

Chapter 16
The Apocalypse
para 16-0/16-49+
supplement on
Wayside Shirts

CHAPTER XVI

THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. - REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. - PSALMS.

NOTE

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

Chapter XVI, page 558, lines unnumbered before first paragraph.

Both quotations entirely in italics except for the words 'REVELATION' and 'PSALMS'.

CHAPTER XVI.

THE APOCALYPSE.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. - REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. - PSALMS.

NOTE

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

Chapter XVI, page 558, lines unnumbered before first paragraph. Both quotations are entirely in italics except for the words 'REVELATION' and 'PSALMS'.

CHAPTER XVI.

THE APOCALYPSE.

BLESSED is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. - REVELATION.

GREAT is the Lord, and greatly to be praised in the City of our God, in the mountain of His holiness. - PSALMS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 538, lines unnumbered before first paragraph.

83rd ed., chapter XVI, page 550, lines unnumbered before first paragraph.

None of this version is in italics.

CHAPTER XIV. (chapter XV by 21st ed.)

THE APOCALYPSE.

THY Christ hath reached his heavenly seat,

Through sorrow and through scars;

The golden lamps are at his feet,

And in his hand the stars. N.L. FROTHINGHAM.

O LORD, who seest, from yon starry height,

Centred in one the future and the past

Fashioned in Thine own image, -

.

Celestial King! Oh let Thy presence pass

Before my Spirit, and an image fair

Shall meet that look of mercy from on high,

As the reflected image in a glass

Doth meet the look of him who seeks it there,

And owes its being to the gazer's eye.

LONGFELLOW, from the Spanish.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.. 16th ed., chapter XIV, page 511, lines unnumbered before the first paragraph.

21st ed., chapter XV, page 511, lines unnumbered before the first paragraph.

CHAPTER VII.

WAYSIDE HINTS.

THE broadening flood swells slowly out, o'er cattle-dotted plains;
The stream is strong and turbulent, and dark with heavy rains;
The laborer looks up to see our shallop speed away.
When shall the sandy bar be crossed, when shall we find the bay?

R. GARNETT.

THEY shall ask the way to Zion, with their faces thitherward.

JEREMIAH.

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter VII, Wayside Hints, page 224, lines unnumbered before first line.

This version is identical to the preceeding 16th edition version except that the 16th edition version was also subtitled (Supplementary), while this subtitle was dropped by this 21st edition version.

WAYSIDE HINTS was incorporated into THE APOCALPYSE by the 50th edition and ceased to exist as a separate chapter.

CHAPTER VI.

(Supplementary.)

WAYSIDE HINTS.

THE broadening flood swells slowly out, o'er cattle-dotted plains;
The stream is strong and turbulent, and dark with heavy rains;
The laborer looks up to see our shallop speed away.
When shall the sandy bar be crossed, when shall we find the bay?

R. GARNETT.

THEY shall ask the way to Zion, with their faces thitherward.

JEREMIAH.

NOTE

This chapter, WAYSIDE HINTS, existed from the 16th until the 50th editions of the textbook (1886 until 1891). It had the exact same chapter number (VI from 16th ed. until the 21st ed., and VII beginning with the 21st ed. until the chapter ceased to exist as a separate chapter, beginning with the 50th ed.) as the preceeding chapter, ANIMAL MAGNETISM (also chapter VI until the 21st ed., and then chapter VII). WAYSIDE HINTS was subtitled (Supplementary) until the 21st edition when this was dropped. Most of the chapter WAYSIDE HINTS found its way into the chapter THE APOCALYPSE; thus its inclusion here.

Chapter VI, Supplementary, page 225, lines unnumbered before first line.

ST. JOHN writes, in the tenth chapter of his book of Revelation: -

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

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

Chapter XVI, page 558, lines 1-8.

ST. JOHN writes, in the tenth chapter of his Book
of Revelation: -

And I saw another mighty angel come down from
heaven, clothed with a cloud: and a rainbow was upon his
head, and his face was as it were the sun, and his feet as
pillars of fire: and he had in his hand a little book open:
and he set his right foot upon the sea, and his left foot
on the earth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XVI, page 558, lines 1-8.

SAINT JOHN writes, in the tenth chapter of his
Book of Revelation:

And I saw another mighty angel come down from Heaven,
clothed with a cloud; and a rainbow was upon his head, and
his face was as it were the sun, and his feet as pillars of
fire. And he had in his hand a little book open; and he
set his right foot upon the sea, and his left foot upon the
earth.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 538, lines 1-8 (unnumbered).
83rd ed., chapter XVI, page 550, lines 1-8 (unnumbered).

This angel or message which comes from God, clothed
with a cloud, prefigures divine Science. To mortal sense
The new Science seems at first obscure, abstract, and
Evangel dark; but a bright promise crowns its brow.
When understood, it is Truth's prism and praise. When
you look it fairly in the face, you can heal by its means,
and it has for you a light above the sun, for God "is the
light thereof." Its feet are pillars of fire, foundations
of Truth and Love. It brings the baptism of the Holy
Ghost, whose flames of Truth were prophetically de-
scribed by John the Baptist as consuming error.

NOTE

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

Chapter XVI, page 558, lines 9-19.

Is this angel, or message which comes from God,
clothed with a cloud, divine Science? To mortal sense it
seems at first obscure, abstract, and dark; but
The new Evangel. a bright promise crowns its brow. When
understood, it is Truth's prism and praise; when you
look it fairly in the face, you can heal by its means, and
it hath for you a light above the sun, for God "is the
light thereof." Its feet are pillars of fire, foundations
of Truth and Love. It brings the baptism of the Holy
Ghost, whose flames of Truth were prophetically de-
scribed, by John the Baptist, as consuming error.

NOTE

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

Chapter XVI, page 558, lines 9-19.

Is this angel, or message from God, Divine Science,
that comes in a cloud? To mortals obscure, abstract,
and dark; but a bright promise crowns its
Evangel.
brow. When understood, it is Truth's prism
and praise; when you look it fairly in the face, you can
heal by its means, and it hath for you a light above the
sun, for God "is the light thereof." Its feet are pillars
of fire, foundations of Truth and Love. It brings the
baptism of the Holy Ghost, whose flames of Truth were
prophetically described, by John the Baptist, as con-
suming error.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
62nd ed., chapter XVI, page 538, lines 9-19 (unnumbered).
83rd ed., chapter XVI, page 550, lines 9-19 (unnumbered).

This angel, or message from God, is Divine Science.
It comes in a cloud. To mortals it is obscure, abstract,
and dark; but a rainbow is upon its head.
Evangel.
When understood, this Science is radiant with
light; and when you look it fairly in the face, - especially when you can heal by its means, - it hath for you
a light above the sun, for God "is the light thereof."
Its feet are pillars of fire, foundations of Truth and
Love. It brings the baptism of the Holy Ghost, whose
flames of Truth were prophetically described, by John
the Baptist, as devouring error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XVI, page 538, lines 9-19 (unnumbered).

This angel had in his hand "a little book," open for all to read and understand. Did this same book contain the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, - upon elementary, latent error, the source of all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book....Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, - thus partaking of the nature, or primal elements, of Truth and Love, -do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this

Truth's
volume

perilous passage out of bondage into the El Dorado of faith and hope.

NOTE

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

Chapter XVI, page 559, lines 1-31.

This angel had in his hand "a little book," open for all to read and understand. Did this same book contain the revelation of divine Science, whose "right foot" or dominant power was upon the sea, - upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of scientific thought reaches over continent and ocean, to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book....Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus

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prefigured this perilous passage out of bondage into the
El Dorado of faith and hope.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XVI, page 559, lines 1-31.

This angel had in his hand a "little book," open for all to read and understand. Did this same book contain the revelation of Divine Science, whose "right foot" or dominant power was upon the sea, - upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of Scientific thought reaches over continent and ocean, to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book....Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised or discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus

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NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 551, lines 1-31 (unnumbered).

This angel had in his hand a "little book," open for all to read and understand. Did this same book contain the revelation of Divine Science, whose "right foot" or dominant power was upon the sea, - upon elementary, latent error, the source of all error's visible forms? His left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of Scientific thought reaches over continent and ocean, to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book....Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised or discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus

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prefigured this perilous passage out of bondage into
the Eldorado of faith and hope.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 113th edition in 1897.
62nd ed., chapter XVI, page 539, lines 1-31 (unnumbered).
83rd ed., chapter XVI, page 551, lines 1-31 (unnumbered).

This angel had in his hand a "little book," open for all to read and understand. This little book contained the revelation of Divine Science, whose "right foot" and dominant power were upon the sea, - upon elementary, latent error, the source of all error's visible forms. His left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" of Scientific thought reaches over continent and ocean, to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." It is heard in the desert, and dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book....Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised or discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus

Truth's
volume.

prefigured this perilous passage out of bondage into
the Eldorado of faith and hope.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XVI, page 539, lines 1-31 (unnumbered).

The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the sixth seal, typical of six thousand years since To-day's lesson Adam, the distinctive feature has reference to the present age.

NOTE

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

Chapter XVI, page 559, line 32, and page 560, lines 1-5.

The twelfth chapter of the Apocalypse - or Revelation of St. John - has a special suggestiveness in connection with this nineteenth century. In the opening of the sixth seal, typical of six thousand years To-day's lesson. since Adam, the distinctive feature has special reference to the present age.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XVI, page 559, line 32, and page 560, lines 1-5.

The twelfth chapter of the Apocalypse - or Revelation of Saint John - has a special suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal, typical of six thousand To-day's lesson. years since Adam, the distinctive feature has special reference to the present age.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 551, line 32, and page 552, lines 1-5 (unnumbered).

The twelfth chapter of the Apocalypse - or Revelation of Saint John - has a special suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal, typical of six thousand To-day's lesson. years since Adam, there is one distinctive feature which has special reference to the present age.

NOTE

This version first appeared in the 56th edition in 1891 and it remained unchanged until the 177th edition in 1899. Chapter XVI, page 551, line 32, and page 552, lines 1-5 (unnumbered) - 83rd ed.
Chapter XVI, page 539, line 32, and page 540, lines 1-5 (unnumbered) - 56th ed.

The twelfth chapter of the Apocalypse - or Revelation of Saint John - has a special suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal, typical of four thousand To-day's lesson. years since Adam, there is one distinctive feature which has special reference to the present age.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 56th edition in 1891. Chapter XVI, page 539, line 32, and page 540, lines 1-5 (unnumbered).

MY attention is specially called to the twelfth chapter of the Apocalypse, - or Revelation of Saint John, - on account of its suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal there is one distinctive feature which has special reference to the present age, and the establishment of Christian Science in this period.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 511, lines 1-7 (unnumbered). 21st ed., chapter XV, page 511, lines 1-7 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and True estimate of God's messenger the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of any one whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species of a plant in order to classify it correctly. As it is with things, so is it with persons.

NOTE

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

Chapter XVI, page 560, lines 6-21.

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and True estimate of God's messenger. the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor, or entertain a false estimate of anyone whom God has appointed to voice his Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species, or nature of a plant, in order to classify it, and treat it correctly: as it is with the floral kingdom, so is it with man.

NOTE

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

Chapter XVI, page 560, lines 6-22.

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and True estimate of God's messenger. the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor, or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species, or nature of a plant, in order to classify it, and treat it correctly: as it is with the floral kingdom, so is it with man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 560, lines 6-22.

Revelation xii. 1. And there appeared a great wonder in Heaven, - a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love. Human botany. And the grand necessity of existence is to gain the true idea of what constitutes the Kingdom of Heaven in man. This goal is never reached while we hate our neighbor, or entertain a false estimate of whom God has appointed to voice this idea. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species or nature of a plant, in order to classify it, and treat it correctly; as it is with the floral kingdom, so is it with man.

NOTE

This version first appeared in the 177th edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 552, lines 6-21 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in Heaven, - a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love. One Human botany. of the grand necessities of existence is to gain the true idea of what constitutes the Kingdom of Heaven in the affections of man. This can never be reached while we hate our brother, or entertain a false estimate of whom God has appointed to voice this idea. Again, without a clear and correct sense of its idea, we can never assimilate the divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 177th edition in 1899. Chapter XVI, page 552, lines 6-21 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in Heaven, - a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love. One Human botany. of the grand necessities of existence is to gain the true idea of what constitutes the Kingdom of Heaven in the affections of man. This can never be reached while we hate our brother, or entertain a false estimate of whomsoever voices this idea. Again, without a clear and correct sense of its idea, we can never assimilate the divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 97th edition in 1895. 58th ed., chapter XVI, page 540, lines 6-21 (unnumbered). 83rd ed., chapter XVI, page 552, lines 6-21 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in Heaven, - a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love. One Botany. of the grand necessities of existence is to gain the true idea of what constitutes the Kingdom of Heaven in the affections of man. This can never be reached while we hate our brother, or entertain a false estimate of whomsoever voices this idea. Again, without a clear and correct sense of its idea, we can never assimilate the divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XVI, page 540, lines 6-21 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in heaven, - a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven is harmony, and Science brings out harmony. The greatest miracle to human sense is the wonder of divine Love. One of the grand necessities in Science is to gain the true idea of God, and this can never be reached while we entertain a false estimate of the individual who voices this idea. Without a clear and correct sense of the idea, you can never assimilate its divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 511, lines 8-14, and page 512, lines 1-6 (unnumbered).

Revelation xii. 1. And there appeared a great wonder in heaven, - a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven is harmony, and Science brings out harmony. The greatest miracle to human sense is the wonder of divine Love. One of the grand necessities in Science is to understand the idea of God, and this can never be reached while we entertain a false estimate of the individual who voices this idea. Without a clear and correct sense of the idea, you can never assimilate its divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter XIV, page 511, lines 8-12, and page 512, lines 1-8 (unnumbered) - 16th ed.

Chapter XV, page 511, lines 8-12, and page 512, lines 1-8 (unnumbered) - 21st ed.

Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. Persecution of all who have Persecution harmful spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea - ignorance of Truth and Love. The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea.

NOTE

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

Chapter XVI, page 560, lines 22-31, and page 561, lines 1-4.

Abuse of the motives and religion of St. Paul hid
from view the character of the apostle, which made him
equal to so great a mission. Persecution, of
Persecution
harmful. all who ever spoke something new and better
of God, not only obscured the light of the ages, but was
fatal to the persecutors. Why? Because it hid from
them the true idea which was presented. To misunder-
stand Paul was to be ignorant of the divine idea he
taught; and this lesser ignorance betrayed at once a
greater ignorance as to its divine Principle, - ignorance
as to the Truth and Life which lead to its discernment;
which work out the ends of eternal good, and destroy
both the faith in evil, and the practice thereof.

NOTE

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

Chapter XVI, page 560, lines 23-31, and page 561, lines 1-4.

Abuse of the motives and religion of St. Paul hid from view the character of the apostle, which made him equal to so great a mission. Persecution, of Persecution harmful. all who ever spoke something new and better of God, not only obscured the light of the ages, but was fatal to the persecutors. Why? Because it hid from them the true idea which was presented. To misunderstand Paul was to be ignorant of the divine idea he taught; and this lesser ignorance betrayed at once a greater ignorance as to its divine Principle, - ignorance as to the Truth and Life which leads to its discernment; which work out the ends of eternal Good, and destroy both the faith in evil, and the practice thereof.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 560, lines 23-31, and page 561, lines 1-4.

Abuse of the motives and religion of St. Paul hid
from view the character of the apostle, which made
him equal to so great a mission. Persecution,
Motives abused. of whomsoever spoke something new and
better of God, not only obscured the light of the ages,
but was fatal to the persecutors. Why? Because it
hid from them the true idea which was presented. To
misunderstand Paul, was to be ignorant of the divine
idea he taught; and this lesser ignorance betrayed at
once a greater ignorance as to its divine Principle, -
ignorance of the Truth and Life, which lead to its dis-
cernment, work out the ends of eternal Good, and
destroy both the faith in evil, and the practice thereof.

NOTE

This version first appeared in the 177th edition in 1899
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 552, lines 22-31, and page 553, lines 1-3
(unnumbered).

Abuse of the motives and character of Paul hid from
view the remarkable nature of the apostle, which made
him equal to so great a mission. Persecution,
Motives abused. of whomsoever spoke something new and bet-
ter of God, not only obscured the light of the ages, but
was fatal to the persecutor. Why? Because it hid
from them the true idea which was presented. To
misunderstand Paul, was to be ignorant of the divine
idea he taught; and this lesser ignorance betrayed at
once a greater ignorance as to its Principle, - ignorance
of the proper Life, which leads to its discernment, works
out the ends of eternal Good, and destroys both the
belief in evil, and the practice of it.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 177th edition in 1899.
Chapter XVI, page 540, lines 22-31, and page 541, lines 1-3
(unnumbered) - 50th ed.
Chapter XVI, page 552, lines 22-31, and page 553, lines 1-3
(unnumbered) - 83rd ed.

Abuse of the motives and character of Paul hid from view the remarkable nature of the apostle, which made him equal to so great a mission. Persecution not only obscured the light of the ages, but was fatal to the persecutor. Why? Because it hid the true idea that Paul presented of God. To misunderstand Paul was to be ignorant of the divine idea he taught; and this lesser ignorance betrayed at once a greater ignorance as to its Principle, - ignorance of the proper life, that leads to its discernment, that works out the ends of eternal good, and destroys the belief in evil, and the practice of it.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 512, lines 7-17 (unnumbered).

Abuse of the motives and character of Paul hid from view the remarkable nature of the apostle, which made him equal to so great a mission. Persecution not only obscured the light of the ages, but was fatal to the individual. Why? Because Paul presented the true idea of God. To misunderstand Paul was to be ignorant of the divine idea; and this lesser ignorance betrayed at once a greater ignorance as to its Principle, - ignorance of the proper Life, through which to work out the ends of eternal good, and destroy the belief in evil, and the practice of it. The Revelator beheld the spiritual idea from the very mount of vision.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 512, lines 9-20 (unnumbered). 21st ed., chapter XV, page 512, lines 9-20 (unnumbered).

Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth.

Espousals
supernal

NOTE

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

Chapter XVI, page 561, lines 5-15.

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To him, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, God and his Christ, bringing harmony to earth.

Espousals
supernal.

NOTE

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

Chapter XVI, page 561, lines 5-15.

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To him, "the bride" and "the Lamb" represented the correlation of Divine Principle and spiritual idea, God and his Christ, bringing harmony to earth.

Espousals
supernal.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 561, lines 5-15.

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryotic life. Because of his more spiritual vision, Saint John saw an "angel in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love. To him, the Bride and the Lamb represented the correlation of divine Principle and spiritual idea, God and his Christ, bringing harmony to earth.

Espousals
supernal.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 553, lines 4-14 (unnumbered).

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryotic life. Because of his more spiritual vision, Saint John saw an "angel in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love. To him, the Bride and the Lamb represented the correlation of divine Principle and spiritual idea, bringing harmony to earth.

Espousals
supernal.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 97th edition in 1895. 62nd ed., chapter XVI, page 541, lines 4-14 (unnumbered). 83rd ed., chapter XVI, page 553, lines 4-14 (unnumbered).

Agassiz, through his microscope, saw the sun in an egg, at a point of so-called embryotic life. Because of his more spiritual vision, Saint John saw an "angel in the sun." The Revelator beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. He saw also the spiritual ideal, as a woman clothed in light, a bride coming down from Heaven, wedded to the Lamb of Love. To him, the Bride and the Lamb represented the correlation of Principle and its spiritual idea, bringing harmony to earth.

Espousals
supernal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 541, lines 4-14 (unnumbered).

The great naturalist, Agassiz, through his microscope, saw the sun in an egg, at the spot of so-called embryotic life. The Revelator beheld the spiritual idea from the very mount of vision. Because of his more spiritual vision, he saw an "angel in the sun;" purity was the symbol of Life and Love. He saw also the spiritual ideal - woman clothed in light, a bride coming down from heaven, grown impersonal and wedded to Wisdom. To him the Bride and the Lamb represented the correlation of Principle and its pure idea, bringing harmony to mortal sense.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 512, lines 18-28 (unnumbered).

Through his microscope, the great naturalist, Agassiz, saw the sun in an egg, at the spot of embryotic life.

The Revelator beheld the spiritual idea from the very mount of vision.

The loving John saw an "angel in the sun;" because, to his more spiritual vision, purity was the symbol of Life and Love. He saw also the spiritual ideal - woman clothed in light, a bride coming down from heaven, grown impersonal and wedded to Wisdom. To him the Bride and the Lamb represented the correlation of Principle and idea, bringing harmony to mortal sense.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 512, lines 19-29 (unnumbered). 21st ed., chapter XV, same page and lines.

ALSO NOTE

The last two lines from the preceding paragraph are included here since this sentence was moved to this paragraph beginning with the 35th edition in 1888. It is also included in its original setting in the preceding paragraph in the 35th ed. version.

The bride of Spirit is the idea of Love, the lamb revealed to John in spiritual vision, not a mere belief or personal attachment;

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 4-6 (unnumbered).

John saw the human and divine coincidence, as shown
in the man Jesus, as divinity embracing humanity, in Life
and its demonstration, - reducing to human
perception and understanding the Life which Divinity and
is God. humanity
(In divine revelation, material and corporeal
selfhood disappear, and the spiritual ideal is understood.)

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XVI, page 561, lines 16-21.

John saw the human and divine coincidence, as shown
in the man Jesus, as divinity embracing humanity, in Life
and its demonstration, - reducing to human
perception and understanding the Life which is Coincidence.
God. In divine revelation, material and corporeal self-
hood disappear, and the spiritual ideal is understood.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 541, lines 15-20 (unnumbered).
83rd ed., chapter XVI, page 553, lines 15-20 (unnumbered).

John saw the human and divine coincidence as seen in the man Jesus, - divinity embracing humanity, in Life and its demonstration. Yea, John beheld Divine Science, reducing to human perception and understanding the Life that is God. In this divine revelation men grow out of material and personal selfhood, into the spiritual ideal, and become their original selves, all sin, sickness, and death being destroyed.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 512, lines 29-32, and page 513, lines 1-4 (unnumbered).

John saw the human and divine coincidence as seen in the man Jesus, - divinity embracing humanity, in Life and its demonstration. Yea, John saw Divine Science, reducing to human perception and understanding the Life that is God. In this divine Life men grow out of material and personal selfhood, into the spiritual ideal, and become their original selves, all sin, sickness, and death being destroyed.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 512, lines 30-32, and page 513, lines 1-5 (unnumbered). 21st ed., chapter XV, page 512, lines 30-32, and page 513, lines 1-5 (unnumbered).

The woman in the Apocalypse is the vignette, which illustrates as man the spiritual idea of God, - and God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God ... to bear witness of that Light."

Spiritual
sunlight.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XVI, page 561, lines 22-31.

The woman in the Apocalypse is the vignette, which illustrates as man the spiritual idea of God, - and God and man as the Divine Principle and Divine idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God ... to bear witness of this light." Spiritual sunlight.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 553, lines 21-30 (unnumbered).

The woman in the Apocalypse is the vignette, which illustrates as man the spiritual idea of God, - and God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God ... to bear witness of this light." Spiritual sunlight.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 107th edition in 1896.
62nd ed., chapter XVI, page 541, lines 21-30 (unnumbered).
83rd ed., chapter XVI, page 553, lines 21-30 (unnumbered).

The woman in the Apocalypse is the vignette, which illustrates the spiritual idea of God and man, - divine Principle and its divine idea. The Revelator symbolizes Spirit by the sun. The idea is clad with the radiance of spiritual Truth, and matter is put under its feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God ... to bear witness of this light." Spiritual
sunlight.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 541, lines 21-30 (unnumbered).

The Woman in the Apocalypse is the vignette, and stands for the spiritual idea, which illustrates the Science of God and man, - Divine Principle and its divine idea. The Revelator symbolizes Spirit by the sun. The Woman is clad with the radiance of spiritual Truth, and matter is put under her feet. The light portrayed is neither solar nor lunar, but spiritual Life which is "the light of men," shining in darkness, and comprehended not. In the first chapter of the fourth Gospel it is written, "There was a man sent from God...to bear witness of this light."

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 513, lines 5-15 (unnumbered).

The Woman, in the Apocalypse, stands for the spiritual idea, which illustrates the Science of God and man, - Divine Principle and its divine idea. The Revelator symbolizes Spirit by the sun. The Woman is clad with Spirit, and matter is put under her feet. The light portrayed is neither solar nor lunar, but that Life which is "the light of men," shining in darkness, and not comprehended thereby. In the first chapter of the fourth Gospel it is written, "There was a man sent from God ...to bear witness of this light."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 513, lines 6-15 (unnumbered). 21st ed., chapter XV, page 513, lines 6-15 (unnumbered).

John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, - divine Science. As Elias presented Spiritual idea revealed the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.

NOTE

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

Chapter XVI, page 561, line 32, and page 562, lines 1-10.

John the Baptist prophesied the coming of the immaculate Jesus, and he saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, - Divine Science. As Elias represents the fatherhood of God, through Jesus, so the Spiritual idea revealed. Revelator completes this figure with woman, as the spiritual idea or type of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, whence it borrows its reflected light, substance, life, and intelligence.

NOTE

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

Chapter XVI, page 561, line 32, and page 563, lines 1-9.

John the Baptist prophesied the coming of the immaculate Jesus, and he saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, - Divine Science. As Elias represents the Fatherhood of God, through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's Motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which it borrows its reflected Substance, Life, and Intelligence.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 541, lines 31-32, and page 542, lines 1-8 (unnumbered). 83rd ed., chapter XVI, page 553, lines 31-32, and page 554, lines 1-8 (unnumbered).

John the Baptist prophesied the coming of the immaculate Jesus, and declared that the spiritual idea was the Messiah, who would baptize with the Holy Ghost, - Divine Science. As Elias represents the Fatherhood of God, through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's Motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which it borrows its reflected Substance, Life, and Intelligence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 541, lines 31-32, and page 542, lines 1-8 (unnumbered).

John the Baptist prophesied the coming of the immaculate Jesus, and declared that this spiritual idea was the Messiah who would baptize with the Holy Ghost, - Divine Science. The Son of the Blessed represents the Fatherhood of God; and the Revelator completes this figure with the woman, or type of God's Motherhood.

The moon is under her feet. The spiritual idea reveals the universe and man as secondary, and tributary to Spirit, from which they borrow their reflected Substance, Life, and Intelligence, - Spirit not being material.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 513, lines 16-26 (unnumbered).

John the Baptist prophesied the coming of Jesus, and declared that the Messiah would baptize with the Holy Ghost, - i.e. Divine Science. The Son of the Blessed represents the Fatherhood of God; and the Revelator completes the figure, with a type of God's Motherhood.

The moon is under her feet. The spiritual idea reveals the universe and man as secondary, and tributary to Spirit, from which they borrow their reflected Substance, Life, and Intelligence, - Spirit not being material.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888.
16th ed., chapter XIV, page 513, lines 16-25 (unnumbered).
21st ed., chapter XV, page 513, lines 16-25 (unnumbered).

The quintessence of the spiritual idea may be summarized as follows: There is no matter; there is one Mind, or God; Mind is infinite, supplying all intelligence; the universe and man are individualized divine ideas, reflecting the One Father and Mother, or Divine Principle, and illustrating purity and brotherly love; all things are subordinate to the Infinite One.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 513, lines 26-32 (unnumbered).

ALSO NOTE

This paragraph was dropped beginning with the 50th edition in 1891 and there is no comparable paragraph in our current 1910 or final edition.

The quintessence of this spiritual thought may be summarized as follows: There is no matter; there is one Mind, or God; Mind is infinite, supplying all intelligence; the universe and man are individualized divine ideas, reflecting the One Father and Mother, or Divine Principle, and illustrating brotherly love; all things are subordinate to the Infinite One.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 513, lines 26-32 (unnumbered). 21st ed., chapter XV, page 513, lines 26-32 (unnumbered).

ALSO NOTE

This paragraph was dropped beginning with the 50th edition in 1891 and there is no comparable paragraph in the current 1910 (final) edition.

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, - separated by belief from man's divine origin and the true Spiritual idea crowned idea, - will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night of materialism wanes.

NOTE

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

Chapter XVI, page 562, lines 11-21.

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel, with all mortals, - separated, by belief, from man's divine origin and the true Spiritual idea crowned. idea, - will through much tribulation yield to the activities of the divine Principle of man, in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of this age, which show the workings of the spiritual idea by healing the sick and the sinful, and by manifesting the light which shines "unto the perfect day," as the night of materialism wanes.

NOTE

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

Chapter XVI, page 562, lines 10-20.

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel, with all mortals, - separated, by belief, from man's divine origin and the true Light of stars. idea, - shall through much tribulation yield to the activities of the divine Principle of man, in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of this age, which show the workings of the spiritual idea by healing the sick and the sinful, and by manifesting the light which shines "unto the perfect day," as the night of materialism wanes.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 542, lines 9-19 (unnumbered). 83rd ed., chapter XVI, page 554, lines 9-19 (unnumbered).

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel, with all mankind, - separated, by belief, from their divine origin and the true Light of stars. idea, - shall regain, through much tribulation, their divine Principle, and dwell in the harmony of Science. These are the stars in her crown of rejoicing. They are the lamps in the spiritual heavens of this age, which show the workings of the spiritual idea by healing the sick and the sinful, and by manifesting the light which shines "unto the perfect day," as the night of materialism wanes.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 542, lines 9-19 (unnumbered).

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel, with all mankind, - separated, by belief, from their divine origin and the true Stars. idea, - shall regain, through much tribulation, their divine Principle, and dwell in the harmony of Science. These are the stars in her crown of rejoicing. They are the lamps in the spiritual heavens of this age, which show the workings of the spiritual idea by healing the sick and the sinful, and by manifesting the light which shines "unto the perfect day," as the night of materialism wanes.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XVI, page 542, lines 9-19 (unnumbered).

Upon the Woman's head is a crown of twelve stars.
The twelve tribes of Israel, and all mankind, - separated
by belief from their divine origin and their true spiritual
being, - shall return, through the spiritual idea, to their
Divine Principle, and dwell in the harmony of Science.
These are the stars in her crown of rejoicing. Like
lamps in the spiritual heavens of this age are the work-
ings of this ideal, healing the sick and the sinner, mani-
festing the light that shall shine "unto the perfect
day," when the night of materialism shall flee before
the millennial dawn.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIV, page 514, lines 1-11 (unnumbered).
21st ed., chapter XV, page 514, lines 1-11 (unnumbered).

Revelation xii. 2. And she being with child cried, travail-
ing in birth, and pained to be delivered.

Also the spiritual idea is typified by a woman in tra-
vail, waiting to be delivered of her sweet promise, but re-
membering no more her sorrow for joy that
Travail
and joy the birth goes on; for great is the idea, and the
travail portentous.

NOTE

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

Chapter XVI, page 562, lines 22-28.

Revelation xii. 2. And she being with child cried, travail-
ing in birth, and pained to be delivered.

The spiritual idea is typified by a woman in travail,
waiting to be delivered of her sweet promise, but remem-
bering no more her sorrow, for joy that the
Travail and joy. birth goes on; for grand is the idea, and the
travail portentous.

NOTE

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

Chapter XVI, page 562, lines 21-27.

Revelation xii. 2. And she, being with child, cried, travail-
ing in birth, and pained to be delivered.

The spiritual idea is typified by a woman in travail,
waiting to be delivered of her sweet promise,
Travail.
but remembering no more her sorrow, for joy
that the birth goes on; for grand is the idea, and the
travail portentous.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 542, lines 20-26 (unnumbered).
83rd ed., chapter XVI, page 554, lines 20-26 (unnumbered).

Revelation xii. 2. And she, being with child, cried, travailing in birth, and pained to be delivered.

The spiritual idea, typified by the waiting Woman, weeps as in human pain, to be delivered of its sweet promise; and she remembereth no more her sorrow, for joy that the birth goes prosperously on. So big is the idea, the travail is so portentous, that the birth must be slow and the pangs unspeakable, but still she waiteth with motherly patience.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 514, lines 12-20 (unnumbered). 21st ed., chapter XV, page 514, lines 12-20 (unnumbered).

Revelation xii. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord, while, to a diviner sense, harmony is the real and discord the unreal.

We may well be astonished at sin, sickness, and death. We may well be perplexed at human

The dragon
as a type

fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness?

The great red dragon symbolizes a lie, - the belief that substance, life, and intelligence can be material.

This dragon stands for the sum total of human error.

The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken.

NOTE

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

Chapter XVI, page 562, lines 29-31, and page 563, lines 1-14.

Revelation xii. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord, while, to a diviner sense, harmony is the real and discord the unreal. We may well be astonished at sin, sickness, and death. We may well be perplexed at human fear. And still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness? The great red dragon symbolizes a lie, - the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken.

The dragon
as a type

NOTE

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

Chapter XVI, page 562, lines 29-31, and page 563, lines 1-14.

Revelation xii. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real, and discord the unreal.

Mortals may well be astonished at sin, sick-

ness, and death. They may well be per-

The dragon
as a type.

plexed at human fear. They may be still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should they stand aghast at nothingness? The great red dragon only symbolizes a lie, - the belief that substance, life, and intelligence can be material. This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief that matter has a power of its own, and that by means of an evil mind in matter it can break the Ten Commandments.

NOTE

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

Chapter XVI, page 562, lines 28-30, and page 563, lines 1-14.

Revelation xii. 3. And there appeared another wonder in Heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real, and discord the unreal. Mortals may well be astonished at sin, sickness, and death. They may well be perplexed at human fear.

They may be still more astounded at hatred,

which lifts its hydra head, showing its horns

The dragon
as a type.

in the many inventions of evil. But why should they

stand aghast at nothingness? The great red dragon

only symbolizes a lie, - the belief that substance, life,

and intelligence can be material. This dragon stands

for the sum total of human error. The ten horns of the

dragon typify the belief that matter has a power of its

own, and that by means of mind in matter it can break

the Ten Commandments.

NOTE

This version first appeared in the 107th edition in 1896

and it remained unchanged until the 226th edition in 1902.

Chapter XVI, page 554, lines 27-31, and page 555, lines 1-12

(unnumbered).

Revelation xii. 3. And there appeared another wonder in Heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real, and discord the unreal. Mortals may well be astonished at sin, sickness, and death. They may well be perplexed at human fear.

They may be still more astounded at hatred,

which lifts its hydra head, showing its horns

The dragon
as a type.

in the many inventions of evil. But why should they

stand aghast at nothingness? The great red dragon

only symbolizes a lie, - the belief that substance, life,

and intelligence can be material. This dragon stands

for the sum total of human error. The ten horns of the

dragon typify the belief that matter has a power of its

own, and that by means of mind it can break the Ten

Commandments.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 107th edition in 1896.

62nd ed., chapter XVI, page 542, lines 27-31, and page 543, lines 1-12 (unnumbered).

83rd ed., chapter XVI, page 554, lines 27-31, and page 555, lines 1-12 (unnumbered).

Revelation xii. 3. And there appeared another wonder in Heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real, and discord the unreal. Mortals may well be astonished at sin, sickness, and death. They may well be perplexed at human fear.

They may be still more astounded at hatred,

which lifts its hydra head, showing its horns

The dragon
as a type.

in the many inventions of evil. But why should they

stand aghast at nothingness? The great red dragon

only symbolizes a lie, - the belief that substance, life,

and intelligence can be material. This dragon stands

for the sum total of human error.

NOTE

This version first appeared in the 50th edition in 1891

and it remained unchanged until the 62nd edition in 1891.

Chapter XVI, page 542, lines 27-31, and page 543, lines 1-9
(unnumbered).

Revelation xii. 3. And there appeared another wonder in heaven: and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real and discord the unreal. You may well be astonished at sin, sickness, and death. You may well be perplexed at human fear. You may be still more astounded at Hatred, which lifts his hydra head, showing his horns in the many inventions of evil. But why should we stand aghast at nothingness? The great red Dragon symbolizes the belief that Substance, Life, and Intelligence can be material. This Dragon stands for the sum total of human belief, called Animal Magnetism, - belief that organic animal life produces 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 XIV, page 514, lines 21-31, and page 515, lines 1-4 (unnumbered). 21st ed., chapter XV, page 514, lines 21-31, and page 515, lines 1-4 (unnumbered).

The Revelator lifts the veil from this embodiment of
all evil, and beholds its awful character; but he also
sees the nothingness of evil and the allness of
God. The Revelator sees that old serpent, The sting of
the serpent
whose name is devil or evil, holding untiring watch, that
he may bite the heel of truth and seemingly impede the
offspring of the spiritual idea, which is prolific in health,
holiness, and immortality.

NOTE

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

Chapter XVI, page 563, lines 15-22.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God.

The Revelator sees that old serpent, whose name is devil, or evil, holding untiring watch, that he may bite the heel of truth, and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of the serpent.

NOTE

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

Chapter XVI, page 563, lines 15-22.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God.

The Revelator sees that old serpent, whose name is Devil, or evil, holding untiring watch, that he may bite the heel of truth, and seemingly impede the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of
the serpent.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 563, lines 15-22.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God.

The Revelator sees that old serpent, whose name is Devil, or evil, holding untiring watch, that he may bite the heel of truth, and devour the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

The sting of
the serpent.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XVI, page 563, lines 15-22.

The Revelator lifts the veil from this embodiment of all evil, and beholds its awful character; but he also sees the nothingness of evil and the allness of God.

The Revelator sees that old serpent, whose

The sting of
the serpent.

name is Devil, or Evil, holding untiring watch, that he may bite the heel of Truth, and devour the offspring of the spiritual idea, which is prolific in health, holiness, and immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 543, lines 10-17 (unnumbered).
62nd ed., chapter XVI, page 543, lines 13-20 (unnumbered).
83rd ed., chapter XVI, page 555, lines 13-20 (unnumbered).

The Revelator lifts the veil from this embodiment of all evil, and beholds its character. He sees a great red Dragon at the couch of the ideal deliverer of this present age, causing her sore travail. The Revelator sees that old Serpent whose name is Devil, or Evil, holding untiring watch, that he may bite the heel of Truth, and devour the offspring of the spiritual Woman, who is prolific in health, holiness, and immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 515, lines 5-12 (unnumbered). 21st ed., chapter XV, page 515, lines 5-12 (unnumbered).

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub.

Animal
tendency

NOTE

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

Chapter XVI, page 563, lines 23-31, and page 564, lines 1-2.

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortal minds, which would impel them to devour each other, and cast out devils through Beelzebub.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XVI, page 563, lines 23-31, and page 564, lines 1-2.

Revelation xii. 4. And his tail drew the third part of the stars from heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of Good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortal minds, which would impel them to devour each other, and cast out devils through Beelzebub.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 563, lines 23-31, and page 564, lines 1-2.

Revelation xii. 4. And his tail drew the third part of the stars of Heaven, and did cast them to the earth. And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of Good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortal minds, which would devour each other, and cast out devils through Beelzebub.

Trail of
the fiend.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 543, lines 21-30 (unnumbered). 83rd ed., chapter XVI, page 555, lines 21-30 (unnumbered).

Revelation xii. 4. And his tail drew the third part of the stars of Heaven, and did cast them to the earth. And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born.

The ten horns of the dragon typify the belief that matter has a power of its own, and that by means of mind it can break the Ten Commandments.

The serpentine form stands for subtlety, wind-

Trail of
the fiend.

ing its way amidst all evil, but doing this in the name of Good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal instinct in mortal minds, which would devour each other, and cast out devils through Beelzebub.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 543, lines 18-30 (unnumbered).

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the Dragon stood before the Woman, which was ready to be delivered, for to devour her child as soon as it was born.

The ten horns of the Dragon typify the belief that matter has a mind of its own, and that by means of this mind it can break the Ten Commandments. The serpentine form stands for subtlety, winding its way throughout all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal power of mortal minds over each other, casting out devils through Beelzebub.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 515, lines 13-25 (unnumbered). 21st ed., chapter XV, page 515, lines 13-25 (unnumbered).

As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

NOTE

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

Chapter XVI, page 564, lines 3-9.

As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct (of which the dragon is the type) incites mortals to kill even their fellow-mortals, morally and physically, and worse still, then to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

NOTE

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

Chapter XVI, page 564, lines 3-9.

As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct (of which the dragon is the type) seeks to kill even earth's fellow-mortals, morally and physically, and worse still, then to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 543, line 31, and page 544, lines 1-6 (unnumbered). 83rd ed., chapter XVI, page 555, line 31, and page 556, lines 1-6 (unnumbered).

As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct (of which the dragon is the type) seeks to kill fellow-mortals, morally and physically, and Animal power. then to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XVI, page 543, line 31, and page 544, lines 1-6 (unnumbered).

As of old, evil still charges the loving Master with its own nature and methods. This malicious animal-power (of which the Dragon is the type) seeks to kill his fellow-mortals, morally and physically, and then to charge the innocent with his crimes. This last infirmity of sin will sink in a night without a star.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 515, lines 26-31 (unnumbered). 21st ed., chapter XV, page 515, lines 26-31 (unnumbered).

The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described. The Malicious barbarity Revelator speaks of Jesus as the Lamb of God and of the dragon as warring against innocence. Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no source except the highest degree of human depravity. Jesus "opened not his mouth." Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned before the tribunal of so-called mortal mind, which was unloosed in order that the false claim of mind in matter might uncover its own crime of defying immortal Mind.

NOTE

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

Chapter XVI, page 564, lines 10-23.

The author is convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal instinct here described. The Revelator speaks of Jesus as the Lamb of God, and of the dragon as warring against innocence. Since Jesus must be tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no source except the highest degree of human depravity. Jesus "opened not his mouth." The spiritual idea paused before the tribunal of mortal mind, (unloosed in order that this false claim of mind in matter might secretly defy immortal Mind,) until the majesty of Truth should be demonstrated in divine Science.

NOTE

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

Chapter XVI, page 564, lines 10-23.

The author is convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal instinct here described. The Revelator speaks of Jesus as the Lamb of God, and of the dragon as warring against innocence. Since Jesus must be tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity. Jesus "opened not his mouth." The spiritual idea paused before the tribunal of mortal mind, unloosed, in order that this false claim of mind in matter might secretly defy immortal Mind, until the majesty of Truth should be demonstrated in Science.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 556, lines 7-20 (unnumbered).

The author is convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal instinct here described. The Revelator speaks of Jesus as the Lamb of God, and of the dragon as warring against innocence. Since Jesus must be tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity. Jesus "opened not his mouth." The spiritual idea paused before the tribunal of mortal mind, unloosed, in order that it might secretly defy immortal Mind, until the majesty of Truth should be demonstrated in Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. 50th ed., chapter XVI, page 544, lines 7-20 (unnumbered). 83rd ed., chapter XVI, page 556, lines 7-20 (unnumbered).

I am solemnly convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal power here described - namely, animal magnetism. The Revelator speaks of Jesus as the Lamb of God, and of the Dragon warring against innocence. Since Jesus must be tempted in all points, he, the immaculate, must meet and conquer sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity, which is to be found in this propulsive will-power, or animal magnetism.

Jesus "opened not his mouth." Justice had no appeal from the tribunal of mortal mind, let loose to secretly meet the Immortal Mind with open defiance, - until the majesty of His all-creative power should be illustrated in the nothingness of sin.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 515, line 32, and page 516, lines 1-15 (unnumbered).

I am solemnly convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal power here described - namely, animal magnetism. Since Jesus must be tempted in all points, he, the immaculate, must meet and conquer sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity, which is to be found in this propulsive will-power, or animal magnetism.

Jesus "opened not his mouth." Justice had no appeal from the tribunal of mortal mind, let loose to secretly meet the Immortal Mind with open defiance, - until the majesty of His all-creative power should be illustrated in the nothingness of sin.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 516, lines 1-14 (unnumbered). 21st ed., chapter XV, page 516, lines 1-14 (unnumbered).

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, - all evil, - are typified by a serpent, or animal subtlety. Jesus Doom of the dragon said, quoting a line from the Psalms, "They hated me without a cause." The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any beast of the field." In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

NOTE

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

Chapter XVI, page 564, lines 24-32, and page 565, lines 1-5.

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, - all evil, - are typified by a serpent, or animal subtlety. Jesus Doom of the dragon. said, quoting a line from the Psalms, "They hated me without a cause." The serpent is perpetually close upon the heel of harmony. It pursues with hatred the spiritual idea, from the beginning to the end. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any beast of the field." In the Apocalypse, when nearing its doom, its evil increases, and it becomes the great red dragon, swollen with sin, inflamed with war against Spirit, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

NOTE

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

Chapter XVI, page 564, lines 24-32, and page 565, lines 1-5.

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, - all evil, - are typified by a serpent, or animal subtlety. Jesus Doom of the dragon. said, quoting a line from the Psalms, "They hated me without a cause." The serpent is perpetually close upon the heel of harmony. It pursues with hatred the spiritual idea, from the beginning to the end. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any other beast of the field." In the Apocalypse, when nearing its doom, its evil increases, and it becomes the great red dragon, swollen with sin, inflamed with war against Spirit, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 544, lines 21-32, and page 545, lines 1-2 (unnumbered). 83rd ed., chapter XVI, page 556, lines 21-32, and page 557, lines 1-2 (unnumbered).

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, - all evil, - are typified by the Serpent, existing without a cause.

Jesus said, quoting from the Psalms, "They have hated me without cause." The Serpent is close upon the heel of harmony. He pursues the Woman, the spiritual ideal, from the beginning to the end.

In Genesis mortal belief is the common Serpent "more subtle than any other beast of the field." In the Apocalypse, when nearing its doom, the evil power becomes the great red Dragon, swollen with sin, hoary, ripe for destruction. He is inflamed with war against Spirit. He is full of lust and hate, loathing the brightness of divine glory.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIV, page 516, lines 15-27 (unnumbered).
21st ed., chapter XV, page 516, lines 15-27 (unnumbered).
35th ed., chapter XV, page 516, lines 16-28 (unnumbered).

Revelation xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the man Jesus, the masculine representative of the spiritual idea, might never hold sway and de-
prive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, - to be found in its divine Principle.

The conflict with purity

NOTE

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

Chapter XVI, page 565, lines 6-28.

16-19

Revelation xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with divine Science. This immaculate idea, represented first by man and last by woman, according to the Revelator, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together, and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, - be found in its divine Principle.

The conflict with purity.

NOTE

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

Chapter XVI, page 565, lines 6-28.

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and so deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together, and all was harmony, the material lie - or liar, for they are one - made war upon the spiritual idea; but this has impelled this idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and be caught up unto God, - be found in its divine Principle.

The conflict with purity.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 557, lines 3-24 (unnumbered).

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and so deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our blessed Master; but "of his kingdom there shall be no end," for God's idea will eventually rule all nations and peoples - imperatively, absolutely, finally - with Divine Science. This immaculate idea, presented first by man and last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together, and all was harmony, the material lie - or liar, for they are one - made war upon the spiritual idea; but this has impelled this idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and be caught up unto God, - be found in its divine Principle.

The conflict with purity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. 50th ed., chapter XVI, page 545, lines 3-24 (unnumbered). 83rd ed., chapter XVI, page 557, lines 3-24 (unnumbered).

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, that the man Jesus (the masculine embodiment of the spiritual idea) might never hold sway, and so leave Herod uncrowned. The spiritual idea had a brief history in the earthly life of our blessed Master; but "of his kingdom there shall be no end," for God's ideal shall eventually rule all nations and peoples - imperatively, absolutely, finally - with Divine Science. This immaculate offspring of the Woman shall baptize with fire; and the fiery baptism shall burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. Ever since the stars sang together, the Dragon has made war upon the spiritual ideal; but this has compelled this ideal to rise higher, to the very zenith of demonstration, until caught up unto God, - whence it came, that it might destroy sin, sickness, and death.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 516, lines 29-33, and page 517, lines 1-15 (unnumbered).

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, that the man Jesus (the embodiment of the spiritual idea) might never hold sway, and so leave Herod uncrowned. The spiritual idea had a brief history in the earthly life of our blessed Master; but "of his kingdom there shall be no end," for God's ideal shall eventually rule all nations and peoples - imperatively, absolutely, finally - with Divine Science. This immaculate offspring of the Woman shall baptize with fire; and the fiery baptism shall burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. Ever since the stars sang together, the Dragon has made war upon the spiritual ideal; but this has compelled this ideal to rise higher, to the very zenith of demonstration, until caught up unto God, - whence it came, that it might destroy sin, sickness, and death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 516, lines 28-32, and page 517, lines 1-15 (unnumbered). 21st ed., chapter XV, page 516, lines 28-32, and page 517, lines 1-15 (unnumbered).

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 28-30 (unnumbered).

ALSO NOTE

These lines are also included with the 25th paragraph of
the chapter Genesis, based on their placement in this version
in the 1st edition.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

As the children of Israel were guided triumphantly
through the Red Sea, the dark ebbing and flowing tides
of human fear, - as they were led through the
Spiritual guidance wilderness, walking wearily through the great
desert of human hopes, and anticipating the promised
joy, - so shall the spiritual idea guide all right desires
in their passage from sense to Soul, from a material sense
of existence to the spiritual, up to the glory prepared for
them who love God. Stately Science pauses not, but
moves before them, a pillar of cloud by day and of fire
by night, leading to divine heights.

NOTE

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

Chapter XVI, page 565, lines 29-30, and page 566, lines 1-11.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

As the children of Israel were guided triumphantly
through the Red Sea, the dark ebbing and flowing tides
of human fear, - as they were led through
Spiritual guidance. the wilderness, walking wearily through the
great desert of human hopes, and anticipating the promised joy, - so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them a pillar of cloud by day and of fire by night, leading up to divine heights.

NOTE

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

Chapter XVI, page 565, lines 29-30, and page 566, lines 1-11.

Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God.

As the children of Israel passed triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, - as they journeyed through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, - so shall the spiritual idea guide all right desires in their passage from sense to Soul, - from a material sense of existence to the spiritual, - up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading up to divine heights.

Stemming
the tide.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 545, lines 25-31, and page 546, lines 1-6 (unnumbered). 83rd ed., chapter XVI, page 557, lines 25-31, and page 558, lines 1-6 (unnumbered).

Revelation xii. 6. And the Woman fled into the wilderness,
where she hath a place prepared of God.

As the Children of Israel passed triumphantly through
the Red Sea, the dark ebbing and flowing tides of human
fear, - as they journeyed through the wilderness, walking
wearily through the great desert of human hopes, and
anticipating the promised joy, - so shall the spiritual idea
guide all Christians, in their mortal passage from sense
to Soul, - from a material sense of existence to the spirit-
ual, - up to the glory prepared for them that love God.
Stately Science pauses not, but moves before them, a
pillar of cloud by day and of fire by night, leading up to
divine heights.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIV, page 517, lines 16-28 (unnumbered).
21st ed., chapter XV, page 517, lines 16-28 (unnumbered).

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess in the story of Ivanhoe, -

When Israel, of the Lord beloved
Out of the land of bondage came,
Her fathers' God before her moved,
An awful guide, in smoke and flame, -

we may also offer the prayer which concludes the same hymn, -

And oh, when stoops on Judah's path
In shade and storm the frequent night,
Be Thou, longsuffering, slow to wrath,
A burning and a shining light!

NOTE

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

Chapter XVI, page 566, lines 12-24.

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in the story of Ivanhoe, -

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame, -

we may also offer the prayer which concludes the same hymn, -

And oh, when gathers on our path,
In shade and storm, the frequent night,
Be Thou, longsuffering, slow to wrath,
A burning and a shining light.

NOTE

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

Chapter XVI, page 566, lines 12-24.

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in the story of Ivanhoe, -

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame, -

we may also offer the prayer which concludes the same hymn, -

And oh, when gathers on our path,
In shade and storm, the frequent night,
Be Thou, long-suffering, slow to wrath,
A burning and a shining light.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter XVI, page 546, lines 7-19 (unnumbered). 83rd ed., chapter XVI, page 558, lines 7-19 (unnumbered). 226th ed., chapter XVI, page 566, lines 12-24.

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in *Ivanhoe*, -

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame, -

we may also offer the prayer which concludes the same hymn: -

And oh, when gathers on our path,
In shade and storm, the frequent night,
Be Thou long-suffering, slow to wrath,
A burning and a shining 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 XIV, page 517, lines 29-31, and page 518, lines 1-10 (unnumbered). 21st ed., chapter XV, page 517, lines 29-31, and page 518, lines 1-10 (unnumbered).

Revelation xii. 7,8. And there was war in heaven:
Michael and his angels fought against the dragon; and the
dragon fought, and his angels, and prevailed not; neither
was their place found any more in heaven.

The Old Testament assigns to the angels, God's divine
messages, different offices. Michael's charac-
teristic is spiritual strength. He leads the
hosts of heaven against the power of sin, Satan, and
fights the holy wars. Gabriel has the more quiet task
of imparting a sense of the ever-presence of ministering
Love. These angels deliver us from the depths. Truth
and Love come nearer in the hour of woe, when strong
faith or spiritual strength wrestles and prevails through
the understanding of God. The Gabriel of His presence
has no contests. To infinite, ever-present Love, all is
Love, and there is no error, no sin, sickness, nor death.
Against Love, the dragon warreth not long, for he is
killed by the divine Principle. Truth and Love prevail
against the dragon because the dragon cannot war with
them. Thus endeth the conflict between the flesh and
Spirit.

NOTE

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

Chapter XVI, page 566, lines 25-32, and page 567, lines 1-13.

Revelation xii. 7,8. And there was war in heaven:
Michael and his angels fought against the dragon; and the
dragon fought, and his angels, and prevailed not; neither
was their place found any more in heaven.

The Old Testament assigns to the angels - to God's
divine messages - different offices. Michael's
Angelic
offices. characteristic is spiritual strength. He leads
the hosts of heaven against the power of Satan, and
fights the holy wars. Gabriel has the more quiet task
of imparting a sense of the ever-presence of ministering
Love. These angels deliver us from the depths. Truth
and Love come nearer in the hour of woe when strong
faith, or spiritual strength, wrestles and prevails, through
the understanding of God. The Gabriel of His presence
has no contests. To infinite, ever-present Love, all is
Love, and there is no error, no sin, sickness, or death.
Against such, the dragon warreth not long, for he is
killed by the divine impulse. Truth and Love prevail
against the dragon because the dragon cannot safely war
with them. Thus endeth the warfare between the flesh
and Spirit.

NOTE

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

Chapter XVI, page 566, lines 25-32, and page 567, lines 1-13.

Revelation xii. 7,8. And there was war in Heaven;
Michael and his angels fought against the dragon; and the
dragon fought, and his angels, and prevailed not; neither
was their place found any more in Heaven.

The Old Testament assigns to the angels, God's divine
messages, different offices. Michael's characteristic is
spiritual strength. He leads the hosts of
Angelic
offices. Heaven against the power of Satan, and
fights the holy wars. Gabriel has the more quiet task
of imparting a sense of the ever-presence of minister-
ing Love. These angels deliver us from the depths.
Truth and Love come nearer in the hour of woe, when
strong faith, or spiritual strength, wrestles and prevails,
through the understanding of God. The Gabriel of His
presence has no contests. To ever-present Love there
is no error, - no sin, sickness, or death. Against such
the dragon warreth not long, for he is killed by the
divine impulse. Truth and Love prevail against the
dragon, because the dragon cannot safely war with 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 XVI, page 546, lines 20-32, and page 547,
lines 1-6 (unnumbered).
83rd ed., chapter XVI, page 558, lines 20-32, and page 559,
lines 1-6 (unnumbered).

Revelation xii. 7,8. And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

The Old Testament assigns to the angels - that is, divine messengers - different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the presence of ministering Love to mortals. These angels deliver us from the depths.

Truth and Love come nearer in the hour of woe, when strong faith, or spiritual strength, wrestles and prevails, through the understanding of God. The Gabriel of His presence has no contests. To ever-present Truth there is no error - no sin, sickness, or death. Against such the Dragon warreth not long, for he is killed by the divine impulse, Truth and Love prevail against the Dragon, because the Dragon cannot war with them.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 518, lines 11-29 (unnumbered). 21st ed., chapter XV, page 518, lines 11-29 (unnumbered).

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

That false claim - that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men - is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words "cast unto the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love.

Dragon
cast down
to earth

NOTE

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

Chapter XVI, page 567, lines 14-30.

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

That false claim - that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men - is pure delusion, the red dragon; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast unto the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must have been a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love.

Dragon
cast down
to earth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XVI, page 567, lines 14-30.

Revelation xii. 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

That false claim - that ancient belief, that old serpent whose name is Devil (evil), claiming that there is intelligence in matter either to benefit or to injure men - is pure delusion, the red dragon; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast unto the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must have been a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love.

Dragon
cast down
to earth.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 567, lines 14-30.

Revelation xii. 9. And the great dragon was cast out, - that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

That false claim - that ancient belief, that old serpent whose name is Devil (evil), claiming that there is power in matter either to benefit or to injure mortals - is pure delusion, the red dragon; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast down to the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must have been a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. Those wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love.

Deronology.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 547, lines 7-23 (unnumbered). 83rd ed., chapter XVI, page 559, lines 7-23 (unnumbered).

Revelation xii. 9. And the great dragon was cast out, -
that old serpent, called the Devil and Satan, which deceiveth
the whole world; he was cast out into the earth, and his
angels were cast out with him.

That false claim - that ancient belief, that old ser-
pent whose name is Devil (evil), claiming that there
is power in matter to harm and deceive
mortals - is pure delusion, the red dragon; Demonology.
and it is cast out by Christ, Truth, and the spiritual
idea, and so proven to be powerless. The words "cast
down to the earth" show the dragon to be nothingness,
dust to dust; and therefore, in his pretence of being a
talker, he must have been a lie from the beginning. His
angels, or messages, are cast out with their author.
The beast and the false prophets are lust and hypocrisy.
Those wolves in sheep's clothing are detected and killed
by innocence, the Lamb of Love.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XVI, page 547, lines 7-23 (unnumbered).

Revelation xii. 9. And the great Dragon was cast out, - that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

Animal magnetism - that ancient belief of Mind in matter, that old Serpent whose name is Devil, evil, claiming intelligence and power to harm man and deceive mortals, - is this delusion; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast down to the earth" show the Dragon to be speechless matter, dust to dust, and as a talker it must have been a lie from the beginning. His angels, or messages, are cast out with the author. The beast and the false prophets are lust and hypocrisy. Those wolves in sheep's clothing are killed by the Lamb.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 518, lines 30-31, and page 519, lines 1-14 (unnumbered).

Revelation xii. 9. And the great Dragon was cast out, - that old Serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Animal magnetism - that ancient belief of Mind in matter, that old Serpent whose name is Devil, who is really evil claiming intelligence and power to harm - does deceive mortals; and this delusion is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast down to the earth" show the Dragon to be matter, which cannot speak, and therefore has been a lie from the beginning. His angels, or messengers, are cast out with the author of their own damnation. The beast and the false prophets are lust and hypocrisy. Those wolves in sheep's clothing are killed by the Lamb.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 518, lines 30-31, and page 519, lines 1-14 (unnumbered). 21st ed., chapter XV, page 518, lines 30-31, and page 519, lines 1-14 (unnumbered).

Divine Science shows how the Lamb slays the wolf.
Innocence and Truth overcome guilt and error. Ever
since the foundation of the world, ever since error would
Warfare establish material belief, evil has tried to slay
with error the Lamb; but Science is able to destroy this
lie, called evil. The twelfth chapter of the Apocalypse
typifies the divine method of warfare in Science, and the
glorious results of this warfare. The following chapters
depict the fatal effects of trying to meet error with error.
The narrative follows the order used in Genesis. In
Genesis, first the true method of creation is set forth and
then the false. Here, also, the Revelator first exhibits
the true warfare and then the false.

NOTE

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

Chapter XVI, page 567, line 31, and page 568, lines 1-12.

Divine Science shows how the Lamb slays the wolf.
Innocence and Truth overcome guilt and error. Ever
since the foundation of the world, ever since error would
establish material belief, evil has tried to slay
Warfare
with error. the Lamb; but Science is able to destroy
this lie, called evil. The twelfth chapter of the Apoca-
lypse typifies the divine method of warfare in Science,
and its glorious results. The following chapters depict
the fatal effects of trying to meet error with error. The
narrative follows the order used in Genesis. First the
true method of creation is set forth in Genesis, and then
the false. Here, also, the Revelator first exhibits the
true warfare, and then the false.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XVI, page 567, line 31, and page 568, lines 1-12.

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the true warfare, and then the false.

Divine warfare.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 547, lines 24-31, and page 548, lines 1-5 (unnumbered). 83rd ed., chapter XVI, page 559, lines 24-31, and page 560, lines 1-5 (unnumbered).

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy evil.

The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict the results of trying to meet error with error. The spiritual interpretation is obscure, but I have discovered it. It follows the order that is used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the true warfare, and then the false.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 519, lines 15-28 (unnumbered).

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error established material belief, evil has tried to slay the Lamb; but Science is able to destroy evil.

The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict the results of trying to meet error with error. The spiritual interpretation is obscure, but I have discovered it. It follows the order that is used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the true warfare, and then the false.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 519, lines 15-28 (unnumbered). 21st ed., chapter XV, page 519, lines 15-28 (unnumbered).

Revelation xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter Paean of jubilee than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, - as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

NOTE

This version first appeared in the 1907 edition and it remained unchanged thereafter. Chapter XVI, page 568, lines 13-32,

Revelation xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, Paean of jubilee. sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation - by which we lay down all for Truth, or Christ, in our warfare against error - is a rule in Christian Science. This rule clearly interprets God as divine Principle, - as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

NOTE

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

Revelation xii. 10-12. And I heard a loud voice saying in Heaven: "Now is come salvation and strength, and the Kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, Paean of jubilee. sweeter than has ever before reached high Heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation - by which we lay down all for Truth, or Christ, in our warfare against error - is a rule in Christian Science. This rule clearly interprets God as divine Principle, - as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to 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 XVI, page 548, lines 6-31 (unnumbered).

226th ed., chapter XVI, page 560, lines 6-31 (unnumbered).

Revelation xii. 10-12. And I heard a loud voice saying in heaven: "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before your God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

For a victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.

Self-abnegation - by which we lay down all for Truth, or Christ, in our warfare against error - is a rule in Christian Science. Every mortal at some period, here or hereafter, must grapple with and overcome the belief in vital fluids, and the power of evil called Animal Magnetism. The rule to ensure the victory for Science is this: Bear faithful testimony to the action of animal magnetism as an evil belief, which must be met and mastered. A denial of the action of this false belief prevents your victory over it.

This is the difference between the treatment of sin and sickness, both of which are Animal Magnetism. Sin, or malicious magnetism, should be exposed, ~ we are forbidden to cover iniquity, ~ and annihilated by Truth and Love; while the less culpable magnetism of sickness should be destroyed without affirming its presence.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 519, lines 29-31, and page 520, lines 1-32 (unnumbered).

Revelation xii. 10-12. And I heard a loud voice saying in heaven: "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.

Self-abnegation - by which we lay down all for Truth, or Christ, in our warfare against error - is a rule in Christian Science. Every mortal at some period, here or hereafter, must grapple with and overcome the belief in vital fluids, called Animal Magnetism. The rule to ensure the victory for Science is this: Bear faithful testimony to the existence of animal magnetism as an evil belief, which must be met and mastered. A denial of the existence of this error prevents your victory over it.

This is the difference between the scientific and unscientific treatment (alias animal magnetism) of sin and sickness. Malicious magnetism, this highest degree of evil, should be exposed, - because we are forbidden to cover iniquity, - and annihilated by Truth and Love; even as you destroy the less culpable magnetism of sickness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th ed., chapter XIV, page 519, lines 29-31, and page 520, lines 1-32 (unnumbered).

The Scripture, "Thou hast been faithful over a few things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, by which the nothingness of error is seen; and we know that the nothingness of error is in proportion to its wickedness. He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate rejoices in the proof of healing, - in a sweet and certain sense that God is Love. Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

The robe
of Science

NOTE

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

Chapter XVI, page 569, lines 6-19.

The Scripture, "Thou hast been faithful over a few things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, whereby the nothingness of error is seen, and we know that its nothingness is in proportion to its wickedness. He that touches the hem of Christ's robe, and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, - in a sweet and certain sense that God is Love. Alas for those who break faith with divine Science, and fail to strangle the serpent of sin, as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

The robe
of Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XVI, page 569, lines 7-20.

The Scripture, "Thou hast been faithful over a few things; I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy of Truth, whereby the nothingness of error is seen, and we know that its nothingness is in proportion to its wickedness. He that touches the hem of Christ's robe, and masters his mortal belief, animality, and hate, rejoices in the proof of healing, - in a sweet and certain sense that God is Love. Alas for those who break faith with Divine Science, and fail to strangle the serpent of sin, as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave.

The robe
of 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 XVI, page 548, line 32, and page 549, lines 1-13 (unnumbered). 83rd ed., chapter XVI, page 560, line 32, and page 561, lines 1-13 (unnumbered).

Remember the Scripture, "Thou hast been faithful over a few things; I will make thee ruler over many." If faithful in bearing testimony against this error of animal magnetism, - not running from it, but handling the Serpent scientifically, as the Scripture demands, - you will have all power over error, and learn that its nothingness is in proportion to its wickedness.

He that touches the hem of Christian Science, and masters the mortal belief in animality and hate, rejoices in the principle of healing, - in a sweet and certain sense that God is Love. Alas for those who break faith with Divine Science, and fail to strangle the Serpent of sin, as well as of sickness. They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not trying to lift their heads above the drowning wave.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 521, lines 1-15 (unnumbered). 21st ed., chapter XV, page 521, lines 1-15 (unnumbered).

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon sin's obduracy.

Expiation by
suffering

NOTE

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

Chapter XVI, page 569, lines 20-28.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force; for the devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon its obduracy.

Expiation by
suffering.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XVI, page 569, lines 21-29.

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has made his bosom companion, comes back to him at last with accelerated force; for the Devil knoweth his time is short. Here the Scriptures declare that evil is temporal, not eternal. The dragon is at last stung to death by his own malice; but how many periods of self-torture it may take to remove all sin, must depend upon its obduracy.

Expiation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 549, lines 14-22 (unnumbered). 83rd ed., chapter XVI, page 561, lines 14-22 (unnumbered).

What must the end be? They must eventually expiate, through suffering, this fatal folly. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for evil knoweth its time is short. Here the Scriptures declare that evil is temporal, not eternal. The Dragon is at last stung to death by his own malice; but how many periods of self-torture it may take to remove all sin, must depend upon its obduracy.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 521, lines 16-24 (unnumbered). 21st ed., chapter XV, page 521, lines 16-24 (unnumbered).

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period.

Apathy to occultism The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, - into human indignation; for one extreme follows another.

NOTE

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

Chapter XVI, page 569, lines 29-31, and page 570, lines 1-7.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

The march of mind, and honest investigation, will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this Apathy to occultism. period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, - into human indignation; for one extreme follows another.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XVI, page 569, lines 30-32, and page 570, lines 1-8.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period.

The present apathy as to the tendency of cer-

Apathy to
occultism.

tain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, - into human indignation; for one extreme follows another.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 549, lines 23-32 (unnumbered).
83rd ed., chapter XVI, page 561, lines 23-32 (unnumbered).

Revelation xii. 13. And when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the man-child.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism and mesmerism of this period. The duty of all Scientists is to expose this red Dragon, that he may be the sooner subdued.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter XV, page 521, lines 25-32 (unnumbered).

Revelation xii. 13. And when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the man-child.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing secret sin of this period. The imperative duty of all Scientists is to expose this red Dragon, that he may be the sooner subdued.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. 16th edition, chapter XIV, page 521, lines 25-32 (unnumbered). 21st edition, chapter XV, page 521, lines 25-32 (unnumbered).

Revelation xii. 15,16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds - simple seekers for Truth, weary wanderers, athirst in the desert - are waiting and watching for rest and drink. Give Receptive hearts them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

NOTE

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

Chapter XVI, page 570, lines 8-25.

Revelation xii. 15,16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds - simple seekers for Truth, weary wanderers, athirst in the desert - are waiting and watching for rest and drink. Receptive hearts. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood, to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

NOTE

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

Chapter XVI, page 570, lines 9-26.

Revelation xii. 15,16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds - simple seekers for Truth, weary wanderers, athirst in the desert - are waiting and watching for rest and drink. Give Thirst and fearlessness. them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon sends forth a new flood, to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman: the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 550, lines 1-5, and lines 25-32, and page 551, lines 1-4 (unnumbered). 62nd ed., chapter XVI, page 550, lines 1-17 (unnumbered). 83rd ed., chapter XVI, page 562, lines 1-17 (unnumbered). Prior to the 62nd edition there were two other paragraphs following the quotation from Rev. xii. 15,16, before the paragraph beginning, "Millions of unprejudiced minds...".

Revelation xii. 15,16. And the Serpent cast out of his mouth water as a flood, after the Woman, that he might cause her to be carried away of the flood. And the earth helped the Woman; and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.

Millions of unprejudiced minds - simple seekers for Truth, weary wanderers, athirst in the desert - are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old Dragon sends forth a new flood, to drown the Woman? He can neither drown your voice with its roar, nor sink the world again in the deep waters of chaos. In this age the earth will help the Woman, and the spiritual idea will be understood. Those ready for the good you impart will give thanks. The waters will be pacified, for Christ will command a calm.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 522, lines 1-5, and lines 24-32, and page 523, lines 1-3 (unnumbered). 21st ed., chapter XV, page 522, lines 1-5, and lines 24-32, and page 523, lines 1-3 (unnumbered).

When God heals the sick or the sinning, they should know the great benefit which Mind has wrought. They should also know the great delusion of mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity.

NOTE

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

Chapter XVI, page 570, lines 26-31, and page 571, lines 1-3.

When God heals the sick or the sinful, they should know the great benefit Mind has wrought. They should also know the great delusion of mortal mind, Hidden ways of iniquity. when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind; but they are not as willing to point out the evil in human thought, and expose its hidden mental ways of accomplishing iniquity.

NOTE

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

Chapter XVI, page 570, lines 27-31, and page 571, lines 1-3.

When God heals the sick or the sinful, they should know the great benefit Mind has wrought. They should also know the great delusion of mortal mind, Diabolism. when it makes them sick or sinful. Many are willing to open the eyes of the people to the power of good resident in divine Mind; but they are not as willing to point out the evil in human thought, and expose its hidden mental ways of accomplishing iniquity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 550, lines 6-13 (unnumbered). 62nd ed., chapter XVI, page 550, lines 18-25 (unnumbered). 83rd ed., chapter XVI, page 562, lines 18-25 (unnumbered).

When the sick or the sinful are healed, they know the great good that Mind has wrought. They should also know the great evil done by mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the divine power of good resident in Immortal Mind; but they are not as willing to point out the power of human belief to do evil, and expose its hidden means of accomplishing 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 XIV, page 522, lines 6-13 (unnumbered). 21st ed., chapter XV, page 522, lines 6-13 (unnumbered).

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. It re-quires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race. Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning.

Christly
warning

NOTE

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

Chapter XVI, page 571, lines 4-14.

Why this backwardness, since exposure is necessary,
to ensure the avoidance of the evil? Because people
like you better when you tell them their vir-
tues than when you tell them their vices. It
requires the spirit of our blessed Master to tell a man
his faults, and so risk human displeasure, for the sake
of doing right and benefiting our race. Who is telling
mankind of their foe in ambush? Is the informer one
who sees the foe? If so, listen and be wise. Escape
from evil, and designate those as unfaithful stewards who
have seen the danger and yet have given no warning.

Christly
warning.

NOTE

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

Chapter XVI, page 571, lines 4-14.

Why this backwardness, since exposure is necessary,
to ensure the avoidance of the evil? Because people
On guard. like you better when you tell them their vir-
tues, than when you tell them their vices. It
requires the spirit of our blessed Master to tell a man
his faults, and so risk human displeasure, for the sake
of doing right and benefiting our race. Who is telling
mankind of their foe in ambush? Is the informer one
who sees the foe? If so, listen and be wise. Escape
from evil, and designate those as unfaithful stewards,
who have seen the danger and yet have given no warning.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 550, lines 14-24 (unnumbered).
62nd ed., chapter XVI, page 550, lines 26-32, and page 551,
lines 1-4 (unnumbered).
83rd ed., chapter XVI, page 562, lines 26-32, and page 563,
lines 1-4 (unnumbered).

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues, than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure, for the sake of doing good. Who is telling mankind of their foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and call those unfaithful stewards, who have seen the danger and yet have not cried out.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 522, lines 14-23 (unnumbered). 21st ed., chapter XV, page 522, lines 14-23 (unnumbered).

At all times and under all circumstances, overcome
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory
over evil. Clad in the panoply of Love,
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
divinity.

The armor
of divinity

NOTE

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

Chapter XVI, page 571, lines 15-21.

At all times, and under all circumstances, overcome
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory
over evil. Clad in the panoply of Love,
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
divinity.

The armor
of divinity.

NOTE

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

Chapter XVI, page 571, lines 15-21.

At all times, and under all circumstances, overcome
evil with Good. Know thyself, and God will supply
the wisdom and the occasion for a victory
over evil. Clad in the panoply of Love,
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
Divinity.

The armor
of divinity.

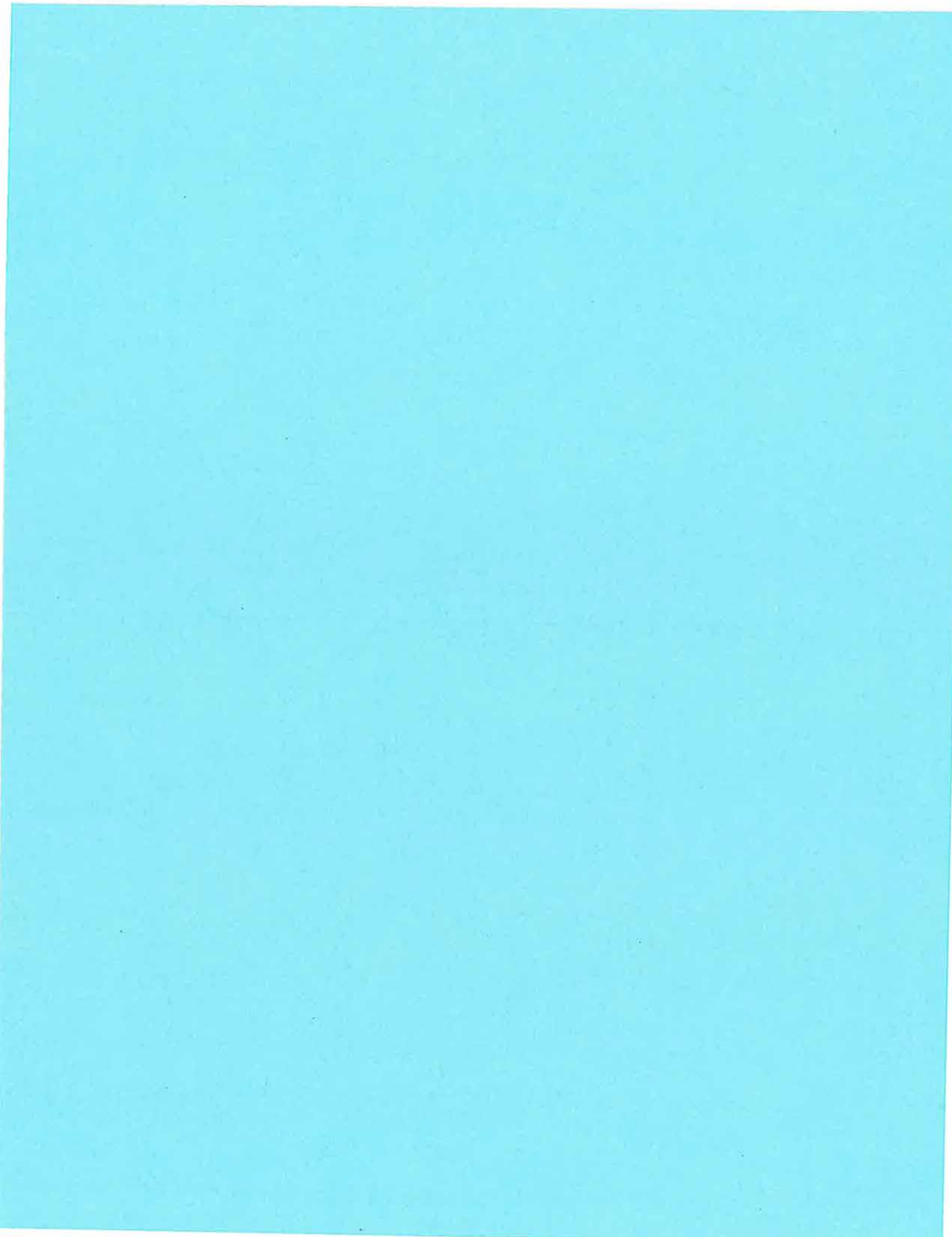
NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 265th edition in 1903.
50th ed., chapter XVI, page 551, lines 5-10 (unnumbered).
83rd ed., chapter XVI, page 563, lines 5-10 (unnumbered).
226th ed., chapter XVI, page 571, lines 15-21.

At all times, and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, you will find human hatred helpless to harm you. The cement of a higher humanity will unite all interests in the One Divinity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1888. 16th ed., chapter XIV, page 523, lines 4-9 (unnumbered). 21st ed., chapter XV, page 523, lines 4-9 (unnumbered).



Through trope and metaphor, the Revelator, immortal scribe of Spirit and of a true idealism, furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Pure religion
enthroned

NOTE

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

Chapter XVI, page 571, lines 22-32, and page 572, lines 1-2.

Through trope and metaphor, the Revelator - immortal scribe of Spirit, and of a true idealism - furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Pure religion
enthroned.

NOTE

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

Chapter XVI, page 571, lines 22-32, and page 572, lines 1-2.

Through trope and metaphor, the Revelator - immortal scribe of Spirit, and of a true idealism - furnishes the mirror in which mortal mind may see its own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of Paganism with the sublime grandeur of Christian Science, outshining sin, sorcery, idolatry, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Reflector
of glory.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 563, lines 11-23 (unnumbered).

Through trope and metaphor, the Revelator - immortal scribe of Spirit, and of a true idealism - furnishes the mirror in which mortal mind may see its own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of Paganism with the sublime grandeur of Christian Science, outshining the sorcery of sin, idolatry, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Reflector
of glory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 551, lines 11-23 (unnumbered). 83rd ed., chapter XVI, page 563, lines 11-23 (unnumbered).

Through trope and metaphor, the Revelator - immortal scribe of Spirit, and of a true idealism - furnishes the mirror in which mortal mind may see its own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom.

He has opened wide the gates of glory with his strength, and illumined the night of paganism with the sublime grandeur of Christian Science, which outshines the sorcery of sin, idolatry, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter XIV, page 523, lines 10-22 (unnumbered). 21st ed., chapter XV, page 523, lines 10-22 (unnumbered).

Thus we see, in both the first and last books of the Bible, - in Genesis and in the Apocalypse, - that sin is to be Christianly and scientifically reduced Native nothingness of sin to its native nothingness. "Love one another" (I John,iii.23), is the most simple and profound counsel of the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

NOTE

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

Chapter XVI, page 572, lines 3-11.

ALSO NOTE

In all editions, this paragraph and the one immediately following it are separated from the prior paragraphs by a blank space of several lines.

Thus we see, in both the first and last books of the Bible, - in Genesis and in the Apocalypse, - that sin is to be Christianly and scientifically reduced Native nothingness of sin. to its native nothingness. "Little children, love one another," is the most simple and profound saying of the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XVI, page 572, lines 3-11.

Thus we see, in both the first and last books of the Bible, - in Genesis and in the Apocalypse, - that sin is to be Christianly and scientifically reduced Native nothingness of sin. to its native nothingness. "Little children, love one another," is the most simple and profound saying of the inspired writer. In Science we are children of God; but in sense, or as mortals, we are not His children, and corporeality is the inverted image of His child.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 572, lines 3-11.

Thus we see, in both the first and last books of the Bible, - in Genesis and in the Apocalypse, - that sin is to be Christianly and Scientifically reduced to its native nothingness. "Little children, love one another," is the most simple and profound saying of the inspired writer. In Science we are children of God; but in sense, or as mortals, we are not His children, and corporeality is the inverted image of His child.

The Alpha
and Omega.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 551, lines 24-31 (unnumbered). 83rd ed., chapter XVI, page 563, lines 24-31 (unnumbered).

Thus we see, in both the first and last books of the Bible, - in Genesis and in the Apocalypse, - that sin is to be scientifically reduced to its native nothingness.

"Little children, love one another," is the most simple and profound saying of the inspired writer. We are children of God; but mortals are very small, when compared with the stature 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 XIV, page 523, lines 23-29 (unnumbered). 21st ed., chapter XV, page 523, lines 23-29 (unnumbered).

Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demon-

strated, can ever furnish the vision of the
Fulfilment of the Law Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.

NOTE

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

Chapter XVI, page 572, lines 12-18.

Love fulfils the law in Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Fulfilment of the Law. Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XVI, page 572, lines 12-18.

Love fulfils the law in Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the The acme of celestial law. Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit it will be seen and acknowledged that matter must disappear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
50th ed., chapter XVI, page 552, lines 1-7 (unnumbered).
83rd ed., chapter XVI, page 564, lines 1-7 (unnumbered).

Love fulfils the law
in Science, and nothing short of this Divine Principle,
understood and demonstrated, can ever furnish the vision
of the Apocalypse, open the seven seals of error with
Truth, or uncover the myriad illusions of sin, sickness,
and death. Under the supremacy of Spirit it will be
seen and acknowledged that matter must disappear, for
"there will be no night there," and "no more sea."

And the angel who showed me these things saith unto me:
"Seal not the saying of the prophecy of this book; for the time
is at hand." (Revelation xxii. 10.)

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter XIV, page 523, lines 29-31, and page 524,
lines 1-8 (unnumbered).

ALSO NOTE

Prior to the 50th edition, this paragraph and the final quote
from Rev. xxii.10 ended this chapter of The Apocalypse. The
materials found in the final edition which follow this para-
graph were located in the supplementary chapter, Wayside Hints,
prior to the 50th edition.

In Revelation xxi. 1 we read: -

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through Man's present possibilities what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, - that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

NOTE

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

Chapter XVI, page 572, lines 19-29, and page 573, lines 1-12.

In Revelation xxi. 1 we read: -

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through Man's present possibilities. what sense came this vision to St. John? Not through the material visual organs for seeing; for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, - that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness - or that consciousness which God bestows - are spiritual; while to another, the unillumined human mind, the vision is material. This shows unmistakably that what we term matter, and spirit, indicate states and stages of consciousness.

NOTE

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

Chapter XVI, page 572, lines 19-29, and page 573, lines 1-12.

In Revelation xxi. 1 we read:

And I saw a new Heaven and a new earth; for the first Heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new Heaven and a new earth. Through Man's present possibilities. what sense came this vision to Saint John? Not through the material visual organs for seeing; for optics are inadequate to take in so wonderful a scene. Were this new Heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, - that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth, to one human consciousness, - or that consciousness which God bestows, - is spiritual; while to another, the unillumined human mind, the vision is material. This shows unmistakably that what we term matter and Spirit indicate states and stages of consciousness.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 564, lines 8-30 (unnumbered).

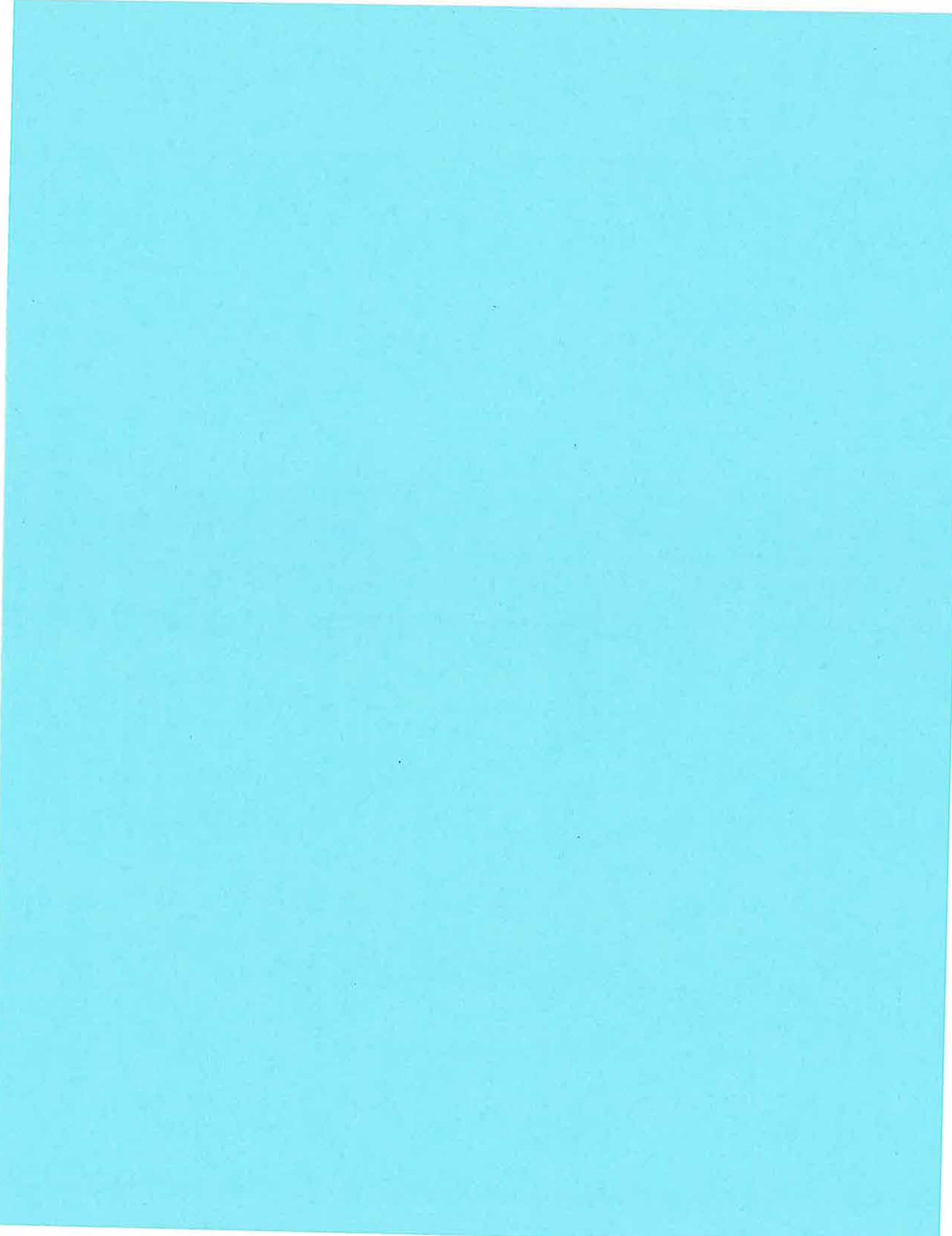
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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 552, lines 8-30 (unnumbered). 83rd ed., chapter XVI, page 564, lines 8-30 (unnumbered).



Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are

Nearness
of Deity

His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, - that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

NOTE

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

Chapter XVI, page 573, lines 13-32, and page 574, lines 1-2.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle thereof, is ever with men, and they are His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished; and in place thereof was his spiritual sense, the subjective state, whereby he could see the new heaven and new earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence; that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

Nearness
of Deity.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XVI, page 573, lines 13-32, and page 574, lines 1-2.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle thereof, is ever with men, and they are His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished; and in place thereof was his spiritual sense, the subjective state, whereby he could see the new heaven and new earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of Being is, and has been, possible to men in this present state of existence; that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

Nearness
of Deity.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 573, lines 13-32, and page 574, lines 1-2.

Accompanying this Scientific consciousness was another revelation, even the declaration from Heaven enthroned harmony, that God, the divine Principle of bliss, is ever with men, and they are His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why? Because Saint John's corporeal sense of the heavens and earth had vanished; and in place thereof was his spiritual sense, the subjective state, whereby he could see the new Heaven and earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of Being is, and has been, possible to men in this present state of existence, that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of Being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The Kingdom of God is within you." This spiritual consciousness is therefore a present possibility.

Nearness
of Deity.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 565, lines 1-22 (unnumbered).

Accompanying this Scientific consciousness was another revelation, even the declaration from Heaven-enthroned harmony, that God, the divine Principle of bliss, is ever with men, and they are His people. Thus man was regarded no longer as a miserable sinner, but as the blessed child of God. Why? Because Saint John's sense of Heaven and earth as material had vanished; and in place thereof was his spiritual sense, the subjective state, whereby he could see the new Heaven and earth, which involve the spiritual sense and consciousness of all things. This is Scriptural authority for concluding that such a recognition of Being is, and has been, possible to men in this present state of existence, that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of Being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, "The Kingdom of God is within you." This blessed consciousness is therefore a present possibility.

Nearness
of Deity.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 553, lines 1-22 (unnumbered). 83rd ed., chapter XVI, page 565, lines 1-22 (unnumbered).

The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

NOTE

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

50th ed., chapter XVI, page 553, lines 23-25 (unnumbered).

83rd ed., chapter XVI, page 565, lines 23-25 (unnumbered).

226th ed., chapter XVI, page 574, lines 3-5.

1907 ed., chapter XVI, page 574, lines 3-4.

He writes, in Revelation xxi. 9: -

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being Vials of wrath and consolation and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpouring of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing.

NOTE

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

Chapter XVI, page 574, lines 5-24.

He writes, in Revelation xxi. 9: -

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being, Vials of wrath and consolation. and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpouring of bliss and glory, - which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery - represented by the seven angelic vials full of seven plagues - has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are heaven-bestowed and heaven-bestowing.

NOTE

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

Chapter XVI, page 574, lines 6-25.

He writes, in Revelation xxi. 9: -

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him till he be-

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wrath and God, out of heaven," - the spiritual outpour-
consolation.

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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 XVI, page 574, lines 6-25.

He writes, in Revelation xxi. 9:

And there came unto me one of the seven angels which had the seven vials, full of the seven last plagues, and talked with me, saying: "Come hither! I will show thee the bride, the Lamb's wife."

This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him till he became conscious of the spiritual facts of Being, and "the New Jerusalem, descending from God, out of Heaven," - the spiritual outpouring of bliss and glory, - which he describes as the city which "lieth four-square." The beauty of this text is, that the sum total of human misery - represented by the seven angelic vials, full of seven plagues - have full compensation in the law of Love. Note this, - that the very angel, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and Heaven-bestowing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 553, lines 26-32, and page 554, lines 1-13 (unnumbered). 83rd ed., chapter XVI, page 565, lines 26-32, and page 566, lines 1-13 (unnumbered).

Think of this, dear reader, for it will lift the sack-
cloth from your eyes, and you will behold the soft-
winged dove descending upon you. The very
Spiritual wedlock circumstance, which your suffering sense
deems wrathful and afflictive, Love can make an angel
entertained unawares. Then thought gently whispers:
"Come hither! Arise from your false consciousness
into the true sense of Love, and behold the Lamb's
wife, - Love wedded to its own spiritual idea." Then
cometh the marriage feast, for this revelation will de-
stroy forever the physical plagues imposed by material
sense.

NOTE

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

Chapter XVI, page 574, lines 25-30, and page 575, lines 1-6.

Think of this, dear reader, for it will lift the sackcloth
from your eyes, and you will behold the soft-winged dove
presently descending upon you. The very
Spiritual wedlock. circumstance which your suffering sense
deems wrathful and afflictive, Love can make an angel
entertained unawares. Then thought gently whispers:
"Come hither! Arise from your false consciousness,
into the true sense of Love, and behold the Lamb's
wife, - Love wedded to its own spiritual idea;" then
cometh the marriage feast, for this revelation will de-
stroy forever the physical plagues imposed by corporeal
sense.

NOTE

This version first appeared in the 97th edition in 1895
and it remained unchanged until the 1907 edition.

97th ed., chapter XVI, page 566, lines 14-24 (unnumbered).

226th ed., chapter XVI, page 574, lines 26-31, and page 575,
lines 1-6.

Think of this, dear reader, for it will lift the sackcloth
from your eyes, and you will behold the soft-winged
dove presently descending upon you. The
Spiritual wedlock. message of Love, which your deceived sense
deems wrathful and afflictive, becomes an angel enter-
tained unawares. Then it gently whispers: "Come
hither! Arise from your false consciousness, into the
true sense of Love, and behold the Lamb's wife, - Love
wedded to its own spiritual idea;" and this revelation
will destroy forever the physical plagues imposed by
corporeal sense.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 97th edition in 1895.
50th ed., chapter XVI, page 554, lines 14-24 (unnumbered).
83rd ed., chapter XVI, page 566, lines 14-24 (unnumbered).

He writes, in Revelation xxi. 9: -

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he be-

Vials of wrath and consolation	came conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpour- ing of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing.
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NOTE

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

Chapter XVI, page 574, lines 5-24.

He writes, in Revelation xxi. 9: -

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This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being, and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpouring of bliss and glory, - which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery - represented by the seven angelic vials full of seven plagues - has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are heaven-bestowed and heaven-bestowing.

NOTE

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

Chapter XVI, page 574, lines 6-25.

He writes, in Revelation xxi. 9: -

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him till he be-

Vials of
wrath and
consolation.

came conscious of the spiritual facts of being, and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpouring of bliss and glory, - which he describes as the city which "lieth four-square." The beauty of this text is, that the sum total of human misery - represented by the seven angelic vials full of seven plagues - has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are heaven-bestowed and heaven-bestowing.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 574, lines 6-25.

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This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him till he became conscious of the spiritual facts of Being, and "the New Jerusalem, descending from God, out of Heaven," - the spiritual outpouring of bliss and glory, - which he describes as the city which "lieth four-square." The beauty of this text is, that the sum total of human misery - represented by the seven angelic vials, full of seven plagues - have full compensation in the law of Love. Note this, - that the very angel, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and Heaven-bestowing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. 50th ed., chapter XVI, page 553, lines 26-32, and page 554, lines 1-13 (unnumbered). 83rd ed., chapter XVI, page 565, lines 26-32, and page 566, lines 1-13 (unnumbered).

The Sacred City is described in Revelation (xxi.16) as one that "lieth four-square."

The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science. The builder and maker of this New Jerusalem is God, as we read in the Book of Hebrews; and it is "a city which hath foundations."

Of course the whole description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the Mustard-seed and the Temple? Taking the City in its allegorical sense, the description of it as four-square should have profound meaning to Christian Scientists.

It is equal-sided, as long as it is broad. In its way, the square is as perfect as the circle. Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure.

The City of Christian Science is wholly spiritual, as its four sides indicate.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VI, page 226, lines 7-8, page 225, lines 11-15, page 13-18 and 8-12, and page 227, lines 24-25. 21st ed., chapter VII, same lines and pages as 16th ed.

this idea came
down from the New Jerusalem, the exaltation of Spirit
over matter; it was the unselfish, pure and 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 239, lines 6-8 (unnumbered).

The word city conveys the idea of an assemblage of people for high purposes, and is akin to another word, civilization, both coming from the Latin words civis (citizen) and civitas (city or state).

A great city has a twofold life. The worst is to be found in it - the worst criminals, the worst poverty. A city also contains the best things. Towards it gravitate the first fruits and the greatest geniuses. In it are the most eloquent preachers and the most benevolent institutions, the miracles of architectural grandeur, - like Saint Peter's Church in Rome, or the Mosque of Saint Sophie at Constantinople, - and wonderful provisions for public convenience, like extensive aqueducts and well-ordered streets. So largely is this true that one can easily believe that our word polish is derived from polis, the Greek word for city.

NOTE

These paragraphs present a further discussion of 'city' as found in the supplementary chapter, Wayside Hints, from the 16th until the 50th edition. Though there is nothing in our final 1910 edition of a similar nature, nevertheless, these paragraphs present the same subject (in further detail) as our paragraph #16-41.

Wayside Hints, chapter VI (16th ed) & chapter VII (21st ed). Page 225, lines 16-31 (unnumbered). This version first appeared in the 16th edition in 1886 and it remained unchanged thereafter until this chapter was dropped with the 50th edition in 1891.

Squareness is a synonym for wholeness. What is meant, in modern language, by the phrase, "He is a good square man," but that the person referred to is upright and downright, true, honest, sincere? Square-dealing is a not uncommon epithet. "On the square?" is the question often asked, when a bargain is proposed. "Parting upon the square," is a phrase which has passed into popular use from the parallelism of Free Masonry.

NOTE

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

Wayside Hints, chapter VI (16th ed) & chapter VII (21st ed), page 226, lines 19-26 (unnumbered).

ALSO NOTE

Although this paragraph does not exist in our final 1910 edition, it is an early expansion on the term 'square', and as such seems to fit with paragraph #16-41 which deals with the 'sacred city' which 'lieth foursquare'.

This sacred city, described in the Apocalypse (xxi.16) as one that "lieth foursquare" and cometh "down from God, out of heaven," represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is "a city which hath foundations." The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science; "and the gates of it shall not be shut at all by day: for there shall be no night there." This city is wholly spiritual, as its four sides indicate.

The city
foursquare

NOTE

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

Chapter XVI, page 575, lines 7-21.

This sacred city, described in the Apocalypse (xxi.16) as one that "lieth four-square," and cometh "down from God, out of heaven," represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is "a city which hath foundations." The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the mustard-seed and the prodigal? Taking the city in its allegorical sense, the description of it as four-square has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science; "and the gates of it shall not be shut at all by day: for there shall be no night there." This city is wholly spiritual, as its four sides indicate.

The city
four-square.

NOTE

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

Chapter XVI, page 575, lines 7-21.

This sacred city, described in the Apocalypse (xxi.16) as one that "lieth four-square," and cometh "down from God, out of heaven," represents the Alpha and Omega of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is "a city which hath foundations." The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the mustard-seed and the prodigal? Taking the city in its allegorical sense, the description of it as four-square has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and Divine Science; "and the gates of it shall not be shut at all by day: for there shall be no night there." This city is wholly spiritual, as its four sides indicate.

The city
four-square.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 575, lines 7-21.

This sacred city, described in the Apocalypse (xxi.16)
as one that "lieth four-square," and cometh "down

from God, out of Heaven," represents the
The city
four-square. Alpha and Omega of Divine Science. The
builder and maker of this New Jerusalem is God, as we
read in the Book of Hebrews; and it is "a city which
hath foundations." The description is metaphoric.
Spiritual teaching must always be by symbols. Did not
Jesus illustrate by the Mustard-seed and the Prodigal?
Taking the city in its allegorical sense, the description
of it as four-square has a profound meaning. The four
sides of our city are the Word, Christ, Christianity, and
Divine Science; "and the gates of it shall not be shut
at all by day, and there shall be no night there." This
city is wholly spiritual, as its four sides indicate.

NOTE

This version first appeared in the 97th edition in 1895
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 566, lines 25-32, and page 567, lines 1-7
(unnumbered).

This sacred city, described in the Apocalypse (xxi.16) as one that "lieth four-square," and cometh "down from God, out of Heaven," represents the The city four-square. Alpha and Omega of Divine Science. The builder and maker of this New Jerusalem is God, as we read in the Book of Hebrews; and it is "a city which hath foundations." The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the Mustard-seed and the Prodigal? Taking the city in its allegorical sense, the description of it as four-square has a profound meaning. The four sides of our city are the Bible, Jesus, Christianity, and Science; "and the gates of it shall not be shut at all by day, and there shall be no night there." This city is wholly spiritual, as its four sides indicate.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 554, lines 25-32, and page 555, lines 1-7 (unnumbered). 83rd ed., chapter XVI, page 566, lines 25-32, and page 567, lines 1-7 (unnumbered).

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The royally
divine gates

NOTE

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

Chapter XVI, page 575, lines 22-32, and page 576, lines 1-2.

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The royally
divine gates.

NOTE

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

Chapter XVI, page 575, lines 22-32, and page 576, lines 1-2.

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The royally
divine gates.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 567, lines 8-20 (unnumbered).

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star of the Bible, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The royally
divine gates.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 555, lines 8-20 (unnumbered). 83rd ed., chapter XVI, page 567, lines 8-20 (unnumbered).

Now the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule. God is both the founder and foundation of this city. He is at once its centre and circumference. He is the sky above it, the firm earth beneath it, the sun that lightens it, the atmosphere that fills it and eternally surrounds it; for Zion is but the expression of divine will and affection.

The City of Christian Science is indeed a City of the Spirit, fair, royal, and square. Northward, its gates open to the North Star of the Bible, the Polar magnet of revelation; eastward, to the star seen by the Wise Men of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of 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 VI, page 225, line 32, and page 226, lines 1-6, and page 232, lines 25-32, and page 233, lines 1-2 (unnumbered). All lines and pages from WAYSIDE HINTS. 21st ed., chapter VII, lines and pages same as 16th ed.

NOTE

These pages include the full amplification of the four sides of the city four-square which are presented in the supplementary chapter, *WAYSIDE HINTS*, in the 16th thru 48th editions. This supplementary chapter disappeared beginning with the 50th ed. in 1891 when the city foursquare was included in *The Apocalypse*.

Though none of this material is now found in the current final 1910 edition, it does tend to fit in with either of two paragraphs still found in *The Apocalypse*, - either #16-41 or #16-42, since both deal with the four sides of the city and the four points of the compass or directions.

These paragraphs remained unchanged from their introduction in the 16th edition in 1886 until they were dropped in the 50th edition in 1891.

EITHER
16-41 A
16-42 A

The first side of the sacred enclosure is the Bible. From beginning to end the Scriptures are full of accounts of the triumph of Mind over matter. Moses proved it by what men called miracles. So did Joshua, Elijah, Elisha.

The Bible is not one book, but many. It is more than a collection of books; it is a literature, the record of the ethical work of a monotheistic nation. Nay, more, it records the triumphs of a race; almost of the human race, - certainly, of one of the dominant races of the earth, the Hebrew. The faith of this race welded itself into the Jewish nation; and devotion built their Holy City, with the Temple as its centre.

This faith looked ever to the healing of His people by the Almighty's self. In Egypt it was Mind which saved the Israelites from the belief of the plagues. In the wilderness streams flowed from the rock, and manna fell from the sky; they looked on the Brazen Serpent, and were straightway healed of the poisonous sting of a brood of vipers. In national prosperity, miracles attended the successes of the Hebrews; and when they departed from the living ideal, their demoralization began. Even in captivity, among foreign nations, the Divine Principle wrought wonders for Jehovah's people, in the fiery furnace and in king's palaces.

Nor is the latter part of the Bible, the New Testament, any exception to this divine rule. Its pages are full of Mind-healing.

NOTE

These paragraphs constitute a detailed discussion of the four sides of the city four-square. First, the Bible, then Jesus (or the Christ), thirdly, Christianity, and last, Science. All are taken from the supplementary chapter WAYSIDE HINTS which ceased to exist as a chapter when The Apocalypse was expanded in the 50th edition to include the city four-square.

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Wayside Hints, chapter VI (16th ed.) or chapter VII (21st ed.), page 227, lines 26-32, and page 228, lines 1-21. (unnumbered).

This leads into the second side of the City which lieth four-square; the East side, it may be called, for into it stream the rising beams of the Sun of Righteousness. Jesus Christ is the second side of Christian Science. The biographies of him are in the latter part of the Bible, but his spiritual individuality (or personality, using the term in its higher, unlimited, spiritual sense) fills historic space, like the light of the risen orb of day. He wrought in the infinite order. Men called his deeds miracles; but they were wonderful only as every work of God is, - marvellous to the spiritually blind.

The words and works of Christmas-tide show how the civilized globe bows to Jesus. Thousands of hearts exclaim, in Whittier's words: -

Strike - Thou the Master, we Thy keys -
The anthem of our destinies.

NOTE

These paragraphs constitute the further discussion of the second side of the city four-square, as detailed in *WAYSIDE HINTS* from the 16th until the 50th editions.

16th ed. (chapter VI) & 21st ed. (chapter VII), page 228, *WAYSIDE HINTS*, lines 22-32, and page 229, lines 1-5 (unnumbered).

Out of Christ, its personification and inspiration, grew Christianity, and this is the third side of our Celestial City, - the Southern side, looking towards the equator, where there is perpetual summer; type of the spiritual summer, which "pure and undefiled religion" is designed to make, when there shall be no cold, no night, no storm of sin.

Though Jesus is the impetus and pulse of Christianity, yet Christianity is larger than its human founder, as the watch-wheels fill more space than the mainspring, as the body of a man, with its limbs and organs, is larger than the heart. Christianity is made up of "the glorious company of the apostles" and "the noble army of martyrs." Its history, now covering nineteen centuries, includes within its domain Mary, Paul, John, Athanasius, Origen, Luther, Zwingle, Calvin, and millions of other men and women.

The prefix Christian implies that Science is in a line with Christianity; and so it is. This religion's golden pages are graven o'er with records of women who were exposed to the wild beasts of the Coliseum, and the wilder license of a superstitious rabble; records of men forced into gladiatorial combats and thrust into boiling oil. Thousands suffered at the stake and on the scaffold, for Truth's sake. They might have escaped by simply throwing a pinch of incense upon some altar-fire, as an act of submission to the Pagan priesthood; or by presence at the Mass, thus signifying subservience to Romish domination; or by forswearing their Saviour in some

other way; but they would not, and by the power of Mind these sufferers were raised above materialism. To them the body no longer existed, and could not suffer. They were triumphant over pain and death. The sword and fagot became naught, because neither steel nor flame could touch the Immortal Principle of Life.

As the railway is dotted with telegraph-poles, sustaining the wires over which run the messages of life, so along the line of Christian history may everywhere be seen the upright lives which bore aloft the wonders of Christian Healing. Sometimes the healing power lessened, till it was almost lost, but anon it reappeared among the Waldenses or Covenanters. As the Parsees will never allow the sacred lamp to expire in their temples, because it is the symbol of the creative effulgence, so the healing fire has never been extinct in the Christian Church, even when its Principle was not well understood.

NOTE

These paragraphs constitute the further discussion of the third side of the city four-square, as detailed in *WAYSIDE HINTS* from the 16th edition until the 50th edition.

16th ed. (chapter VI) & 21st ed. (chapter VII), *WAYSIDE HINTS*, page 229, lines 6-32, and page 230, lines 1-19 (unnumbered).

This third side of our City's outline joins the fourth; which in its turn touches the first side, the Bible, forming the last angle of a perfect square.

Westward the course of empire takes its way.

So wrote Bishop Berkeley, on his way to the New World, more than a century and a half ago. He was a great Natural Scientist in his day, and held opinions concerning "absolute idealism" which advance his memory near the border-line of Christian Science; but even Berkeley could not foresee the immense gains which Natural Science would make in the next century. Upon the western slope of the mountains the last sunbeams linger. If there is any thought which is associated with the West, it is the thought of freedom and progress.

Sweet and low, sweet and low,

Wind of the Western Sea.

What one great word is whispered on this wind? Science! And Science, the second term in the title of our form of faith, is the fourth side of our Four-square City.

Science is the watchword of our day. Note its advances! In Berkeley's time men travelled in springless wagons, as they had for centuries. An efficient postal system was barely dreamed of. Telegraphs and railways were unknown. It is said that the first steamer coming to America brought with it a book in which it was logically proved that no vessel could possibly cross the ocean

if propelled by steam-power alone. In decade after decade this contradiction has been repeated. Thousands of discoveries have been developed into practical benefits to mankind, which at first were derided both by the educated and ignorant.

In the year 1853 a daguerreotypist said to a youth, whose likeness he was taking for a dollar: "People think pictures will be cheaper when they can be taken on paper; but it is not so. The process is possible, but it will cost too much for practical use." Within a few years of this prophecy a dollar would buy a dozen photographs, each more enduring than the fading old daguerreotype upon which that artist was at work.

So is it every day. Penny postage is a reality. The ocean-cable and the telephone are omnipresent. Electricity now lights our streets, and will soon move our street-cars. Men can read the answer in the stars, to questions about cycles and comets. Nay, by the stars they can measure forces once unknown.

It is an era of Natural Science, and our City must not lack this boundary. Nor is it found wanting. If Natural Science says one thing more clearly than another, it is this: that law is everywhere, and that there can be no exception to it. Natural Science denies miracles, if by a miracle is meant any variation from the regular order of divine cause and effect.

Herein Christian Science is in a line with Natural Science. Christian Science devoutly believes the wonderful works performed by Jesus, but affirms that his so-

called miracles were in accord with the highest law; that they proceeded from the Divine Principle of him, which is the Christ, or anointed imperial humanity; that if Jesus' works were grander than those of his followers, it is because of his less material birth, which grafted him into a profounder spirituality; and finally that all men and women, in proportion as they are true disciples of the Truth, can heal and be healed, even according to the Master's word. In the language of Dr. J.F. Clarke, -

Lord, if Thou wilt, Thy power can make me clean;

O speak the word, - Thy servant shall be healed.

NOTE

These paragraphs constitute the further discussion of the fourth side of the city four-square, as detailed in *WAYSIDE HINTS* from the 16th edition until the 50th edition.

16th ed. (chapter VI) & 21st ed. (chapter VII), *WAYSIDE HINTS*, page 230, lines 20-31, and page 231, lines 1-31, and page 232, lines 1-24 (unnumbered).

This heavenly city, lighted by the Sun of Righteousness, - this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, - Revelation's pure zenith reached St. John's vision while yet he tabernacled with mortals.

NOTE

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

Chapter XVI, page 576, lines 3-7.

This heavenly city, lighted by the Sun of Righteousness, - this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, Revelation's pure zenith. - reached St. John's vision while yet he tabernacled with mortals.

NOTE

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

Chapter XVI, page 576, lines 3-7.

This heavenly city, lighted by the Sun of Righteous-
ness, - this New Jerusalem, this infinite All, which to
us seems hidden in the mist of remoteness,
- reached Saint John's vision while yet he
tabernacled with mortals.

Revelation's
pure zenith.

NOTE

This version first appeared in the 97th edition in 1895
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 567, lines 21-25 (unnumbered).

This heavenly city, lighted by the Sun of Righteous-
ness, - this New Jerusalem, this infinite All, which to
us seems hidden in the mist of remoteness,
- reached Saint John's vision while yet he
tabernacled with men.

Revelation's
pure zenith.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 97th edition in 1895.
50th ed., chapter XVI, page 555, lines 21-25 (unnumbered).
83rd ed., chapter XVI, page 567, lines 21-25 (unnumbered).

In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes: -

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

There was no temple, - that is, no material structure in which to worship God, for He must be worshipped

in spirit and in love. The word temple also
The shrine
celestial means body. The Revelator was familiar
with Jesus' use of this word, as when Jesus spoke of his
material body as the temple to be temporarily rebuilt
(John ii.21). What further indication need we of the
real man's incorporeality than this, that John saw
heaven and earth with "no temple (body) therein"?
This kingdom of God "is within you," - is within
reach of man's consciousness here, and the spiritual
idea reveals it. In divine Science, man possesses this
recognition of harmony consciously in proportion to his
understanding of God.

NOTE

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

Chapter XVI, page 576, lines 8-25.

In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes: -

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

There was no temple, - that is, no material structure wherein to worship God; for He must be worshipped in

spirit, and Love. The word temple also means The shrine celestial. body. The Revelator was familiar with Jesus'

use of this word, as when he spoke of his material body as the temple, to be temporarily rebuilt (John ii.21).

What further indication need we of the real man's incorporeality than this, that John saw heaven and earth, with "no temple (body) therein." This kingdom of God "is within you," - is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously, in proportion to his understanding of God.

NOTE

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

Chapter XVI, page 576, lines 8-25.

In Revelation xxi. 22, further describing this holy city, the Beloved Disciple writes: -

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

There was no temple, - that is, no material structure wherein to worship God; for He must be worshipped in

The shrine celestial. Spirit, in Love. The word temple also means body. The Revelator was familiar with Jesus' use of the word, as when he spoke of his material body as the temple, to be temporarily rebuilt (John ii.21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth, with "no temple [(body)] therein." This kingdom of God "is within us," - is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously, in proportion to his understanding of God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 576, lines 8-25.

In Revelation xxi. 22, further describing this holy city, the Beloved Disciple writes:

And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it.

There was no Temple, - that is, no material structure wherein to worship God; for He must be worshipped in Spirit, in Love. The word temple also means body.

The Revelator was familiar with Jesus' use of this word,

as when he spoke of his material body as the
The shrine
celestial. Temple, to be temporarily rebuilt (John ii.

21). What further proof need we of the real man's incorporeality than this, that John saw Heaven and earth, with "no Temple [(body)] therein," and this kingdom of God "is within us," - is within reach of man's consciousness here, and the spiritual idea reveals it. In Divine Science man possesses this recognition of harmony consciously, in proportion to his understanding of God.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 567, lines 26-31, and page 568, lines 1-11 (unnumbered).

In Revelation xxi. 22, further describing this holy city, the Beloved Disciple writes:

And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it.

There was no Temple, - that is, no material structure wherein to worship God; for He must be worshipped in Spirit, in Love. The word temple also means body.

The Revelator was familiar with Jesus' use of this word,

as when he spoke of his material body as the
The shrine
celestial. Temple, to be temporarily rebuilt (John ii.

21). What further proof need we of the real man's incorporeality than this, that John saw the spiritual Heaven and earth, with "no Temple (body) therein," and that this kingdom "is within us," - is within thought, or the spiritual idea? In Divine Science man possesses this kingdom consciously, in proportion to his understanding of God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 555, lines 29-32, and page 556, lines 1-12 (unnumbered). 62nd ed., chapter XVI, page 555, lines 26-31, and page 557, lines 1-11 (unnumbered). 83rd ed., chapter XVI, page 567, lines 26-31, and page 568, lines 1-11 (unnumbered).

"We worship we know not what," when we "worship
in temples made with hands," even our bodies, and
from the stand-point of matter, instead 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 239, lines 9-11 (unnumbered).

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated Divine sense of Deity to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, - as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, - to the perfectibility of God's creation.

NOTE

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

Chapter XVI, page 576, lines 26-31, and page 577, lines 1-11.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated Divine sense of Deity. to deific apprehension, through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man, as the infinite Principle and infinite idea, - as one Father, with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness there is no impediment to the perfectibility of God's creation and eternal bliss.

NOTE

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

Chapter XVI, page 576, lines 26-31, and page 577, lines 1-11.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated Divine sense of Deity. to deific apprehension, through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man, as the infinite Principle and infinite idea, - as one Father, with His universal family, held in the gospel of Love. The Lamb's wife presents the spiritual unity of male and female as no longer two, but one; and this compounded spiritual idea reflects God as infinite Mind, not as a corporeal being. In this divinely united spiritual consciousness there is no impediment to the perfectibility of God's creation and to present and eternal bliss.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI, page 576, lines 26-31, and page 577, lines 1-10.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension, through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man, as the infinite Principle and infinite idea, - as one Father, with His universal family, held in the Gospel of Love. The Lamb's wife presents the spiritual unity of male and female as no longer two, but one; and this compounded spiritual idea reflects God as infinite Mind, not as a corporeal Being. In this divinely united spiritual consciousness there is no impediment to the perfectibility of man in eternal bliss.

NOTE

This version first appeared in the 97th edition in 1895 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 568, lines 12-27 (unnumbered).

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension, through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man, as the infinite Principle and infinite idea, - as one Father, with His universal family, held in the Gospel of Love. The Lamb's wife presents the spiritual union of male and female as no longer two, but one; and this compounded spiritual idea reflects God as Mind, not as a corporeal Being. In this divinely united spiritual consciousness there is no impediment to the perfectibility of man in eternal bliss.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 97th edition in 1895. 50th ed., chapter XVI, page 556, lines 13-28 (unnumbered). 62nd ed., chapter XVI, page 556, lines 12-27 (unnumbered). 83rd ed., chapter XVI, page 568, lines 12-27 (unnumbered).

This spiritual, holy habitation has no boundary
nor limit, but its four cardinal points are: first, the
Word of Life, Truth, and Love; second,
the Christ, the spiritual idea of God; third,
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets
this great example and the great Exemplar. This city
of our God has no need of sun or satellite, for Love
is the light of it, and divine Mind is its own interpreter.
All who are saved must walk in this light. Mighty
potentates and dynasties will lay down their honors
within the heavenly city. Its gates open towards light
and glory both within and without, for all is good, and
nothing can enter that city, which "defileth,...or
maketh a lie."

NOTE

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

Chapter XVI, page 577, lines 12-27.

This spiritual, holy habitation hath no boundary
or limit; but its four cardinal points are: first, the
Word of Life, Truth, and Love; second,
the Christ, the spiritual idea of God; third,
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets
this great example and the great Exemplar. This city
of our God hath no need of sun or satellite, for Love
is the light thereof, and divine Mind is its own inter-
preter. All who are saved must walk in this light.
Mighty potentates and dynasties will lay down their
honors within it. Its gates open towards light and
glory, both within and without; for all is good, and
nothing can enter that city, which "defileth,...or
maketh a lie."

The city of
our God.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XVI, page 577, lines 12-27.

This spiritual, holy habitation hath no boundary
or limit; but its four cardinal points are: first, the
Word of Life, Truth, and Love; second,
the Christ, the spiritual idea of God; third,
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets
this great example and the great Exemplar. This city
of our God hath no need of sun or satellite, for Love
is the light thereof, and divine Mind is its own inter-
preter. All who are saved must walk in this light.
Mighty potentates and dynasties will lay down their
honors within it. Its gates open towards light and
glory, both within and without; for all is Good, and
nothing can enter that city which "defileth,...or
maketh a lie."

The city of
our God.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XVI, page 577, lines 11-26.

This spiritual, holy habitation hath no boundary or limit; but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, Compass and light. the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great exemplar. This city of our God hath no need of sun or satellite, for Love is the light thereof, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within it. Its gates open towards light and glory, both within and without; for all is Good, and nothing can enter that city which "defileth, or maketh a lie."

NOTE

This version first appeared in the 97th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XVI, page 568, lines 28-32, and page 569, lines 1-10 (unnumbered).

This holy habitation hath no boundary; but its four
cardinal points are: first, the Bible, - the
Compass
and light. Word of Life, Truth, and Love; second, Jesus
the Christ, the spiritual idea of God; third, Christianity,
which is the outcome of the divine Principle of the
Christ-idea in Christian history; fourth, Christian Sci-
ence, which to-day and forever interprets this great
example and the great exemplar. This city of our God
hath no need of sun or satellite, for Love is the light
thereof, and divine Mind is its own interpreter. All
who are saved must walk in this light. Mighty poten-
tates and dynasties will lay down their honors within it.
Its gates open towards light and glory, both within and
without; for all is Good, and nothing can enter that city
which "defileth, or maketh a lie."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 97th edition in 1895.
50th ed., chapter XVI, page 556, lines 29-32, and page 557,
lines 1-11 (unnumbered).
62nd ed., chapter XVI, page 556, lines 28-32, and page 557,
lines 1-10 (unnumbered).
83rd ed., chapter XVI, page 568, lines 28-32, and page 569,
lines 1-10 (unnumbered).

The four sides of our City are the Bible, Jesus, Christianity, Science; "and the gates of it shall not be shut at all by day; and there shall be no night there."

By his spiritual reflection of God, man becomes the partaker of that Mind whence the universe sprang. As taught by Christian Science, progress is in demonstration, not doctrine. It is ameliorative and regenerative, giving loftier desires and new possibilities to our race.

Man should be found, not claiming equality with Him, but growing into that attitude of Mind which was in Christ Jesus. He should comprehend in Divine Science a recognition of what the apostle meant, when he said: "The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs - heirs of God, and joint heirs with Christ."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. All these paragraphs came from the chapter WAYSIDE HINTS. 16th ed., chapter VI, page 233, lines 3-17 (unnumbered). 21st ed., chapter VII, page 233, lines 3-17 (unnumbered).

The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it.

NOTE

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

Chapter XVI, page 577, lines 28-31.

The writer's present feeble sense of Christian Science closes with St. John's Revelation as seen by the great apostle; for his vision is the acme of this Science, as the Bible reveals it.

NOTE

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

Chapter XVI, page 577, lines 28-31.

Our present feeble sense of Christian Science must close with St. John's Revelation as seen by the great apostle; for this vision is the acme of this Science, as the Bible reveals it.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XVI; page 577, lines 27-30.

Our present feeble revelation of Christian Science must close with Saint John's Revelation as seen by the great apostle; for this vision is the acme of this Science, as the Bible reveals it.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. 62nd ed., chapter XVI, page 557, lines 11-14 (unnumbered). 83rd ed., chapter XVI, page 569, lines 11-14 (unnumbered).

The present feeble revelation
of Christian Science must close with this vision, as seen
by the great apostle; for this vision is the acme of this
Science, as the Bible reveals it.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XVI, page 555, lines 25-28 (unnumbered).

ALSO NOTE

This version formed the final sentence of another paragraph
which begins (in both the 50th edition and in the final 1910
edition): "This heavenly city, lighted by the Sun of Righteous-
ness...". By the 62nd edition in 1891 this sentence had been
separated from this paragraph and formed a paragraph of its
own.

In the following Psalm one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity: -

NOTE

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

Chapter XVI, page 577, line 32, and page 578, lines 1-3.

In the following Psalm one word shows, though faintly, the light that Christian Science throws on the Scriptures, by substituting for the corporeal sense the incorporeal or spiritual sense of Deity: -

NOTE

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

226th ed., chapter XVI, page 577, lines 31-32, and page 578, lines 1-2

265th ed., chapter XVI, page 577, line 32, and page 578, lines 1-3.

NOTE. - In the following Psalm one word shows,
though faintly, the light that Christian Science throws
on the Scriptures, by substituting for the corporeal sense
the incorporeal or spiritual sense of Deity: -

NOTE

This version first appeared in the 97th edition in 1895
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 569, lines 15-18 (unnumbered).

NOTE. - The following Psalm reflects, though faintly, the light that one word throws upon the Scriptures, by substituting for the corporeal sense the incorporeal or spiritual sense of God.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 97th edition in 1895. Chapter XVI, page 569, lines 15-18 (unnumbered).

NOTE. - The following Psalm reflects faintly the light that one word throws upon the Scriptures, by substituting for the corporeal sense the incorporeal or spiritual sense of God: -

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter XVI, page 569, lines 15-18 (unnumbered).

PSALM XXIII

〔DIVINE LOVE〕 is my shepherd; I shall not want.

〔LOVE〕 maketh me to lie down in green pastures:

〔LOVE〕 leadeth me beside the still waters.

〔LOVE〕 restoreth my soul 〔spiritual sense〕: 〔LOVE〕 leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for 〔LOVE〕 is with me; 〔LOVE'S〕 rod and 〔LOVE'S〕 staff they comfort me.

〔LOVE〕 prepareth a table before me in the presence of mine enemies: 〔LOVE〕 anointeth my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house 〔the consciousness〕 of 〔LOVE〕 for ever.

NOTE

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

Chapter XVI, page 578, lines 4-18.

PSALM XXIII.

〔DIVINE LOVE〕 is my shepherd; I shall not want.

〔LOVE〕 maketh me to lie down in green pastures: 〔LOVE〕
leadeth me beside the still waters.

〔LOVE〕 restoreth my soul 〔spiritual sense〕: 〔LOVE〕 leadeth
me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for 〔LOVE〕 is with me; 〔LOVE'S〕
rod and 〔LOVE'S〕 staff they comfort me.

〔LOVE〕 prepareth a table before me in the presence of
mine enemies: 〔LOVE〕 anointeth my head with oil; my cup
runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house 〔the consciousness〕 of
〔LOVE〕 for ever.

NOTE

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

Chapter XVI, page 578, lines 4-18.

PSALM XXIII.

((DIVINE LOVE)) is my shepherd; I shall not want.

((LOVE)) maketh me to lie down in green pastures: ((LOVE))
leadeth me beside the still waters.

((LOVE)) restoreth my soul ((spiritual sense)): ((LOVE)) leadeth
me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for ((LOVE)) is with me; ((LOVE'S))
rod and ((LOVE'S)) staff they comfort me.

((LOVE)) prepareth a table before me in the presence of
mine enemies: ((LOVE)) anointeth my head with oil; my cup
runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house of ((LOVE)) for ever.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 300th edition in 1904.
Chapter XVI, page 578, lines 4-17.

PSALM XXIII.

(DIVINE LOVE) is my Shepherd; I shall not want.

(LOVE) maketh me to lie down in green pastures: (LOVE)
leadeth me beside the still waters.

(LOVE) restoreth my soul ((spiritual sense)): (LOVE) leadeth
me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for (LOVE) is with me; (LOVE'S)
rod and ((LOVE'S)) staff they comfort me.

(LOVE) prepareth a table before me in the presence of
mine enemies: (LOVE) anointeth my head with oil; my cup
runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house of (LOVE) for ever.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XVI, page 578, lines 3-16.

PSALM XXIII.

{(DIVINE LOVE)} is my Shepherd; I shall not want.

{(LOVE)} maketh me to lie down in green pastures: {(LOVE)}
leadeth me beside the still waters.

{(LOVE)} restoreth my soul {(spiritual sense)}: {(LOVE)} leadeth
me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for {(LOVE)} is with me; {(LOVE'S)}
rod and {(LOVE'S)} staff they comfort me.

{(LOVE)} prepareth a table before me in the presence of mine
enemies: {(LOVE)} anointeth my head with oil; my cup runneth
over.

Surely goodness and mercy shall follow me all the days of
my life: and I will dwell in the house of {(LOVE)} for ever.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XVI, page 569, lines 19-32 (unnumbered).

NOTE

These pages contain those paragraphs found in the supplementary chapter, Wayside Hints, which do not correspond to anything which is still found in the chapter The Apocalypse (into which much of Wayside Hints was incorporated in the 50th edition in 1891).

For this reason, these paragraphs are gathered together here to be examined as a whole.

Wayside Hints originally was placed immediately following the chapter, Animal Magnetism, and immediately before the chapter, Imposition and Demonstration (which was followed by the chapter, Healing and Teaching). This is mentioned for two reasons:

- 1) Wayside Hints had the same chapter number as the previous chapter of Animal Magnetism (chapter VI from the 16th edition until the 21st, when it became chapter VII - as did Animal Magnetism).
- 2) In the first paragraph of Wayside Hints Mrs. Eddy mentions that the subjects in Wayside Hints are to be considered before entering upon the larger subjects of "Demonstration" (which is presented in the immediately following chapter of IMPOSITION AND DEMONSTRATION) and "Healing" (which is also presented in the chapter which follows Imposition and Demonstration, HEALING AND TEACHING.)

It must also be considered that since Wayside Hints has the same chapter number as Animal Magnetism, these additional paragraphs may be studied along with that chapter as well.

16- summary

BEFORE entering upon the larger subjects of Demonstration and Healing, there are certain other topics, of a more general character, which are worthy of consideration by the way, that we may afterward take up our journey with fresh courage.

NOTE

This version first appeared in the 16th edition version of Wayside Hints and it remained unchanged until it was dropped in the 50th edition in 1891.

16th ed., chapter VI, page 224, lines 1-5 (unnumbered).

21st ed., chapter VII, page 224, lines 1-5 (unnumbered).

In this new departure of Metaphysical Healing, God is reagarded as absolute and supreme, clad with richer qualities, as man's Saviour. His fatherliness makes His sovereignty glorious.

NOTE

Wayside Hints, chapter VI (16th ed) & chapter VII (21st ed).
Page 224, lines 6-9 (unnumbered).

The improved theory and practice of religion and medicine are mainly due to better views of the Supreme Being. As the sense of finite Deity, based on material conceptions, is purged of its grosser elements, we learn what God is, and what He does for man. It is the false conceptions of Spirit which make men Christian only in theory, while they are selfishly material in practice.

NOTE

Wayside Hints, chapter VI (16th ed) & chapter VII (21st ed).
Page 224, lines 10-16 (unnumbered).

It is sometimes said, cynically, that Christian Scientists set themselves on pedestals, as so many petty deities; but there is no fairness or propriety in such an aspersion.

NOTE

Wayside Hints, chapter VI (16th ed) & chapter VII, (21st ed).
Page 225, lines 1-4 (unnumbered).

Atheism and profanity are opposed to Science, as they are to religion; but it does not follow that the profane or atheistic invalid cannot be relieved. The moral condition of such a man demands the remedy of Truth more than most cases; hence Science is more than usually effectual in the treatment of moral ailments.

NOTE

Wayside Hints, chapter VI (16th ed) & chapter VII (21st ed).
Page 225, lines 5-10 (unnumbered).

We need good square men everywhere. Such a man was my late husband, Dr. Asa G. Eddy; and the world needs just such square social organizations as he meant to upbuild, when he became the first teacher after me of the science of Mind-healing, and the director of the first Sunday-school of Christian Science in modern times, which was gathered in Hawthorne Hall, Boston, in 1881. His teachings on that occasion were warmly praised by a city clergyman, of long experience, who was present.

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891 when this chapter, Wayside Hints, was dropped. Wayside Hints, 21st ed., chapter VII, page 226, lines 27-32, and page 227, lines 1-3 (unnumbered).

We need good square men everywhere. Such a man was my late husband, Dr. Asa G. Eddy; and the world needs just such square social organizations as he meant to upbuild, when he became the director of the first Sunday-school of Christian Science of modern times, which was gathered in Hawthorne Hall, Boston, in 1881. His teachings on that occasion were warmly praised by a city clergyman, of long experience, who was present.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1886. Wayside Hints, chapter VI, page 226, lines 27-32, and page 227, lines 1-2 (unnumbered).

Society needs square and fair dealing, honesty and humanity. My friend Dr. P.P. Quimby never wished to engender error among his fellow-mortals, when he put forth the buds and blossoms of the materialistic ideas which have since been termed mind-cure and hypnotism, healing through belief. His belief was that this mind-healing was to be established upon a material basis. He never told me, or any one else, so far as I can learn, that he argued with a case of disease metaphysically, or that he healed through Mind as the Divine Principle; for he believed firmly in the existence of matter, and also that material truths, so called, would remedy material errors.

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891 when this chapter, Wayside Hints, was dropped.

Wayside Hints, chapter VII, 21st ed., page 227, lines 4-15 (unnumbered).

Society needs square and fair dealing, - such honesty and humanity as my friend Dr. P.P. Quimby wished to engender among his fellow-mortals, when he put forth the buds and blossoms of the material ideas which have since been fitly termed mind-cure, or healing through belief. His belief was that this mind-healing was to be established upon a material basis. He never told me, or any one else, so far as I can learn, that he argued with a case of disease metaphysically, or that he healed through Mind as the Divine Principle; for he believed firmly in the existence of matter, and also that material truths, so called, would remedy material errors.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1886. Wayside Hints, chapter VI, page 227, lines 3-14 (unnumbered).

So far as I caught his meaning, in my close association with him as friend, adviser, and patient, it was the material mind-cure upon which he leaned, not the spiritual; and this constituted the utmost limit of his hope, as the room, surrounding his cage, seems the limit of the universe to the imprisoned bird. Doubtless his views would have taken a higher flight here, if he had been spared to this hour.

NOTE

This version first appeared in the 21st edition in 1886 and it remained unchanged until the 50th edition in 1891 when this chapter, Wayside Hints, was dropped completely. Wayside Hints, chapter VII, page 227, lines 16-23 (unnumbered).

So far as I caught his meaning, in my close association with him as friend, adviser, and patient, it was the material mind-cure upon which he leaned, not the spiritual; and this constituted the utmost limit of his hope, as the room, surrounding his cage, seems the limit of the universe to the imprisoned bird. Doubtless Dr. Quimby's teachings would have taken a higher flight, if he had been longer spared to this field of his useful and prophetic labor.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 21st edition in 1886. Wayside Hints, chapter VI, page 227, lines 15-23 (unnumbered).

