 1-4 (unnumbered).

Genesis ii. 4,5. These are the generations of the heavens and of the earth, when they were created, - in the day that the Lord God made the earth and the heavens; and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter; that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops it into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 446, lines 24-31, and page 447, lines 1-8 (unnumbered). 21st ed., chapter XIII, page 446, lines 24-31, and page 447, lines 1-8 (unnumbered).

4. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Here is the emphatic declaration of Holy Writ that God creates through mind, metaphysically; that the plant grows not because of seed or soil, that Mind makes it, and mortal thought alone puts it in the ground. Mind makes every herb of the field before it grows; and Spirit, in its metaphysics or divine science, never caused a man to till the ground.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 120, lines 26-32, and page 121, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 74, lines 26-32, and page 75, lines 1-7 (unnumbered).

"These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and heavens,"

"And God made every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain on the earth, and there was not a man to till the ground." Here, again, is the undeniable statement that Intelligence is the only creator; also, that it produces vegetation, not through processes of culture or in obedience to what are termed laws of nature, but in obedience to Spirit; God made the plant before it grew; no partnership with matter is here acknowledged, and man was the idea of Spirit, and this idea tilled not the ground for bread; the Life of idea was its Principle; hence man could not die of starvation, or dyspepsia.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 243, lines 21-23, and lines 26-32, and page 244, lines 1-6 (unnumbered).

Here the inspired record closes its narrative of being
that is without beginning or end. All that is made is
the work of God, and all is good. We leave
this brief, glorious history of spiritual creation Spiritual
 narrative
(as stated in the first chapter of Genesis) in the hands of
God, not of man, in the keeping of Spirit, not matter, -
joyfully acknowledging now and forever God's supremacy,
omnipotence, and omnipresence.

NOTE

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

Chapter XV, page 521, lines 4-11.

Here the inspired record closes its narrative of being without beginning or end. All that is made is the work of God, good has created all, and all is good. We leave this brief, glorious history of spiritual creation (as reported in the first chapter of Genesis) in the hands of God, not of man, - acknowledging His supremacy, omnipotence, and omnipresence, to-day and forever.

Spiritual
narrative.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 521, lines 4-11.

Here the inspired record closes its narrative of creation. "It is finished." All that is made is the work of God, and Good has created all, and all is Good. We leave this brief, glorious history of spiritual creation (as reported in the first chapter of Genesis) in the hands of God, not of man, - acknowledging His supremacy, omnipotence, and omnipresence, to-day and forever.

Spiritual
narrative.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 265th edition in 1903.

70th ed., chapter XV, page 502, lines 5-12 (unnumbered).

83rd ed., chapter XV, page 514, lines 5-12 (unnumbered).

226th ed., chapter XV, page 521, lines 4-11.

Here the inspired record closes its narrative of creation. "It is finished." All that is made is the work of

God, and He has created everything. We
Spiritual
narrative. leave this brief, glorious history of spiritual
creation (as recorded in the first chapter of Genesis) in
the hands of God, not of man, - acknowledging His
supremacy, omnipotence, and omnipresence, to-day and
forever.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 70th edition in 1892.
Chapter XV, page 502, lines 5-12 (unnumbered).

Here the inspired record closes its narrative of creation. "It is finished." All that is made is the work of God, and He has created everything.

I leave this brief, glorious history of spiritual creation (as recorded in the first chapter of Genesis) in the hands of God, not of man, - acknowledging His supremacy, omnipotence, and omnipresence, to-day and forever.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 447, lines 9-15 (unnumbered). 21st ed., chapter XIII, page 447, lines 9-15 (unnumbered).

Here the inspired record closes on the subject of the real creation, and says it is finished.

We leave this brief, glorious history of the supremacy and omnipotence of Spirit, the harmony and immortality of the universe and man,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 121, lines 8-12 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 75, lines 8-12 (unnumbered).

in other words,
when Spirit was the creator. Generations signified the
manifold ideas of Intelligence, and Life.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 243, lines 23-25 (unnumbered).

The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart "with the point of a diamond" and the pen of an angel.

NOTE

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

Chapter XV, page 521, lines 12-17.

The harmony and immortality of man are intact. We should look away from the opposite supposition, that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraven on the understanding and heart, with the point of a diamond and the hand of an angel.

NOTE

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

Chapter XV, page 521, lines 12-17.

The harmony and immortality of man are intact. We should look away from the opposite supposition, that man is created materially, and turn our gaze to the spiritual record of creation; for that should be engraven on the understanding and heart, with the point of a diamond and the hand of an angel.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 521, lines 12-17.

The harmony and immortality of man are intact. We
should look away from the opposite supposition, that
man is created materially, and turn our gaze
Eternal record.
to the spiritual record of creation; for that
should be engraven on the understanding and heart,
with the point of a diamond and the hand of an angel.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 502, lines 13-18 (unnumbered).
83rd ed., chapter XV, page 514, lines 13-18 (unnumbered).

The harmony and immortality of the universe and man are intact.

When I glance at the opposite supposition, that man is created from matter, I only turn my eyes for a moment from the spiritual record of creation; for that record is engraven on my understanding and heart, with the point of a diamond and the pen of an angel.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 447, lines 16-22 (unnumbered).
21st ed., chapter XIII, page 447, lines 16-22 (unnumbered).

and turn to the opposite supposition reluctantly, and we part with it only with our eyes. It is engraven with the point of a diamond and written with the pen of an angel on the understanding and heart.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 121, lines 12-15 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 75, lines 12-15 (unnumbered).

The time cometh when
we must all learn this science of being, in order to gain
its harmony and immortality, even as we have already
learned that the opposite belief of Life and Intelligence
in matter, produces mortality, it being a belief of sin,
Sickness and death.

Spirit was the producer of harmony
only, and Life self-sustained;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 244, lines 6-11 and 22-23
(unnumbered).

ALSO NOTE

The capitalization of 'Sickness' is exactly as it was found
in the 1st edition. This capitalization is not mentioned on
the errata page.

The reader will naturally ask if there is nothing more about creation in the book of Genesis. Indeed there is, but the continued account is mortal and material.

NOTE

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

Chapter XV, page 521, lines 18-20.

The reader will naturally ask if there is nothing more about creation in the Book of Genesis. Indeed there is, but the continued account is mortal and 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 XV, page 502, lines 19-21 (unnumbered). 83rd ed., chapter XV, page 514, lines 19-21 (unnumbered).

My experience at death's door, the portal of the unknown, - wherein I found Life instead of death, - dimly shadowed forth the grand verities of the sacred page, causing me thereafter to speak and write more than personal sense can discern.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 447, lines 23-27 (unnumbered).
21st ed., chapter XIII, page 447, lines 23-27 (unnumbered).

ALSO NOTE

It is obvious that this paragraph was totally dropped with the 50th edition in 1891, to be replaced with the 50th edition version of our current edition paragraph which begins, "The reader will...".

In that moment of experience, when at the portals of the unknown we found Life instead of death, and health that we never before had, we saw dimly the grand truth of those inspired pages, recording spiritual Life and its every idea, harmonious and eternal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 121, lines 16-20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 75, lines 16-20 (unnumbered).

also, that error the opposite of Truth,
was about to claim a work independent of God, in
which matter instead of Spirit should be the creator.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 243, lines 10-12 (unnumbered).

Genesis ii. 6. But there went up a mist from the earth,
and watered the whole face of the ground.

The Science and truth of the divine creation have been
presented in the verses already considered, and now the
opposite error, a material view of creation, is
to be set forth. The second chapter of Gene-
sis contains a statement of this material view of God and
the universe, a statement which is the exact opposite of
scientific truth as before recorded. The history of error
or matter, if veritable, would set aside the omnipotence
of Spirit; but it is the false history in contradistinction
to the true.

The story
of error

NOTE

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

Chapter XV, page 521, lines 21-30, and page 522, lines 1-2.

Genesis ii. 6. But there went up a mist from the earth,
and watered the whole face of the ground.

The Science and truth of the divine creation have
been presented in the verses already considered; and
now the opposite error, a material view of
creation, is to be set forth. The second chap-
ter of Genesis contains a statement of this material
view of God and the universe, which is the exact oppo-
site of scientific Truth. The history of error, or matter,
if veritable, would set aside the omnipotence of Spirit;
but it is the false history, in contradistinction to the
true.

The story
of error.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 521, lines 21-30, and page 522, lines 1-2.

Genesis ii. 6. But there went up a mist from the earth,
and watered the whole face of the ground.

The Science and Truth of the divine creation have
been presented in the verses already considered; and
now the opposite error, a material view of
creation, is to be set forth. The second chap-
ter of Genesis contains a statement of this material
view of God and the universe, which is the exact oppo-
site of scientific Truth. The history of error, or matter,
if veritable, would set aside the omnipotence of Spirit;
but it is the false history, in contradistinction to the
true.

The story
of error.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 521, lines 21-30, and page 522, lines 1-2.

Genesis ii. 6. But there went up a mist from the earth,
and watered the whole face of the ground.

The Science and Truth of the divine creation have
been presented in the verses already considered; and
now the opposite error, a material view of cre-
Error's story. ation, is to be set forth. The second chapter
of Genesis contains a statement of this material view
of God and the universe, which is the exact opposite of
Scientific Truth. The history of error, or matter, if
veritable, would set aside the omnipotence of Spirit; but
it is the false history, in contradistinction to the true.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 226th edition in 1902.
58th ed., chapter XV, page 502, lines 22-30, and page 503,
lines 1-2 (unnumbered).
83rd ed., chapter XV, page 514, lines 22-30, and page 515,
lines 1-2 (unnumbered).

Genesis ii. 6. But there went up a mist from the earth,
and watered the whole face of the ground.

The Science and Truth of the divine creation have
been presented in the verses already considered; and
now the opposite error, a material view of cre-
Error's story. ation, is to be set forth. The second chapter
of Genesis contains a statement of this material view
of God and the universe, which is the exact opposite of
Scientific Truth. The history of error, or matter, if
veritable, would set aside the omnipotence of Spirit; but
it is the false history, in contradistinction from the true.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter XV, page 502, lines 22-30, and page 503, lines 1-2
(unnumbered).

Genesis ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The Science and Truth of the divine creation have been presented in the verses already considered; and now the opposite error, a material view of creation, is to be set forth. The second chapter contains a statement of this material view of God, man, and the universe, which is the exact opposite of scientific Truth. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history, in contradistinction to the true.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 447, lines 28-31, and page 448, lines 1-7 (unnumbered). 21st ed., chapter XIII, page 447, lines 28-31, and page 448, lines 1-7 (unnumbered).

6. "But there went up a mist from the earth and watered the whole face of the ground."

Here commences the mythical history of a material universe and man. The record of the creations of Life, Truth, and Love is given in the first chapter of Genesis. The second chapter states the opposite suppositions of error, and those suppositions of material sense and Life are treated by the translators as verities. The history of error or matter is not the history of Truth, but the history of falsities in contradistinction to the history of Spirit and her creations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 121, lines 21-31 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 75, lines 21-31 (unnumbered).

The Truth, and science of being were already recorded, but error was now to make a reversed statement of man and the universe, viz., that Life, Intelligence, and Substance belong to matter, that Soul is in body, God a person, man a second Intelligence, and evil a third. This error was belief, and belief not mind, but a supposition of mind, not Soul, but what is termed personal sense, not Spirit, but intelligent matter, all of which is a myth.

"But there went up a mist from the earth and watered the whole face of the ground."

Truth created through the understanding, saying, "let there be light," but error came through darkness or belief, the figurative mist of earth, that which started from a matter basis; Adam was the belief of Life in matter that rose from the dust, saying man depends on material structure, and vegetation on the rain and dew.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 243, lines 13-21, and page 245, lines 23-30 (unnumbered).

The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic. The first record assigns all The two records might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, - as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

NOTE

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

Chapter XV, page 522, lines 3-11.

The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record assigns all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, - as having broken away from Deity, and as revolving in an orbit of his own. Existence, separate from divinity, Science regards as impossible.

NOTE

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

Chapter XV, page 522, lines 3-10.

ALSO NOTE

The comma following the word 'divinity' in line 10 is missing beginning with the 384th edition and does not reappear until the new version of this paragraph appears in the 1910 edition. However, it appears to be a smudge in these editions and it is likely that the comma merely fell out. Since the comma appears in the editions prior to the 384th and beginning again with the 1910 edition, the versions with the missing comma are not counted as a separate version.

The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record assigns all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, - as having broken away from Deity, and as revolving in an orbit of his own. Existence, separate from Divinity, Science regards as impossible.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XV, page 503, lines 3-10 (unnumbered).
83rd ed., chapter XV, page 515, lines 3-10 (unnumbered).
226th ed., chapter XV, page 522, lines 3-10.

The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record gives all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, - as having broken away from Deity, and as revolving in an orbit of his own. Existence separate from Science is something that I regard as impossible.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 448, lines 8-15 (unnumbered). 21st ed., chapter XIII, page 448, lines 8-15 (unnumbered).

The divine science of the first record proves the incorrectness of the second, it being the opposite of the first. And because the first embraces the harmony and immortality of all things, it is the reality of all, and its opposite or supposed material creation is the unreality.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 121, line 31, and page 122, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 75, line 31, and page 76, lines 1-5 (unnumbered).

55

The record of creation given in the first chapter of Genesis, is the science and Truth of being; but the opposite statement in the second chapter, where man sprang from dust, instead of Deity, is error's statement, even personal sense speaking in sin, sickness, and death, that would confine Life to matter-conditions, and limit Omnipotence. In this error and belief, the herb is not created without seed and soil, and man is the product of an egg. The first record embraces the Principle of harmonious man, even the Truth of being;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 255, lines 22-32 (unnumbered).

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal, - dust returning to dust.

NOTE

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

Chapter XV, page 522, lines 12-17.

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, as opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary, and this man to be mortal, - dust returning to dust.

NOTE

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

Chapter XV, page 522, lines 11-16.

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records Pantheism, as opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary, and this man to be mortal, - dust returning to dust.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 522, lines 11-16.

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records Pantheism, as opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary, and this man to be mortal, dust returning to dust.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 503, lines 11-16 (unnumbered).
83rd ed., chapter XV, page 515, lines 11-16 (unnumbered).

This second record unmistakably gives the history of material life and intelligence. It records pantheism, as opposed to the supremacy of Divine Spirit; but this state of things is declared to be temporary, and this man to be dust that returns to dust.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 448, lines 16-20 (unnumbered). 21st ed., chapter XIII, page 448, lines 16-20 (unnumbered).

That all material life returns to its native nothingness, we have the declaration of Scripture.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 122, lines 5-6 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines 5-6 (unnumbered).

and the second, the origin of the belief of Life in matter, which belief embraces also, sickness, sin and death, - all that is mortal. To admit God made man of dust, and afterwards breathed Intelligence into matter, and it became a living Soul, is rank atheism, that would submerge supreme Wisdom in the things it creates; this statement of man and God, makes both mortal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV, (Creation), page 255, line 32, and page 256, lines 1-7 (unnumbered).

In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth. Spirit is represented as entering matter in order to create man. God's glowing denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide with revelation in declaring this material creation false.

Erroneous
represen-
tation

NOTE

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

Chapter XV, page 522, lines 18-24.

In this erroneous theory, matter takes the place of Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering Erroneous representation. matter, in order to create man. God's glowing denunciations of man, when not found in His image, the likeness of Spirit, convince reason, and coincide with revelation, in declaring this material creation false.

NOTE

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

Chapter XV, page 522, lines 17-23.

In this erroneous theory, matter takes the place of Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering matter, in order to create man. God's glowing denunciations of man, when not found in His image, the likeness of Spirit, convince reason, and coincide with revelation, in declaring this material creation false. Conflict.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 503, lines 17-23 (unnumbered). 83rd ed., chapter XV, page 515, lines 17-23 (unnumbered).

In this erroneous theory matter takes the place of Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering matter in order to create man. God's glowing denunciations of man, when not found in His image, convince reason that this material creation was false.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 448, lines 21-26 (unnumbered). 21st ed., chapter XIII, page 448, lines 21-26 (unnumbered).

Mat-

ter is the god, or supposed life-giving principle, of mythological or material creation, and this supposed creation is the first idolatry or the introduction of other gods; and the results of this error are portrayed in God's glowing denunciations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 122, lines 6-11 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines 6-11 (unnumbered).

This statement of a second creation contradicts the first one, in which Spirit said, "Let 'Us' make man." The first record was science; the second was metaphorical, and mythical, even the supposed utterances of matter; the scripture not being understood by its translators, was misinterpreted. After God had declared "all was made," and the creation "good," Wisdom never repented, or repeated what it had done; there was no second creation, and on a new plan.

there is no Life and Intelligence in matter, passing alike from vegetable, mineral and animal, bearing the while Wisdom's denunciation, so unlike the blessings and honor bestowed on man's origin in Spirit, and the offspring of God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 246, lines 1-10, and page 257, lines 29-32, and page 258, line 1 (unnumbered).

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in constructing the universe, is based on some Hypothetical reversal hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge from an unintelligent perusal of the Scriptural account now under comment.

NOTE

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

Chapter XV, page 522, lines 25-32, and page 523, lines 1-2.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to cooperate with matter, in constructing the universe - is based on some Hypothetical reversal. hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent Scriptural account now under comment.

NOTE

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

Chapter XV, page 522, lines 24-32, and page 523, lines 1-2.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to co-operate with matter, in constructing man, must be based on some Hypothetical reversal. hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent Scriptural account now under comment.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 522, lines 24-32, and page 523, lines 1-2.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to co-operate with matter, in constructing man, must be based on some hypothesis of error, for the Scripture just preceeding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent Scriptural account, now under comment.

Hypothetical
co-operation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 503, lines 24-32, and page 504, lines 1-2 (unnumbered) - 50th ed.

Chapter XV, page 515, lines 24-32, and page 516, lines 1-2 (unnumbered) - 83rd ed.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to create a second man and a second universe, must be based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished.

Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent account now under comment.

NOTE

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

16th ed., chapter XII, page 448, lines 27-31, and page 449, lines 1-6 (unnumbered).

21st ed., chapter XIII, page 448, lines 27-31, and page 449, lines 1-6 (unnumbered).

The second chapter of Genesis reiterates that God, Spirit, created a second time materially what he had at first made spiritually.

It calls that the work of Truth and Love which produces error and hate, and is accursed in the record and the idolatry that followed this mythology.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 122, lines 11-13 and lines 16-18 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines 11-13 and lines 16-18 (unnumbered).

Had the record divided the first statement of creation from the fabulous second, by saying, after Truth's creation we will name the opposite belief of error, regarding the origin of the universe and man, it would have separated the tares from wheat, and we should have reached sooner the spiritual significance of the Bible. We are repeatedly assured in the second chapter of Genesis, that God had finished His word before Adam was created; that male and female, together with all the hosts of heaven and earth, were already made; therefore we have the authority of scripture for denying a second creation, or a single formation by matter. The harmonious creation was ended, and all was "good" that God created. Life, Truth and Love never made inharmonious man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 246, lines 10-24 (unnumbered).

Because of its false basis, the mist of obscurity evolved
by error deepens the false claim, and finally declares that
God knows error and that error can improve
His creation. Although presenting the exact Mist, or
false claim
opposite of Truth, the lie claims to be truth. The crea-
tions of matter arise from a mist or false claim, or from
mystification, and not from the firmament, or under-
standing, which God erects between the true and false.
In error everything comes from beneath, not from above.
All is material myth, instead of the reflection of
Spirit.

NOTE

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

Chapter XV, page 523, lines 3-13.

The mist of obscurity evolved by error, because of its material basis, deepens the false claim, and finally declares that God knows error, and that it can improve His creation. The lie claims to be truth, when presenting the exact opposite of Truth. The creations of matter arise from a mist, or false claim, - or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit.

NOTE

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

Chapter XV, page 523, lines 3-13.

The mist of obscurity evolved by error, because of its material basis, deepens the false claim, and finally declares that God knows error, and that it can improve His creation. The lie claims to be Truth, when presenting the exact opposite of Truth. The creations of matter arise from a mist, or false claim, - or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection 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 XV, page 504, lines 3-13 (unnumbered). 83rd ed., chapter XV, page 516, lines 3-13 (unnumbered).

The lie must claim to be Truth,
when presenting the exact opposite of Truth.

The creations of matter arise from a mist, or from
mystification, and not from the firmament, or under-
standing, that God establishes as a partition between
the true and false. In error everything comes from
beneath, not from above. All is the myth of matter,
instead of the idea of Spirit.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 448, lines 31-32, and page 450,
lines 5-10 (unnumbered).
21st ed., chapter XIII, page 448, lines 31-32, and page 450,
lines 5-10 (unnumbered).

ALSO NOTE

The first two lines of this version consisted of the last two
lines of a different paragraph which was found at the bottom
of page 448 in this 16th edition, beginning, "This latter part...".

This is the claim of error always, - that error is Truth, and originates from Truth, even when it shows itself the exact opposite of Truth.

The supposed creations of matter were the results of a mist or mystification, instead of understanding; and they came from the ground instead of upward, even from the myth of matter instead of the idea of Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 122, lines 13-16 and lines 22-26 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines 13-16 and lines 22-26 (unnumbered).

Error makes man a slave to matter, but this error came from "knowledge," and was mortal. Truth gave man immortality and dominion over matter. The mist that went up from the ground, causing it to produce, was figurative of the belief that matter germinates, and man's Life is matter instead of Spirit. This belief takes the explanation of man out of the hands of science, wherein man is the product of Spirit, and gives it to personal sense; denying the express declarations of God, that man was made the image and likeness of Spirit.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 257, lines 1-11 (unnumbered).

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis. One is called the Elohist, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, - or Lord God, as our common version translates it.

Distinct
documents

NOTE

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

Chapter XV, page 523, lines 14-21.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis. One is called the Elohist, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, - or Lord God, as our common version translates it.

Distinct
documents.

NOTE

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

Chapter XV, page 523, lines 14-21.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohist, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, - or Lord God, as our common version translates it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 504, lines 14-21 (unnumbered). 83rd ed., chapter XV, page 516, lines 14-21 (unnumbered).

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohist, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, - or Lord God, as our common version translates it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 449, lines 7-14 (unnumbered). 21st ed., chapter XIII, page 449, lines 7-14 (unnumbered).

That harmony, Intelligence and Life, are outside of matter, wholly apart and distinct from error, and mortality, even the leaf and flower, too beautiful to die, declare. A consciousness of Truth, Life, and Love, is Soul, not body. The Psalmist saith, "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 268, lines 5-14 (unnumbered).

ALSO NOTE

The material included in paragraphs 60, 61, 62, and 63 of the final 1910 edition is not to be found in the 1st edition in any form. On the other hand, the material found on page 268, line 5, through page 270, line 10, of the 1st edition, is equally not to be found in the final 1910 edition. Therefore, I have divided this 1st edition material into four paragraphs (in the 1st edition this material covering over two full pages is presented as one long paragraph) to correspond to the four paragraphs from the final 1910 edition (60-63). The ideas presented and subjects covered in these 1st edition paragraphs by no means corresponds to the final edition material from the

60th to the 63rd paragraphs, inclusive, except in the one area wherein these paragraphs from the 1st edition were dropped to make room for the new paragraphs we find in our current edition. The 60th thru 63rd paragraphs first made their appearance (in one form or other) in the 3rd edition of the textbook in 1881 and were continually revised until they reached their final statement as we have them today. The material presented here as the alternate paragraph(s) from the first edition was to be found only in the 1st edition since there was no chapter on either Creation or Genesis in the 2nd edition in 1878, and by the 3rd edition this material had been dropped entirely.

Throughout the first chapter of Genesis and in three verses of the second, - in what we understand to be the spiritually scientific account of creation, - it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the creator is called Jehovah, or the Lord. The different accounts become more and more closely intertwined to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament, it is usually Jehovah, peculiarly the divine sovereign of the Hebrew people, who is referred to.

Jehovah
or Elohim

NOTE

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

Chapter XV, page 523, lines 22-32.

Throughout the first chapter of Genesis, and in three verses of the second, - in what we understand to be the spiritually scientific account of creation, - it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the creator is called Jehovah, or the Lord. Later on, the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people.

Jehovah,
or Elohim.

NOTE

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

Chapter XV, page 523, lines 22-32.

Throughout the first chapter of Genesis, and in three verses of the second, - in what we understand to be the spiritually scientific account of creation, - it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on, the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 523, lines 22-32.

Throughout the first chapter of Genesis, and in three verses of the second, - in what we understand to be the spiritually Scientific account of creation, - Jehovah or Elohim. it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on, the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 504, lines 22-32 (unnumbered). 83rd ed., chapter XV, page 516, lines 22-32 (unnumbered).

Throughout the first chapter of Genesis, and in three verses of the second, - in what I call the spiritually scientific account of creation, - it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to as peculiarly the divine sovereign of the Hebrew people.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 449, lines 14-24 (unnumbered). 21st ed., chapter XIII, page 449, lines 14-24 (unnumbered).

Matter is as clouds, and Spirit the sun, that appears to us only as the clouds disappear. The sun is not in the cloud, but shines beyond it; thus it is with the Soul of man; when the belief of Substance, or Life in matter disappears, we take up existence as Spirit, and our body is transparent to Soul, and no longer a belief of substance-matter, or personal sense, but the idea of Intelligence, harmony, and Life.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 268, lines 14-22 (unnumbered).

ALSO NOTE

Please see "also note" for paragraph #60 for full explanation of this version. It is also proper to mention that this paragraph seems to have some similarity to paragraph #131 from the final edition; however, the 1st edition has other material which corresponds more closely with this 131st paragraph.

The idolatry which followed this material mythology is seen in the Phoenician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, Gods of the heathen in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.

NOTE

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

Chapter XV, page 524, lines 1-5.

The idolatry which followed this material mythology is seen in the Phoenician worship of Baal, in the Moabitish god Chemosh, in the Moloch of Gods of the heathen. the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter XV, page 524, lines 1-6.

The idolatry which followed this material mythology is seen in the Phoenician worship of Baal, in the Moab-
itish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the
Greek Aphrodite, and in a thousand other so-called
deities.

Idolatry.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed. Chapter XV, page 505, lines 1-6 (unnumbered).
83rd ed., Chapter XV, page 517, lines 1-6 (unnumbered).

The idolatry that followed this material mythology is seen in the Phoenician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 449, lines 25-29 (unnumbered). 21st ed., chapter XIII, page 449, lines 25-29 (unnumbered).

The Phoenicians' god was Baal; the Moabites', Chemosh;
the Amorites' Moloch; and the Israelites', Baal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 122, lines
19-20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines
19-20 (unnumbered).

Truth separated Jesus, its idea, from the world of error, and the world of sense felt the effect of Truth, because it was tearing away the foundations of error, that could not understand the need there was of this; hence the unappreciated labor and love of Jesus, the great demonstrator of the science of Life. Had Jesus defended error, admitted its positions, and justified them, he would have been the world's favorite. But this was impossible to him who chose his master of Spirit. He could not destroy sickness with the Truth, that Life is God, and be a stickler for personal sense, and Life in matter. Had he believed with them on this point, he would have mingled amicably with hypocrites and the sensuous man, and not rebuked them, and been hated for it; but hypocrisy was more repugnant to goodness and Truth, than other forms of evil. The fact that Christ was Truth, error soon found out, and the world of personal sense hated Jesus, for he rebuked it, and chose not an 'ism, or 'ology, to define Christianity, or to aid him in its practice. Had he believed as others did, he would not have so suffered from the world, or had he preached better than he practiced, he would have mixed error with error, and no chemical change, or separation from the world would have followed his preaching; but he could not and would not cast out devils with Beelzebub; he might have been a popular man, on this common basis, but then he could not have been a Christian; he might have talked well, and not been good enough for that good-

ess to prove itself, by making war on error, and he would have passed for a good man. The world of sense and error felt him, for he was destroying it; those whom he blessed, cursed him, yet he loved his enemies, and while they thought of him only to condemn, his better thoughts answered theirs, healing them of sickness and casting out their errors. Such was the effect of his mind on all it touched, whether enemy or friend, and such will be the effect on mankind, of every real follower of Christ. His mind, pure and spiritual, touched theirs to higher issues, and restored harmony to the body. He knew that like produces like, that his higher being in contact with others, changed and lifted them higher, that Truth germinates Truth, and Spirit imparts spirituality, and not materiality; this was the science and the Principle of his consistent demonstration, that healed the sick, and cast out error.

NOTE

Please see explanatory note on paragraph #60 for fuller explanation of this version. The reader will no doubt find that much of the material in this paragraph seems very familiar. However, none of this material is actually included in our final 1910 edition in the form it is here presented, and what bits and pieces have made it into the final edition are not to be found in either Creation or Genesis for the most part. For example, the reference in this version to 'chemical change' on line 13 of page 269 seems similar to Mrs. Eddy's use of 'moral

chemicalization' in paragraph 105 of Genesis in the 1910 edition; however, it is really not the same reference. In the 1st edition she did not use the term chemicalization in the material which corresponds to paragraph 105, but she does refer to "severe sufferings in the changes Truth produces" when she takes up this subject elsewhere in the 1st edition. Actually, the main subject of this 1st edition paragraph which covers over two full pages would appear to be 'harmony'. The paragraph begins with harmony, ends with it, and stresses it throughout. No corresponding paragraph in Genesis in the final edition could be found.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 268, lines 22-32, page 269, lines 1-32, and page 270, lines 1-3 (unnumbered).

It was also found among the Israelites, who constantly went after "strange gods." They called the Supreme

Being by the national name of Jehovah. In Jehovah a tribal deity that name of Jehovah, the true idea of God seems almost lost. God becomes "a man of war," a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved.

NOTE

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

Chapter XV, page 524, lines 6-12.

It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In Jehovah a tribal deity. that name of Jehovah the true idea of God seems almost lost. He becomes "a man of war," a tribal god to be worshipped, - rather than Love, the divine Principle to be lived and loved.

NOTE

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

Chapter XV, page 524, lines 7-13.

It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In Tribal deity. that name of Jehovah the true idea of God seems almost lost. He becomes "a man of war," a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 505, lines 7-13 (unnumbered). 83rd ed., chapter XV, page 517, lines 7-13 (unnumbered).

It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In that name of Jehovah, or Lord, the true idea of God seems almost lost. He becomes a person to be worshipped, a tribal god, rather than the Divine Principle which is to be lived and loved, because man is imbued with the Infinite Spirit and created by it.

NOTE

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

16th ed., chapter XII, page 449, lines 29-32, and page 450, lines 1-4 (unnumbered).

21st ed., chapter XIII, page 449, lines 29-32, and page 450, lines 1-4 (unnumbered).

This
proves they understood not the true idea of God and the
offspring of Spirit.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 122, lines
20-22 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 76, lines
20-22 (unnumbered).

Any

hypothesis of birth and death, is unworthy Intelligence. What is real is eternal, eliminated and sustained by Spirit alone, that matter cannot express, and much less control or destroy. All the formations of God are based on Spirit and immortality, and that which is formed by Soul, and not sense, is harmless, harmonious and eternal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 270, lines 3-10 (unnumbered).

ALSO NOTE

Please see explanatory note on paragraph #60 for fuller explanation of this version.

Genesis ii. 7. And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? With
Creation a single command, Mind had made man,
reversed both male and female. How then could a
material organization become the basis of man? How
could the non-intelligent become the medium of Mind,
and error be the enunciator of Truth? Matter is not
the reflection of Spirit, yet God is reflected in all His
creation. Is this addition to His creation real or un-
real? Is it the truth, or is it a lie concerning man and
God?

NOTE

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

Chapter XV, page 524, lines 13-26.

Genesis ii. 7. And the Lord God ((Jehovah)) formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? Mind had made man, both male and female, with a single Creation reversed. command. How then can a material organization become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the truth? or is it a lie, concerning man and God?

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 524, lines 14-26.

Genesis ii. 7. And the Lord God [(Jehovah)] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? Mind had made man, both male and female, with a single Creation reversed. command. How then can a material organization become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the Truth? or is it a lie, concerning man and God?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 524, lines 14-26.

Genesis ii. 7. And the Lord God [(Jehovah)] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now to called Jehovah? Mind had made man, both male and female, with a single command. How then can a material organ-ization become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the Truth? or is it a lie, concerning man and God.

Man's basis.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 505, lines 14-26 (unnumbered). 83rd ed., chapter XV, page 517, lines 14-26 (unnumbered).

Genesis ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Did the Infinite Principle become a finite deity, that He should now be called Lord, or Jehovah? Ground and dust were not named among the creations of Spirit; and yet "He made all that was made." Earth and water have been spoken of, but they represent spiritual ideas.

Mind had made man, both male and female, with a single command. How then can matter become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, and God is reflected in His creation. Is this addition to His creation real or unreal? Is it the truth or the lie, concerning man and 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 XII, page 450, lines 11-27 (unnumbered). 21st ed., chapter XIII, page 450, lines 11-27 (unnumbered).

7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The supposition that Spirit, Life, Truth, and Love, yea God, has an opposite, named "devil," that counselled at first over Him, and succeeded then, and has ever since, through matter, error, and belief, to make those seem as real, and even more powerful than God, Spirit, is mythological. That God, Spirit, forms man from a material basis, or the "dust of the ground," the lowest beliefs, makes him a material, unintelligent body in the first instance, and, in the second, gives this matter intelligence, puts Life, which is God, Spirit, into this body, to sin, suffer, and die, before it can be ejected therefrom and saved from the consequences.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 122, lines 27-31, and page 123, lines 1-10 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 76, lines 27-31, and page 77, lines 1-10 (unnumbered).

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living Soul."

"The Lord formed man of the dust, and breathed into his nostrils the breath of Life, and he became a living Soul," put Truth in error! Intelligence in matter! made the body mortal embrace the Principle of being that embraces man!

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 245, lines 31-32, and page 246, line 1, and page 250, lines 4-8 (unnumbered).

It must be a lie, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God? In this narrative, the validity of matter is opposed, not the validity of Spirit or Spirit's creations. Man reflects God; mankind represents the Adamic race, and is a human, not a divine, creation.

NOTE

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

Chapter XV, page 524, lines 27-31, and page 525, lines 1-6.

It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter, to become there a mortal sinner, animated by the breath of God? The validity of matter is herein opposed, not the validity of Spirit, or His creations. Man represents God; mankind represents the Adamic race, and is a human, not a divine, creation.

NOTE

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

Chapter XV, page 524, lines 27-31, and page 525, lines 1-6.

It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter, to become there a mortal sinner, animated by the breath of God? The validity of matter is herein opposed, not the validity of Spirit, or its creations. Man represents God; mankind represents the Adamic race, and is a human, not a divine, creation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XV, page 524, lines 27-31, and page 525, lines 1-6.

It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter, to become there a mortal sinner, animated by the breath of God? The validity of matter is herein opposed, not the validity of Spirit, or its creations. Man represents God; mankind represents the Adamic race, and is a human, not a divine, creation. Dust.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 505, lines 27-31, and page 506, lines 1-7 (unnumbered).

83rd ed., chapter XV, page 517, lines 27-31, and page 518, lines 1-7 (unnumbered).

It must be the latter, for God presently curses it. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Mind injected into dust, to be eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind enter matter, to become there a mortal sinner, animated by the breath of God? I am opposing the validity of matter, not the validity of Spirit, or its creations.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 450, lines 28-31, and page 451, lines 1-5 (unnumbered), 21st ed., chapter XIII, page 450, lines 28-31, and page 451, lines 1-5 (unnumbered).

In this strange medley,
Spirit, God, is supposed to lose Her divine nature, immor-
tality and omnipotence, and Mind to become subject
to matter, and Spirit, alias God, to become a mortal sin-
ner, that is again supposed to have Truth, God, and the
opposite of God, dwelling in him.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 123, lines
10-15 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 77, lines
10-15 (unnumbered).

Did the Infinite enter matter through
man's nostrils? did God, the Truth and Life, enter the
sick, sinning, and dying body? then Deity would be
man, or man Deity, and Life mortal! this absurd belief
is atheism.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 250, lines 8-12 (unnumbered).

Truth should, and does, drive error out of all selfhood.
Truth is a two-edged sword, guarding and guiding.

Spiritual
gateway Truth places the cherub wisdom at the gate
 of understanding to note the proper guests,
Radiant with mercy and justice, the sword of Truth
gleams afar and indicates the infinite distance between
Truth and error, between the material and spiritual, -
the unreal and the real.

NOTE

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

Chapter XV, page 538, lines 3-10.

Truth should, and does, drive error out of all self-hood. It is a two-edged sword, to guard and guide.

Spiritual gateway. Truth places the cherub wisdom at the gate of understanding, to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material and spiritual, - the unreal and the real.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 538, lines 3-10.

Truth should, and does, drive error out of all self-hood. It is a two-edged sword, to guard and guide.

Truth places the cherub Wisdom at the gate Gateway.

of Understanding, to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material and spiritual - the unreal and the real.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 518, lines 15-22 (unnumbered) - 50th ed. Chapter XV, page 530, lines 15-22 (unnumbered) - 83rd ed.

Truth should, and does, drive error out of all selfhood. It is a two-edged sword, to guard and guide. Truth places the cherub Wisdom at the gate of Understanding, to mark the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material unreal and the scientific real.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 462, lines 12-18 (unnumbered). 21st ed., chapter XIII, page 462, lines 12-18 (unnumbered).

Truth and Love literally drive error out of all selfhood; but this blesses man, and they place the cherub of wisdom at the easterly gate, at the luminous portal of thought, where the light of spiritual understanding and the two-edged sword, or radiant sense of Truth and justice, guard the life that reflects God's image and likeness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 133, lines 17-22 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 87, lines 17-22 (unnumbered).

The figure used in the New Testament, of the wise men coming from the East, was employed here, also, and prefigured the sun that symbolized Soul, even the Principle of man, therefore the Wisdom of man. The sword of Truth is represented as two-edged, cutting each way to protect from error, or the belief of Life in matter.

The "tree of Life" was guarded from the touch of mortality, because it symbolized the Truth of man, and between this Truth and the opposite error, was placed the metaphorical sword, or flaming warning to hold them forever apart; showing that Truth and error, or Spirit and matter never mingle.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 253, lines 26-32, and page 254, lines 6-12 (unnumbered).

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or being. The "tree of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have no record in the Elohist introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

NOTE

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

Chapter XV, page 538, lines 11-22.

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or being. "The tree of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have no record in the Elohist's introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of being enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real and eternal.

NOTE

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

Chapter XV, page 538, lines 11-23.

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or Being. "The tree of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, Good. Sin, sickness, and death have no record in the Elohist introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of being enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real and eternal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 538, lines 11-23.

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The holy Tree of Life is significant of eternal reality. The Tree of Knowledge typifies falsity. The testimony of the serpent is significant of the illusion of error, of the false claims of matter, of all that misrepresents God. Sin, sickness, and death have no record in the Elohist's introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of Being enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real 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 XV, page 518, lines 23-32, and page 519, lines 1-3 (unnumbered). 83rd ed., chapter XV, page 530, lines 23-32, and page 531, lines 1-3 (unnumbered).

The sun, giving light and heat to the earth, is figurative of the divine Life and Love that enlighten and sustain the universe and man. The Tree of Life is significant of eternal reality. The Tree of Knowledge typifies the existence of error. The testimony of the Serpent is significant of the illusion of error, of the false claims of matter, - yea, of all that misrepresents God.

Sin, sickness, and death have no record in the Elohist introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of Being enters into the arena, evil has no history. Sin, sickness, and death are brought to view only as the unreal, in contradistinction to the real and eternal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 462, lines 19-32 (unnumbered). 21st ed., chapter XIII, page 462, lines 19-32 (unnumbered).

This figure is to make the distinction between the immortal and unerring mind, or Life, Truth, and Love, and the mortal and erring between Soul and sense, Spirit and matter, showing they blend not in the divine science of being. Also that the spiritual and divine is Mind, and the human, or material, is belief. The figure employed in the New Testament, of the wise men coming from the east, represents the correspondence of wisdom to light. The sun, giving light and heat to the earth, is figurative of the divine Principle that is Life and Love, governing the universe and man. The tree of Life signified in metaphor the realities of being, the tree of knowledge, the unreal error, evidence obtained from what is termed material sense, although there be no such sense, and the real must be the spiritual, for that alone represents God. Sin, sickness, or death, has no history in creation when God created heaven, earth, and man. Until the allegory introduces a falsity, alias serpent, that instructed man to turn from Soul to sense, or the body, for good and evil also, - evil had no history. The tree of Life is guarded in the metaphor by the light of spiritual understanding, from the touch of mortality or error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 133, lines 23-32, and page 134, lines 1-12 (unnumbered). 6th ed, vol. 2,

All material theories are man-made opinions and beliefs, referred to in the Scripture as the "tree of knowledge," or information obtained from false premises, from the testimony of a serpent since termed material sense. A sense of material things is mortal evidence, while yet it claims the authority of Mind, that is immortal.

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 31, lines 7-12 (unnumbered).

ALSO NOTE

These lines also correspond to Science of Being, paragraph #24, and are found in that comparison as well.

Also, the "tree of Life," symbolized the Truth of being, and the "tree of knowledge," error or personal man. Truth also guarded Eden, harmony, and the science of being pointed the way of happiness and Life. Error alone was sickness, sin, and death, because it was a belief that matter is intelligent, and evil a person, named Satan, working in and against man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 253, line 32, and page 254, lines 1-6 (unnumbered).

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [(Jehovah)].

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is "a murderer from the beginning." Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

NOTE

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

Chapter XV, page 538, lines 23-31, and page 539, lines 1-7.

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. Both having a beginning, must consequently have an end; Erroneous conception. while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (the devil) is "a murderer from the beginning." Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality; as if life and immortality were something which matter can both give and take away.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 538, lines 24-31, and page 539, lines 1-7.

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said: "I have gotten a man from the Lord [Jehovah]."

This account is given, not of immortal man, but mortal, and of sin which is temporal. Both having a beginning, must consequently have an end; while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of existence is fratricidal. In the words of Jesus, it (the Devil) is "a murderer from the beginning." Error begins by sapping the foundations of Immortality, by reckoning Life as separate from Spirit; as if they were something which matter can both give and take away.

Conception.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 519, lines 4-18 (unnumbered). 83rd ed., chapter XV, page 531, lines 4-18 (unnumbered).

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, "I have gotten a man from the Lord."

This account implies that man originated in sin, and that sin is temporal. It has a beginning, and consequently must have an end; while man is eternal. Eve's claim, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of being is fratricidal. In the words of Jesus, it is "a murderer from the beginning." Error begins by sapping the foundations of Immortality, by reckoning Life as separate from Spirit; as if Life were something that matter can give and take, - a self-destructive principle, that goes to decay by virtue of its own laws.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 463, lines 1-14 (unnumbered). 21st ed., chapter XIII, page 463, lines 1-14 (unnumbered).

Genesis, iv.1. "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

The term Adam is used in Hebrew as "original sin," error; Eve, as "beginning," plainly indicating that mortals have a beginning and end, whereas immortal man coexists with his Maker. The beginning of error was the opposite of Truth's process of creation. It is a supposition of material life, starting from man in contradistinction to spiritual Life, that hath no beginning or ending. The claim, I have gotten a man from the Lord, if the term Lord is used as Deity, deceives in the origin of mortal man, and presupposes that God is the author of the sin of the progeny of Adam and Eve. Here evil says, I am good; matter, that I am mind; life, that I am death; and the misconception of creation says the offspring of sin, sickness, or death are in sympathy with a law of Life. The result of this false statement of the origin of mortals prove it an offspring of error that was a fratricide. Error began at once in belief to sap the foundations of immortality, presupposing there is Mind, substance, Life, and Truth, apart from God; then attempting to govern Life, God, by creating or destroying it; then concluding Life is a self-destructive property of matter, that goes to decay according to the law of Life.

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 134, lines 13-31, and page 135, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 88, lines 13-31, and page 89, lines 1-6 (unnumbered).

The
first product of this belief was Cain, a murderer,
"And Adam knew his wife, and she conceived and
brought forth Cain, and said, "I have gotten a man from
the Lord."

"I have gotten a man from the Lord," was a falsehood, from the beginning; for this man was a foul murderer, and Truth and Love never created hatred and sin; supreme harmony never produced the Adam and his progeny; that which is not God, or His idea, is not only evil and mortal, but unreal, yea illusion.

The belief that death is the door to spirituality and Life, is the error that prevents a better understanding and improvement of being, by which alone, immortality is won.

That death is
a step towards Life, is error that begets mortality; for belief fulfills the conditions of a belief, and therefore will continue to die until the falsehood and error of Life or death in matter, is destroyed. Death is but the stepping stone to other mortal conditions of belief; it never procured Life, for this is God, and God must become our practical Life, before man is found immortal.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.

Chapter IV (Creation), page 242, lines 2-3, and page 254,
line 32, and page 255, lines 1-2, and page 258, lines 10-15,
and page 271, lines 21-24 and lines 28-32, and page 272,
lines 1-4 (unnumbered).

What can be the standard of good, of Spirit, of Life,
or of Truth, if they produce their opposites, such as evil,
matter, error, and death? God could never
impart an element of evil, and man possesses
nothing which he has not derived from God. How then
has man a basis for wrong-doing? Whence does he
obtain the propensity or power to do evil? Has Spirit
resigned to matter the government of the universe?

Only one
standard

NOTE

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

Chapter XV, page 539, lines 8-15.

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What can be the standard of good, of Spirit, of Life,
or of Truth, if they produce their opposites, such as evil,
matter, error, and death! God could never
impart an element of evil, and man possesses
nothing which he has not derived from God. How then
has man a basis for wrong-doing? Whence does he ob-
tain the propensity or power to do evil? Has Spirit re-
signed to matter the government of the universe?

Only one
standard.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 539, lines 8-15.

What can be the standard of Good, of Spirit, of Life,
or of Truth, if they produce their opposites, such as evil,
matter, error, and death! God could never
impart an element of evil, and man possesses
nothing which he has not derived from God. How then
has man a basis for wrong-doing? Whence does he ob-
tain the propensity or power to do evil? Has Spirit re-
signed to matter the government of the universe?

Only one
standard.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 539, lines 8-15.

What can be the standard of Good, of Spirit, of Life,
or of Truth, if they produce their opposites, such as evil,
matter, error, and death! God could never
impart an element of evil, and man possesses
nothing which he has not derived from God. How then
has man a basis for wrong-doing? Whence does he
obtain the propensity or power to do evil? Has Spirit
resigned to matter the government of the universe?

Standard.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 519, lines 19-26 (unnumbered).
83rd ed., chapter XV, page 531, lines 19-26 (unnumbered).

What can be the standard character of Good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death! God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Did Spirit resign to matter the government of the universe and of man?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 463, lines 15-22 (unnumbered). 21st ed., chapter XIII, page 463, lines 15-22 (unnumbered).

There is no standard of God, Good, of Spirit, of Life, or of Truth, if they produce their opposites, namely, matter, evil, error, and death. Good never gave man an element of evil, and he had nothing underived from God; hence, man had no basis for going wrong, no propensity or power to do evil. Again, God, Spirit, has never lost Her government over Her creations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 135, lines 7-13 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 89, lines 7-13 (unnumbered).

The poisonous reptile, bird of prey, beast carnivorous, and mortal man, are products of mortal belief, of error and not Truth, of sense instead of Soul. The belief that Life and Intelligence belong to the body, is the source of all wrong-thinking, and wrong-acting; it takes away from Soul and gives to sense, and is the fountain of sickness, sin, and death.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 280, lines 25-31 (unnumbered).

The Scriptures declare that God condemned this lie as to man's origin and character by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. In parable and argument, this falsity is exposed by our Master as self-evidently wrong. Disputing these points with the Pharisees and arguing for the Science of creation, Jesus said: "Do men gather grapes of thorns?" Paul asked: "What communion hath light with darkness? And what concord hath Christ with Belial?"

A type of falsehood

NOTE

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

Chapter XV, page 539, lines 16-26.

The Scriptures declare that God condemned this lie as to man's origin and character, by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. This falsity is exposed by our Master, in parable and argument, as self-evidently wrong. Disputing these points with the Pharisees, and arguing for the Science of creation, he says: "Do men gather grapes of thorns?" Paul asks: "What communion hath light with darkness? And what concord hath Christ with Belial?"

A type of falsehood.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 539, lines 16-26.

The Scriptures declare that God condemned this lie as to man's origin and character, by condemning its symbol, the serpent, to grovel beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. This falsity is exposed by our Master, in parable and argument, as self-evidently wrong. Disputing these points with the Pharisees, and arguing for the Science of Creation, he says: "Do men gather grapes of thorns?" Paul asks: "What communion hath light with darkness, or what concord hath Christ with Belial?"

A type of
falsehood.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 519, lines 27-32, and page 520, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 531, lines 27-32, and page 532, lines 1-5 (unnumbered).

The Scriptures declare that God condemns this lie as to man's origin and character, by condemning its symbol, the Serpent, as beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. This falsity is exposed by our Master, in parable and argument, as self-evident error. Disputing these points with the Pharisees, and arguing for the Science of Creation, he says, "The same fountain sendeth not forth sweet and bitter waters." Paul asks, "What communion hath light with darkness, or what concord hath Christ with Belial?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 463, lines 23-32 (unnumbered). 21st ed., chapter XII, page 463, lines 23-32 (unnumbered).

The

snake was simply a figure of falsity, and God sentenced the lie it was supposed to utter, cursing it above all cattle or "beasts of the field," dooming it beyond all burden-bearers or brutes, and making it lick the dust. In the record this error is pronounced mortal. The supposition, namely, that eternal God enters into partnership with mortals, that Truth and error commingle in creation, is not only a self-evident falsity, but referred to by our Master as such. Disputing these points with the rabbis, and arguing for the opposite science of creation, he said of this error, "You were a liar from the beginning, and the truth abode not in you." And Paul argues, "What communion hath light with darkness, or what concord hath Christ with Belial?"

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 135, lines 13-27 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 89, lines 13-27 (unnumbered).

All formations are
shadows of being, and we their Soul and Substance;
but this fact of science detracts nothing from God, the
universal Intelligence; and because this statement, un-
derstood, brings forth good fruits, heals the sick and
destroys error, we have the Master's rule for its cor-
rectness, insomuch as the tree is known by its fruit.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 280, lines 31-32, and page 281,
lines 1-5 (unnumbered).

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

NOTE

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

Chapter XV, page 539, lines 27-32, and page 540, lines 1-4.

The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind, which made and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Jesus was the offspring of Spirit, and his existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

NOTE

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

50th ed., chapter XV, page 520, lines 6-15 (unnumbered).

83rd ed., chapter XV, page 532, lines 6-15 (unnumbered).

226th ed., chapter XV, page 539, lines 27-32, and page 540, lines 1-4.

ALSO NOTE

The comma after the word 'sickness' in the next to last line disappeared beginning with the 404th edition in 1906 and did not reappear until the new version of this paragraph in the 1907 edition. However, it appears that this comma merely fell out, and thus the editions missing the comma are not counted as separate versions.

The scientific origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the One Mind which made and governs man and the universe. The Science of Creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Jesus was the offspring of Spirit, and his existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, 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 XII, page 464, lines 1-9 (unnumbered). 21st ed., chapter XIII, page 464, lines 1-9 (unnumbered).

The scientific origin of Jesus as the son of God gave him great power to propound the facts of creation, and to demonstrate his understanding of the One Mind, that forms and governs man and the universe.

The great facts of scientific being formed the basis of Jesus' origin, and his wisest of all teachings, and his highest of all demonstrations. He was the son of God, showing that God, Spirit, creates not a wicked, an unwise, or a mortal man, that can lapse into sin and sensualism, but reproduces the eternal standards, and destroys sin, sickness, and death, instead of creating those.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 135, lines 27-32, and page 136, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 89, lines 27-32, and page 90, lines 1-6 (unnumbered).

Life is the forming and governing Principle of all things,
and by no means the frailty that the foot of man crushes
out. Soul is the immortal basis of man and the uni-
verse, the Truth of all things, and the Principle that
holds the very winds in its fist.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 281, lines 6-10 (unnumbered).

In Isaiah we read: "I make peace, and create evil. I the Lord do all these things;" but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.

NOTE

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

Chapter XV, page 540, lines 5-16.

In Isaiah we read: "I make peace, and create evil. I the Lord do all these things;" but he referred to divine law, as stirring up the belief in evil to its utmost, - when bringing it to the surface, and reducing it to the common denominator, nothingness. The muddy river-bed must be stirred, in order to be purified. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think, in our ignorance, that the Lord hath wrought an evil; but we ought to know that God's law only uncovers so-called sin and its effects, that He may annihilate all sense of sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 540, lines 5-16.

Isaiah said, "The Lord makes peace, and creates evil;" but he referred to divine law, as stirring up evil to its utmost, - when bringing it to the surface, and reducing it to nothingness, its only proper state. The muddy river-bed must be stirred, in order to be purified. In moral chemicalization, when the symptoms of evil are aggravated, we may think, in our ignorance, that the Lord hath wrought an evil; but we ought to know that God's law only uncovers sin and its effects, that He may annihilate all sense of 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 XV, page 520, lines 16-25 (unnumbered). 83rd ed., chapter XV, page 532, lines 16-25 (unnumbered).

Isaiah said, "The Lord makes peace, and creates evil;" but he referred to divine law, as stirring up evil to its utmost, - when bringing it to the surface, and reducing it to nothingness, its only proper state. The muddy river-bed must be stirred in order to be purified. In moral chemicalization, when the symptoms of evil are aggravated, we may think, in our ignorance, that the Lord hath wrought an evil; but we ought to know that God's law only uncovers sin and its effects, that He may annihilate all sense of sin.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 464, lines 10-19 (unnumbered). 21st ed., chapter XIII, page 464, lines 10-19 (unnumbered).

If

the prophet Isaiah said, The Lord creates peace, and he makes evil, he referred to the divine law meeting the human; and, before reducing evil to its native nothingness, reproducing its worst symptoms, disturbing its muddy foundations, to wash them forever away. In this moral chemicalization we may say in our ignorance the aggravation of moral symptoms is evil, and the Lord did it, but we ought to know that God, Good, cannot produce evil. What would we say of the musician whose harmony is acknowledged above all others, and yet distinguished for its discords as well as concord?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 136, lines 6-17 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 90, lines 6-17 (unnumbered).

"God saw everything that He had made, and behold, it was very good." Admitting He created Adam, Cain, and every other mortal error, He was the author of evil as well as good; but this is contradicted by the prophet Jeremiah, who saith, "Out of the mouth of the Most High proceedeth not evil and good"; and what did the Evangelist mean when he said, "All things were made by Him, and without Him there was nothing made that was made," "In Him was Life," etc.? Simply this, that Life never created death, nor Truth error; it is error alone, that produces error.

A wrong version of the scriptures, has hidden their Truth. The Prophet Isaiah is recorded to have said, "God makes peace and he creates evil"; but turn to Jeremiah, and you find this contradicted. Jesus, also, takes the opposite grounds for the basis of his demonstration, showing that God casts out sin, sickness, and death, instead of creating them.

The sick sometimes pass through severe sufferings in the changes Truth produces, before it destroys the error or disease; and the chronic sinner, or hidden hypocrite suffers from the introduction into his mind of the science of being, and often hates its teacher.

NOTE

This version first appeared in the 1st edition in 1875

and it remained unchanged until the 2nd edition in 1878.

Chapter IV (Creation), page 246, lines 25-32, and page 247, lines 1-3, and page 258, lines 16-22, and page 267, lines 19-24 (unnumbered).

Science renders "unto Caesar the things which are
Caesar's; and unto God the things that are God's." It
Allegiance saith to the human sense of sin, sickness, and
to Spirit death, "God never made you, and you are a
false sense which hath no knowledge of God." The pur-
pose of the Hebrew allegory, representing error as assum-
ing a divine character, is to teach mortals never to believe
a lie.

NOTE

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

Chapter XV, page 540, lines 17-24.

Science renders "unto Caesar the things which are Caesar's; and unto God the things that are God's." It says
to the human sense of sin, sickness, and death,
Allegiance
to Spirit. "God never made you, and you are a false
sense which hath no knowledge of God." The Hebrew
allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.

NOTE

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

Chapter XV, page 540, lines 17-23.

Science renders "unto Caesar the things that are Caesar's, and unto God the things that are God's." It says to the human sense of sin, sickness, and death, Allegiance.

"God never made you, and you are a false sense which hath no knowledge of God." The Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 520, lines 26-32 (unnumbered). 83rd ed., chapter XV, page 532, lines 26-32 (unnumbered).

Science renders "to Caesar the things that are Caesar's, and to God the things that are God's." It says to the human sense of sin, sickness, and death, "God never made you, and you are a false sense that hath no knowledge of Him." The Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 464, lines 20-26 (unnumbered). 21st ed., chapter XIII, page 464, lines 20-26 (unnumbered).

Metaphysics

"renders to Caesar the things that are Caesar's, and to God the things that are God's." It says to human discord, to sin, sickness, and death, God never made you, and you are falsities, not facts. The startling picture of error and the seductions of sense should lesson mortals never to turn the gaze away from Spirit to matter for happiness or Life.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 136, lines 17-24 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 90, lines 17-24 (unnumbered).

What would we say of the musician whose harmony produced discord? Science sets right these knotty points, and renders to God the things that are His. We learn error by its results. Sickness, sin and death are the fruits of error; Truth gives harmony and immortality; thus Wisdom adjusted it, and "Thou shalt die" was not spoken in vain of what purports to be Life, Substance and Intelligence in matter, God in man, and Soul in body. Adam, made of dust, was not the image or likeness of God, Spirit; therefore partaking of "knowledge" never lost his first estate, but was the result of it. Man, originating in God, never fell into sin or death; he is forever happy, harmonious, and immortal, inheriting this birthright alone from Spirit. The so-called man that is sinning, sick, and dying, is not man, but a dream of Life, and Intelligence in matter; "dust to dust," nothingness.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 258, lines 23-32, and page 259, lines 1-7 (unnumbered).

Genesis iv. 3,4. Cain brought of the fruit of the ground an offering unto the Lord [Jehovah]. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived in sin and "shapen in iniquity;" he is not the Spiritual and material type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

NOTE

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

Chapter XV, page 540, lines 25-31, and page 541, lines 1-5.

Genesis iv. 3,4. Cain brought of the fruit of the ground an offering unto the Lord {Jehovah}. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived in sin and "shapen in iniquity," he was not the type of Truth and Love. Material in origin Spiritual and material. and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering, than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

NOTE

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

Chapter XV, page 540, lines 27-31, and page 541, lines 1-5.

Genesis iv. 3,4. Cain brought of the fruit of the ground an offering unto the Lord [Jehovah]. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived in sin and "brought forth in iniquity," not the type of Truth and Love. Material in origin
Spiritual and material. and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering, than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 540, lines 24-31, and page 541, lines 1-5.

Genesis iv. 3. And Cain brought of the fruit of the ground an offering unto the Lord (Jehovah). And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived in sin and "brought forth in iniquity," not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering, than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

The two offerings.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 521, lines 1-14 (unnumbered). 83rd ed., chapter XV, page 533, lines 1-14 (unnumbered).

Genesis iv. 3. And Cain brought of the fruit of the ground an offering unto the Lord.

Cain is the type of mortal and material man, conceived in sin and "brought forth in iniquity," not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. This sheep is a more animate form of being, and more nearly resembling a mind-offering, than is Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a better tribute to the Most High.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 464, lines 27-31, and page 465, lines 1-6 (unnumbered). 21st ed., chapter XIII, page 464, lines 27-31, and page 465, lines 1-6 (unnumbered).

3. "And Cain brought of the fruit of the ground an offering unto the Lord."

Cain is used in the metaphor as the type of mortal and material belief, that would murder the idea of Truth, looking for it in matter. Brought from the ground, taking from a material basis all its positions, from creeds, hygiene, materia medica, etc., and from this basis it would make an offering to God. But Abel took his offering from the firstlings of the flock, that which first prefigured Life and intelligence; he ascribed to Mind more than Cain did. He was nearer the primitive belief before it partook of knowledge gained from the so-called personal senses, and said mind is in the body, and plunged headlong into error. Cain's offering had less indications of life or mind whereby to typify Deity. It was gathered from figures more inanimate; hence his attempt to take away life or mind, and destroy a higher offering to Mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 136, lines 25-31, and page 137, lines 1-11 (unnumbered). 6th ed., vol. 2 chapter VII (Creation), page 90, lines 25-31, and page 91, lines 1-11 (unnumbered).

Substance is Intelligence, yea, Spirit, not matter. "I am the resurrection and Life," are the words of him who spake as never man spake; and knew all about it. But this understanding of Truth is to-day a voice crying in the wilderness of error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 281, lines 11-15 (unnumbered).

ALSO NOTE

In the 1st edition the material which should correspond to the paragraphs #107-110 inclusive is not in the textbook. These paragraphs, or the material they contain, did not appear until the 3rd edition in 1881. However, like the earlier paragraphs #60-63 and #73-75, there was other material in the first edition which was dropped when these paragraphs were added. Thus this material corresponds with the final edition paragraphs only in that it disappeared to make room for the current material. In the 1st edition this material was presented in one long paragraph, which has here been broken up to correspond with the four missing paragraphs, #107-110. This was the concluding paragraph of the 1st edition chapter Creation. Much of this material does seem to exist in the textbook today in other chapters, though it is greatly changed and scattered around. For example, the reference to 'a voice crying in the wilderness' is now to be found in Footsteps of Truth (paragraph 35), though in a different context. The

references to 'softened brain' are now found in CS Practice in paragraph 77, though again in a different form. The stress on the word 'involuntary' seems to correspond with paragraphs #129 and #130 in CS Practice, while the use of the word 'longevity' is similar to Footsteps of Truth paragraphs 98 and 194, etc. But because this one paragraph from the 1st edition has similarities to what now comprises at least two different paragraphs each in two different chapters in our final edition, it has been determined to count this as material which was dropped for the current paragraphs 107-110 in the 1910 chapter of Genesis.

Genesis iv. 4,5. And the Lord [Jehovah] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

Had God more respect for the homage bestowed through a gentle animal than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be.

NOTE

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

Chapter XV, page 541, lines 6-13.

Genesis iv. 4,5. And the Lord [(Jehovah)] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

Had God more respect for the homage bestowed through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be.

NOTE

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

Chapter XV, page 541, lines 6-13.

Genesis iv. 4,5. And the Lord [(Jehovah)] had respect unto Abel, and to his offering; but unto Cain and his offering He had not respect.

Had God more respect for the homage bestowed through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of the human concept of Love than the herbs of the ground could be.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 521, lines 15-22 (unnumbered). 83rd ed., chapter XV, page 533, lines 15-22 (unnumbered).

Genesis iv. 4,5. And the Lord had respect unto Abel, and to his offering; but unto Cain and his offering He had not respect.

Had God more respect for the homage bestowed through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a better type of Love than the herbs of the ground could be.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 465, lines 7-13 (unnumbered). 21st ed., chapter XIII, page 465, lines 7-13 (unnumbered).

4. "And the Lord had respect unto Abel, and to his offering:"

5. "But unto Cain and his offering he had not respect."

God hath more respect to mortal mind than matter, for thoughts, sooner than herbs, are turned away from the ground, their low basis. Also, the error or belief of intelligence in matter is more pliant in infancy, its firstlings, than the adult stage, when it brings forth evil fruits, and offers the most vapid thoughts, and careless, to God, paying homage to Spirit through matter more than mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 137, lines 12-22 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 91, lines 12-22 (unnumbered).

All is discord in mortal
man; the good he would do is held back, by sickness,
sin or death; if he works to benefit his race, he sinks
into a premature grave, with softened brain, or some-
thing of this sort. Mental labor should strengthen
man; mind is capable of endless action and immortal
harmony; but incessant action will destroy matter.
Searching into the science of being will never soften a
man's brain, or produce disease of any kind, but is
known to cure disease. And the only difficulty in
proving this, is the utter ignorance of its principle.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 281, lines 15-25 (unnumbered).

ALSO NOTE

Please see explanatory paragraph on paragraph 107 for further
explanation of this version from the 1st edition.

Genesis iv. 8. Cain rose up against Abel his brother, and slew him.

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset.

NOTE

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

Chapter XV, page 541, lines 14-18.

Genesis iv. 8. Cain rose up against Abel his brother,
and slew him.

The erroneous belief that life, substance, and intelligence can be material, ruptures the brotherhood of man at the very outset.

NOTE

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

Chapter XV, page 541, lines 14-18.

Genesis iv. 8. Cain rose up against Abel, his brother, and slew him.

The erroneous belief that life, substance, and intelligence can be material, ruptures the brotherhood of man at the very outset.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 521, lines 23-27 (unnumbered). 83rd ed., chapter XV, page 533, lines 23-27 (unnumbered).

Genesis iv. 8. Cain rose up against Abel, his brother, and slew him.

The erroneous belief that Life, Substance, and Intelligence can be material, violates the brotherhood of man at the very outset.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 465, lines 14-18 (unnumbered). 21st ed., chapter XIII, page 465, lines 14-18 (unnumbered).

8. "Cain rose up against Abel, his brother, and slew him."

And the sensualism of the belief that life, substance, and intelligence are matter, slays innocence and the brotherhood of man.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 137, lines 23-27 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 91, lines 23-27 (unnumbered).

But taking an old belief by the throat is surely no small task; somehow like the phoenix, it rises from its own ashes. The influence one mind exerts involuntarily over another is little understood; all our thoughts are moulded more or less by others; the body is governed by mind, notwithstanding our utter ignorance of this, and involuntary submission to it.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 281, lines 26-32 (unnumbered).

ALSO NOTE

This version is further explained in the explanatory notes to paragraph 107, as well as the earlier paragraphs 60-63 and 73-75.

Genesis iv. 9. And the Lord [Jehovah] said unto Cain,
Where is Abel thy brother? And he said, I know not: Am
I my brother's keeper?

Here the serpentine lie invents new forms. At first it
usurps divine power. It is supposed to say
in the first instance, "Ye shall be as gods."
Now it repudiates even the human duty of man towards
his brother.

Brotherhood
repudiated

NOTE

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

Chapter XV, page 541, lines 19-26.

Genesis iv. 9. And the Lord [(Jehovah)] said unto Cain,
Where is Abel thy brother? And he said, I know not:
Am I my brother's keeper?

Here the serpentine lie invents new forms. It usurps
Divine power at first. It is supposed to say,
in the first instance, "Ye shall be as gods." Brotherhood
repudiated.
Now it repudiates even the human duty of man towards
his brother.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 541, lines 19-26.

Genesis iv. 9. And the Lord ((Jehovah)) said unto Cain:
"Where is Abel, thy brother?" And he said: "I know
not. Am I my brother's keeper?"

Here the serpentine lie invents new forms. It usurps
divine power at first. It is supposed to say,
New lies. in the first instance, "Ye shall be as gods."
Now it repudiates even the human duty of man towards
his brother.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 521, lines 28-30, and page 522,
lines 1-5 (unnumbered).
83rd ed., chapter XV, page 533, lines 28-30, and page 534,
lines 1-5 (unnumbered).

Genesis iv. 9. And the Lord said unto Cain, "Where is Abel, thy brother?" And he said, "I know not; am I my brother's keeper?"

Here the serpentine lie invents new forms. It usurps divine power at first. It is supposed to say in the first instance, "Ye shall be as gods." Now it repudiates even the human duty of man towards his brother.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XIII, page 465, lines 19-25 (unnumbered).

Genesis iv. 9. And the Lord said unto Cain, "Where is Abel, thy brother?" And he said, "I know not; am I my brother's keeper?"

Here the serpentine lie invents new forms. It is supposed to say in the first instance, "Ye shall be as gods." Now it repudiates even the human duty of man towards his brother.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XII, page 465, lines 19-25 (unnumbered). 21st ed., chapter XIII, page 465, lines 19-25 (unnumbered).

9. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

Here the serpentine lie goes on that said knowledge obtained from the senses makes man as gods. The first-fruits of sensualism was to kill, through envy, the offerings of purity and innocence, and lie about life and its responsibilities.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 137, lines 28-30, and page 138, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 91, lines 28-30, and page 92, lines 1-5 (unnumbered).

If to-day the general thought embraced the science of being, man's longevity would increase ten-fold, and immortality be brought to light; the years of man will be extended as the belief of intelligent matter is destroyed, until at length a full recognition of Truth shall destroy all sin, sickness, and death.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 281, line 32, and page 282, lines 1-6 (unnumbered).

ALSO NOTE

Please see the explanatory note on paragraph #107 for further explanation of this version from the 1st edition.

Genesis iv. 10,11. And He [Jehovah] said,...The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material Murder brings its curse beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.

NOTE

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

Chapter XV, page 541, lines 27-29, and page 542, lines 1-13.

Genesis iv. 10,11. And He [(Jehovah)] said,...The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

The belief in material life sins at every step. It incurs Divine displeasure, and would kill Jesus, that it might be rid of troublesome Truth. Material Murder brings its curse. beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or to conceal it, is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock Divine mercy.

NOTE

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

Chapter XV, page 541, lines 27-29, and page 542, lines 1-13.

Genesis iv. 10,11. And He ((Jehovah)) said, ... The voice of thy brother's blood crieth unto Me from the ground. And now thou art cursed from the earth.

The belief in material life sins at every step. It incurs Divine displeasure, and would kill Jesus, that it

might be rid of troublesome Truth. Material Murder brings its curse. beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or to conceal it, is punished. The avoidance of justice and the denial of Truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock Divine mercy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 541, lines 27-29, and page 542, lines 1-13.

Genesis iv. 10,11. And He ((Jehovah)) said: "The voice of thy brother's blood crieth unto Me from the ground; and now thou art cursed from the earth.

The belief in material life sins at every step. It incurs the divine displeasure, and would kill Jesus, that it might be rid of troublesome Truth. Material Murder. beliefs would slay the idea of Spirit, whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or conceal it, is punished. The avoidance of justice and denial of Truth tends to perpetuate sin, invoke crime, jeopardize self-control, and mock the divine mercy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 522, lines 6-20 (unnumbered). 83rd ed., chapter XV, page 535, lines 6-20 (unnumbered).

Genesis iv. 10,11. And He [(Jehovah)] said, "The voice of thy brother's blood crieth unto Me from the ground; and now thou art cursed from the earth."

The belief in material life sins at every step. It incurs the divine displeasure, and would kill Jesus, that it might be rid of troublesome Truth. Material beliefs would slay the idea of Spirit, whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or conceal it, is punished. The avoidance of justice and denial of Truth tends to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 465, lines 26-30, and page 466, lines 1-10 (unnumbered). 21st ed., chapter XIII, page 465, lines 26-30, and page 466, lines 1-10 (unnumbered).

10. "The voice of thy brother's blood crieth unto me from the ground."

The error or belief that murders other beliefs more innocent than itself prefigures the slaying of the idea of Truth; and, though it hides behind a lie, and forms excuses for guilt, it cannot forever conceal itself. Truth will find it out through her eternal laws. The suffering sin brings will betray it. Truth sets upon it the mark of suffering. The motive to excuse error, or to conceal it, shall be found out and punished.

11. "And now art thou cursed from the earth."

The belief that hides itself from justice, and denies truth, is cursed by its own act, for it perpetuates error, that needs to be destroyed, and prevents man's progress and control over the body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 138, lines 6-20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 92, lines 6-20 (unnumbered).

The first intimation of sickness, sorrow,
and man's tyranny, came with the belief of Life and In-
telligence in matter. "My son, give me thy heart,"
restores concord to all the dependencies and relations
of being. Our Master's impotent foes, were the world
of sense; but he feared them not;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 261, lines 18-23 (unnumbered).

Genesis iv. 15. And the Lord (Jehovah) said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord (Jehovah) set a mark upon Cain, lest any finding him should kill him.

"They that take the sword shall perish with the sword." Let Truth uncover and destroy error in God's own way, and let human justice pattern the Retribution and remorse divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments.

NOTE

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

Chapter XV, page 542, lines 14-26.

Genesis iv. 15. And the Lord (Jehovah) said unto him,
Therefore whosoever slayeth Cain, vengeance shall be taken
on him sevenfold. And the Lord (Jehovah) set a mark
upon Cain, lest any finding him should kill him.

"They that take the sword shall perish with the
sword." Let Truth uncover and destroy error in God's
own way, and let human justice wait on the
Retribution and remorse. divine. Sin shall receive its full penalty,
both for what it is and what it does. Justice marks
the sinner, and teaches mortals not to remove the
waymarks of God. To enmity's own hell of hatred,
justice consigns the lie which would murder, in order
to advance itself.

NOTE

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

Chapter XV, page 542, lines 14-26.

Genesis iv. 15. And the Lord ((Jehovah)) said unto him,
Therefore whosoever slayeth Cain, vengeance shall be taken
on him sevenfold. And the Lord ((Jehovah)) set a mark
upon Cain, lest any finding him should kill him.

"He that taketh the sword shall perish by the sword."
Let Truth uncover and destroy error in God's own
Retribution way, and let human justice wait on the
and remorse. Divine. Sin shall receive its full penalty,
both for what it is and what it does. Justice marks
the sinner, and teaches mortals not to remove the
waymarks of God. To enmity's own hell of hatred,
justice consigns the lie which would murder, in order
to advance itself.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1902.
Chapter XV, page 542, lines 14-26.

Genesis iv. 15. And the Lord (Jehovah) said unto him:
"Therefore, whosoever slayeth Cain, vengeance shall be
taken on him sevenfold." And the Lord (Jehovah) set a
mark upon Cain, lest any finding him should kill him.

"He that taketh the sword shall perish by the sword."
Let Truth uncover and destroy error in God's own way,
and let human justice wait on the divine. Sin
Retribution. shall receive its full penalty, both for what it
is and for what it does. Justice marks the sinner, and
teaches mortals not to remove the waymarks of God.
To enmity's own hell of hatred, justice consigns the lie
which would kill others, in order to satisfy itself.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 522, lines 21-30, and page 523,
lines 1-2 (unnumbered).
83rd ed., chapter XV, page 534, lines 21-30, and page 535,
lines 1-2 (unnumbered).

Genesis iv. 15. And the Lord said unto him, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold." And the Lord set a mark upon Cain, lest any finding him should kill him.

"He that taketh the sword shall perish by the sword."
Let Truth reveal and destroy error in its own way, and let human justice wait on the divine. Sin shall receive its full penalty, both for what it is and what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. Justice consigns, to enmity's own hell of hatred, the lie that would kill others in order to satisfy itself.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 466, lines 11-22 (unnumbered). 21st ed., chapter XIII, page 466, lines 11-22 (unnumbered).

15. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him."

Whatever belief strives to prevent the normal results of Truth revealing and destroying error, Truth will punish seven-fold, accord it the full penalty, for the error it is and the error it maintains. It receives the penalty due two sins instead of one. Justice marks the occasion, for we shall be taught not to slay the waymarks of Truth and justice. The serpentine malice, secretiveness, and lie, that kills to cover its faults, destroys itself with agony more than it can bear, and yields to Truth.

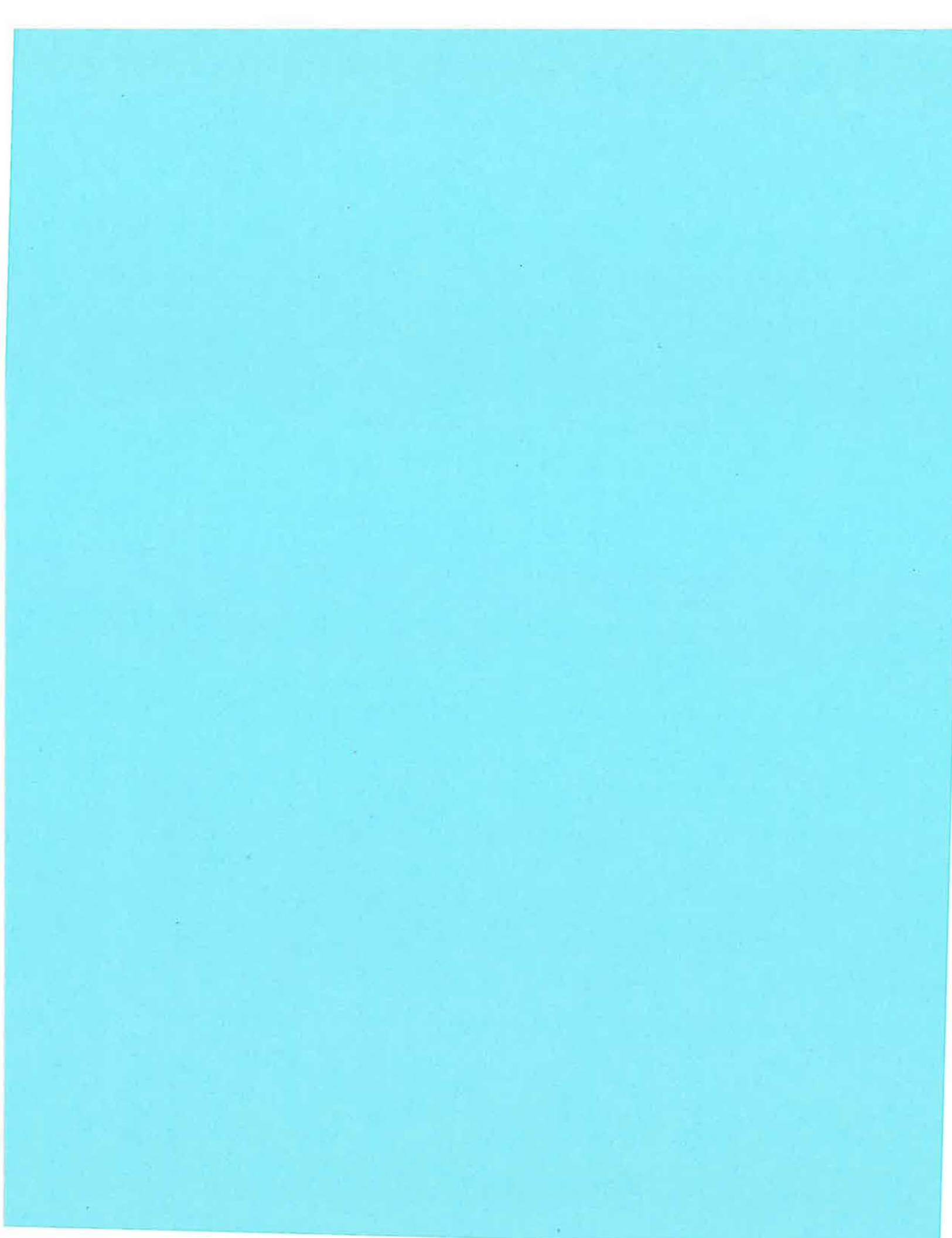
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 138, lines 21-30, and page 139, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 92, lines 21-30, and page 93, lines 1-3 (unnumbered).

that which killed
the body but was not able to destroy Soul, the Life and
Principle of man, had no terrors for him.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 261, lines 23-25 (unnumbered).



Genesis iv. 16. And Cain went out from the presence of the Lord ([Jehovah]), and dwelt in the land of Nod.

The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man and not the real man, who dies. The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise.

Climax of
suffering

NOTE

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

Chapter XV, page 542, lines 27-29, and page 543, lines 1-7.

Genesis iv. 16. And Cain went out from the presence of the Lord ((Jehovah)), and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man, not the real man, who is lost. The image of Spirit cannot be effaced, since it is the ideal of Truth, and changes not, but becomes more beautifully apparent at error's demise.

Climax of
suffering.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 542, lines 27-30, and page 543, lines 1-7.

Genesis iv. 16. And Cain went out from the presence of the Lord ([Jehovah]), and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no Truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man, not the real man, who is lost. The image of Spirit cannot be effaced, since it is the ideal of Truth, and changes not, but becomes more beautifully apparent at error's demise.

Climax of
suffering.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 542, lines 27-30, and page 543, lines 1-7.

Genesis iv. 16. And Cain went out from the presence of the Lord [(Jehovah)], and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no Truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man, not the real man, who is lost. The image of Spirit cannot be effaced, since it is the ideal of Truth, and changes not, but becomes more beautifully apparent at error's demise. Climax.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 523, lines 3-12 (unnumbered).
83rd ed., chapter XV, page 535, lines 3-12 (unnumbered).

Genesis iv. 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no Truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust. But man is not lost; the image and likeness of Spirit cannot be effaced, since it is the ideal of Truth, and becomes more beautifully apparent at error's demise.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 466, lines 23-31 (unnumbered). 21st ed., chapter XIII, page 466, lines 23-31 (unnumbered).

16. "And Cain went out from the presence of the Lord and dwelt in the land of Nod."

A misconception of Life and Love, of man and creation, is doomed at length to fall back upon itself, having no God to support it. Nod is used in the original text as Cain, showing that error is a suicide, and has no connection with Truth. After murdering everything else in belief, it goes back to itself, returns to dust, nothingness. But man is not lost. The idea of Truth appears the sooner for error's demise;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 139, lines 4-13 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 93, lines 4-13 (unnumbered).

One held Life in Soul, the other in sense; one was "good" and blessed, the other accursed. A misconception of man pervades the whole statement of mortal, or material man, from his origin in dust, until he returns thither; his entire history is the origin and end of error, and not man.

"And Cain went out from the presence of the Lord and dwelt in the land of Nod, and Cain knew his wife," etc.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 258, lines 4-9, and page 259, lines 8-10 (unnumbered).

In divine Science, the material man is shut out from
the presence of God. The five corporeal senses cannot
take cognizance of Spirit. They cannot come
into His presence, and must dwell in dream-
land, until mortals arrive at the understanding that ma-
terial life, with all its sin, sickness, and death, is an illu-
sion, against which divine Science is engaged in a warfare
of extermination. The great verities of existence are
never excluded by falsity.

Dwelling in
dreamland

NOTE

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

Chapter XV, page 543, lines 8-16.

The material man is shut out by divine Science from the presence of God, for the five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dream-land, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of existence must not be shut out by falsity.

Dwelling in
dreamland.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 543, lines 8-16.

The material man is shut out by Divine Science from the presence of God, for the five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dream-land, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which Science is engaged in a warfare of extermination. The great verities of existence are shut out by this falsity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 523, lines 13-21 (unnumbered). 83rd ed., chapter XV, page 535, lines 13-21 (unnumbered).

The material man is shut out by Divine Science from the presence of God, for the five material senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which Spirit is engaged in a warfare of extermination. The great verities of existence are shut out by this falsity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 467, lines 1-8 (unnumbered). 21st ed., chapter XIII, page 467, lines 1-8 (unnumbered).

then man is understood
coexistent and coeternal with God. The supposition
that man is material is shut out by divine science from
the presence of Truth, to dwell in its own error, even
envy, malice, and dreamland, until it learns that matter
and evil are illusion, mistakes, and not facts. Nod and
Cain signify beliefs, but not qualities of Mind. They are
misstatements and suppositions; yea, nothing, as the
opposite of something, that God, something, never cre-
ated.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 139, lines
13-22 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 93, lines
13-22 (unnumbered).

This false theory or Adamic error, was ruled out from the presence of God, Truth, to dwell in the land of Nod, the land of dreams and illusion. Error, named Adam, was the foundation of this mythical creation, and the belief still continues, namely, that man is matter, hence the image of God mortal. Spirit created all things.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 259, lines 19-25 (unnumbered).

All error proceeds from the evidence before the material senses. If man is material and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals and vegetables are found, according to divine Science, to be the creations of erroneous thought, not of matter. Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life, and thus it is seen that man springs solely from Mind. The belief that matter supports life would make Life, or God, mortal.

Man springs
from Mind

NOTE

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

Chapter XV, page 543, lines 17-30.

All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals and vegetables are found, according to divine Science, to be the creations of thought, not of matter. Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man springs solely from Mind. The belief that matter supports life, would make Life, or God, mortal.

Man springs
from Mind.

NOTE

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

Chapter XV, page 543, lines 17-29.

All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals and vegetables are found, according to divine Science, to be the creations of thought, not of matter. Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man springs solely from Mind. The belief that matter supports Life, would make Life, or God, mortal.

Man springs
from Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 543, lines 17-29.

All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals and vegetables are found, according to Divine Science, to be God's ideas, - creations of thought, not of matter. Did man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man springs solely from Mind. The belief that matter supports Life, would make Life, or God, mortal.

Cosmology.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 523, lines 22-30, and page 524, lines 1-4 (unnumbered). 83rd ed., chapter XV, page 535, lines 22-30, and page 536, lines 1-4 (unnumbered).

ALSO NOTE

In all editions prior to the 1907 edition (which is identical to our final edition), this paragraph was separated from the preceding paragraphs by a few spaces which served to indicate that the text, beginning with this paragraph, was no longer concerned solely with the interpretation of last quotation

All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he was not primarily dust? May not Darwin be right in thinking that apehood preceded mortal manhood?

Minerals and vegetables are found, according to Divine Science, to be God's ideas, creations of thought, not of matter. Does man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man sprang from Mind, not from matter. The belief that matter supports Life would make Life, or God, mortal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 467, lines 9-22 (unnumbered). 21st ed., chapter XIII, page 467, lines 9-22 (unnumbered).

If man is material, and originates in an egg, who shall say that, according to Mr. Darwin, a monkey is not his great-grandfather?

Infinite and eternal Mind, yea, Spirit, made all that was made, and Her modus and creation was evidently metaphysical. "He made the plant before it was in the ground," and "every herb before it grew." What is termed mineral, vegetable, and animal, are God's ideas, things of thought. Matter was not created from Mind. An egg is not the origin of man. God creates all, and there is nothing left for man or for matter to create. In metaphysics we find the ideas of Truth support the manifestation of Life, and the Truth of man makes man immortal, whereas the belief that matter supports life would make man mortal, however much he may eat.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 139, lines 22-31, and page 140, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 93, lines 22-31, and page 94, lines 1-5 (unnumbered).

This second fabulous creation originated man first in dust, woman in a rib, and the rest of humanity in an egg. Up to that no mention was made of another woman save Eve, the mother of Cain. Eve, in the Hebrew, signifies beginning, and the question is naturally suggested, whence came the wife of Cain? This, however, is unimportant in the evolution of matter whereby Intelligence and man are supposed to be developed, subject to propagation, growth, and death.

Man created from matter is mythological; with dust, a rib, and Cain's mother for his wife, alas! who shall say that a monkey was not our great-great-grand-father?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 259, lines 10-18 and 25-28 (unnumbered).

ALSO NOTE

The lines concerning 'Eve' are very similar to the definition given of Eve in our Glossary; however, no glossary existed in the textbook in the 1st edition, or before the 6th edition.

The text, "In the day that the Lord God [Jehovah God]) made the earth and the heavens," introduces the record of a material creation which followed the spiritual, - a creation so wholly apart from God's, that Spirit had no participation in it. In God's creation Material inception ideas became productive, obedient to Mind. There was no rain and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not from the spiritual, for in the latter Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists. Nothing is new to the infinite Mind.

NOTE

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

Chapter XV, page 543, lines 31-32, and page 544, lines 1-12.

The text, "In the day that the Lord God (Jehovah God)] made the earth and the heavens," introduces the record of material creation which followed the spiritual, - a creation so wholly apart from God's, that Spirit had no participation in it. In His creation Material inception. ideas became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not from the spiritual; for in the latter, Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists, and nothing is new to the infinite Mind.

NOTE

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

Chapter XV, page 543, lines 30-31, and page 544, lines 1-12.

The text, "In the day when Jehovah God made the earth and the heavens," introduces the record of material creation which followed the spiritual, -
Material inception. a creation so wholly apart from God's, that Spirit had no participation in it. In His creation ideas became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not the spiritual; for in the latter, Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists, and nothing is new to the infinite Mind.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902.
62nd ed., chapter XV, page 524, lines 5-17 (unnumbered).
83rd ed., chapter XV, page 536, lines 5-17 (unnumbered).

The text, "In the day when Jehovah God made the earth and the heavens," introduces the record of material creation which followed the spiritual, -
Material inception. a creation so wholly apart from God's, that Spirit had no participation in it. In His creation earth became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not the spiritual; for in the latter, Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists, and nothing is new to the infinite Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XV, page 524, lines 5-17 (unnumbered).

The text, "In the day when Jehovah God made the earth and the heavens," introduces the record of material creation that followed the spiritual, - a creation so wholly apart from God's, that Spirit had no participation in it. In His creation earth became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life is self-sustained. Birth, decay, and death arise from the material sense of things, not the spiritual; for in the latter, Life consisteth not of the things that a man eateth. Matter cannot change the eternal fact that man exists because God is, and nothing is new to the Infinite 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 XII, page 467, lines 23-32, and page 468, lines 1-2 (unnumbered). 21st ed., chapter XIII, page 467, lines 23-32, and page 468, lines 1-2 (unnumbered).

That sentence in Scripture, "In the day that the Lord God made the earth and the heavens," indicates that the opposite supposition of material creation God, Spirit, had no participation in. After the scientific creation it had not rained, "and there was not a man to till the ground." Mind, instead of matter, was the producer, and life was self-sustained. As matter-substance, all is mortal; but as Principle and idea, all is eternal. Birth, decay, and death are seen only through a material sense, and there is no material sense, hence its objects are falsities. Man's life consisteth not in the things that he eateth. Matter cannot change the eternal fact that man is because God is. Nothing is new to the infinite understanding.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 140, lines 6-18 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 94, lines 6-18 (unnumbered).

Spirit alone fashions all things. Birth, decay and death, are a personal sense of things, not their idea; man and the universe are complete and eternal in Intelligence, and nothing can exist out of that.

The record of creation in Genesis repeats three times, "In the day that the Lord God made them," indicating there was a time coming when another creation should declare itself the author of man.

After God created man, "there was not a man to till the ground," because there was no necessity of it; the earth brought forth spontaneously, and man lived not because of matter, and earth was blessed for his sake, so unlike the curse that came with Adam, error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 243, lines 2-5, and page 244, lines 12-15 and 17-22 (unnumbered).

In Science, Mind neither produces matter nor does
matter produce mind. No mortal mind has the might
or right or wisdom to create or to destroy.
First evil
suggestion All is under the control of the one Mind,
even God. The first statement about evil, - the first
suggestion of more than the one Mind, - is in the fable
of the serpent. The facts of creation, as previously re-
corded, include nothing of the kind.

NOTE

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

Chapter XV, page 544, lines 13-20.

In Science, Mind neither produces matter, nor does
matter produce Mind. No mortal mind has the right
or power to create or to destroy. All is in
First evil
suggestion. the hands of the one Mind, even God. The
first statement about evil, - the first suggestion of
more than the one Mind, is in the fable of the serpent.
The facts of creation, as previously recorded, include
nothing of the kind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 544, lines 13-20.

In Science, Mind neither produces matter, nor does matter produce Mind. No mortal mind has the right or power to create or to destroy. All is in the First evil suggestion. hands of the one Mind, even God. The first statement about evil, and the first suggestion of more than the one Mind, is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 524, lines 18-25 (unnumbered). 83rd ed., chapter XV, page 536, lines 18-25 (unnumbered).

In Science Mind neither produces matter, nor does matter produce Mind. No mortal mind has the right or power to create or to destroy. All is in the hands of the One Mind, even God. The first statement about evil, and the first suggestion of more than the One Mind, is in the fable of the Serpent. The facts of creation, as previously recorded, include nothing of the kind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 468, lines 3-9 (unnumbered). 21st ed., chapter XIII, page 468, lines 3-9 (unnumbered).

Mind can no more produce matter than matter can produce mind, and mortal mind has neither capacity, right, nor power to create or to destroy; all is in the hands of Spirit. The first mention made of evil, or more than one God, was in the falsehood or fable of the serpent. It was not named in the facts of creation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 140, lines 19-24 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 94, lines 19-24 (unnumbered).

Intelligence made all that was made, and was not in the things it had made. Spirit never passed into matter to produce a world; heaven, earth and seas, and all things therein came from the eternal thought, and mind no more produces matter than matter produces mind. This is science, that God governs the universe and man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 245, lines 10-16 (unnumbered).

The serpent is supposed to say, "Ye shall be as gods,"
but these gods must be evolved from materiality and be
the very antipodes of immortal and spiritual
Material personality being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory. is neither a lesser god nor the image and
likeness of the one God.

NOTE

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

Chapter XV, page 544, lines 21-27.

The serpent is supposed to say, "Ye shall be as gods!"
but these gods must be evolved from materiality, and be
the very antipodes of immortal and spiritual
Material personality. being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory, is neither a lower god, nor the image
and likeness of the one God.

NOTE

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

Chapter XV, page 544, lines 21-27.

The serpent is supposed to say, "Ye shall be as gods!"
but these gods must be evolved from materiality, and be
the very antipodes of immortal and spiritual
Material personality. Being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory, is neither a lower god, nor the image
and likeness of the one God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 544, lines 21-27.

The serpent is supposed to say, "Ye shall be as gods!" but these gods must be evolved from materiality, and be the very antipodes of immortal and spiritual Personality. Being. Man is the likeness of Spirit, but a material personality is not this likeness. Therefore man, in this allegory, is neither a lower god, nor the image and likeness of the one 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 XV, page 524, lines 26-32 (unnumbered). 83rd ed., chapter XV, page 536, lines 26-32 (unnumbered).

The Serpent is supposed to say, "Ye shall be as gods;" but these gods must be evolved from materiality, and be the very antipodes of immortal and spiritual personality. Man is the likeness of Spirit; but a material personality is not this likeness. Therefore man, in this allegory, is neither a lower god, nor the image and likeness of the One 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 XII, page 468, lines 10-16 (unnumbered). 21st ed., chapter XIII, page 468, lines 10-16 (unnumbered).

It was in the fable that a serpent said, "Ye shall be as gods," and these gods shall be material men to distinguish them from a spiritual personality or Deity. But a material person is not the image and likeness of a spiritual person, and evil is not the likeness of good; hence, the man in the fable is neither a god, nor the image and likeness of one.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 140, lines 24-31 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 94, lines 24-31 (unnumbered).

In the allegory in Genesis, error said,
"Believe me, I will make you as Gods."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 261, lines 13-14 (unnumbered).

Material, erroneous belief reverses understanding and truth. It declares mind to be in and of matter, so-called mortal life to be Life, infinity to enter man's nostrils so that matter becomes spiritual. Error begins with corporeality as the producer instead of divine Principle, and explains Deity through mortal and finite conceptions.

NOTE

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

Chapter XV, page 544, lines 28-32, and page 545, lines 1-2.

Erroneous belief reverses every position of understanding and truth. Hence it declares mind to be in and of matter, and existence to be infinity entering man's nostrils, so that matter shall become spiritual. Error begins with corporeality as the producer, instead of divine Principle, and explains Deity through mortal and finite metaphors.

NOTE

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

Chapter XV, page 544, lines 28-32, and page 545, lines 1-2.

Erroneous belief reverses every position of understanding and Truth. Hence it declares mind to be in and of matter, and existence to be infinity entering man's nostrils, so that matter shall become spiritual. Error begins with corporeality as the producer, instead of divine Principle, and explains Deity through mortal and finite metaphors.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 544, lines 28-32, and page 545, lines 1-2.

Erroneous belief reverses every position of understanding and Truth. Hence it declares mind to be in and of matter, and existence to be infinity entering man's nostrils, so that matter shall become spiritual. Error begins with corporeality as the producer, instead of divine Principle, and explains Deity through mortal and finite metaphors. Production.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 525, lines 1-7 (unnumbered).
83rd ed., chapter XV, page 537, lines 1-7 (unnumbered).

Erroneous belief reverses every position of understanding and Truth. Hence it declares Mind to be in and of matter, and Life to be Infinity entering man's nostrils, so that matter should become Soul. Error begins with person, instead of Principle, as the producer, and explains Deity through mortal and finite figures.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 468, lines 17-22 (unnumbered). 21st ed., chapter XIII, page 468, lines 17-22 (unnumbered).

Only because a belief can reverse every position of understanding and truth does it name the Supreme Being masculine instead of feminine, and declare that Mind can be manifested in or as matter, and Life, the infinite, enter a man's nostrils. Beginning with person, instead of Principle, we explain Deity through mortal and finite figures.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 140, lines 31-32, and page 141, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 94, lines 31-32, and page 93, lines 1-5 (unnumbered).

Let material things be understood forever, as apart from the spiritual; think not to blend matter and Spirit, for this is not the science of being, and will result in discord and death. From the sweat of the brow to derive Life or happiness, started with Adam, error; it was from the "tree of knowledge," so unlike the harmony and immortality of man created by Spirit. Lay not up for yourselves treasures on earth, is the better understanding of Life. Whatsoever proceedeth from Spirit, is harmonious and immortal, deriving all it is from God; but what cometh from matter, is mortal, dependent on sense instead of Soul. Material man, and a world of matter, reverse the science of being, and are utterly false; nothing is right about them; their starting point is error, illusion, therefore sin and sense are at home in this world, and mortal error stalks boldly forth on firm footing until the waiting hand of science shall strike it down. Truth has literally no foothold on such an earth, and with such views, for they accord neither place nor privilege to God.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 251, lines 26-32, and page 252, lines 1-13 (unnumbered).

"Behold, the man is become as one of us." This could not be the utterance of Truth or Science, for according to the record, material man was fast degenerating and never had been divinely conceived.

NOTE

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

Chapter XV, page 545, lines 3-6.

"Behold, the man is become as one of us." This could not be the utterance of Truth or Science; for, according to the record, material man was fast degenerating, and never had been divine.

NOTE

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

Chapter XV, page 545, lines 3-6.

"Behold the man is become as one of Us." This could not be the utterance of Truth or Science; for, according to the record, material man was fast degenerating, and never had been divine.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XV, page 525, lines 8-11 (unnumbered). 83rd ed., chapter XV, page 537, lines 8-11 (unnumbered).

"Behold the man is become as one of Us." This could not be the utterance of Truth or Science; for, according to the record, man was fast degenerating, and never had been divine.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XV, page 525, lines 8-11 (unnumbered).

"Behold the man is become as one of Us." This could not be the utterance of Truth or Science, for, according to the record, man was fast degenerating, and never had been 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 XII, page 468, lines 23-26 (unnumbered). 21st ed., chapter XIII, page 468, lines 23-26 (unnumbered).

"Behold the man is become as one of us," was not the utterance of Truth or science when the model of man was fast deteriorating, according to the record, and man was never God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 141, lines 5-8 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 95, lines 5-8 (unnumbered).

"Behold, the man is become as one of us." Error and not the Truth of being, said that; man is not God, therefore he did not become as one of "Us." Intelligence is not in matter, therefore it is not personal sense; Spirit in matter would make God mortal man, and Intelligence and Life, person instead of Principle, and body instead of Soul.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 251, lines 13-20 (unnumbered).

The condemnation of mortals to till the ground means this, - that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity. Error tills the whole ground in this material theory, which is entirely a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite, in its false view of God and man, impudently demands a blessing.

Mental
tillage

NOTE

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

Chapter XV, page 545, lines 7-20.

The condemnation of mortals to till the ground means this, - that they should so improve material belief as to destroy it, by thought-germs tending spiritually upward. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite, in its false view of God and man, impudently demands a blessing.

Mental
tillage.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 545, lines 7-20.

The condemnation of mortals to till the ground means this, - that they should so improve material belief as to destroy it, by germs tending spiritually upward. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite impudently demands a blessing, in its false view of God and man.

Tillage.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 525, lines 12-25 (unnumbered). 83rd ed., chapter XV, page 537, lines 12-25 (unnumbered).

The condemnation of mortals to till the ground means this - that they should so improve material belief, that it must send forth germs tending upward spiritually. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Science all is vague and hypothetical, the opposite of Truth; yet this opposite demands a blessing, in its false sense of God and man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 468, lines 27-32, and page 469, lines 1-7 (unnumbered). 21st ed., chapter XIII, page 468, lines 27-32, and page 469, lines 1-7 (unnumbered).

Mortal mind is sentenced to till the ground, to improve itself and the body, whereas man is given dominion over earth and control over the body, because he has but one Mind, and that is God. A material Mind and a material universe, evolved from and expressing Mind, are anomalous, their beginning and end error, in premises and conclusions, that accord neither place nor privilege to Deity. Error tills the whole ground in this theory; all is wrought on a material platform, and the false side of the question of Life and happiness. Outside of science the formula of mortal thought is a vague hypothesis, demanding to be blessed when it must be punished, self-destroyed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 141, lines 8-20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 95, lines 8-20 (unnumbered).

Error "tills" the entire ground here, working on a material platform, therefore Wisdom said, let Adam, error, that is not the image and likeness of God, not the immortal mind reflecting harmonious Intelligence, but a belief of Life and Intelligence in matter, be set apart from the immortal, i.e., the idea of Truth, for this is the science of being, that Spirit and matter, which is Truth and error, never blend. Instead of the Life, Truth, etc., that make man harmonious and immortal, the belief or error, named Adam, depends on personality and pardon, like a vain child that demands to be blessed when it must be punished, because it knows not the terms on which a blessing is gained, but in its blindness expects from matter and personality the good that comes from Spirit and Truth. If God had made Adam and sin, they must have been "good," for "all was good that He made."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 252, lines 13-30 (unnumbered).

The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they Erroneous
standpoint could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error, - to sin, sickness, and death: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return."

NOTE

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

Chapter XV, page 545, lines 21-30.

The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, whis is so glorious in its spiritual signification. Truth has but one reply to all error, - to sin, sickness, and death: "Dust [(nothingness)] thou art, and unto dust [(nothingness)] shalt thou return."

Erroneous
standpoint.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 545, lines 21-30.

The translators of this record of Scientific creation entertained a false sense of Being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error, - to sin, sickness, and death: "Dust (nothingness) thou art, and unto dust (nothingness) shalt thou return." Erroneous standpoint.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 525, lines 26-32, and page 526, lines 1-3 (unnumbered). 83rd ed., chapter XV, page 537, lines 26-32, and page 538, lines 1-3 (unnumbered).

The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error - sin, sickness, and death: "Dust [(nothingness)] thou art, and unto dust [(nothingness)] shalt thou return."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 469, lines 8-17 (unnumbered). 21st ed., chapter XIII, page 469, lines 8-17 (unnumbered).

The translators of the scientific creation have been mortal and material thoughts, from the standpoint of error attempting to define Truth, beliefs of Life and intelligence in matter attempting to cope with the nature and modus of Spirit never in matter; hence the apparent discrepancies of the Scriptures, that are glorious in their true sense. Truth has but one reply to error: "Dust thou art, and unto dust shalt thou return."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 141, lines 21-28 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 95, lines 21-28 (unnumbered).

That this error be not reckoned Truth, or as one of "Us," and claim the prerogative of Intelligence, God said, let all that produces sickness, sin, and death, "till the ground;" i.e., be understood as proceeding from a material, and not a spiritual basis, and therefore an error that returns to dust, primitive nothingness.

The translators of that record, wrote it in the error of being, to wit, the belief of Life and Intelligence in matter, hence their misinterpretations; they spake from error, of error, and from the standpoint of matter attempted to define Spirit, which accounts for the contradictions in that glorious old record of creation. Science in no instance has a material basis; matter and personality are not man, neither God, Intelligence. Belief is all that claims Spirit in matter, and would make personalities of error, and Truth, naming one mortal man, and the other God. That God is a person, or Intelligence in matter, and man another Intelligence of evil, is "knowledge, prohibited by Wisdom;" it was not the tree of Life.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 251, lines 20-25, and page 252, lines 30-32, and page 253, lines 1-11 (unnumbered).

"As in Adam [(error)] all die, even so in Christ [(Truth)] shall all be made alive." The mortality of man is a myth, for man is immortal. The false belief that spirit is now submerged in matter, at some future time to be emancipated from it, - this belief alone is mortal.

Mortality
mythical Spirit, God, never germinates, but is "the same yesterday, and to-day, and forever." If Mind, God, creates error, that error must exist in the divine Mind, and this assumption of error would dethrone the perfection of Deity.

NOTE

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

Chapter XV, page 545, lines 31-32, and page 546, lines 1-8.

"As in Adam [error] all die, even so in Christ [Truth] shall all be made alive." The mortality of man is a myth, for man is immortal. The false belief that spirit is now submerged in matter, at some future time to be emancipated from it, - this belief Mortality mythical. alone is mortal. Spirit, God, never germinates, but is "the same yesterday, and to-day, and forever." If Mind, God, creates error, that error must have existed in the Mind of God, and this assumption of error would dethrone the perfection of Deity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XV, page 545, lines 31-32, and page 546, lines 1-8.

"As in Adam ~~(error)~~ all die, even so in Christ
~~(Truth)~~ shall all be made alive." The mortality of
man is a myth, for man is immortal. The
Germination
and mortality. false belief that spirit is now submerged in
matter, at some future time to be emancipated from
it, - this belief alone is mortal. Spirit, God, never
germinates, but is "the same yesterday, to-day, and
forever." If Spirit, God, creates error, that error must
have existed in the Mind of God, and this dethrones
the perfection of Deity.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 526, lines 4-13 (unnumbered).
83rd ed., chapter XV, page 538, lines 4-13 (unnumbered).

"As in Adam {error} all die, even so in Christ {(Truth)} shall all be made alive." The mortality of man is a myth, for man is immortal. The false belief that Spirit is now submerged in matter, at some future time to be emancipated from it, - this belief alone is mortal.

Spirit, God, never germinates, but is "the same yesterday, to-day, and forever." If Spirit, God, creates error, that error must have existed in the Mind of God, and this dethrones the perfection of Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 469, lines 18-26 (unnumbered). 21st ed., chapter XIII, page 469, lines 18-26 (unnumbered).

As in Adam, error, all died, so in Christ, Truth, shall all be made alive. The mortality of man is a myth, for man is immortal. The belief that the Spirit of man is submerged in matter, to grow out of it, is all that is mortal. But God never germinated. Spirit is the same yesterday, to-day, and forever. If Spirit imparts error, then Spirit is error, and we have lost the nature of Deity. Dust is not the image and likeness of Spirit, and man is not God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 141, lines 29-32, and page 142, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 95, lines 29-32, and page 96, lines 1-5 (unnumbered).

"In Adam, (error,) all died,"
"and in Christ," (Truth,) "shall all be made alive."
The Truth of being casts out error, heals the sick, and
raises the dead; understanding Life exempt from mor-
tality, and no sensation, or Intelligence in the body, is
the ultimatum of being; the way, the Truth and Life,
that points out the footsteps of science. Life is not in
matter, unless Truth is in matter; Life is God, as the
scriptures declare, and God never germinated. He is
the same yesterday, to-day, and forever; outside of all
He creates, and the creator of all. If God breathed
into the body, into matter, Wisdom, then matter be-
came Spirit, and the stronger rules out the weaker and
matter is God; error claimed this when it said, "I will
make you as Gods"; but Truth replied to this belief,
"Thou shalt die." Life, Truth, and Love never formed
their image and likeness of dust, nor breathed into
dust, (matter), Truth and Love.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 256, lines 7-24 (unnumbered).

Is Christian Science contradictory? Is the divine Principle of creation misstated? Has God no Science to declare Mind, while matter is governed by un-
No truth from a material basis
erring intelligence? "There went up a mist from the earth." This represents error as starting from an idea of good on a material basis. It supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea.

NOTE

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

Chapter XV, page 546, lines 9-17.

Is Christian Science contradictory? Is the divine Principle of creation misstated? Has God no Science to declare Mind, while matter is governed by un-
No truth from a material basis. erring intelligence? "There went up a mist from the earth;" this represents error as starting from an idea of good on a material basis. It supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit, or the spiritual idea.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 546, lines 9-17.

Is Christian Science contradictory? Is the divine
Principle of creation misstated? Has Mind no Science
to declare it, while matter is governed by un-
No truth from
a material
basis.
erring Intelligence? The mist which "went
up from the earth" represents error as start-
ing from an idea of truth on a material basis. It sup-
poses God and man to be explainable only through the
corporeal senses, although the material senses can take
no cognizance of Spirit, or the spiritual idea.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 546, lines 9-17.

Is Christian Science contradictory? Is the divine Principle of creation misstated? Has Mind no Science to declare it, while matter is governed by un-Mystification. erring Intelligence? The mist which "went up from the earth" represents error as starting from an idea of truth on a material basis. It supposes God and man to be explainable only through the corporeal senses, although the material senses can take no cognizance of Spirit, or the spiritual 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 XV, page 526, lines 14-22 (unnumbered). 83rd ed., chapter XV, page 538, lines 14-22 (unnumbered).

Is Science contradictory? Is the Divine Principle of creation misstated? Has Mind no Science to declare it, while matter is governed by unerring Intelligence? The mist that "went up from the ground" represents error as starting from a material basis. It supposes God and man to be explainable only through the personal senses, although the material senses can take no cognizance of Spirit.

NOTE

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

16th ed., chapter XII, page 469, lines 27-32, and page 470, lines 1-2 (unnumbered).

21st ed., chapter XIII, page 469, lines 27-32, and page 470, lines 1-2 (unnumbered).

We should be shocked at the contradictions of science throughout all its statements in any other than a moral direction, and shall we deny science to God, the divine Principle of creation? The mist that went up from the ground, alias the darkness of supposition and superstition, would take the explanation of God and man out of the hands of science and give it to a material sense.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 142, lines 5-12 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 96, lines 5-12 (unnumbered).

We should naturally shrink from the error and belief, (if it were only understood) that presupposes another God, or that the Supreme Being entered man that He had made, or that matter embraces God. The statement that God made man of matter, and then put Himself, into personal sense and sin, should be understood the very opposite of the Truth of being; and if this was so understood, sin, sickness, and death would disappear.

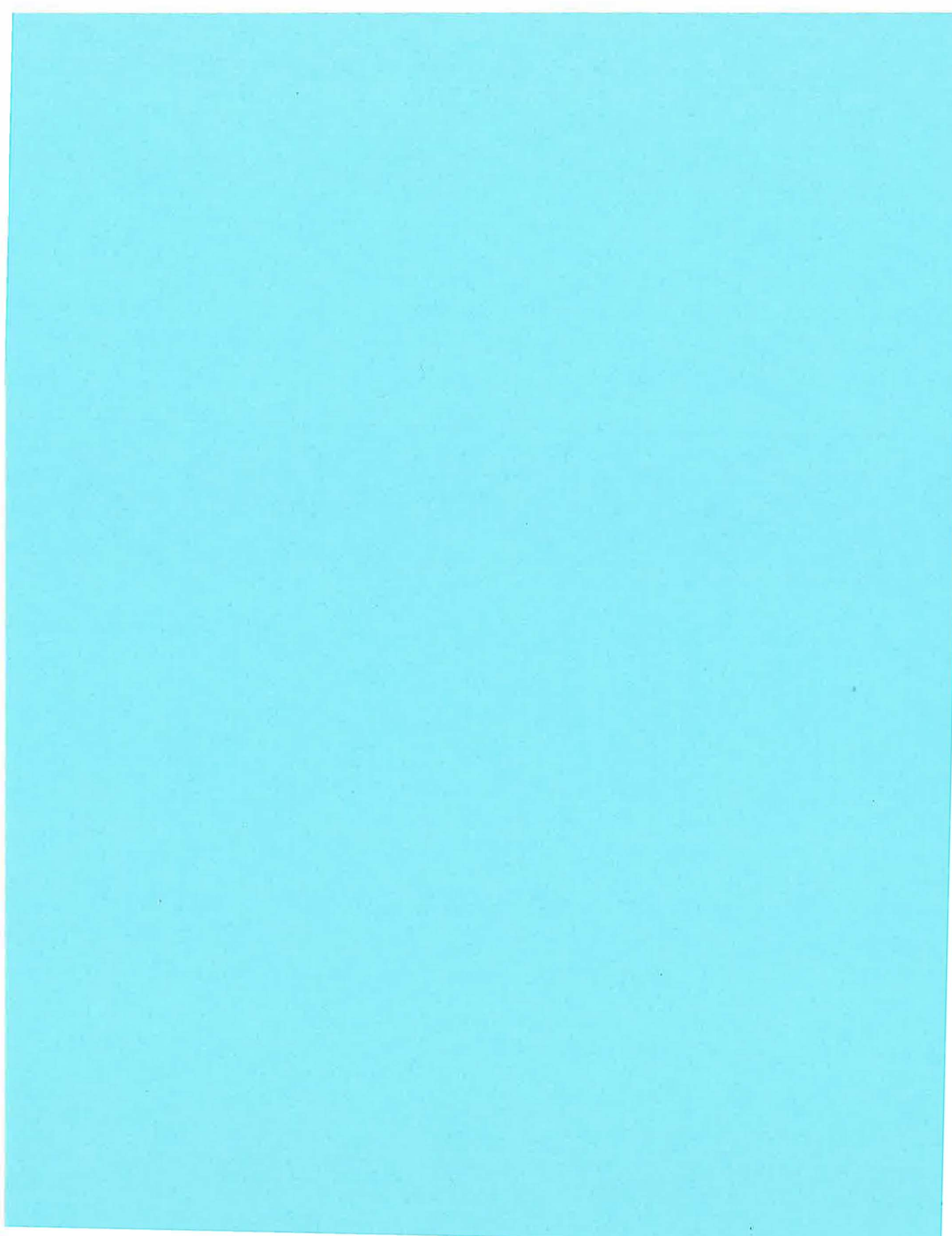
NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 256, lines 24-32 (unnumbered).

ALSO NOTE

Corrections have been made on line 26 to reflect the errata page, - 'that' substituted for 'error', and 'presupposes' substituted for 'presupposing'.

184



Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible.

NOTE

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

Chapter XV, page 546, lines 18-22.

Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author they are transparent, for they contain the deep divinity of the Bible.

NOTE

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

Chapter XV, page 546, lines 18-22.

Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the discoverer of Christian Science they are transparent, for they contain the deep divinity of the Bible.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XV, page 526, lines 23-27 (unnumbered).
83rd ed., chapter XV, page 538, lines 23-27 (unnumbered).
226th ed., chapter XV, page 546, lines 18-22.

Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To me they are transparent, for they contain the Science of the Bible.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 470, lines 3-7 (unnumbered).
21st ed., chapter XIII, page 470, lines 3-7 (unnumbered).

Why the Genesis and Revelations of the Scriptures seem more obscure than other portions is because they are more impossible to interpret from a material standpoint. To me they are the transparencies of the Bible.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 142, lines 13-16 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 96, lines 13-16 (unnumbered).

The scripture seems more obscure in Genesis and Revelations than other portions, solely because the original texts were not understood by those re-writing them. Three hundred years after the apostles, there was not a written text of the New Testament; it had to be taken up at first, orally.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 255, lines 17-22 (unnumbered).

Christian Science is dawning upon a material age.
The great spiritual facts of being, like rays of light, shine
in the darkness, though the darkness, com-
Dawning of
spiritual facts prehending them not, may deny their reality.
The proof that the system stated in this book is Chris-
tianly scientific resides in the good this system accom-
plishes, for it cures on a divine demonstrable Principle
which all may understand.

NOTE

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

Chapter XV, page 546, lines 23-30.

Christian Science is dawning upon a material age.
The great spiritual facts of being, like rays of light,
shine in the darkness; though the darkness,
Dawning of
spiritual facts. comprehending them not, may deny their
reality. The proof that the system herein stated is
Christianly scientific resides in the good it accom-
plishes; for it cures on a divine demonstrable Prin-
ciple, which all may understand.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 546, lines 23-30.

Christian Science is dawning upon a material age.
The great spiritual facts of being, like rays of light,
shine in the darkness; though the darkness,
Dawning of
spiritual facts. comprehending them not, may deny their
reality. The proof that the system herein stated is
Christianly scientific resides in the good it accomplishes;
for it cures on a demonstrable Principle, which all may
understand.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 546, lines 23-30.

Christian Science is dawning upon a material age.
The great spiritual facts of Being, like rays of light,
shine in the darkness; though the darkness,
Dawning.
comprehending them not, may deny their
reality. The proof that the system herein stated is
Christianly Scientific resides in the good it accomplishes;
for it cures on a demonstrable Principle, which all may
understand.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 526, lines 28-32, and page 527,
lines 1-3 (unnumbered).
83rd ed., chapter XV, page 538, lines 28-32, and page 539,
lines 1-3 (unnumbered).

Christian Science is dawning upon a material age.
The great spiritual truths of being, like rays of light,
shine in the darkness; though the darkness, compre-
hending them not, may deny their truth.

The proof that my system is scientific resides in the
good it accomplishes, - for it cures on a demonstrable
Principle, that all may understand.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 470, lines 8-14 (unnumbered).
21st ed., chapter XIII, page 470, lines 8-14 (unnumbered).

The infancy of metaphysics lisps to an unconscious age the great Truth of being; and perceiving one of its ideas, and not another, you may call that science which is but a part of it. The proof of our metaphysics declares its validity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 142, lines 17-21 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 96, lines 17-21 (unnumbered).

The infancy of this science is lisping to an unconscious age the great Truth of being; and perceiving one idea, and not its correlative one, many will call that science which is only a portion of it; and again, it is difficult in this evil world to do as well as we know.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 254, lines 17-21 (unnumbered).

If mathematics should present a thousand different examples of one rule, the proving of one example would authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.

Proof given
in healing

NOTE

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

Chapter XV, page 546, lines 31-32, and page 547, lines 1-8.

If mathematics should present a thousand different examples of one rule, the proving of one example would authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it. If one of the statements in this book is true, every one must be true, for not one departs from its system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.

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NOTE

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If mathematics presents a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, Problems. contains the proof of all here said of it. If one of the statements in this book is true, every one must be true, for not one departs from its system and rule. You can prove for yourself, dear reader, the Science of Healing, and so ascertain if the author has given you the correct interpretation of Scripture.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 527, lines 4-13 (unnumbered). 83rd ed., chapter XV, page 539, lines 4-13 (unnumbered).

If mathematics present a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all that I have said of it. If one of my statements is true, every one must be true, for I never depart from my Principle and rule. You can prove for yourself, dear reader, the Science of Healing, and so ascertain if I have given you the correct interpretation of Scripture.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 470, lines 15-23 (unnumbered).
21st ed., chapter XIII, page 470, lines 15-23 (unnumbered).

If mathematics presents a thousand different examples, and one of those proves the rule, all are equally authenticated. When a single statement of our metaphysics is proven, every one is proven; for each one will be found to correspond with the Principle of metaphysics when this Principle is understood. If we have given to you, dear readers, as you all can prove on learning it, the science of metaphysics in healing the sick, we also have given you the correct metaphysical version of the foregoing texts.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 142, lines 21-30 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 96, lines 21-30 (unnumbered).

If mathematics present a thousand different examples, and one of them proves the rule laid down for the others, are not all equally authenticated? When a single statement of this science is proved, it settles the question for the others; all are dependent on one, and vice versa, one cannot be disapproved without disuniting the general chain through which the Principle is reached; hence, the command not to add or diminish one word to that which is inspired, and demonstrable; but which personal sense cannot explain.

and if our readers understand what is written in this book, they will be able to prove to themselves, it reproduces, however faintly, the same proofs; shall it not then, be accepted, on the ground our Master said, "For the work's sake."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 254, lines 21-31, and page 278, lines 27-32 (unnumbered).

The late Louis Agassiz, by his microscopic examination of a vulture's ovum, strengthens the thinker's conclusions as to the scientific theory of creation. Agassiz was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of so-called embryonic life seemed a small sun. In its history of mortality, Darwin's theory of evolution from a material basis is more consistent than most theories. Briefly, this is Darwin's theory, - that Mind produces its opposite, matter, and endues matter with power to recreate the universe, including man. Material evolution implies that the great First Cause must become material, and afterwards must either return to Mind or go down into dust and nothingness.

Embryonic
evolution

NOTE

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

Chapter XV, page 547, lines 9-22.

The late Louis Agassiz, by his microscopic examination of a vulture's ovum, strengthens the thinker's conclusions as to the scientific theory of creation. He was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryonic life seemed a small sun. Darwin's theory of evolution, from a material basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory, - that Mind produces its opposite, matter, and endues it with power to recreate the universe, including man. Material evolution implies that the great First Cause must become material, and afterwards must either return again to Mind, or go down into dust and nothingness.

Embryonic evolution.

NOTE

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Embryonic
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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 XV, page 547, lines 9-22.

The late Louis Agassiz, by his microscopic examinations of a vulture's ovum, strengthened the author's conclusions as to the Scientific theory of creation. He was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryotic life seemed a small sun. Darwin's theory of evolution, from a material basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory, - that Mind produces its opposite, matter, with power to recreate the universe, including man. Material evolution implies that the Great First Cause must become material, and afterwards must either return again to Mind, or go down into dust and nothingness.

Embryonic
evolution.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 527, lines 14-27 (unnumbered). 83rd ed., chapter XV, page 539, lines 14-27 (unnumbered).

The late Louis Agassiz, by his microscopic examinations of a vulture's ovum, strengthened my conclusions as to the scientific theory of creation.

Professor Agassiz was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryotic life seemed a small sun.

Mr. Darwin's theory of evolution, from a material basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory: that Mind produces its opposite, matter, with power to re-create the universe and man. Material evolution implies that the Great First Cause must become material, and afterwards must either return again to Mind, or go down in dust and nothingness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter III (Creation), page 150, lines 22-24 and lines 29-32, and chapter XII (Genesis), page 470, lines 24-31 (unnumbered).

21st ed., chapter III (Creation), page 150, lines 22-24 and lines 29-32, and chapter XIII (Genesis), page 470, lines 24-31 (unnumbered).

The late Professor Agassiz, in his microscopic examinations of a vulture's egg, gave strength to our conclusions of creation,

The late Professor Agassiz saw in the ovum of a vulture, the atmosphere, the gathering of clouds, the stars and moon, and, at the point of what is termed embryotic life, the sun appeared.

Mr. Darwin's system of evolution, from a material basis, defines, more strictly than most theories, the material history of mind, or the following self-evident error, - the supposition that matter is self-creative, or that mind needs matter to create the universe and man, or that mind can create matter, or that man was evolved from Mind yet formed of dust, and woman evolved from his side and mind introduced afterwards, and the rest of the race starts from an egg. This material evolution of error has its radical statement by Mr. Darwin, through which the universe and man are supposed to start from matter, as the First Cause, else from mind to become matter, then matter to become intelligent and result in mind again.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 106, lines 15-17, and lines 22-25, and page 142, lines 31-32, and page 143, lines 1-11 (unnumbered).

6th ed., vol. 2, chapter VII, pages 60 & 96 (same lines).

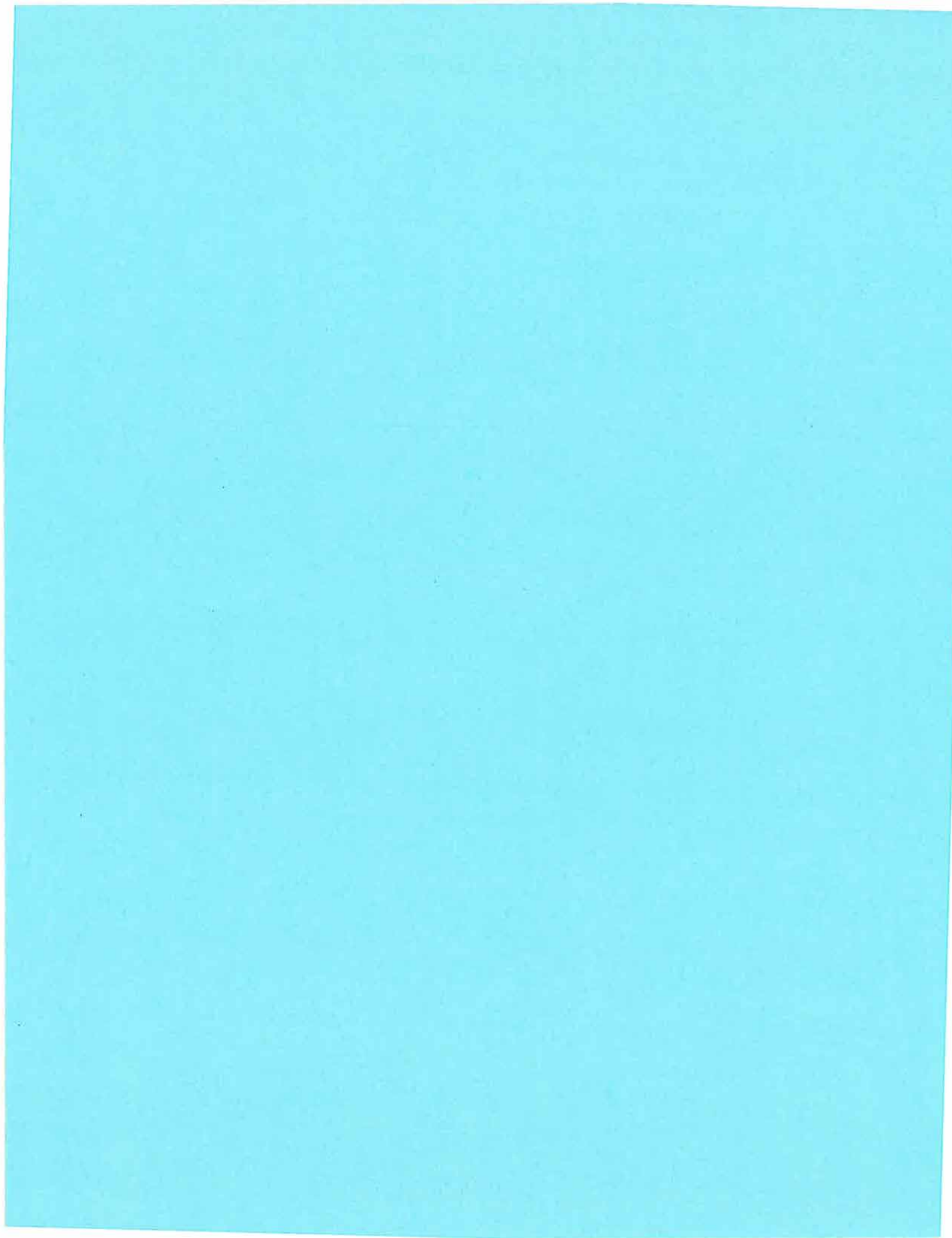
and which
the late celebrated naturalist, Agassiz, saw in his microscopic examinations of a vulture's egg.

before seeing this
corroborative evidence of Professor Agassiz's discoveries, in which he saw the atmosphere, sun, moon and stars, represented in the ovum of a bird; the point where the so-called embryotic life is formed appearing as the sun.

We cannot fail to see the great contradiction between the spiritual creation of the universe and man; and the so-called material creation of these through Darwinian evolution or propagation. Mortal and material man is purely mythical; this man started from what? "the ground," i.e., his basis was matter; and woman was evolved from this man; mythologically stated, shd came from his rib. Afterwards male and female physically were made the foundations of man, making races and an egg the author of being. But this evolution or Darwin theory is false;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 229, lines 18-20 and 23-28, and page 257, lines 19-29 (unnumbered).



The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development.

True theory
of the uni-
verse

Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

NOTE

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

Chapter XV, page 547, lines 23-30.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history, but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

True theory
of the uni-
verse.

NOTE

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

Chapter XV, page 547, lines 23-30.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can Truth be gained. The true theory of the universe, including man, is not in material history, but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

True theory
of the
universe.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 547, lines 23-30.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for thus only can Truth be gained. The true theory of the universe, including man, is not in material history, but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, including man, and adopts the spiritual and immortal.

Sensuous theories.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 527, lines 28-32, and page 528, lines 1-2 (unnumbered). 83rd ed., chapter XV, page 539, lines 28-32, and page 540, lines 1-2 (unnumbered).

The Scriptures are very sacred to me. I aim only to have them understood spiritually, for thus only can Truth be gained. The true theory of man and the universe is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe and man, and adopts the spiritual and immortal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 470, line 32, and page 471, lines 1-6 (unnumbered). 21st ed., chapter XIII, page 470, line 32, and page 471, lines 1-6 (unnumbered).

Far be it from us to touch irreverently the sacred Scriptures. We aim only to divide their first record of Truth from the second record of error, and to give the spiritual sense of creation. We cannot doubt the inspired direction of thought when it leaves a material, sensual, and mortal basis for the spiritual and immortal idea of God.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 143, lines 12-18 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 97, lines 12-18 (unnumbered).

Far be it from us, with thought or expression, to touch profanely the glorious record of the Bible, where alone we may gain the understanding of man's immortal basis; and meager were all earth's possessions, disinherited of the inspired page. But the understanding of scripture is what we need, to restore the harmony of being and gain its Principle, the Father's house, where the prodigal returns, and the perfection of man appears. Christ said, "Believe me that I am in the Father and the Father in me, else believe me for my works' sake," i.e., understand that I am Intelligence, and not matter, and that Intelligence is God, (there is no evil Intelligence) else believe this for the demonstration it brings, healing the sick, and casting out error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 259, lines 29-32, and page 260, lines 1-10 (unnumbered).

It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

"The Spirit and the bride say, Come!...and whoso-

ever will, let him take the water of life freely." Christian

Scriptural perception Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

NOTE

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

Chapter XV, page 547, lines 31-32, and page 548, lines 1-8.

It is perception of Scripture which lifts humanity out of disease and death, and inspires faith. "The Spirit and the bride say, Come!...and whosoever will, let him take the water of life freely." Christian Science separates error from truth, and breathes through Scriptural perception. the sacred pages the spiritual sense of Life, substance, and intelligence. In this Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 547, lines 31-32, and page 548, lines 1-8.

It is this perception of Scripture which lifts humanity out of disease and death, and inspires faith. "The Spirit and the bride say, Come!...and whosoever will, let him take the water of life freely." Christian Science separates error from Truth, and breathes through Scriptural perception. the sacred pages the spiritual sense of Life, Substance, and Intelligence. In this Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 547, lines 31-32, and page 548, lines 1-8.

It is this perception of Scripture which lifts humanity out of disease and death, and inspires faith. "The Spirit and the Bride say: Come!...Whosoever will, let him take the water of Life freely!" Christian Science separates error from Truth, and breathes through the sacred pages the spiritual sense of Life, Substance, and Intelligence. In this Science we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902, 50th ed., chapter XV, page 528, lines 3-12 (unnumbered). 83rd ed., chapter XV, page 540, lines 3-12 (unnumbered).

It is this perception of Scripture that lifted me out of disease and death, and inspires my writings. At the threshold of the grave I saw the falsity of a belief in intelligent matter. I heard "the Spirit and the bride say, Come; whosoever will, let him drink of the waters of Life freely." Humbly and fervently I throw in my lot with Divine Science; for it separates error from Truth, and breathes through the sacred pages the spiritual sense of Life, Substance, and Intelligence. In this Science I discover man in the image and likeness of God. I see that man has never lost his spiritual estate and his eternal 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 XII, page 471, lines 7-18 (unnumbered). 21st ed., chapter XIII, page 471, lines 7-18 (unnumbered).

We cannot doubt that we have gained the spiritual sense of the Scriptures when this sense lifted us out of disease and saved us from death. Standing at the threshold of spiritual being we behold the falsity of material things, and "the Spirit and the bride say, Come, and whosoever will, let him drink of the waters of Life freely." Humbly as fervently we join grateful issue with the science of being that forever separates Adam, error, from the record and presence of Truth, and breathes through the understanding the spiritual sense of Life, substance, and intelligence as Spirit, not matter. Through the atmosphere of Soul we discern man as the image and likeness of God, who has never lost his spiritual estate or eternal harmony.

NOTE

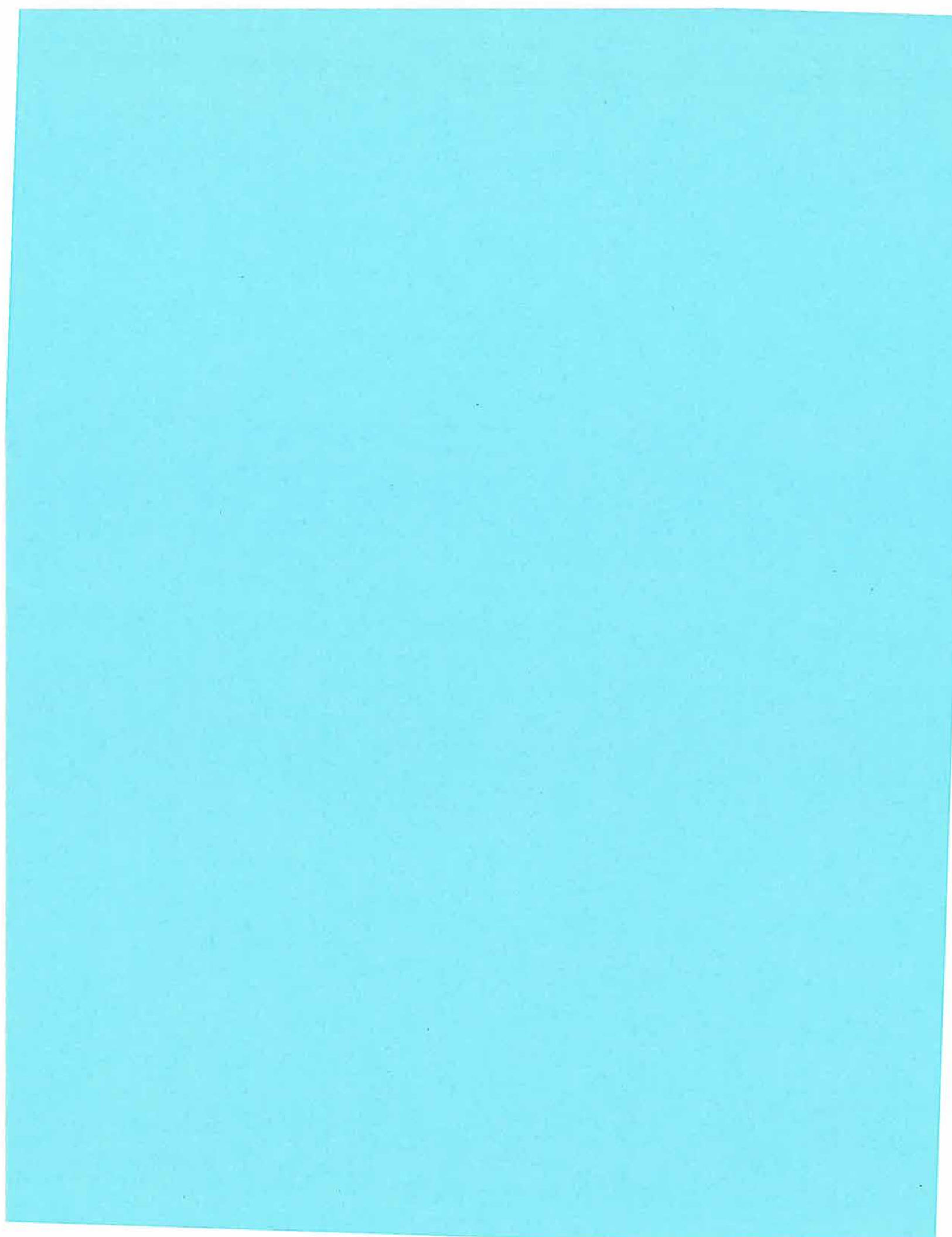
This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 143, lines 18-31 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 97, lines 18-31 (unnumbered).

We

cannot doubt the inspiration that opened to us the spiritual sense of the Bible, when it lifted us from disease and death, giving us triumph over the body. Standing at the threshold of scientific being, and there beholding the falsity of earthly things, "the Spirit and bride say, come, and whosoever will, let him drink of the waters of Life, freely." Humbly, as fervently, we join grateful issue with the Truth of being, that separates Adam, error, forever from the presence of God, and says to the body, no personal sense, no Life, Intelligence or Substance in matter. In the atmosphere or mind of Soul, man is seen the image and likeness of goodness and perfection, and cannot lose this estate, he being the only heir to the abundant affluence of Life, Truth, and Love, that said, "Let us make man in our own image." Mortal, and material man, is simply a belief of Life in matter; we say a belief, because he is not the reality of man, and never can reach Life that is outside of matter, where alone is our real, because our harmonious, being. Looking and thinking from a material point only, we never shall gain the science of being. In the dark ourselves, how can we see the darkness or the light even. The belief of sin and sickness, or of death, or Life in matter, hides man's Life in harmony, that is Soul and not sense;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 260, lines 10-32, and page 261,
lines 1-3 (unnumbered).



How little light or heat reach our earth when clouds
cover the sun's face! So Christian Science can be seen
only as the clouds of corporeal sense roll away.
The clouds
dissolving Earth has little light or joy for mortals before
Life is spiritually learned. Every agony of mortal error
helps error to destroy error, and so aids the apprehension
of immortal Truth. This is the new birth going on
hourly, by which men may entertain angels, the true
ideas of God, the spiritual sense of being.

NOTE

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

Chapter XV, page 548, lines 9-17.

How little light or heat reach our earth when clouds
cover the sun's face! So Christian Science can be seen
only as the clouds of corporeal sense roll away;
The clouds dissolving. and earth has little light or joy for mortals
before Life is spiritually learned. Every agony of mortal
error helps to destroy error itself, and so aids the apprehension
of immortal Truth. This is the new birth
going on hourly, whereby men may entertain angels, the
true ideas of God, the spiritual sense of being.

NOTE

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

Chapter XV, page 548, lines 9-17.

How little light or heat reach our earth when clouds
cover the sun's face! So Christian Science can be seen,
only as the clouds of corporeal sense roll away;
The clouds
dissolving. and it gives little joy and light to mortals,
before Life is spiritually learned. Every agony of mor-
tal error helps to destroy error itself, and so aids the ap-
prehension of immortal Truth. This is the new birth
going on hourly, whereby men may entertain angels, the
true ideas of God, the spiritual sense 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 XV, page 528, lines 13-21 (unnumbered).
83rd ed., chapter XV, page 540, lines 13-21 (unnumbered).

How little light or heat reach our earth when clouds cover the sun's face. So Christian Science can be seen only as the clouds of sense roll away, and it gives little joy and light to mortals before Life is spiritually learned. Every agony of mortal error helps to destroy itself, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, whereby men may enter the true idea of God, or the spiritual sense 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 XII, page 471, lines 19-26 (unnumbered). 21st ed., chapter XIII, page 471, lines 19-26 (unnumbered).

But who will believe our report? The sun gives little warmth or brightness when the clouds cover it, and darkness seemeth its pavilion. So metaphysics, that is seen only as sense is hushed, gives little joy and light until Life is learned spiritually. Every agony of mortal error helps destroy it, and aids us in the apprehension of immortal Truth. This is the new birth whereby it is understood that man is the idea of God and harmony, the spiritual sense of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 143, lines 31-32, and page 144, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 97, lines 31-32, and page 98, lines 1-7 (unnumbered).

but who
will "believe our report, to whom the arm of the Lord
hath not been revealed." The sun, that is light and
heat, gives little warmth or brightness until the clouds
pass from before it; thus the science of being is seen
only as sense is hushed, and Life is learned spiritually.
Every agony of mortal man wafts him onward over the
billows until error is finally destroyed, and "There is
no more sea." This is the new birth, the travail of error
before it is self-destroyed, and man is born of Spirit
and not matter.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV, page 261, lines 3-13 (unnumbered).

Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will Prediction of a naturalist be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side in Christian Science, - so far apart from his material sense of animal growth and organization, - he would have blessed the human race more abundantly.

NOTE

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

Chapter XV, page 548, lines 18-25.

Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, Prediction of a naturalist. will be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side in Christian Science, - so far apart from his material sense of animal growth and organization, - he would have blessed the human race more abundantly.

NOTE

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

Chapter XV, page 548, lines 18-26.

Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements now current, about birth and generation, will Naturalist's prediction. be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side of Christian Science, - so far apart from his material sense of animal growth and organization, - he would have blessed the human race more abundantly.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 528, lines 22-29 (unnumbered). 83rd ed., chapter XV, page 540, lines 22-29 (unnumbered).

Treating of the origin of mortals, Professor Agassiz said, "It is very possible that many general statements current now, about birth and generation, will be changed with the progress of information." Had the great naturalist, through his tireless researches, gained the diviner side of Science, - so far apart from his material sense of animal growth and organization, - he would have longer continued here to bless the human race.

NOTE

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

16th ed., chapter XII, page 471, lines 27-32, and page 472, lines 1-2 (unnumbered).

21st ed., chapter XIII, page 471, lines 27-32, and page 472, lines 1-2 (unnumbered).

Treating of the origin of mortal man, Professor Agassiz said, "It is very possible that many general statements current now about birth and generation will be changed with the progress of information." Had the great naturalist, through his tireless researches, gained the science of being as it is, wholly apart from growth and organization, that ardent mind would have continued longer with us to bless the race.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 144, lines 8-15 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 98, lines 8-15 (unnumbered).

Treating of the growth of eggs, Prof. Agassiz said, "It is very possible that many general statements current now, about birth and generation, will be changed with the progress of information." Had the great naturalist gained through his tireless researches the scientific basis of being independent of growth and organization, the blessing of that ardent mind would have continued longer with us;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 261, lines 26-32, and page 262, line 1 (unnumbered).

Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called ~~Methods of reproduction~~ embryonic life. Agassiz declares ("Methods of Study in Natural History," page 275): "Certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-division." This discovery is corroborative of the Science of Mind, for this discovery shows that the multiplication of certain animals takes place apart from sexual conditions. The supposition that life germinates in eggs and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake, - a blunder which will finally give place to higher theories and demonstrations.

NOTE

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

Chapter XV, page 548, lines 26-32, and page 549, lines 1-8.

Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called Methods of reproduction. embryonic life. The propagation of their species, by butterfly, bee, and moth, without the customary presence of male companions, is a discovery corroborative of the Science of Mind; because these discoveries show that the origin and continuance of certain insects rest on a foundation apart from sexual conditions. The supposition that life germinates in eggs, and must decay after it has grown to maturity, if not before, is shown by divine Metaphysics to be a mistake, - a blunder which will finally give place to higher theories and demonstrations.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XV, page 548, lines 27-32, and page 549, lines 1-8.

Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called Methods of reproduction. embryonic life. The propagation of their species, by butterfly, bee, and moth, without the customary presence of male companions, is a discovery corroborative of the Science of Mind; because these discoveries show that the origin and continuance of certain insects rest on a principle apart from sexual conditions. The supposition that life germinates in eggs, and must decay after it has grown to maturity, if not before, is shown by divine Metaphysics to be a mistake, - a mistake which will finally give place to higher theories and demonstrations.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 548, lines 27-32, and page 549, lines 1-8.

Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought to light important facts in regard to so-called embryotic life. The propagation of their species, by butterfly, bee, and moth, without the customary presense of male companions, is a discovery corroborative of the Science of Mind; because these discoveries show that the origin and continuance of certain insects rest on a Principle apart from sexual conditions. The supposition that life germinates in eggs, and must decay after it has grown to maturity, if not before, is shown by divine metaphysics to be a mistake, - a mistake which will finally give place to higher theories and demonstrations.

Methods of reproduction.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 528, lines 30-32, and page 529, lines 1-11 (unnumbered). 83rd ed., chapter XV, page 540, lines 30-32, and page 541, lines 1-11 (unnumbered).

Natural history is richly endowed by the labors and genius of Agassiz. His discoveries have brought to light important points in so-called embryotic life. The propagation of their species without the male element, by butterfly, bee, and moth, is a discovery corroborative of the Science of Mind; because it shows that the origin and continuance of these insects rest on a Principle apart from material conditions.

The supposition that life germinates in eggs, and must grow to maturity and then decay, is a mistake that will finally give place to higher theories and demonstrations.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 472, lines 3-14 (unnumbered). 21st ed., chapter XIII, page 472, lines 3-14 (unnumbered).

History is indebted to his labors and genius for much material history. His discoveries have brought to light important points in what is termed embryotic life. That butterfly, bee, and moth propagate their species without the male element corroborates our metaphysics, showing that the origin and continuance of insects rests on a principle apart from material conditions. What we name material life, germinating in an egg, then growing, maturing, and decaying, will finally give place to higher conceptions, and obedience to the higher order of generation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 144, lines 15-25 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 98, lines 15-25 (unnumbered).

history is greatly indebted to his labors and genius, for facts relating to the belief of Life in matter. His discoveries brought to light important points in what is termed embryotic life; the butterfly, bee, etc., propagating their species without the male element; and this corroborates science, proving plainly that the origin of the universe and man depends not on material conditions. The spiritual understanding of Life, embraces neither sensuous formations nor conditions of matter. All that has a beginning has an end; what we name life germinating in an egg, and expanding thence to adult being, will finally go out, which proves it never was Life, and nothing, in fact, but a belief of Life, and this belief, mesmerism and not man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 262, lines 1-15 (unnumbered).

Creatures of lower forms of organism are supposed to have, as classes, three different methods of reproduction and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the birth of new individuals, or personalities, but with the formation of the nucleus, or egg, from which one or more individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of the most complicated corporeal structures, including those which we call human. Here these material researches culminate in such vague hypotheses as must necessarily attend false systems, which rely upon physics and are devoid of metaphysics.

The three
processes

NOTE

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

Chapter XV, page 549, lines 9-23.

Creatures of lower forms of organization are supposed to have, collectively, three differing methods of reproduction, and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the birth of new individuals, or personalities, but with the formation of the nucleus, or egg, whence one or more of those individualities subsequently emerge; and we must therefore look upon the simple ovum as the germ, the starting-point, of the most complicated corporeal structures, including those which we call human. Here these material researches culminate, - in such vague hypotheses as must necessarily attend false systems, which rely upon physics, and are devoid of metaphysics.

The three
processes.

NOTE

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

50th ed., chapter XV, page 529, lines 12-26 (unnumbered).

83rd ed., chapter XV, page 541, lines 12-26 (unnumbered).

226th ed., chapter XV, page 549, lines 9-23.

Creatures of lower organization combine three methods of reproduction, and are supposed to multiply through eggs, buds, and self-division.

According to Professor Agassiz, successive generations do not begin with the birth of new individuals, but with the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting-point of the complicated structures we call human. Here his material research culminates in the vague hypotheses that must attend all false systems.

NOTE

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

16th ed., chapter XII, page 472, lines 14-16, and lines 20-26 (unnumbered).

21st ed., chapter XIII, page 472, lines 14-16, and lines 20-26 (unnumbered).

Animals of
lower organisms that combine three methods of reproduction, and multiply by eggs, buds, and self-division,

According to Professor Agassiz, successive generations do not begin with the birth of new individuals, but with the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting-point of the complicated structure of man. Here his deep researches into material structure culminate in logic, and with less hypothesis than generally attends such theorems.

NOTE

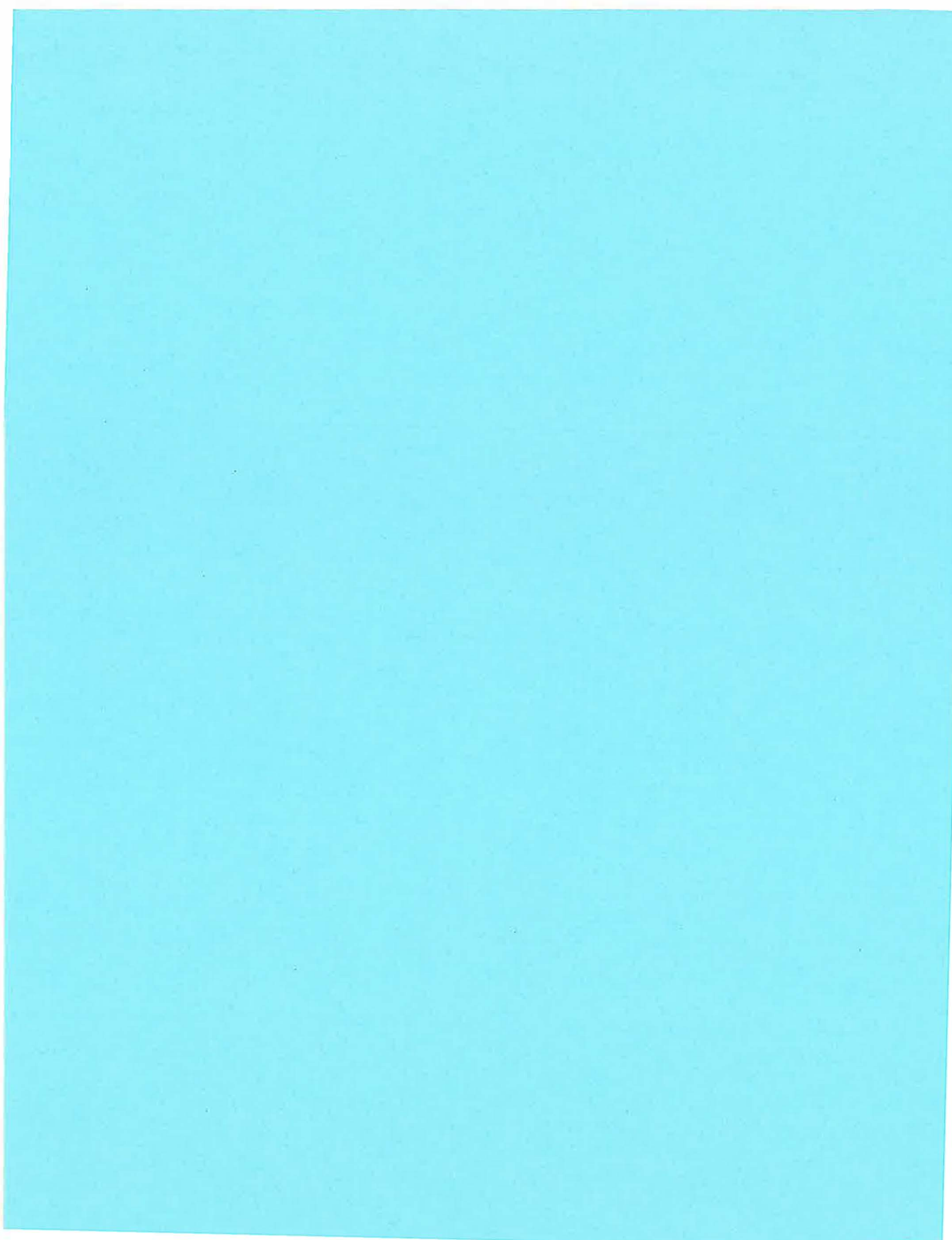
This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 144, lines 25-27, and lines 31-32, and page 145, lines 1-6 (unnumbered).

Animals of lower organisms combine three methods of reproduction: they multiply by eggs, buds, and self-division,

Prof. Agassiz says, "Successive generations do not begin with the birth of new individuals, but with the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting point of the complicated structure of man." His deep researches into material structure culminate here in logical conclusion, and with less hypothesis and more observation than generally attend such theorems.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 262, lines 15-17 and 19-27 (unnumbered).



In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to usurp the prerogatives of omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man, for he virtually affirms that the germ of humanity is in a circumscribed and non-intelligent egg.

Deference to
material law

NOTE

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

Chapter XV, page 549, lines 24-32, and page 550, lines 1-2.

In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to usurp the prerogatives of omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man; for he virtually affirms that the germ of humanity is a circumscribed and non-intelligent egg.

Deference to
material law.

NOTE

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

Chapter XV, page 549, lines 24-32, and page 550, lines 1-2.

In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine essence of creative Deity, and allows matter and material law to usurp the prerogatives of Omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man; for he virtually affirms that the germ of humanity is a circumscribed and non-intelligent egg.

Deference to
material law.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 549, lines 24-32, and page 550, lines 1-2.

In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to Divine Science, and beards the lion of materialism in its den. At that point, however, even this great observer mistakes nature, forsakes Spirit as the divine essence of creative Deity, and allows matter and material law to usurp the prerogatives of Omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man; for he virtually affirms that the germ of humanity is a circumscribed and non-intelligent egg.

A descent
from grace.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 529, lines 27-32, and page 530, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 541, lines 27-32, and page 542, lines 1-5 (unnumbered).

In one instance Agassiz discovers the footsteps leading to Mental Science, and beards the lion of error in its den. Then he drops from his summit, coming down to a belief in the material origin of man; for he virtually confesses that the germ of humanity is not Mind, God, but a circumscribed, non-intelligent, lifeless egg.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 472, lines 27-32 (unnumbered). 21st ed., chapter XIII, page 472, lines 27-32 (unnumbered).

His discoveries are footsteps towards metaphysics. He has bearded error in its den; shown the origin of material man, not Mind, God, but the very opposite of God, even a circumscribed egg, non-intelligent and lifeless.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 145, lines 6-10 (unnumbered).

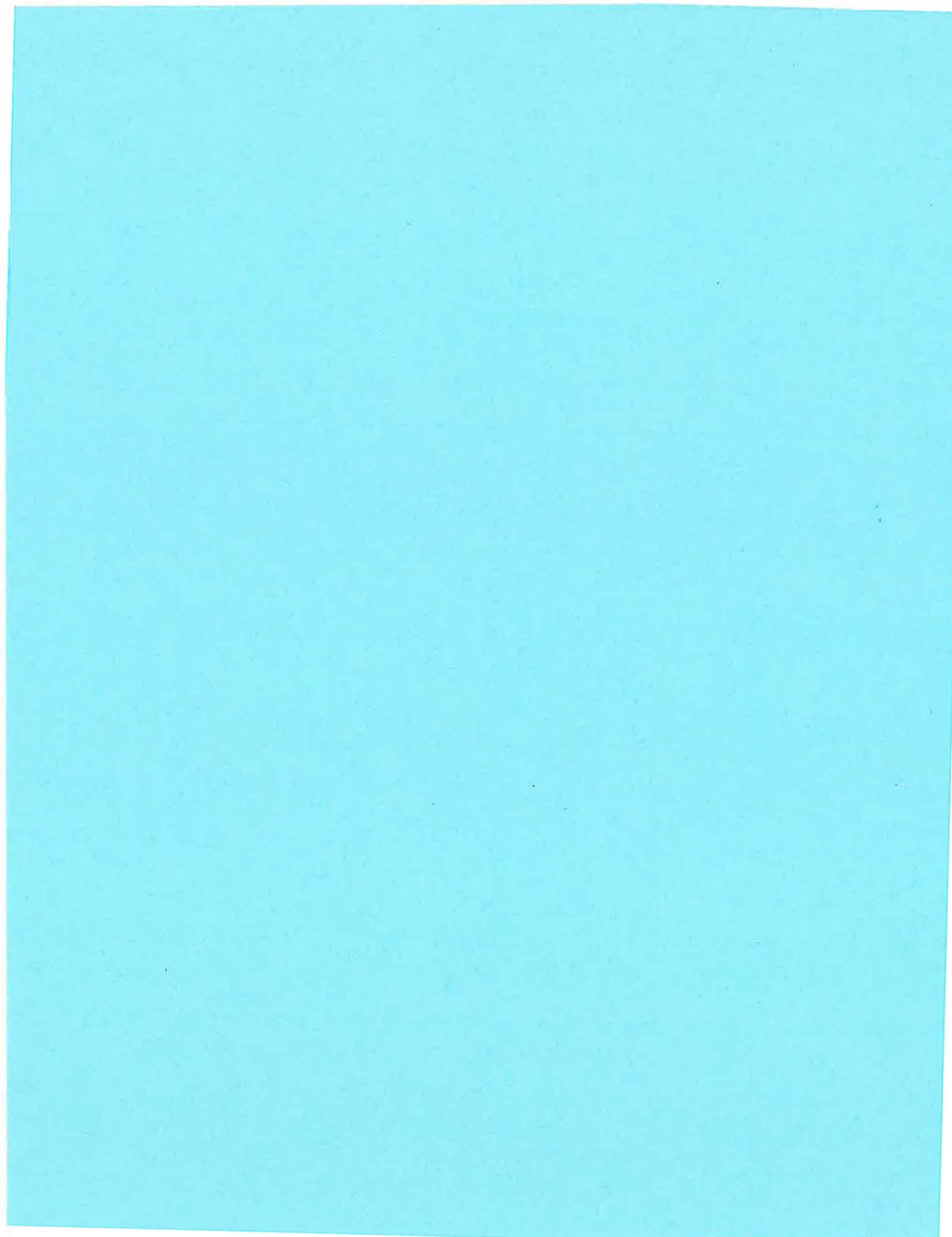
6th ed., vol. 2, chapter VII (Creation), page 99, lines 6-10 (unnumbered).

His discovery aids the science of Life; he has bearded error in its den, proved clearly the origin of mortal man to be matter, and not Spirit; the product of an egg, instead of God, and that a belief of structural life is the sole progenitor of what is termed mortal man; even as Truth is the origin of immortal man and the universe.

We gain immortality through the footsteps of science that reveal Truth, Life, and Love, to our understanding, in which we learn there are no physical laws, no necessary fulfillment of material conditions, no sin, sickness, or death, in Life that is Soul.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 262, lines 27-32, and page 263, line 1, and page 271, lines 24-28 (unnumbered).



If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind.

Deep-reaching interrogations God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds. Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends, even as it begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.

NOTE

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

Chapter XV, page 550, lines 3-14.

If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is the Life, or intelligence, which forms and pre-
~~Deep-reaching~~
~~interrogations.~~ serves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it begins? The true sense of being and its eternal perfection should appear now, just as it will hereafter.

NOTE

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

Chapter XV, page 550, lines 3-13.

If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is the Life, or Intelligence, which forms and pre-
Deep-reaching
interrogations. serves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it begins? The true sense of being and its eternal perfection should appear now, just as it will hereafter.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 278th edition in 1903. Chapter XV, page 550, lines 3-13.

If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is the Life, or Intelligence, which forms and pre-
Deep-reaching
interrogations. serves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it begins? The true sense of Being and its eternal perfection should appear now, just as it will hereafter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XV, page 530, lines 6-16 (unnumbered). 83rd ed., chapter XV, page 542, lines 6-16 (unnumbered). 226th ed., chapter XV, page 550, lines 3-13.

God is the Life, or Intelligence, that preserves the individuality of men and animals. What availeth it to investigate material life, that ends, even as it began, in nameless nothingness? We gain the only true sense of being, and its continuance, when we awake from this material dream.

How profoundly true are the words of Blanco White in his sonnet on night: -

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came;
And lo, Creation widened in man's view!
Who could have thought such darkness lay concealed
Within thy beams, O Sun? or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun Death with anxious strife?
If light can thus deceive, wherefore not life?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 473, lines 1-22 (unnumbered). 21st ed., chapter XIII, page 473, lines 1-22 (unnumbered).

Whatever life or supposed intelligence accompanies the phenomenon of mortality, a material man or animal is God outside the individual, which is but an inverted image seen through the lens of belief. But what availeth it to investigate this so-called life, that begins and ends, even as it began, a nameless nothing, - a dream and illusion, from which to waken gives a clearer sense of being and its continuance.

NOTE

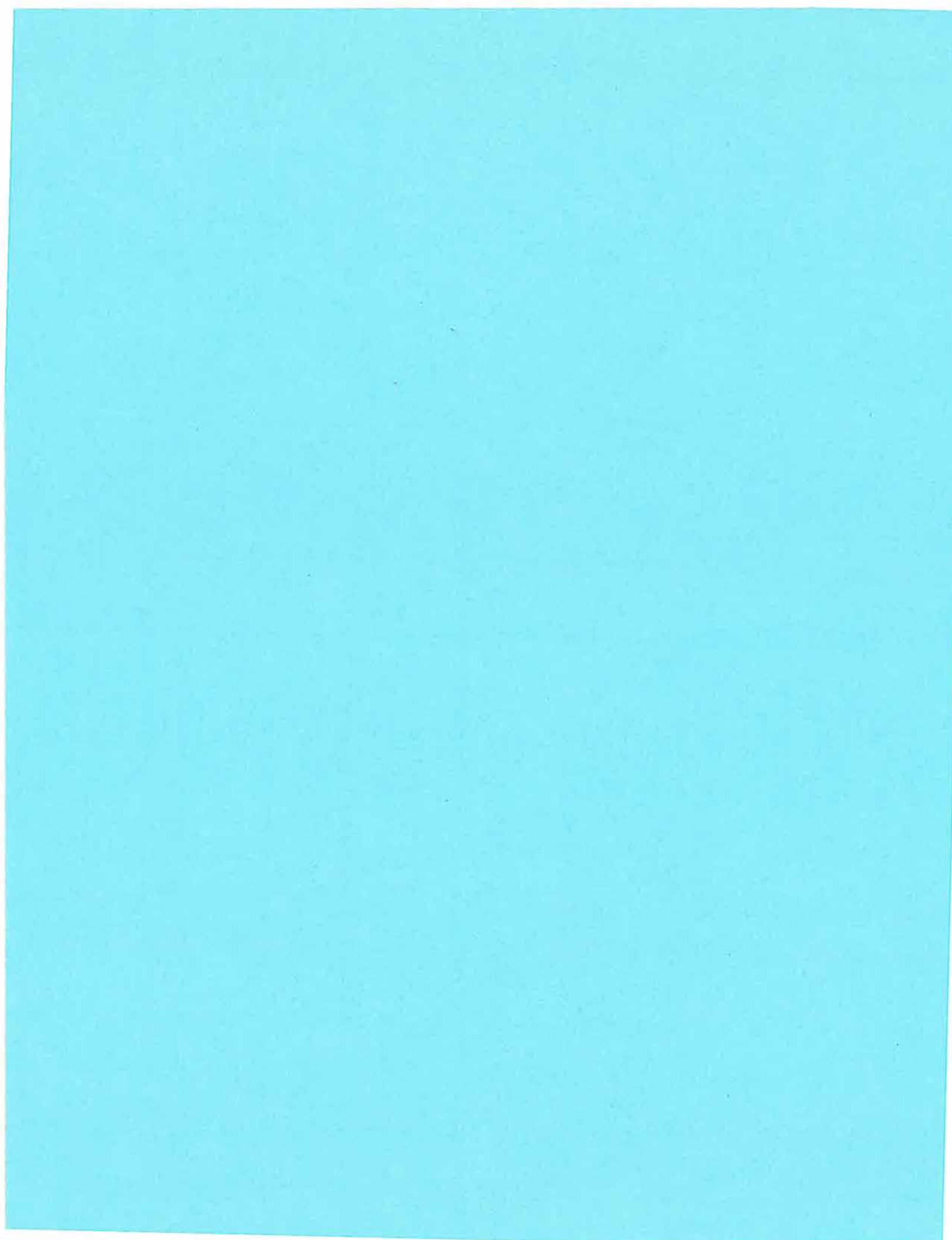
This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 145, lines 10-17 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 99, lines 10-17 (unnumbered).

But what availeth it to investigate this so-called life, that germinates, matures, and decays; that is found to end even as it began, a nameless nothing, starting in dust, or an egg, and ending in dust. This belief and error the source of sickness, sin and death, hides the real harmony of Life. When it is learned that God is our Life, man will be immortal, sinless, and perfect, and never until then. Spirit is without beginning and without end; but admitting the false premises of Life in matter, whence to draw our conclusions of man, we may infer the discord and confusion consequent on this error and belief with but one signification, viz., "dust to dust."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 263, lines 1-13 (unnumbered).



Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal - as beginning and ending, and with Stages of existence birth, decay, and dissolution as its component stages - hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for Deity.

NOTE

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

Chapter XV, page 550, lines 15-24.

Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal - as beginning and ending, with birth, Stages of existence. decay, and dissolution as its component stages - hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic; and an egg is an impossible enclosure for Deity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XV, page 550, lines 14-22.

Error of thought is reflected in error of action. . The
continual contemplation of existence as material and cor-
poreal - as beginning and ending, with birth,
Stages of
existence. decay, and dissolution as its component stages
- hides the true and spiritual Life, and causes our stand-
ard to trail in the dust. If Life has any starting-point
whatsoever, then the great I AM is a myth. If Life is
God, as the Scriptures imply, then it cannot be embryonic;
and an egg would be an impossible enclosure for Deity.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 550, lines 14-22.

Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal - as beginning and ending, with Stages of existence. birth, decay, and dissolution as its component stages - hides the true and spiritual Life, and causes our standard to trail in the dust. If life has any material starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then it cannot be embryotic; and an egg would be an impossible enclosure for Deity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 530, lines 17-26 (unnumbered). 83rd ed., chapter XV, page 532, lines 17-26 (unnumbered).

Error of thought is reflected in error of action. The constant contemplation of material life hides spiritual Life, and trails our standard in the dust. If Life has any starting-point the great I AM is a myth. If, as the Scriptures declare, Life is God, an egg would be a narrow enclosure for Deity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 473, lines 23-28 (unnumbered). 21st ed., chapter XIII, page 473, lines 23-28 (unnumbered).

Error of thought is reflected in error of action. A constant contemplation of life materially hides spiritual Life and trails our standards in the dust. If Life has a starting-point, immortality is a myth: commencing at a given point we reach a terminus. If, as the Scriptures declare, Life is God, an egg were a narrow boundary for Deity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 145, lines 17-23 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 99, lines 17-23 (unnumbered).

Error of thought

leads to error of action; a constant contemplation of sin will produce it, and the ever-present belief of existence in matter, drops the standard of man in dust. Contemplate Life as it is, neither man nor matter, but God, that which is Intelligence, purity and harmony, and we gain its happiness. If Life has a starting point, immortality is a myth; commencing at a given point, signifies a terminus. If Life has a beginning, it has an end also, and there is no immortality. Life is spherical, without beginning or end; the form of the globe typifies it, and the Principle of the universe is Life, Truth, and Love. Life is cause and not effect, universal, infinite, omnipotent, producing all that really is, and never inside its productions. An egg were a narrow boundary for God! and matter cannot produce matter, much less can it produce Spirit, or Spirit permeate matter. For Spirit to enter matter would be to destroy it, and all would be found Spirit; the immortal destroys mortality, and death would be swallowed up in Life. That like produces like, is not only true in homoeopathy, but holds good in the science of being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 263, lines 13-32, and page 264, lines 1-2 (unnumbered).

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit - the pure and holy, the immutable and immortal - can originate the impure and mortal and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father these absurdities, for both the material senses and their reports are unnatural, impossible, and unreal.

NOTE

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

Chapter XV, page 550, lines 25-32, and page 551, lines 1-2.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not so hideous and absurd as the supposition that Spirit - the pure and holy, the immutable and immortal - can originate the impure and mortal, and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father them; for both these senses and their reports are unnatural, impossible, and unreal.

NOTE

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

Chapter XV, page 550, lines 23-32.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not so hideous and absurd as the supposition that Spirit - the pure and holy, the immutable and immortal - can originate the impure and mortal, and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father them; for both these senses and their reports are unnatural, impossible, and unreal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 530, lines 27-32, and page 531, lines 1-5 (unnumbered). 83rd ed., chapter XV, page 542, lines 27-32, and page 543, lines 1-5 (unnumbered).

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not as hideous or absurd as the supposition that Spirit - the pure and holy, the immutable and immortal - can originate the impure and mortal, and dwell in it. How can Spirit produce matter? As Science repudiates self-evident impossibilities, the material senses must father them; for both the senses and their reports are unnatural, impossible, and 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 XII, page 473, lines 29-33, and page 474, lines 1-6 (unnumbered).

21st ed., chapter XIII, page 473, lines 29-33, and page 474, lines 1-6 (unnumbered).

Embryology gives
no instance of one species producing its opposite species,
a serpent germinating a bird, or a lion a lamb. Such
amalgamation would be deemed monstrous, but not more
so in reality than for Spirit, God, the pure and holy,
immutable and immortal, to originate the impure and
mortal, and for Spirit to produce matter.

Science repudiates such a thought; and the self-evident
falsity of material sense must father it, because it is
unnatural, impossible, and unreal.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 145, lines
23-32 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 99, lines
23-32 (unnumbered).

Embryology affords no instances of one specie producing another; of a serpent germinating a bird, or a lion a lamb; this would be gathering grapes of thorns, and figs of thistles. Such amalgamation would be deemed monstrous, and out of the order of things. A pure fountain sendeth not forth impure streams, and vice versa. Then how can Spirit germinate matter, the holy the unholy, and the immortal, mortality. The difference is not as great between opposite species, as between matter and Spirit, so utterly unlike in substance and Intelligence. That Spirit propagates matter, or matter Spirit, is morally impossible; science repudiates the thought, and personal sense alone, must father it, because it is unnatural, unreal, and impossible.

Natural history shows that each specie produces its like only; the bird is not the father of the beast; the egg germinates the parent stock, and the seed the original plant; hybrids are rapes upon nature, and not the common order. Harmonious and immortal man is the offspring of Intelligence, of the unerring and infinite understanding that said, "Let us make man," hence the scientific certainty of his continuance. All that is discordant is mortal, and without Principle or understanding.

NOTE

This version first appeared in the 1st edition in 1875

and it continued until the 2nd edition in 1878.

Chapter IV (Creation), page 264, lines 2-16 and lines 25-32, and page 265, lines 1-2 (unnumbered).

ALSO NOTE

On line 11 of page 264, the word 'the' has been dropped from between the words 'between' and 'opposite' in order to reflect the errata page.

Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite in quality and quantity, called matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind.

The real
producer

NOTE

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

Chapter XV, page 551, lines 3-8.

Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite, matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind. The real producer.

NOTE

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

50th ed., chapter XV, page 531, lines 6-11 (unnumbered).

83rd ed., chapter XV, page 543, lines 6-11 (unnumbered).

226th ed., chapter XV, page 551, lines 1-6.

Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite, matter. If matter is first, it cannot produce Mind. Like produces like. In natural history the bird is not the product of a beast. In spiritual history matter is not the progenitor of 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 XII, page 474, lines 7-11 (unnumbered). 21st ed., chapter XIII, page 474, lines 7-11 (unnumbered).

Mind produces or is produced: but if Mind is first it cannot produce matter, and if matter is first it cannot produce mind. Intelligence germinates not the unintelligent. Like produces like. Matter is neither cause nor effect. All is Mind, matter is but a supposition, a dream without a dreamer, there being but one Mind, even God; and God is not a dreamer. In natural history the bird is not the immediate product of a beast; in scientific history matter is not the progenitor of beast or bird.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 146, lines 1-10 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 100, lines 1-10 (unnumbered).

Germinating Intelligence is germinating God; how very absurd! Intelligence in matter would make matter the circumference of mind. Intelligence produces, or is produced, which is it? Is matter first and mind afterward? matter the primogenitor of mind, or does Intelligence germinate non-Intelligence? Like produces like; Intelligence is Spirit that germinates idea, and not matter; therefore matter is neither effect nor cause. All is mind; matter is but a belief, and error.

Mind produces mind; Intelligence produces the idea of Intelligence; and the mortal and material, the beliefs of belief. One is Truth, the other error; one real, the other unreal; the material produces only the mortal, its basis is belief, and not Truth.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 264, lines 16-25, and page 265, lines 2-7 (unnumbered).

One distinguished naturalist argues that mortals spring from eggs and in races. Mr. Darwin admits this, but he adds that mankind has ascended through all the lower grades of existence. Evolution de- scribes the gradations of human belief, but it does not acknowledge the method of divine Mind, nor see that material methods are impossible in divine Science and that all Science is of God, not of man.

The ascent
of species

NOTE

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

Chapter XV, page 551, lines 9-16.

One distinguished naturalist argues that mortals
spring from eggs and in races. Mr. Darwin admits this;
but he adds that mankind has ascended
through all the lower grades of existence.

The ascent
of species.

Evolution describes the gradations of human belief;
but it does not acknowledge the method of divine
Mind, nor see that material methods are impossible in
divine Science, and that all Science is of God, not of
man.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 551, lines 7-15.

One distinguished naturalist argues that mortals
spring from eggs and in races. Mr. Darwin admits
this; but he adds that mankind has ascended
through all the lower grades of existence.

The ascent
of species.

Evolution describes the gradations of human belief; but
it does not acknowledge the method of Divine Mind, or
see that material methods are impossible in Divine Sci-
ence, and that all Science is of God, not of man.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XV, page 543, lines 12-19 (unnumbered).

One distinguished naturalist argues that mortals
spring from eggs and in races. Mr. Darwin admits
this; but he adds that mankind has ascended
through all the lower grades of existence.

The ascent
of species.

Evolution describes the gradations of human belief; but
it does not acknowledge the method of Mind, or see that
material methods are impossible in Divine Science, and
that all Science is of God, not of man.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
50th ed., chapter XV, page 531, lines 12-19 (unnumbered).
83rd ed., chapter XV, page 543, lines 12-19 (unnumbered).

Professor Agassiz argues that mortals spring from eggs and races. Mr. Darwin admits this; but he adds that mankind has ascended through all the lower grades of being. Evolution describes the gradations of human belief; but it does not acknowledge the method of Mind, or see that material methods are impossible in Divine Science, and that all Science is of God, not of man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 474, lines 12-18 (unnumbered). 21st ed., chapter XIII, page 474, lines 12-18 (unnumbered).

Professor Agassiz argues that mortals spring from eggs and races. Mr. Darwin says that man comes up through all the lower grades of being, and must be a monkey before he can be a man. The latter may be right relative to material methods, but he does not acknowledge that matter and its methods are without any real basis, - the mere suppositions of mortal mind, the baseless fabrics of a dream.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 146, lines 11-18 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 100, lines 11-18 (unnumbered).

Professor Agassiz argues, "man springs from races." Mr. Darwin has it, he comes up through all the lower grades of being, and must be a monkey before he can be a man. Mr. Darwin is right with regard to mortal man or matter, but should have made a distinction between these and the immortal, whose basis is Spirit. Animality produces animals, and what is good and pure mingles not with evil or the impure; these are two diametrically opposite sources and results; the good comes from God, from Spirit outside of matter, the evil is a belief of matter; hence, the less material the belief, the more transparent mind is for God to shine through, for all that is pure is harmonious and eternal; and the more God, the Intelligence outside of matter, is seen through man, but not from him. Matter cannot produce Spirit, and vice versa. Truth cannot produce error, therefore it never made a mortal, sick or sinful man, nor error a spiritual, harmonious or immortal man. Error reflects error, and Truth is reflected only by Truth. Spirit gives forth only the image and likeness of itself, therefore the idea of God, pure and undefiled; a mortal and sinful man is the product of mortality and not of God, of error and not Truth; hence the scripture's statement of him, that he sprang from the ground, i.e., from a material basis; and ours, that he is a belief only, and error; and Mr. Darwin's that his primogenitors are beasts; and Prof. Agassiz's, that he germinates from an egg. Our views will be accepted later than the others, only because they are more spiritual.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 265, lines 8-32, and page 266, lines 1-5 (unnumbered).

ALSO NOTE

Line 21 of page 265 has been changed to reflect the errata page, by placing the word 'is' before 'seen' rather than before 'God'. However, the errata page itself is incorrect in that it calls for these changes to be made on line 14 where the words do not appear.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, - by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalist amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou by searching find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but error declares that the material seed must decay in order to propagate its species, and the resulting germ is doomed to the same routine.

Transmitted
peculiarities

NOTE

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

Chapter XV, page 551, lines 17-31.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, - by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalist amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou, by searching, find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but error declares that the material seed must decay in order to propagate its species, and the resulting germ is doomed to the same routine.

Transmitted
peculiarities

NOTE

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

Chapter XV, page 551, lines 17-31.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, - by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalists amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou, by searching, find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but the material seed must decay, in order to propagate its species, and the resulting germ is doomed to the same routine.

Transmitted
peculiarities.

NOTE

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

Chapter XV, page 551, lines 16-30.

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, - by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalists amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Who, by searching, can find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but the material seed must decay, in order to propagate its species, and the resulting germ is doomed to the same routine.

Transmitted
peculiarities.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XV, page 531, lines 20-32, and page 532, lines 1-2 (unnumbered) 83rd ed., chapter XV, page 543, lines 20-32, and page 544, lines 1-2 (unnumbered).

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalists amounts to this: "How can matter originate or transmit mind?" We answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Who, by searching, can find out God?" All must be Mind, or else all must be matter. Neither can produce the other. Mind is immortal; but the material seed must decay, in order to propagate its species, and the resulting germ is doomed to the same routine.

Transmitted
peculiarities.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter XV, page 531, lines 20-32, and page 532, lines 1-2 (unnumbered).

Agassiz asks, "What can there be, of a material nature, transmitted through these bodies called eggs, - themselves composed of the simplest material elements, by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?"

The question of the naturalist is, How can matter originate or transmit Mind? I answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Who, by searching, can find out God?" All must be Mind, or else all must be matter. Neither could produce the other. Mind is immortal, but the material seed must decay in order to propagate its species; and the resulting germ is doomed to the same routine.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 474, lines 19-32 (unnumbered). 21st ed., chapter XIII, page 474, lines 19-32 (unnumbered).

Professor Agassiz asks,
What can there be of a material nature transmitted
through these bodies called eggs, - themselves composed
of the simplest material elements, - by which all peculiarities of ancestry belonging to either sex are brought down from generation to generation? The question of the naturalist is, How can matter originate or transmit mind, its very antipodes? It cannot; darkness and doubt encompass the thought that holds creation on a material basis. From a material stand-point, who, by searching, can find out God? All must be Mind, else all must be matter; the one never produced the other. Mind is immortal, but we see the material seed rot to propagate, and the poor germ doomed to the same result.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 146, lines 18-31 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 100, lines 18-31 (unnumbered).

That matter propagates itself through seed and germination is error, a belief only, and not the Truth of being, and belief has its penalty, for, admitting mineral, vegetable and animal things of sense, instead of Soul, and dependent on matter for their ephemeral existence, makes them mortal. Not so with the universe and man, born of Spirit; they are harmonious and eternal.

Prof. Agassiz asked, "What can there be of a material nature, transmitted through these material elements, by which all peculiarities of ancestry belonging to either sex, are brought down from generation to generation." Here we see the darkness and doubt creeping into the great mind of the great naturalist, because of the material base of his reasoning; starting from matter instead of God, for the basis of immortal man, who by searching can find out God?

We see in the vegetable kingdom that the seed must rot to propagate anew, and the poor germ is doomed to this same experience also; it must rot again, according to material law.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation) page 245, lines 16-22, and page 266, lines 5-15, and page 272, lines 4-7 (unnumbered).

The ancient and hypothetical question, Which is first, the egg or the bird? is answered, if the egg produces the parent. But we cannot stop here. Another question

follows: Who or what produces the parent of Causation not in matter the egg? That the earth was hatched from the "egg of night" was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses deal with causation as contingent on matter and as necessarily apparent to the corporeal senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual scientific facts of existence include no member of this dolorous and fatal triad.

NOTE

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

Chapter XV, page 551, line 32, and page 552, lines 1-12.

The ancient and hypothetical question as to which is first, the egg or the bird, is answered, if the egg produces the parent. But we cannot stop here. Another question follows: Who or what produces the parent of the

egg? That the earth was hatched from the
Causation not
in matter. "egg of night" was once an accepted theory.

Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the corporeal senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of existence include no member of this dolorous and fatal triad.

NOTE

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

Chapter XV, page 551, lines 31-32, and page 552, lines 1-12.

The ancient and hypothetical question as to which is first, the egg or the bird, is answered, if the egg produces the parent. But we cannot stop here. Incubation.

Another question follows: Who or what produces the parent of the egg? That the earth was hatched from the Egg of Night was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the corporeal senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of existence include neither member of this dolorous and fatal triad.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 532, lines 3-16 (unnumbered). 83rd ed., chapter XV, page 544, lines 3-16 (unnumbered).

The ancient question as to which is first, the egg or the bird, is answered, if the egg produces the parent. But we cannot stop here. Another question follows: Who or what produces the parent of the egg?

That earth was hatched from the egg of Night was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the material senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of being include neither one of this triad.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 475, lines 1-13 (unnumbered). 21st ed., chapter XIII, page 475, lines 1-13 (unnumbered).

The answer to the ancient question, Which is first, the egg or the parent that takes care of it? is given when we admit the egg produces the parent. But we cannot stop there, another question follows: Who or what produced the egg?

It was an ancient theory that earth was hatched from the egg of night. Heathen philosophy, modern geology, and every material hypothesis, deal with causation as contingent on matter, and apparent to a material sense, even where the proof requisite to sustain their assumptions disappear in the spiritual fact. Material theories make friends of sin, sickness, and death, whereas the spiritual facts of being include not one of those.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 146, line 32, and page 147, lines 1-12 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 100, line 32, and page 101, lines 1-12 (unnumbered).

The answer to the ancient question, which is first, the egg, or the parent that takes care of the egg? is given when you admit the parent is developed from an egg, for that is first which produced the parent; but an egg never propagated man.

That earth was hatched from the egg of night was anciently argued, and this absurdity is less than to conclude Spirit produces matter, or that it is in matter. Pursuing the varied hypotheses of man, we think as a child, but putting away childish things and asking more earnestly after God, we shall be answered from Soul, and not sense, and Spirit, instead of matter, will guide our conclusions. Heathen philosophy, modern geology, zoology, physiology, anatomy, etc., deal with other or different phenomena from those proceeding from the Supreme Being. The first proceed from belief only, but the latter are reflections of Spirit; these are the ideas of God coming to the understanding, but the former are beliefs of matter. The proof requisite to sustain assumptions diametrically opposed to personal sense, is just what Jesus taught, namely, the fruit they bear, otherwise the demonstration they bring; if you contradict sense with science and abide by the rules of the latter, you will demonstrate harmony, and prove your position the right one.

This version first appeared in the first edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 272, lines 7-12, and lines 18-32, and page 273, lines 1-5 (unnumbered).

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, "Man that is born of a woman is of few days, and full of trouble." Mortals must emerge from this notion of material life as all-in-all. They must peck their shells open with Christian Science, and look upward. Thought, loosened from a material basis, but not yet instructed by Science, may become wild with freedom, and so be self-contradictory.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 552, lines 13-21.

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, "Man is of few days and full of trouble." Mortals Release. must emerge from this notion of material life as all-in-all. They must peck their shells open with Christian Science, and look upward. Thought, loosened from a material basis, but not yet instructed by Science, may become wild with freedom, and so be self-contradictory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 532, lines 17-25 (unnumbered). 83rd ed., chapter XV, page 544, lines 17-25 (unnumbered).

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, "Man is of few days and full of trouble." Mortals must emerge from this notion of material life as all-in-all. They must peck their shells open with Science, and look upward.

Thought, loosened from a material basis, but not yet instructed by Science, becomes wild with freedom and is self-contradictory.

NOTE

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

16th ed., chapter XII, page 475, lines 14-18, and lines 22-24 (unnumbered).

21st ed., chapter XIII, page 475, lines 14-18, and lines 22-24 (unnumbered).

Our
experience of what is termed life, substance, and intelligence, starting from an egg, corresponded with Job's, until we learned a little out of this supposed life, pecked our shell with metaphysics, and looked upward.

Thought loosened from its material basis

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 147, lines 12-16 and line 20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 101, lines 12-16 and line 20 (unnumbered).

Our experience of what is called
Life germinating from an egg, corresponds with that of
Job, that it is of "few days and full of trouble."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 273, lines 5-7 (unnumbered).

From a material source flows no remedy for sorrow,
sin, and death, for the redeeming power, from the ills
they occasion, is not in egg nor in dust. The
Persistence of species blending tints of leaf and flower show the
order of matter to be the order of mortal mind. The
intermixture of different species, urged to its utmost
limits, results in a return to the original species. Thus
it is learned that matter is a manifestation of mortal
mind, and that matter always surrenders its claims when
the perfect and eternal Mind is understood.

NOTE

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

Chapter XV, page 552, lines 22-31.

From a material source flows no remedy for sorrow,
sin, and death; for the redeeming power, from the ills
they occasion, is not in egg or dust. The
Persistence of species. blending tints of leaf and flower show the
order of matter to be the order of mortal mind. The
intermixture of different species, urged to its utmost
limits, results in a return to the original species. Thus
it is learned that matter is a manifestation of mortal
mind, and that matter always surrenders its claims, when
the perfect and eternal Mind appears.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 552, lines 22-31.

From a material source flows no remedy for sorrow,
sin, and death; for the redeeming power, from the ills
they occasion, is not in egg or dust. The
Persistence of species. blending tints of leaf and flower show the
order of matter to be the order of mortal mind. The
intermixture of different species, urged to its utmost
limits, results in a return to the original species. Thus
it is learned that matter is a manifestation of mortal
mind, and that matter always surrenders its claim, when
the perfect and eternal Mind appears.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 532, lines 26-32, and page 533,
lines 1-3 (unnumbered).
83rd ed., chapter XV, page 544, lines 26-32, and page 545,
lines 1-3 (unnumbered).

From a material source flows no remedy for sorrow, sin, and death; for the redeeming power, from the ills they occasion, is not in egg or dust.

The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal mind, and that it always gives up its claim when the perfect and eternal Mind appears.

NOTE

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

16th ed., chapter XII, page 475, lines 19-21, and lines 24-30 (unnumbered).

21st ed., chapter XIII, page 475, lines 19-21, and lines 24-30 (unnumbered).

From
a material source flow no remedies for its own sorrows,
sin and death; and the power is not in material man's
origin, an egg or dust, to remedy those ills.

produces
blended tints of leaf and flower, and the order of matter
is found the order of mortal mind in all its vagaries.
The intermixing of different species, urged to its final
limits, results in the original species; and thus it will be
found out that matter results in what is termed mortal
mind, a lie that was its origin, and must finally yield its
claims, when matter will disappear, and perfect and
eternal Mind be the only Mind, and man's origin be
discovered.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2 chapter VIII (Creation), page 147, lines
16-19 and lines 20-29 (unnumbered).
6th ed., vol. 2, chapter VII (Creation), page 101, lines
16-19 and lines 20-29 (unnumbered).

From
this material source flow all sorrow, sin, and death, and
the power is not in its origin to "deliver us from the
body of this death," consequently our next appeal is to
something higher than to matter, drugs, 'ologies, or 'isms.
We may call on God to heal our sicknesses, and though
we pray seven times a day, and our clergyman and
physician pray for us, we may not gain the blessing; not
faith, but understanding, brings the blessing.

Thought, let loose somewhat from the old basic
theories amalgamates with other forms of belief, and
changes them; this we see prototyped in the floral
kingdom, in blended tints of leaf and flower. The
metaphysical, however, will end as the physical, when,
according to Agassiz, "the intermixing of different
species, urged to its final limits, results in the distinct
original species."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 273, lines 7-15, and page 274,
lines 13-20 (unnumbered).

ALSO NOTE

The word 'that' in line 11, page 273, is in the 1st edition
and is not changed on the errata page, though it seems to be
incorrect.

Naturalists describe the origin of mortal and material existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This clearer consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the truth of being, or health will never be universal, and harmony will never become the standard of man.

Better basis
than embry-
ology

NOTE

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

ChapterXV, page 552, line 32, and page 553, lines 1-9.

Naturalists describe the origin of mortal and material existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the Truth of being, or health will never be universal, and harmony will never become the standard of man.

Better basis
than embry-
ology.

NOTE

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

Chapter XV, page 552, line 32, and page 553, lines 1-9.

Naturalists describe the origin of mortal and material existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of Being. Mortal thought must obtain a better basis, get nearer the Truth of Being, or health will never be universal, and harmony will never become the standard of man.

Embryology.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 533, lines 4-13 (unnumbered). 83rd ed., chapter XV, page 545, lines 4-13 (unnumbered).

Professor Agassiz gives the origin of mortal and material existence in the various forms of embryology, and he accompanies his descriptions with important observations, that should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the Truth of Being, or health will never be universal, nor harmony become the standard of man.

NOTE

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

16th ed., chapter XII, page 475, lines 31-32, and page 476, lines 1-7 (unnumbered).

21st ed., chapter XIII, page 475, lines 31-32, and page 476, lines 1-7 (unnumbered).

Professor Agassiz has given the origin of mortal and material man; he has traced what we term animal existence through various stages of embryology, and with most important observations, that should awaken thought to the higher and purer contemplation of man's origin in God that must precede the understanding and harmony of being. Thought must find an improved basis, get nearer the truth of being, or health will never become universal, and harmony and immortality be the standard of man.

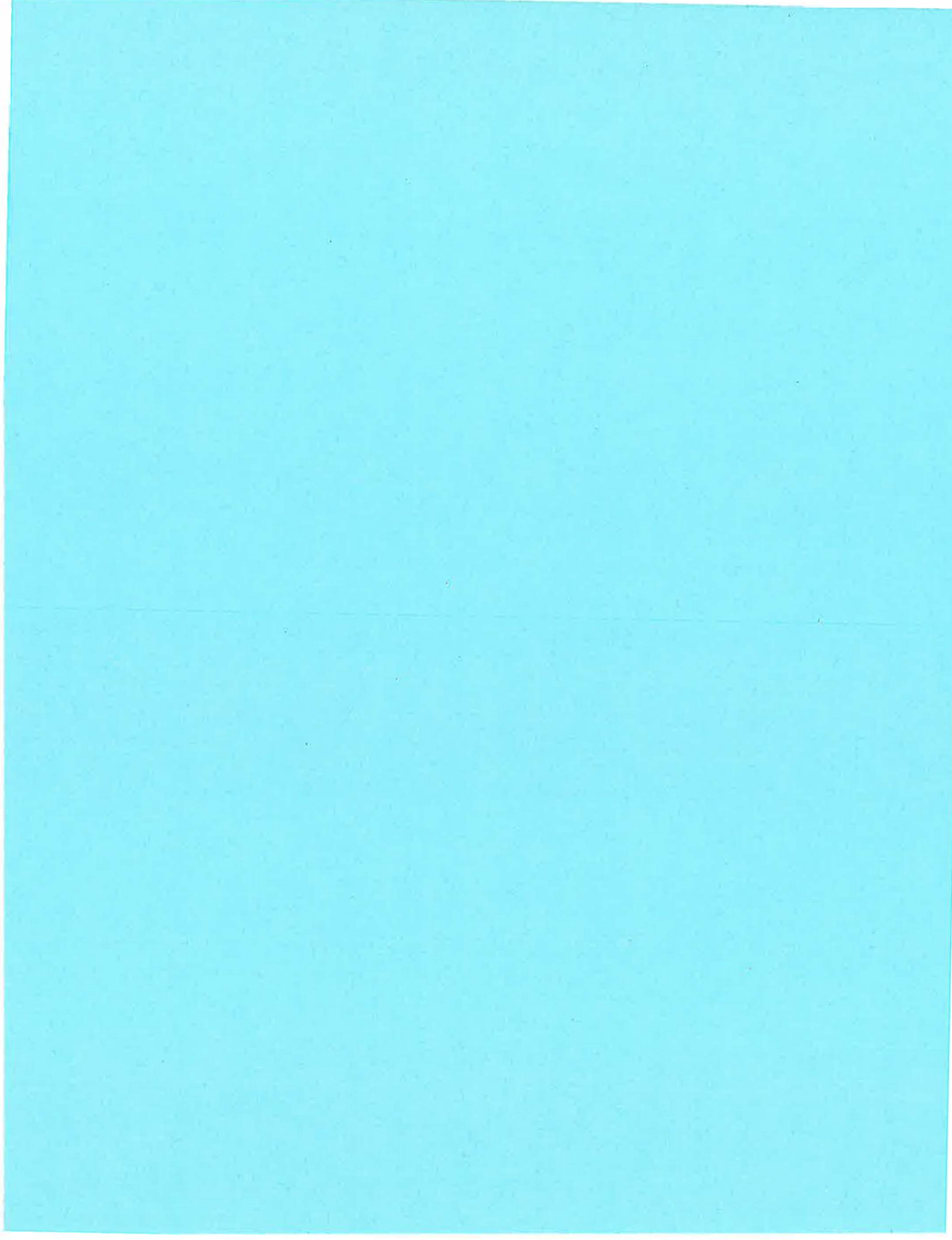
NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 147, lines 29-32, and page 148, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 101, lines 29-32, and page 102, lines 1-6 (unnumbered).

Error must be destroyed at its fountain head, or it will resume its old proportions and relations. Mind must settle down on an improved basis, even the Truth of being, or health will never be universally established, and when this is done, harmonious and immortal man will be the only man. Prof. Agassiz has given the origin of mortal and material man; he has traced what we term animal existence, through various stages of its embryology, and with most important observations that ought to awaken thought to the higher and purer contemplation of man's origin that must precede the understanding of being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 274, lines 20-31 (unnumbered).



One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and why are his deductions generally material?

NOTE

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

Chapter XV, page 553, lines 10-16.

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and his deductions generally material? Assumptions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 533, lines 14-20 (unnumbered). 83rd ed., chapter XV, page 545, lines 14-20 (unnumbered).

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances that made material conditions essential to their maintenance and reproduction." Why, then, is the naturalist's basis so materialistic, and his inference and deductions so universally 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 XII, page 476, lines 8-14 (unnumbered). 21st ed., chapter XIII, page 476, lines 8-14 (unnumbered).

One of our ablest naturalists has said, "We have no right, to assume that individuals have grown or been formed under circumstances that made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, does the naturalist base all his reasonings materially, give his inferences, and take his deductions, all from matter?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 148, lines 7-13 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 102, lines 7-13 (unnumbered).

"We have no right to assume that individuals have grown, or been formed under circumstances that made matter conditions essential to their maintenance and reproduction, or important to their origin and first introduction, unless we dismiss reason and revelation utterly.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 272, lines 13-18 (unnumbered).

ALSO NOTE

Though this paragraph opens with quotation marks, there is no close quote in the 1st edition version.

Adam was created before Eve. In this instance, it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a foetal ovum. Whatever theory may be adopted by general mortal thought to account for human origin, that theory is sure to become the signal for the appearance of its method in finite forms and operations. If consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust or from the rib of our primeval father.

All nativity
in thought

NOTE

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

Chapter XV, page 553, lines 17-28.

Adam was created before Eve. Herein it is seen that the maternal egg never brought forth Adam. Eve was formed from Adam's rib, not from a foetal ovum. Whatever theory may be adopted by general mortal thought, to account for human origin, that thought is sure to become the signal for the appearance of that method in finite forms and operations. If consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust, or from the rib of our primeval father.

All nativity
in thought.

NOTE

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

50th ed., chapter XV, page 533, lines 21-32 (unnumbered).

83rd ed., chapter XV, page 545, lines 21-32 (unnumbered).

226th ed., chapter XV, page 553, lines 17-28.

Adam was created before Eve. Herein it is seen that the maternal egg never brought forth Adam. Eve was formed from his rib, not from an egg. Whatever theory universal mortal thought may adopt to account for the origin of mortals, that thought will be the signal for the appearance of that method in finite forms. If human belief agrees upon an egg as the starting-point of the race, this potent belief will immediately supersede the more ancient superstition about dust and ribs.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 476, lines 15-23 (unnumbered). 21st ed., chapter XIII, page 476, lines 15-23 (unnumbered).

Adam was created before Eve, therefore the maternal egg never propagated Adam; and Eve was formed from his rib instead of an egg. Should mortal mind adopt the appearing of a star for its formula of creation, the advent of mortal man would be signalled by a star. When mortal belief fixes upon an egg for the origin of man, this condition supersedes the original rib.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 148, lines 14-20 (unnumbered).

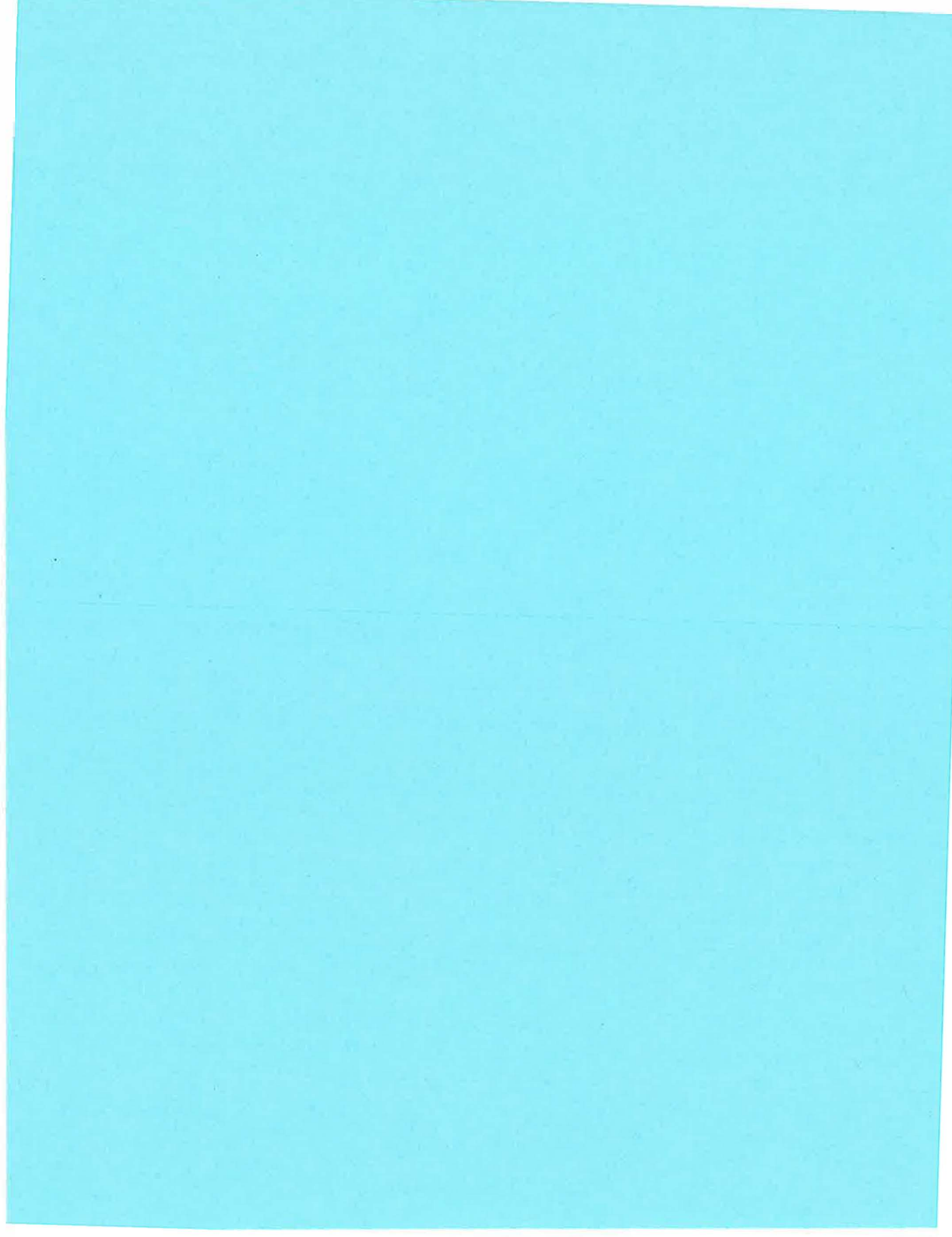
6th ed., vol. 2, chapter VII (Creation), page 102, lines 14-20 (unnumbered).

When mortal belief says an egg produces man, this condition becomes as fixed and imperative as the original one of a rib. That we must breathe in order to live is another belief, whereas the reality of being is Life, and its phenomena not dependent on matter.

Adam being created before Eve, proves the maternal egg never propagated him, and Eve being formed of Adam's rib, shows her origin was not that; "knowledge" defined man falsely then, even as at present; although physiology has since been grafted into the forbidden "tree."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 277, lines 12-16, and page 279, lines 16-21 (unnumbered).



You may say that mortals are formed before they
think or know aught of their origin, and you
may also ask how belief can affect a result
which precedes the development of that belief. It can
only be replied, that Christian Science reveals what "eye
hath not seen," - even the cause of all that exists, - for
the universe, inclusive of man, is as eternal as God, who
is its divine immortal Principle. There is no such thing
as mortality, nor are there properly any mortal beings,
because being is immortal, like Deity, - or, rather, being
and Deity are inseparable.

Being is
immortal

NOTE

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

Chapter XV, page 553, lines 29-32, and page 554, lines 1-7.

You may say that mortals are formed before they
think, or know aught of their origin; and you
may also ask how belief can affect a result
which precedes the development of that belief. It can
only be replied, that Christian Science reveals what "eye
hath not seen," - even the cause of all that exists, -
for the universe, inclusive of man, is as eternal as God,
who is its immortal Principle. There is no such thing
as mortality, nor are there properly any mortal beings;
because being is immortal, like Deity, - or, rather,
being and Deity are inseparable.

Being is
immortal.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XV, page 553, lines 29-32, and page 554, lines 1-7.

You may say that mortals are formed before they
think, or know aught of their origin; and you
may also ask how belief can affect a result
which precedes the development of that belief. It can
only be replied, that Christian Science reveals what "eye
hath not seen," - even the cause of all that exists, -
for the universe, inclusive of man, is as eternal as God,
who is its immortal Principle. There is no such thing
as mortality, nor are there properly any mortal beings;
because Being is immortal, like Deity, - or, rather,
Being and Deity are one and inseparable.

Being is
immortal.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XV, page 553, lines 29-32, and page 554, lines 1-7.

You may say that mortals are formed before they think, or know aught of their origin; and you may also ask how belief can affect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what "eye hath not seen," - that the universe, inclusive of man, is as eternal as God, who is its immortal Principle. There is no such thing as mortality, nor are there properly any mortal beings; because Being is immortal, like Deity, - or, rather, Being and Deity are one and inseparable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 534, lines 1-11 (unnumbered).
83rd ed., chapter XV, page 546, lines 1-11 (unnumbered).

You may say that mortals are formed before they know their origin, and ask, therefore, how their belief can affect the result. Belief constitutes what it does not understand.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 476, lines 24-27 (unnumbered). 21st ed., chapter XIII, page 476, lines 24-27 (unnumbered).

Do you say man
was formed before he knew his origin, then how has a belief
affected the result? Because mortal man is this belief,
and is ignorant of it,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VIII (Creation), page 148, lines
20-23 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 102, lines
20-23 (unnumbered).

Do you say
man was formed before knowing his origin, then where-
fore any belief on this subject? But Eve embodied
the maternal egg, and was the offspring of Adam's
dream, the germ of belief, and mortals since appearing
are these beliefs. There is no mortal man; the sleep
of Adam was what to-day we term mesmerism, in which
belief creates, and controls all it creates.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 277, lines 16-23 (unnumbered).

Error is always error. It is no thing. Any statement of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge of the so-called selfhood of life, destitute of any knowledge of its origin or existence. The mortal is unconscious of his foetal and infantile existence; but as he grows up into another false claim, that of self-conscious matter, he learns to say, "I am somebody; but who made me?" Error replies, "God made you." The first effort of error has been and is to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief.

NOTE

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

Chapter XV, page 554, lines 8-19.

Error is always error. It is no thing. Any statement of life, following from a misconception thereof, is erroneous, because it is destitute of any knowledge of its so-called selfhood, of its origin or existence. The mortal is unconscious of his foetal and infantile existence; but as he grows up into another false claim, of self-conscious matter, he learns to say: "I am somebody; but who made me?" Error replies, "God made you." The first effort of error is, and always has been, to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter XV, page 534, lines 12-23 (unnumbered).
83rd ed., chapter XV, page 546, lines 12-23 (unnumbered).
226th ed., chapter XV, page 554, lines 8-19.

It is unconscious of its existence in infancy; but the babe grows up to self-consciousness, and then it says, "I am somebody, but who made me?" Mortal belief replies, "God made you." The first effort of error was to impute to God the creation of all that is sinful and mortal; but the Infinite Understanding never created such a belief.

NOTE

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

16th ed., chapter XII, page 476, lines 27-32, and page 477, line 1 (unnumbered).

21st ed., chapter XIII, page 476, lines 27-32, and page 477, line 1 (unnumbered).

unconscious even of himself in infancy; and when he grows to self-consciousness he says, I am a boy, but who made me? And belief replies, God made you. Now we have the first statement, or the origin of error and belief imputing to God, Spirit, the creation of matter and all that is sinful and mortal. Infinite understanding never created a belief.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 148, lines 23-29 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 102, lines 23-29 (unnumbered).

In mesmer-

ism matter is made not to appear solid, and the harmless stick becomes a serpent; according to what mind says of matter, it appears, hence we learn all material things are formed by mind, first and last. Belief may adopt any condition whatever, and that will become its imperative mode of cause and effect. The infinite and all-wise Maker condemned this creation, but let it have its experience before the sentence of our God was executed upon it.

A mortal body is but a belief of Life in matter, and controlled by this belief; its original requirements were less than its educated ones. Consciousness rises above the horizon of personal sense, starting first unconscious thought, and reaching what we falsely term conscious matter, before its demands proceed from the body.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 277, lines 23-32, and page 278, lines 1-7 (unnumbered).

Jesus defined this opposite of God and His creation better than we can, when he said, "He is a liar, and the father of it." Jesus also said, "Have not I chosen you twelve, and one of you is a devil." This he said of Judas, one of Adam's race. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the devil." All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion.

NOTE

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

Chapter XV, page 554, lines 20-28.

Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "Have I not chosen you twelve, and one of you is a devil." This he said of Judas, one of Adam's race. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the devil." All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XV, page 554, lines 20-28.

Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "I have chosen Mendacity. you twelve, and one of you is a devil." This he said of Judas, one of Adam's race. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the Devil." All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 546, lines 24-32 (unnumbered).

Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "I have chosen Mendacity. you twelve, and one of you is a devil." This he said of Judas. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the Devil." All these sayings were to show that error is the author of itself, and is simply a falsity and illusion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. 50th ed., chapter XV, page 534, lines 24-32 (unnumbered). 83rd ed., chapter XV, page 546, lines 24-32 (unnumbered).

Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "I have chosen you twelve, and one of you is a devil." This he said of Judas. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the Devil." All these sayings were to show mortals that error is the author of itself, and is simply a falsity and illusion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 477, lines 1-8 (unnumbered). 21st ed., chapter XIII, page 477, lines 1-8 (unnumbered).

And Jesus defined this opposite of God better than we can, saying, "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Jesus defined the term "devil" when he said, "I have chosen you twelve, and one of you is a devil." This term he applied to Judas, not to any individuality outside of him; and he never said that God made a Judas, but "Ye are of your father, the devil," another mortal belief called mortal man, that is the author of itself.

In the first chapter of Genesis the word "God" is used wholly. In the second chapter, where error is stated in contradistinction, and its creations given a history, the word "Lord" is introduced. As the belief of Deity is expressed by human thought, it is given the appellative of a man. The term "Lord" was an honorary title, such as Sarah gave her husband, etc.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 148, lines 29-32, and page 149, lines 1-12 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 102, lines 29-32, and page 103, lines 1-12 (unnumbered).

Through a belief of pain and sorrow, error claimed to create man, but Truth gave its idea of God in joy, blessing, and dominion. Error's process of creating, bases Intelligence on matter, or would put Intelligence in matter; either of which is impossible, insomuch as it would make Intelligence both God and devil; i.e., both good and evil; this belief is proved error, in that it produces sickness, sin and death, hence the sentence of Wisdom, "Thou shalt die."

Intelligence and Life are God, omnipotent and eternal, and God never in matter, but producing spiritual, harmonious, and immortal man. There is but one God, one Life and Intelligence, one Principle of being, and this heals the sick, gives sight to the blind, destroys error instead of creating it, preaches the gospel to the poor, and is measurably explained in this science of being; the followers of Christ, Truth, were not the Rabbis, for it came to its own and was not received. Knowledge never enabled man to judge between good and evil, therefore it was a falsehood from the beginning, as Jesus said, "You were a liar from the beginning, and Truth, Life, abode not in you," for Truth was never in matter, and mortal man is matter, and knowledge was his progenitor;

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 247, lines 20-29, and page 248,
lines 13-27 (unnumbered).

It is the general belief that the lower animals are less
sickly than those possessing higher organiza-
Ailments
of animals tions, especially those of the human form.
This would indicate that there is less disease in propor-
tion as the force of mortal mind is less pungent or sensi-
tive, and that health attends the absence of mortal mind.
A fair conclusion from this might be, that it is the human
belief, and not the divine arbitrament, which brings the
physical organism under the yoke of disease.

NOTE

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

Chapter XV, page 554, lines 29-32, and page 555, lines 1-5.

It is the general belief that the lower animals are less sickly than those possessing higher organizations, especially those of the human form. ^{Ailments} of animals. This would indicate that there is less disease, in proportion as the force of mortal mind is less felt, and that health attends its absence. A fair conclusion from this might be, that it is the human belief, and not the divine arbitrament, which brings the physical organism under the yoke of disease.

NOTE

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

50th ed., chapter XV, page 535, lines 1-9 (unnumbered).

83rd ed., chapter XV, page 547, lines 1-9 (unnumbered).

226th ed., chapter XV, page 554, lines 29-32, and page 555, lines 1-5.

These lower animals are less sickly in proportion as they have less mortal mind. This shows it to be human belief that makes the sick 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 XII, page 472, lines 16-19 (unnumbered). 21st ed., chapter XIII, page 472, lines 16-19 (unnumbered).

ALSO NOTE

Prior to the 50th edition these lines constituted the last few lines of another paragraph (#15-151, or the paragraph found at the bottom of p. 554 and the top of p. 555 in the final 1910 edition). When, with the 50th edition these lines were expanded upon and removed to form their own paragraph, they were relocated within the chapter 'Genesis' and were to be found approximately five pages later. . .

become less discordant, less sickly and sinning, in proportion as they have less mortal mind, showing it is the gross mind that makes the gross body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 144, lines 28-30 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 98, lines 28-30 (unnumbered).

proving the conditions of Life become
less imperative in lower organisms, or where there is
less mind and belief on this subject.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 262, lines 17-19 (unnumbered).

An inquirer once said to the discoverer of Christian Science: "I like your explanations of truth, but I do not comprehend what you say about error."
This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as truth; but Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind.

Ignorance the
sign of error

NOTE

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

Chapter XV, page 555, lines 6-15.

An inquirer once said to the discoverer of Christian Science: "I like your explanations about truth, but I do not comprehend what you say about error."

This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as divine truth; but Christian Science attributes to error neither entity nor power, because error is neither mind, nor the outcome of Mind.

Ignorance the
sign of error.

NOTE

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

Chapter XV, page 555, lines 6-15.

An inquirer once said to the discoverer of Christian Science: "I like your explanations about truth, but I do not comprehend what you say about error."

This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as divine Truth; but Christian Science attributes to error neither entity nor power, because error is neither mind, nor the outcome of Mind.

Ignorance the
sign of error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 555, lines 6-15.

An inquirer once said to the Discoverer of Christian Science: "I like your explanations about Truth, but I do not comprehend what you say about error."

This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as Mind, as if it were as real and God-created as divine Truth; but Christian Science attributes to error neither entity nor power, because error is neither Mind, nor the outcome of Mind.

The sign
of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 535, lines 10-19 (unnumbered). 83rd ed., chapter XV, page 547, lines 10-19 (unnumbered).

An inquirer said to me: "I like your explanations about Truth, but I cannot understand what you say about error. How can there be a belief without a believer?" I answer: The believer is the belief, and the belief is the falsity. Error would have itself received as Mind, as if it were as real and God-created as Truth; but Science attributes to error neither entity nor power, because error is neither Mind nor its outcome.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 477, lines 9-16 (unnumbered). 21st ed., chapter XIII, page 477, lines 9-16 (unnumbered).

An individual said to us, "I like your explanations of Truth, but I cannot understand error, and how there can be a belief without a believer." We answered, "The belief is the believer, and vice versa. But you want to make error an intelligence, as real and as much God-created as truth, and give it entity and power." No one can understand error and the metaphysics of Truth who makes it a consideration either in creation, Life or Mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 149, lines 12-20 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 103, lines 12-20 (unnumbered).

A student said to us, "I understand your explanations of Truth, but I cannot understand error;" and why? because he made it something, and we, nothing; he gave to error a local habitation and a name, making it what it is not, even an entity and power. There is no mortal man, or reality to error; first, because man is immortal, and error is not the Truth, or reality of being; secondly, that these are neither God nor His idea; all that is real, is eternal. Pains or pleasures of personal sense are unreal, and the so-called life of mortal man is a myth. The belief of Life in matter is the so-called mind of man, that suffers because it is a belief of suffering, and dies because it is an error of belief.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 266, lines 15-27 (unnumbered).

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity man, as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection and set aside the proper conception of Deity, when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power to sin, or that Truth confers the ability to err. Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real, is sustained by Spirit.

The origin
of divinity

NOTE

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

Chapter XV, page 555, lines 16-32, and page 556, lines 1-2.

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity man; as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity, when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power of sinning, or that Truth confers the ability to err. Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish with death. Knowing that God is the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real is sustained by Spirit.

The origin
of divinity.

NOTE

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

Chapter XV, page 555, lines 16-32, and page 556, lines 1-2.

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, The origin of divinity. Good with evil, Immortality with mortality, and call this sham unity man; as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity, when we admit that the Perfect is the author of aught that can become imperfect, that God bestows the power of sinning, or that Truth confers the ability to err. Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish with death. Knowing that God is the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real is sustained by Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XV, page 535, lines 20-32, and page 536, lines 1-6 (unnumbered).

83rd ed., chapter XV, page 547, lines 20-32, and page 548, lines 1-6 (unnumbered).

226th ed., chapter XV, page 555, lines 16-32, and page 556, lines 1-2.

Searching for the origin of man is like inquiring into the origin of God, the self-existent and eternal. The belief is self-evidently incorrect, that would unite Spirit and matter, Good and evil, Immortality and mortality, and call this unity man; as if man were created both by God and mortals, by Good and evil.

Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity, when we admit that the Perfect is the author of aught that can become imperfect, that God gives the power to sin, or that Truth confers the ability to err.

Our great example, Jesus, could restore the individualized manifestation of existence, that seemed to flee with death. Knowing that God is the Life of man, he was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not one of illusion or error. That which is real is sustained by Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 477, lines 17-32, and page 478, lines 1-2 (unnumbered). 21st ed., chapter XIII, page 477, lines 17-32, and page 478, lines 1-2 (unnumbered).

Searching for the origin of man's Life is searching after the origin of God, the self-existent and eternal. The belief that would unite spirit and matter, good and evil, immortality and mortality, in one, and call this unity a man, created both by God and man, Good and evil, and made of but one portion of what constitutes him, is a self-evident error. The explanation of man and his origin rests on a spiritual basis, and none other. And we have lost all evidence of, or proper conceptions regarding, Deity, and are without a standard of perfection when we admit that the perfect is the author of what becomes imperfect, that God gives the power to sin, that Truth gives error ability to be error.

Our great ensample, Jesus, restored the phenomenon of Life with the understanding that God is the Life; therefore Life is indestructible. Had he believed that Life is in or of matter, he could not have presented himself unchanged after the crucifixion, or have raised the so-called dead. Spirit imparts spirituality. Truth germinates the idea of Truth, and not the belief of error. That which is real is illuminated and sustained by Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 149, lines 20-32, and page 150, lines 1-8 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 103, lines 20-32, and page 104. lines 1-8 (unnumbered).

Searching into the origin of Life is vain; no beginning or end hath Life, for it is from everlasting unto everlasting. Life is Truth, and Truth is Life, not brought to light through error or sickness, sin, and death; Truth is immortality, not in mortality, for it is Soul, not in sense and sin. If Life starts in an egg, it is matter, and mortal; but matter cannot produce Intelligence; whence then is mind? All is mind; there is no matter. Spirit destroys the belief of matter, as Truth destroys error. If possible for Spirit, God, to enter into a body of sin and death, then harmony enters discord, and discord destroys harmony; can good dwell in evil, or evil represent good? The poor logic and lack of Truth that would blend Spirit and matter, immortality and mortality, sin and goodness in one body, and call it man, was the error Jesus argued against as the foundation of all discord, showing its falsity by parable and proof; Christ, Truth, casts out this error and heals the sick, beginning at once to destroy mortality with its own immortality. The wicked often return evil for good, when the Truth of being comes in contact with their error to destroy it; therefore the followers of Christ, Truth, must love their enemies and go forth as lambs among wolves.

Man's immortality rests on a spiritual, and not a material basis, and his health on Soul and not sense. We have no foundation for man's immortality, if the perfect is not distinct from the imperfect; and what evidence have we of God, or

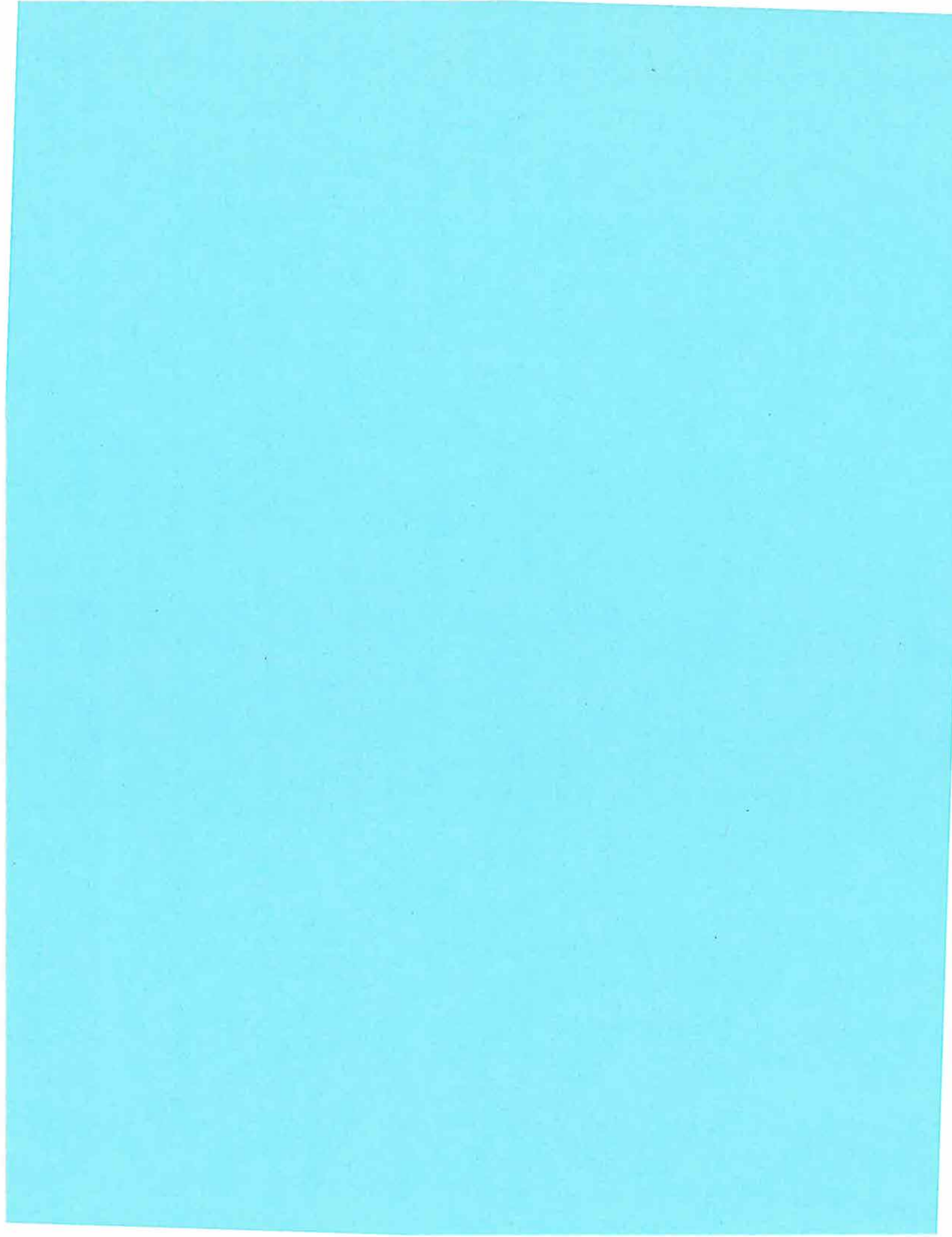
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perfection, where we admit imperfection germinates from God? The good we are, the order, beauty, and loveliness we behold, all assure us God is Life, Truth, and Love, and that matter embraces all error, while Spirit is perfect. Spiritual science reveals all matter inanimate, while personal sense would make it both animate and evil; but which is the standard of Truth, personal sense, or science?

We must have the sense and consciousness of being that is independent of matter, self-existent, self-sustaining and eternal; for this is the Science of Life that casts out error and heals the sick. We know these statements jar on what is called personal sense; but we disregard that altogether; our only sorrow is not to be understood, or be thought irreverent of God, until Christendom learns how important what we say is to follow the rich example of our Master in healing the sick, preaching the gospel to the poor, etc. To-day our religions preach to the rich, and depend on matter, instead of God, to heal the sick.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 266, lines 28-32, and page 267, lines 1-19, and page 267, lines 24-32, and page 268, lines 1-4, and page 278, lines 12-23 (unnumbered).



Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs
Genera
classified will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away.

NOTE

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

Chapter XV, page 556, lines 3-9.

Vertebrata, articulata, mollusca, and radiata are evolved
by mortal and material thought. By this thought they
are classified, and supposed to possess life and
Genera
classified. mind. These beliefs will disappear, when the
radiation of Spirit destroys forever any belief in intelli-
gent matter. Then will the new heaven and new earth
appear, for the former things will have passed away.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 556, lines 3-9.

Vertebrata, articulata, mollusca, and radiata are evolved by mortal and material thought. By this thought they are classified, and supposed to possess Genera. life and mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then will the new Heaven and new earth appear, for the former things will have passed away.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XV, page 536, lines 7-13 (unnumbered). 83rd ed., chapter XV, page 548, lines 7-13 (unnumbered).

Vertebrates, articulata, mollusks, and radiata are evolved by mortal and material thought. By this thought they are classified, and supposed to possess life and mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then shall the new heaven and new earth appear, for the former things will have passed away.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 478, lines 3-9 (unnumbered). 21st ed., chapter XIII, page 478, lines 3-9 (unnumbered).

Verte-

brates, articulates, mollusks, and radiates are material formations only to the senses. Mortal thoughts, classified and called matter, are supposed to possess life and mind, while they are nothing more than technicalized beliefs, that will disappear when the radiates of Spirit destroy forever the belief of matter. Then shall appear the new heaven and new earth, for the former things shall have passed away. Nothing is new except as the eternal is new to the temporal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 150, lines 8-17 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 104, lines 8-17 (unnumbered).

Heaven and earth, together with every animal, mineral, and vegetable that God hath made, are harmonious and eternal. The belief of Life in matter, produces its own kind, for it is predicated on error, that brings forth that which is sinful, ferocious, impure, and mortal. Vertebrates, articulates, mollusks and radiates are simply what mind makes them. They are technicalized mortality, that will disappear when the radiates of Spirit illumine sense, and destroy forever the belief of Life and Intelligence in matter.

The voice of Christian science crieth in the wilderness to-day, with scarcely an adherent on earth, but we also know, it is preparing the way for the Principle of being to be understood, and its demonstration given that casts out error and heals the sick. Death brings not at once spiritualization, nor is it the stepping stone to a distant day of final judgment, when a personal God shall pass sentence on man. The sentence of Truth against error is already passed; every loss and experience of the falsity of earthly things, pronounce it. Truth sentences error, now and forever, and the final judgment to which olden tenets pointed, is when the belief of Life or death in matter is destroyed. When the strong fetters of personal sense are broken, man will be free to do God's will, and then will we behold the "new heaven and new earth; for the former things shall have passed away;" and the material given place to the spiritual; Spirit destroys matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 270, lines 11-32, and page 271, lines 1-6 (unnumbered).

Mortal belief infolds the conditions of sin. Mortal belief dies to live again in renewed forms, only to go out at last forever; for life everlasting is not to be gained by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did the origin and the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness, but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. They seem to be something, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

NOTE

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

Chapter XV, page 556, lines 10-24.

Mortal belief infolds the conditions of sin. It dies,
to live again in renewed forms, only to go out at last
forever; for life everlasting is not to be gained
The Chris- simply by dying. Christian Science may ab-
tian's privi-
lege. sorb the attention of sage and philosopher, but
the Christian alone can fathom it. It is made known
most fully to him who understands best the divine Life.
Did all the enlightenment of the race come from the deep
sleep which fell upon Adam? Sleep is darkness; but
God's creative mandate was, "Let there be light." In
sleep, cause and effect are mere illusions. They seem to
be, but are not. Even so goes on the Adam-belief, of which
mortal and material life is the dream.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XV, page 556, lines 10-23.

Mortal belief infolds the conditions of sin. It dies,
to live again in renewed forms, only to go out at last
forever; for Life everlasting is not to be gained
Profoundness
and oblivion. simply by dying. Christian Science may ab-
sorb the attention of sage and philosopher, but the Chris-
tian alone can fathom it. It is made known most fully
to him who understands best the divine Life. Did all
the enlightenment of the race come from the deep sleep
which fell upon Adam? Sleep is darkness; but God's
creative mandate was, "Let there be light." In sleep,
cause and effect are mere illusions. They seem to be,
but are not. Oblivion and dreams, not realities, come
with sleep. Even so goes on the Adam-belief, of which
mortal and material life is the dream.

NOTE

This version first appeared in the 160th edition in 1899
and it remained unchanged until the 226th edition in 1902.
Chapter XV, page 548, lines 14-27 (unnumbered).

Mortal belief fulfils the conditions of belief. It dies,
to live again in renewed forms, only to go out at last
forever; for Life everlasting is not to be gained
Profoundness and oblivion. simply by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did all the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. They seem to be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 160th edition in 1899. 50th ed., chapter XV, page 536, lines 14-27 (unnumbered). 83rd ed., chapter XV, page 548, lines 14-27 (unnumbered).

Mortal belief fulfils the conditions of belief. It dies, to live again, in renewed forms, only to go out at last forever; for Life everlasting is not to be gained simply by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the Divine Life.

Did all the enlightenment of the race emerge from the deep sleep that fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. They seem to be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 478, lines 10-23 (unnumbered). 21st ed., chapter XIII, page 478, lines 10-23 (unnumbered).

A belief fulfils the conditions of a belief, and dies to live again, until it learns that Life is not gained through death.

This subject will absorb the attention of sage and philosopher, but the Christian alone can fathom it, who understands, better than all others, the Life that is God. From the deep sleep that fell upon Adam there came a new creation. But in sleep, cause and effect are beliefs, only that which seemeth and is not; yea, dreams, instead of realities come of sleep, and this Adam-dream is what we term mortal and material life.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 150, lines 18-28 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 104, lines 18-28 (unnumbered).

Man is not the offspring of sense, but Soul, and co-existent with God. The fact that modern researches prove animal existence in some instances free from its lowest instinct, is worthy our philanthropy, and points to the future footsteps of the science of being. The great point, is to understand the Principle of being, - the Life that is eternal, without beginning and without end, and this study will absorb the attention of sage and philosopher at a not far-distant day; but the Christian alone will fathom it, for he it is that understands better the Life that is God. We cannot reach this Principle unless it be understood; man's immortality even, hangs on understanding the science of being. Because God is the only Life and Principle of man, that which is good is all that is immortal; but to prove our ignorance of this, we have only to point to the tenacity with which we cling to beliefs of sickness, sin and death. Had we the understanding of our God-being or the omnipotence of Truth, we should have no fear of matter, and having none, our bodies would become harmonious and immortal; a belief of Substance-matter would then give place to the understanding of Substance-Spirit; for the spiritual body is the only real one, and tangible as the material.

From the deep sleep that fell upon Adam, Eve was produced. In sleep, cause and effect are beliefs only, that which seems, and not that which really is. This was the advent of mortal and material man. Sickness, sin and death, had no real basis, for

they originated not with God, Spirit, but were beliefs of matter, hence the very opposite of understanding, and without Principle or immortality, therefore they proceeded not from the creative Wisdom. All that originated in Adam (that supposed addenda to creation) was not "good," it was illusion, the offspring of a dream; hence it was a belief only, and not the reality of being. Sin, sickness, and death were embraced in this belief of Life in matter, and are the dream, and not the reality of Life. We classify belief error, insomuch as it embraces all that is mortal discord; it changed the stand-point of being from Spirit to matter, from understanding to belief, yea, from God to man. Adam was the impersonation of error, but man was the type and image of Truth. Adam constituted matter and mortality; man represented immortality and Spirit; but the dream or belief of Life in matter is, that Adam is man, and that error is Truth. There was no more foundation for calling sin, sickness, and death, man, than for saying, "I will make man as God." Should universal mind or belief adopt the appearing of a star as its formula of creation, the advent of mortal man would commence with a star. The belief regarding the origin of mortal man has changed since Adam produced Eve, and the only reason a rib is not the present mode of evolution, is because of this change, and more mortal opinions to contend against now, than when error first said, "Believe in me." Conditions of matter are conditions of mind instead,

therefore the supposed conditions becomes imperative as mind only. Error, named Adam, is the belief, or alpha and omega of what is termed Life in matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 274, line 32, and page 275, lines 1-23, and page 276, lines 7-32, and page 277, lines 1-11 (unnumbered).

Ontology receives less attention than physiology. Why?

Ontology
versus
physiology

Because mortal mind must waken to spiritual
life before it cares to solve the problem of
being, hence the author's experience; but when
that awakening comes, existence will be on a new stand-
point.

NOTE

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

Chapter XV, page 556, lines 25-30.

Ontology receives less attention than physiology.

Why? Because mortal mind must waken to
Ontology
versus
physiology. spiritual life, before it cares to solve the prob-
lem of being; but when that awakening comes
existence will be viewed from a new standpoint.

NOTE

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

Chapter XV, page 556, lines 24-28.

Ontology receives less attention than physiology.
Why? Because mortal mind must waken to spiritual
Life, before it cares to solve the problem of
Ontology.
Being; but when that awakening comes, existence will be viewed from a new standpoint.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 536, lines 28-32 (unnumbered).
83rd ed., chapter XV, page 548, lines 28-32 (unnumbered).

Ontology receives less attention than physiology.
Why? Because mortal mind must waken to spiritual
Life, before it cares to solve the problem of being; but
when that awakening comes, existence will be viewed
from a new standpoint.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 478, lines 24-28 (unnumbered).
21st ed., chapter XIII, page 478, lines 24-28 (unnumbered).

The ontology of metaphysics receives but little attention at this period, but mortal mind must waken to revolve this question in thought until it is seen from a new standpoint.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 150, lines 29-32 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 104, lines 29-32, (unnumbered).

To know
that God is not the author of sin or suffering, and that
"his hand is not shortened, or ear heavy," but that
error produces error, is to learn what error is, and how
destroyed; then shall we find our remedy for sickness
and sin, is to "work out our own salvation." On this
point mankind need much enlightenment, for the science
of being alone solves the problem of man harmoniously.

Ontology receives but little
attention from the working-day world, and the signi-
fication of psychology is shockingly perverted. The
science of Soul is not mesmerism, by any means, and
is less understood than all other questions; little jus-
tice is done metaphysics by a utilitarian people where
the race is to the swift.

'Tis safe to conclude man exists, though he
has lost his lungs, or any other portion of organism;
if he has reached the science of being, his existence
is understood and eternal, and man is immortal only
whose Life is Soul, and not sense, God and not matter.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter IV (Creation), page 273, lines 15-22, and page 275,
lines 23-29, and page 278, lines 7-11 (unnumbered).

It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and learn how to develop their children properly on dry land.

NOTE

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

Chapter XV, page 556, lines 31-32, and page 557, lines 1-5.

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and so learn how to develop their children properly on dry land.

NOTE

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

Chapter XV, page 556, lines 29-32, and page 557, lines 1-3.

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and so learn how to develop their children properly on dry land.

A watery
experiment.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XV, page 537, lines 1-8 (unnumbered).
83rd ed., chapter XV, page 549, lines 1-8 (unnumbered).

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and so learn how to develop their children properly on dry land.

NOTE

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

16th ed., chapter XII, page 478, lines 29-32, and page 479, lines 1-3 (unnumbered).

21st ed., chapter XIII, page 478, lines 29-32, and page 479, lines 1-3 (unnumbered).

It is related of a father who was anxious to try an experiment on his child that he kept an infant a few hours old under water several minutes, repeating this experiment daily until the infant could remain under water twenty minutes at one time, and move about in play. Parents should understand how to develop their offspring mentally aright.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 150, line 32, and page 151, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 104, line 32, and page 105, lines 1-6 (unnumbered).

An infant a few hours old was said to be immersed in water, to test the possibility of making him amphibious; and this daily ablution continued until the infant could remain under water, and the ordinary functions of lungs be suspended twenty minutes at one time, playing the while and enjoying the bath. The infant is wholly controlled by its parents' belief; addressing the mother mentally, we have stopped the moaning and restlessness of her babe, but could not affect the child, except through its mother.

This should furnish a hint to parents to control their offspring mentally; beginning in the science of being to govern their bodies; employing mind instead of matter, to heal them, and also to prevent their being sick. We should be able at the bedside of a mother, without medicine or applications of any sort, to prevent the pangs of child-birth; labor should be painless, and this dreaded hour be without suffering and joyful, even as the opening of the buds, or the development of the flower.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 279, lines 21-32, and page 280, lines 1-8 (unnumbered).

Mind controls the birth-throes in the lower realms of nature, where parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its suffering because it is a false belief. Christian Science reveals harmony as proportionately increasing as the line of creation rises towards spiritual man, - towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, - the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.

NOTE

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

Chapter XV, page 557, lines 6-21.

The curse
removed

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Christian Science reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man, - towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, - the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born, nor ever dying, but coexistent with his creator.

NOTE

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

Chapter XV, page 557, lines 4-19.

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Christian Science reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man, - towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, - the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born, nor ever dying, but coexistent with his Creator.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XV, page 557, lines 4-19.

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Christian Science reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man, - towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, - the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born or dying, but coexistent with his Creator.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XV, page 557, lines 9-24 (unnumbered).

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Christian Science reveals harmony as proportionately increasing, as the line of creation rises towards spiritual man, - towards enlarged understanding and intelligence; but in the line of the corporeal senses, the less a mortal knows of sin, disease, and mortality, the better for him, - the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as reinvested with his native supremacy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XV, page 537, lines 9-14 (unnumbered) - 50th ed. Chapter XV, page 549, lines 9-14 (unnumbered) - 83rd ed.

Mind controls the birth-throes in the lower realms of nature, wherein parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its woe, because of its belief. Science reveals harmony as increasing, proportionately as the line of creation rises towards man, - towards enlarged understanding and intelligence; but for the sake of the senses, the less a man knows the better for him, - the less pain and sorrow are his.

Mortal minds must relinquish their belief in other methods than the divine, before the curse can be removed which says to woman, "In sorrow thou shalt bring forth children." The longevity of mortals increases as Divine Science is understood. That Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as reinvested with his native supremacy.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XII, page 479, lines 4-21 (unnumbered). 21st ed., chapter XIII, page 479, lines 4-21 (unnumbered).

Mind controls embryology in the universe without pain to the plant, and the less mind the less pain in propagating, until this mind or propagator relinquishes the belief "That in sorrow thou shalt bring forth children." The longevity of mortal man will increase as metaphysics is understood. At the expiration of seven thousand years from the advent of Adam, error, when the science of being has rolled back the darkness of belief with the light of understanding, it shall lift the curtain on paradise, and man be found having dominion over all the earth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 151, lines 6-16 (unnumbered). 6th ed., vol. 2, chapter VII (Creation), page 105, lines 6-16 (unnumbered).

The domestic economy of the bee, and its method of multiplying, foreshadows the understanding of being yet to come. That mind produces mind, and our beliefs of matter re-produced beliefs only, is the conclusion that accords with natural history and the science of being. Again, we state, all is mind; there is no matter, and this needs only to be understood to establish harmony perpetual. Mind is the only actor, and produces mind, viz., the Truth or error of man; matter is not an entity or reality.

Mind controls embryology without pain to the universe, and why not the same with woman? The parent's mind develops the infant before and after birth, until the mother says, my child can take care of itself; at this period the human species, bird and beast, dismiss their offspring from their immediate maternal eye, and commence educating them to what is termed, self-dependence; but alas! on the ground that Life depends on matter, and this destroys the self-reliance that science would give.

Although the advancing stages of human development require the higher order of parental mind to guide their offspring aright, we regret to say, the human species make shocking work of it. The peculiar traits and characteristics of progenitors are transmitted from generation to generation; but this is a transfer of belief only, the parent's mind passing to their offspring.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 275, lines 30-32, and page 276, lines 1-7, and page 280, lines 8-24 (unnumbered).

Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.

NOTE

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

Chapter XV, page 557, lines 22-27.

Popular theology takes up the history of man as if he began materially right, but immediately fell into spiritual sin; whereas revealed religion proclaims the Science of Mind, and its formations, as being in accordance with the first chapter of the Old Testament, when Mind spake and it was done.

NOTE

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

Chapter XV, page 557, lines 20-25.

Popular theology takes up the history of man as if he
began materially right, but immediately fell into spiritual
sin; whereas revealed religion proclaims the
Science of Mind, and its formations, as being Genesis
and Jesus.
in accordance with the first chapter of the Old Testament,
when Mind spake and it was done.

NOTE

This version first appeared in the 2nd 106th edition (or the
106th revised) in 1896, and it remained unchanged until the
226th edition in 1902. (There were two 106th editions in all.)
Chapter XV, page 549, lines 25-30 (unnumbered).

Popular theology takes up the history of man as if
he began materially right, but immediately fell into spir-
itual sin; whereas revealed religion proclaims
the Science of Mind, and its formations, as Genesis
and Jesus.
being in accordance with both the first chapter of the Old
Testament, and the immaculate conception of Jesus.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 106th edition (revised) in 1896.
Chapter XV, page 537, lines 25-30 (unnumbered) - 50th ed.
Chapter XV, page 549, lines 25-30 (unnumbered) - 83rd ed.

Scholastic theology takes up the history of man as beginning right materially, but immediately commencing to sin spiritually; whereas revealed religion proclaims the Science of Mind and its formations - the universe and man - as being in accordance with both the first chapter of the Old Testament, and the immaculate conception of Jesus Christ.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XII, page 479, lines 22-28 (unnumbered).
21st ed., chapter XIII, page 479, lines 22-28 (unnumbered).

Scholastic theology takes up the history of man from the second chapter of the Old Testament; but we find the science of God, the universe, and man in the spiritual Genesis of the first chapter of the Old Testament.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VIII (Creation), page 151, lines 17-21 (unnumbered).

6th ed., vol. 2, chapter VII (Creation), page 105, lines 17-21 (unnumbered).

To the pulpit we appeal. Judge not this science until you prove whether it be Truth or error; test its Principle by the rules laid down, and then will you learn God is the life of man, and that materia medica, or theology, never can take the place of the science of God, in healing the sick, and casting out all error. The beliefs that form the body mortal are not destroyed at once; "it is not all of death to die." After what is named death, the belief of sickness, sin and death continues until the science of being is reached, and man's Life is found Soul, and not sense.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter IV (Creation), page 279, lines 5-15 (unnumbered).

