

**April 8— SUBJECT: Are Sin, Disease, and Death Real?**

**DEAR FRIENDS:** We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our first selection this week is from UNITY OF GOOD—by Mary Baker Eddy.

The second is from from—TALKS ON THE ACTS OF THE APOSLTLES—by Peggy Brook, based on Acts 20:7-12. ([Click here for a short bio of Peggy Brook](#))

The final section is from Mrs. Eddy's—THE FIRST CHURCH OF CHRIST SCIENTIST AND MISCELLANY.

**THE HIGHER CRITICISM** (Unity of Good - by Mary Baker Eddy)

An earnest student writes to me “Would it be asking too much of you to explain more fully why you call Christian Science the higher criticism?” I called Chrisitan Science the higher criticism in my Dedicatory Message to The Mother Church, June 10, 1906, when I said, “This Science is a law of divine Mind,...an ever present help. It’s presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding.”

I now repeat another proof, namely, that Christian Science is the higher criticism because it criticises evil, disease, and death—all that is unlike God, good—on a Scriptural basis, and approves or disapproves according to the word of God. In the next edition of Science and Health I shall refer to this.

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**ACTS 20:**

**VERSES 7-12.** Taken literally, this is a story of Paul restoring life, which is a lovely happening to have taken place in the tone of Love as Life,—the ever-present fulfilment of Life, the fullness of being; but I’d like to take it with you today symbolically. I know that you can take these stories in many, many ways, because they are capable of infinite individual interpretations, but when I was studying this story recently, I saw what an interesting lesson it can teach us. Eutychus was a young man, and what happened was that he sat in a window while Paul preached and preached and preached, and after a bit he went fast asleep and fell down from the third loft and was picked up dead. If you take that symbolically, you can see it as a reminder that often a young and vigorous type of thought, not yet whole-hearted about Science, may get extremely bored with just endless preaching and constantly being told, “You must study, you must study,” and if that’s all it gets it may lose all interest in its spiritual identity (Eutychus “fell down from the third loft”) and its spark of spiritual inspiration may temporarily die.

Paul saw that in order to bring that young man back to the wonderful inspiration of Life which was his birthright, he had to go down to him and embrace him,—have the compassion to show him the warm, vital, living, practical nature of the Truth that he was teaching. He said, “Trouble not yourselves; for his life is in him”; in other words, “His inspiration, the inspiration of divine Life, is every man’s birthright and can’t be taken away from him,” but it needs to be awakened, not through preaching and preaching, but through showing men the loveliness and the warmth of spiritual reality. Paul proved that inspiration is in everyone, because it is the individuality of everyone; it can’t be snuffed out, because it’s inherent, and so you can bring someone back again to his true identity, so that he continues to love Science and to be comforted by it.

When Paul had resurrected Eutychus, he talked to him about spiritual things in probably quite another way, as verse 11 indicates. It says here that he “talked”; before, he had been preaching! In that little story, too, I believe that you can trace the Word, the Christ, Christianity, and Science. In verses 6 and 7 you get the sense of the Word with the “seven days,” symbolizing the seven days of creation, and “upon the first day of the week,” symbolizing the creative Mind. The Hebrew day was reckoned as beginning at six o’clock in the evening, and so Paul’s continuing his speech for six hours symbolizes his teaching of the Word until the Christ-idea was awakened; “many lights in the upper chamber” (in verse 8) is a good illustration of the Christ consciousness.

In verse 9 the effect of Paul’s preaching on this young man Eutychus symbolizes the need for the Christianity sense, the more universal expansion of the idea, and verse 10 shows wonderfully Paul’s proof of Christianity- he had the compassion to prove that in every man is the expression of Life and that it is indestructible. Finally, verses 11 and 12 show Science as the Comforter. So that story is such a lesson to us not to go on and on preaching Science to someone until they go to sleep and are no longer interested. We do need a balanced diet in Science; we’re bound to lose interest if we have the same food always. So we need the grace of Christianity, which shows us just what to do in dealing with every type of thought. Christianity is the infinitely diversified sense of the Christ.

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### **The First Church of Christ Science and Miscellany**

What is the cardinal point of the difference in my metaphysical system? This, that by knowing the unreality of disease, sin, and death, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause.

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