

MARY BAKER EDDY LETTER

Letter No. Sixteen

May 2001

“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.

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil?”

(Science and Health, p. 570-571)

“TELL THE TRUTH CONCERNING THE LIE.”

Mary Baker Eddy

Standing up to error often takes a little extra effort. The automated answering system at a retail outlet states, “If you are calling to order or send money, press 5. If you are calling to make a **complaint**, press 64598348295392.”

The Mary Baker Eddy Institute has been, and still **IS, exposing** hidden and outright evil in human thought and actions that is accomplishing iniquity and preventing the spiritual education that formerly enabled Mrs. Eddy and her students to accomplish millions of Christian Science healings--healings that took place while she was with us and continued for 40 years after she left, because of the tremendous momentum of healing power she had built up.

The Mary Baker Eddy Institute is writing this *Letter #16* in the hopes that it will help the legal action that is now in progress to defend Mary Baker Eddy in her dearest wish--(1) that the *88th Manual* be considered a **legal** instrument, and (2) that her ten Deeds of Trust be obeyed.

Mrs. Eddy did not want the “second coming of the Christ” to meet with the same fate that befell the first coming with Christ Jesus, where a **church was organized** and soon **only the organization, only the church**, became important.

In strong language, Mary Baker Eddy condemned the practice of only denouncing error in general, while “saying nothing, in particular, of error that is damning men”--for instance, the error that is leading them to falsely believe that the *Manual*-terminated Board of Directors is Mrs. Eddy’s successor. She continued, “They [those who try to argue in justification of error to cover it up, against their honest convictions, an act which Mrs. Eddy once said filled her with **righteous indignation** beyond any other form of error] are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society [such as the wrong of flagrantly disobeying Mrs. Eddy’s *Manual* estoppel By-Laws] they are too cowardly, too ignorant, or too wicked to uncover.” (see C.S.J. 5/18/87)

Those who claim **ignorance** in the face of error remind me of the poacher who was stopped by a game warden on the beach and accused of taking lobsters without a permit.

“What do you mean?” the man said. “These two lobsters are my pets. I’m taking them for a walk.”

“You don’t expect me to believe that!” the game warden exclaimed.

“It’s true,” said the man. “They go into the surf for a swim and when I whistle they come back to me.”

“This I’ve got to see,” the warden scoffed.

So the man tossed the lobsters way out into the waves.

“Okay,” said the game warden. “Now let’s hear you whistle for your pet lobsters to swim back to you.”

“Lobsters?” said the poacher. “What lobsters?”

Likewise the cry from Boston today seems to be, “Estoppels? What *estoppels*?”

On page 109 of the first edition of *Science and Health* Mrs. Eddy warns us, “the unwillingness to learn man and God of science holds christendom in chains;” and on page 11 of the first edition she teaches us that “Spirit is Truth, matter its opposite; viz., error; and these two forces control man and the universe and are the tares and wheat that never mingle, but grow side by side until the harvest, until matter is self-destroyed; for not until then do we learn ourselves Spirit, and yield up the ghost of error, that would make substance, Life and Intelligence, matter.”

Mrs. Eddy left a final plea to all loyal Christian Scientists: “...I ask the help of others..., that...my students reprove, rebuke, and exhort. A lie left to itself is not so soon destroyed as it is with the help of truth-telling.” (*My*. 130:15).

Also, the great advantage of telling the truth is that one is so much more likely to sound convincing.

As Longfellow wrote: “Let us then be up and doing, still ...achieving, still pursuing”...--pursuing the fulfillment of Mrs. Eddy’s prophecy that the *Manual* would be declared law by law, and all her legal Deeds of Trust be officially obeyed.

Frederick Dixon Admonishes McLellan

Why are the *Manual* and Deeds of Trust so important? Because together they unseat material organization. The *Manual* and Deeds of Trust are a little like the strings in the following story: In a pet shop, a man sees a beautiful parrot with a red string tied to its left leg and a green string tied to its right leg. Curious, he asks the store owner about the strings. “This is a highly trained bird,” the owner explains. “If you pull the red string he speaks French; if you pull the green string he speaks Spanish.”

“What happens if I pull both at once?” the man asks.

“I fall off my perch, you fool!” screeches the parrot. The fact that the *Manual* estoppels and the restrictions written into the Deeds of Trust have been ignored for so long is not the result of ignorance but *intention*. Immediately after Mrs. Eddy’s passing, Frederick Dixon, Editor of the *Christian Science Monitor*, admonished Archibald McLellan, a Board Member, regarding the need for obedience to the *Manual-required* termination of the five-member Board. He reminded McLellan that this Board was only installed by Mrs. Eddy to transact the business of The Mother Church, and The Mother Church as a material organization ceased to exist when Mrs. Eddy was no longer here.

Mr. Dixon reports that Board-member McLellan stated emphatically that he had to obey Mrs. Eddy while she was here, but he felt no compulsion to obey her when she was not here. Like the parrot, Mr. McLellan and the other Directors did not want to fall off their perch.

No Mother Church After Mrs. Eddy Left

It can not be emphasized too strongly that **NO MATERIAL MOTHER CHURCH** remained after Mrs. Eddy left the human scene. The *Manual* shows that every function of The Mother Church required Mrs. Eddy's consent, her approval, or her signature in her own handwriting. This means that at the annual meeting following her departure, when Mrs. Eddy's consent and signature could no longer be attained, no officer of The Mother Church could properly be elected (*Manual* p.25). Since no officer to run "The Mother Church" could be elected without Mrs. Eddy's consent, and no function of the organizational Mother Church could continue without Mrs. Eddy's consent, approval, or her signature in her own handwriting, Mrs. Eddy's *Manual*, as she left it, **terminated** the material Mother Church.

In the fleecy dawn of Mary Baker Eddy's great divine revelation she realized as she says in the first edition of *Science & Health*, p. 331, "The severest part of teaching or learning the Science of being, is to empty the mind of the thousand and one beliefs that war against Truth; for you cannot fill a vessel already full."

Today something new is on the horizon and if we in Christian Science stand strong and mount a vigorous defense, we will herald in a new golden age.

There's never been a more critical moment for Christian Scientists to stand strong.

Mrs. Eddy's *Manual* Terminated the Organizational Mother Church

At Mrs. Eddy's departure, according to the *Manual*, The Mother Church building lost its link to any "Mother" functions and became more like a special branch church, under the legal title, "The First Church of Christ, Scientist, Boston." To understand what this means, it is helpful to remember--It is actually,--"The **congregation** which shall worship in said church [that] shall be styled The First Church of Christ, Scientist." (*Man.* p.132:4) This **congregation** has no control over any other branch church.

This is set forth in Mrs. Eddy's Deed of Trust (*Manual* p.128). Mrs. Eddy's *Manual* clearly shows that when she was no longer here The Mother Church assumed the status of a branch church, though a glorified one, entitled "The First Church of Christ, Scientist, Boston." Her *Manual* freed this Boston church to manage only its own affairs as set forth in its Deed of Trust. (*ibid.* p. 128) It also freed every individual Christian Scientist to obey Mrs. Eddy's statement on page 442 in the last edition of *Science and Health*: "*Christian Scientists be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.*"

Why Is Ending Material Organization Important?

We all know that material considerations can have a warping effect. "I'd like to donate a million dollars, tax free, to this institution," a Texan announced to the president of a small college. "But there's a condition. I would like an honorary degree for my horse."

"Horse?" stammered the president.

"Yes, for my mare, Betsy. She's carried me faithfully for many years, and I think she deserves a doctorate in transportation."

"But we can't give a degree to a horse!"

"Sorry, then you don't get the million dollars."

The board of trustees was hastily convened and each member in turn condemned the idea as a disgrace. Finally the oldest trustee spoke. "Let's take the money," he said. "It's about time we gave a degree to some horse sense!"

Giving up all the apparent advantages of a highly organized material institution seems ridiculous, from the world's point of view. Why did Mary Baker Eddy feel that ending material organization was so important? And why did she resort to this means--the *legal* wording of her *Manual* and Deeds of Trust-- to do so?

Mrs. Eddy did not want organization because she saw what had happened to Jesus' wonderful work when an organization was formed and became more important than what Jesus had taught. With this goal in view, her first recourse was simply to *dis-organize* her church. In a letter to Rev. Mr. Norcross, Pastor, Church of Christ (Scientist), dated Nov. 23, 1889, and signed, "Lovingly, M.B.G. Eddy," Mrs. Eddy explains this decision:

"This morning has finished my halting between two opinions. This Mother Church must disorganize, and now is the time to do it, and form no new organization but the spiritual one. Follow Christ Jesus' example and not that of his disciples, which has come to naught in science. Ours should establish Science, but not material organization." (See: Richard Oakes, *Mary Baker Eddy's Six Days of Revelation* p. 318-9).

Following her directive, the organization of The Mother Church was disbanded. With material organization ended, Christian Science and the healing work prospered as never before. Had students understood the import of this demonstration, all would have been well, and Christian Science would have continued to blossom in freedom.

Unfortunately, the students didn't understand. They pleaded for organization. Mrs. Eddy never wanted to re-organize her church. She warned the students repeatedly, "If you organize again, it will ruin the prosperity of our Church." But when her students insisted, she acquiesced, saying, "Suffer it to be so now.. .to complete our church history."

Sometimes people just have to learn from experience. A vacuum-cleaner salesman was forcing a demonstration on the woman of the house. He scattered coffee grounds, dust and dirt all over her beautiful living-room rug. Then he said, "Madam, I'll eat every bit of the stuff my vacuum cleaner doesn't pick up."

The woman started to leave the room. "Where are you going?" called the salesman. "To get you a spoon," she said. "We haven't had any electricity since yesterday's storm."

With the church organization reestablished, and the straightforward path to ending material organization closed to her by her students' persistent lack of understanding, Mrs. Eddy was forced into a more complex plan to terminate material organization.

Organizing this new church "under her jurisdiction," and writing the *Church Manual* were steps 1 and 2 in her plan to eliminate all centralized control. She laid the foundation for them in the 1892 Deed of Trust, which gave land for the building of "The First Church of Christ, Scientist, in Boston."

Mrs. Eddy's 1892 Deed of Trust

In her 1892 Deed of Trust, Mrs. Eddy appointed four (4) Directors to look after "The First Church of Christ, Scientist, in Boston." (*Man.* p.128) They could appoint successors as long as necessary *without* Mrs. Eddy's consent, *but* they had no power over any church other than this church. This 1892 Deed is limited to *only* The First Church of Christ Scientist, in Boston. It does *NOT* pertain to *The Mother Church*, which was Mrs. Eddy's church, *temporarily localized* while she was here in person to administer it.

After Mrs. Eddy's departure, Christian Science had no further excuse for *localizing* The Mother Church. "Mother" is defined in the "Glossary" (S&H 592:16) as "God; divine and eternal Principle; Life, Truth, and Love." "Church" is defined in the "Glossary" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." (Ibid. 583:12) Church is something the Christian Scientist *IS*. Church is not an edifice the Christian Scientists enters and prays to "become."

Step 3: Mrs. Eddy Provided Ten Deeds of Trust

Mrs. Eddy knew her third step must be way to make the *Church Manual* a **LEGAL** instrument (since a church manual, as an ecclesiastical document, would have no chance of being taken seriously in a court of human law).

Ten years after Mrs. Eddy executed the 1892 Deed which set up The First Church of Christ, Scientist, it was proposed that an Extension to the original Mother Church be built. This proposal, Mrs. Eddy saw, would hold the answer she had prayed for since the re-organization of 1892. She now saw how she could use this proposal, to build an Extension, to gracefully and *legally* terminate church organization when she was no longer here to oversee its every detail.

How God Led Mrs. Eddy to Make the Manual A Legal Instrument

First, Mrs. Eddy bought the needed parcels of land for the Extension. The answer for ending material organization, she knew, lay in how she would deed this property to the FOUR Directors to whom ten years previously she had deeded land for the original Mother Church.

Mrs. Eddy left us thirteen deeds, ten of which have restrictive clauses. Of these ten with restrictive clauses, the first nine are nearly identical in wording with the last ByLaw in the *Manual*, namely, *Amendment of By-Laws* p. 105: "**No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, Science and Health.**" (Mrs. Eddy substituted only "the" textbook, for "our" textbook, since she had a premonition that the *Manual* would some day be adjudicated in the courts of our land, where it might not be the textbook of the lawyers taking part.)

The TENTH deed *additionally* held a non-modification, non-waiver clause. It *seals everlastingly* her plan for the human race. It absolutely sets in concrete for time and eternity that no one can in any way alter, modify, waive or effect a change in any of the *Manual's* By-Law estoppel clauses. (See, *If Mary Baker Eddy's Manual Were Obeyed*--pg. 215) This should be clear even to those who are programmed to speak no evil against God, motherhood, and the Boston hierarchy.

The thirteen Deeds of Trust were brought to light in *Proceedings in Equity of 1919-1921* "Great Litigation." But it seems that it took another sixty years of progress Spirit-ward to gain the true meaning of what these deeds have all along been telling us; and to see the spiritual greatness of Mary Baker Eddy's plan of liberation for the human race.

We have been slow to wake up to what Mary Baker Eddy's *Manual* really says. Are we aware of the consequences of our hesitation? We sound like the man in the dentist's chair:

Dentist: "Try to relax. I'll have that aching tooth out in five minutes.

Patient: "How much will it cost?"

Dentist: "It'll be \$100."

Patient: "That much for just five minutes' work?"

Dentist: "Well, if you prefer, I can pull it out very slowly."

-Leo Rosten, *The Joys of Yinglish* (McGraw-Hill)

Must We Learn the Slow Way, the Hard Way?

In the matter of the pertinent deeds remaining so long hidden, could it be that Christian Scientists had to learn the hard way that turning to persons (to five personalities in Boston) for guidance, instead of to divine Principle as All-in-all, leads to disaster?

We so easily get stuck in error, focusing on problems to the point that we can not see the possibility of a solution.

While making rounds a doctor pointed out an X ray to a group of interns. "As you can see," he says, "the patient limps because his left fibula and tibia are radically arched.

Michael, what would you do in a case like this?"

"Well," pondered the intern, "I suppose I'd limp too."

We seem to be content to just limp along. Could this be why Mrs. Eddy's ten deeds that contain her vital, indispensable restrictive clauses--that make the *Manual* a legal instrument, and solve, at last, the problem that has brought the great Christian Science movement to its knees--remained hidden for over seven decades?

"Time tells all tales true," Mrs. Eddy was fond of saying. In *Misc* (p.139) Mrs. Eddy said, "I had this desirable site transferred in a circuitous, novel way, at the wisdom whereof a few persons have since scrupled; but to my spiritual perception, like all true wisdom this transaction will in future be regarded as greatly wise and it will be found that this act was in advance of the erring minds apprehension."

Here she is speaking of the Charitable Trust she set up to receive the land--the ramifications of which today we are only just realizing.

Terminated Organizational "Mother Church" Becomes "The First Church of Christ Scientist"

Under Article XXXV, "For The Mother Church Only", Mrs. Eddy writes: "The Church *Manual* of the First Church of Christ, Scientist, in Boston, Mass., written by Mary Baker Eddy and copyrighted, *is adapted to The Mother Church only*... This *Manual* shall not be revised without the written consent of its author." (*Man.* 104) The ten Deeds of Trust *legally enforce this By-Law*. After Mrs. Eddy's passing there no longer was a localized "Mother Church." The Mother Church became something you had in your heart, and the property assumed its *legal* title: *The First Church of Christ, Scientist, Boston*, having the status of a unique and special branch church. Gone was (or should have been) any trace of *centralized hierarchical* control, or *material organization*, for again, remember, it was stated "The *congregation*-- which shall worship in said church shall be styled 'The First Church of Christ, Scientist.'"

Why did the Board of Directors ignore these facts?

The Disobedient Board of Directors' Illegal, Spurious and Misleading 89th Manual

The 88th *Manual* was the last one put out by Mrs. Eddy. But when she refused to write a By-Law transferring her power to the *FIVE* (5) member Board, one of the Directors, Archibald McLellan, and Mrs. Eddy's

publisher, *secretly*, without authority from Mrs. Eddy, had the Plimpton Press print a *Manual* that would be ready to go to the field at Mrs. Eddy's passing. Immediately upon Mrs. Eddy's departure, the plates of the altered *Manual*, the 89th, were pulled from the safe, printed, and sent surreptitiously to all Christian Science Reading Rooms to replace Mrs. Eddy's 88th, and last, *Manual*.

In their attempt to erase the shadows of Mary Baker Eddy, this 1911, 89th *Manual*, put out by the illegal five-member Board, removed Mrs. Eddy's name as head of the church, defiantly replacing it *with their own names*, with the five-member Board of Directors, which the *Manual*, if **OBEYED**, had terminated. (Her name was restored in 1922, only because of pressure from the field.)

In their spurious 89th *Manual*, this Board,-- which, again, remember, Mrs. Eddy's ByLaws *specifically and legally terminated*--decided they must have dominion over every Christian Science church in the world; and to make sure nothing would knock the wheels off their bandwagon, they shamefully, added three infamous words on pages 120 and 127: "**AND BRANCH CHURCHES.**" Under these words they wrote: "Republished from the *Sentinel*." But the *Sentinel* says only: "Present order of the services in The Mother Church." It does **NOT** add: "and branch churches." And as before noted, the *Manual* states, on page 104, Art. XXXV: "**For the Mother Church Only.**"

The list of wrongs the Board of Directors has perpetrated goes on and on. Perhaps they think of us like the young lawyer, who was arguing his first case before a court of appeals. He talked at great length, citing one elementary principle of law after another.

The judges listened patiently for a time, but then one of them suggested to the attorney that he get to the substance of his appeal and stop pointing out any more elementary law. "We're not complete idiots, you know, said the judge. "I'm sorry, Your Honor," replied the lawyer. "I didn't realize that."

We can't recall too often that after Mrs. Eddy's passing *there was no "Mother Church"*. This fact, of course, also gradually and gracefully phased out *branch* churches, leaving only Christian Science **SOCIETIES** to continue as long as needed.

Branch Churches Will Cease to Exist

Why would the time come when branch churches would cease to exist?

Answer: Because the *Manual* (p.32:17) provided that Readers in branch church must be members of The Mother Church.

What does this mean? This was Mrs. Eddy's method of phasing out all *material organization* including branch churches. Why? How? After Dec. 1910, and certainly by June 1911 there was no "Mother" Church. since no officer could be elected without Mrs Eddy's consent or permission given in he own handwriting. So, in order to qualify for readership in a branch church today, which requires being a member of The Mother Church, one would have to be at least one hundred one years of age or older. This is so, because if you were twelve (the age you could join The Mother Church) by June 1911 when The Mother Church's existence ended, today you would be about one hundred and one.

Right? Thus the *Manual* eliminated all organization, recommending that we "meet in unity, [in societies]" preferring one another, and demonstrating the divine Principle of Christian Science."(*Mis.* 147:7)

But who reads the stuffy little *Manual*? Asking Boston to obey the 88th *Manual*, we sometimes feel like the two explorers on a jungle safari who suddenly came face to face with a ferocious lion.

“Keep calm,” the first explorer whispered. “Remember what we read in that book on wild animals? If you stand perfectly still and look the lion in the eyes, he will turn and run.”

Sure,” replied his companion. “You’ve read the book, and I’ve read the book. But has the lion read the book?”

Seizing of Power

Abraham Lincoln said, “Nearly all men can stand adversity, but if you want to test a man’s character, give him power.” The five Directors were given temporary power by Mary Baker Eddy, under her close supervision while she was with us. They failed their test of character when they chose not to relinquish power but to seize more, by claiming to be Mary Baker Eddy’s successor.

Today’s Board of Directors face the same test. Do they have the character to release their stranglehold on the Christian Science movement? Will they finally realize that God, infinite good, is too big to be contained in a material organization?

When will they see that Mind, Spirit, Soul, Principle, Life, Truth, and Love are the eternal being of all, and that spiritual understanding and illumination can come to us through any seeker, authorized or not?

You can no more organize the Science of being than you can organize the sunlight.

“God, infinite good, is ALL.” It must be clear that what we are looking at is always something that identifies God. This must be so, since God, infinite good, is All. The more the world awakens to these great facts herein set forth the sooner the Christian Science movement will revive.

Since God is All

Dear Reader, if God is All, then what are you? You know you are something, but what? Are you something beside God, infinite good?

You have to say, “No!”

If God is *all* can there be more than All? Must you not be this All, the All that is God?

In answering the ancient question, “Who or what am I?” Mary Baker Eddy did not hesitate to go beyond all preconceptions of the “I.” She tells you the real I of you is God. (S&H 588:9)

“There is but one I or Us.” (S&H 588:11)

The I, your real I, signifies God and not man, Principle and not person. It is your real Mind here and now. Freed from hypnotic suggestion and awakened out of the Adam-dream, the mind we now have is the divine Mind; and the three-fold Principle, Life, Truth, and Love so constitutes our eternal true being that we “dwell in the house [the consciousness] of [Love] forever” (S&H 578:17)

This “marvelous unity of man with God [is] shadowed forth in scientific thought.” (UN. 5:24) “When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things,” Mrs. Eddy tells us in the first edition of Science and Health. (p.222) Indeed, this message permeates the first edition. This precious “little book,” dictated directly by God, is full of such statements as, “Soul and its manifestations are all that is real...”(p.101) and “The final understanding that we are Spirit must come....” (p.77)

In her first classes Mary Baker Eddy taught, “You, my students, are God,” but she later had to veil this teaching from a world not prepared to receive it.

“For the world to understand me in my true light and life would do more for our Cause than ought else could,” she later said.

Why?

Because if we see that Mary Baker Eddy demonstrated that infinite good (God) was her Mind, then we can come to understand this most basic truth about our own being. We, too, can learn-through her teaching- that infinite good is our Mind also, here and now.

“All the people need, to love and adopt Christian Science, is a true sense of its founder. In proportion as they have it, will our Cause advance” (*WKMBE I* pg 40).

Why?

Because then they will be motivated to search, to learn the truth about themselves as having the Mind of God here and now-the same Mind that Mrs. Eddy had when she wrote *Science and Health*. There is only one Mind. “All is infinite Mind [your Mind] and its infinite manifestation.”

What We Need To Know

Dear, beloved reader, “What thou needest to know,” Mrs. Eddy declared, “is that mortal mind, hypnotic suggestion, has translated the body into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not *as not in matter*, but *as and of Mind*.”

How do we come to understand our Leader in her true light?

In *My*. 119:26, Mrs. Eddy gives us a hint while answering an inquiry: “Should I give myself the pleasant pastime of seeing your personal self, or give you the opportunity of seeing mine, you would *not see me thus*, for I am not there. I have risen to look, and wait and watch and pray for the spirit of Truth that leadeth away from person--from body to Soul, even to the true image and likeness of God. St. John found Christ, Truth, in the Word which is God. ***We look for the sainted Revelator in his writings, and there we find him. Those who look for me in person, or elsewhere than in my writings, lose me instead of find me.***”

Note this last sentence: ***“Those who look for me in person, or elsewhere than in my writings, lose me instead of find me.”***

But wait! In the letter quoted below Mrs. Eddy tells us: “My book is ***not*** all you know of me.” Here, dear Reader, please read the letter carefully, beginning with, “I have a secret to tell you...” (You will also find it on Page 30 of my little book, *Mary Baker Eddy Leader Forever*, that accompanies this *Mary Baker Eddy Institute Letter #16*).

LETTER OF THE PASTOR EMERITUS, JUNE, 1903 (*My*. 133:21)

“*My Beloved Brethren*:--I have a secret to tell you and a question to ask. Do you know how much I love you and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate, and *my book is not all you know of me*. But your knowledge with its magnitude of meaning uncovers my life even as your heart has discovered it. The spiritual bespeaks our temporal history. Difficulty, abnegation, constant battle against the world, the flesh, and evil, tell my long-kept secret--evidence a heart wholly in protest and unutterable in love.”

What do Mary Baker Eddy's two seemingly contradictory statements signify? What and where is our Leader? On one hand she says, "Those who look for me in person or elsewhere than in my writings, lose me instead of find me," and on the other she says, "My book is not all you know of me." What does she mean?

Here take a minute to think of God's Love that you are, in reality.

Consecrated Warriors

As we become real and consecrated warriors, giving ourselves wholly and irrevocably to the great work of establishing the truth necessary for the salvation of the world, we grow in the spiritual understanding of Mrs. Eddy's books and her life. This adds a new dimension to what we know of her. Reading between the lines, we see her life, as well as that of Jesus, is depicted in "Atonement and Eucharist," Chapter II, in *Science and Health*.

With this in mind, a dear, spiritually-minded friend, who has done much to educate humanity spiritually, has decoded Mrs. Eddy's cryptic prophecy and "sacred secret" substantially as follows:

If we know how much she loves us then we know something that we have learned other than what is in her books—we have found her elsewhere than in her writings.

But where?

Under "Qualifications for [Mother Church] Membership, the *Manual*" says on pg 34: "The BIBLE, together with SCIENCE and HEALTH and other works by Mrs. Eddy, shall be his only textbooks for self-instruction in Christian Science." (Man. 34)

While *Miscellany* 120:2 tells us we find her only in her writings, yet here she tells us she has "a sacred secret," namely, "my book is **NOT ALL** you know of me." Where else do we find her? Where else do we learn about our Leader other than in her writings?

Obviously in the Bible!

"Am I not fulfilling the prophecy of the woman of the Apocalypse?" she is asking. "I have a secret," she is telling us, and affirming, "If you know my love for you, you will know it too."

So it is not only in our Leader's writings that we find her; we find her in the sacred Scriptures. And on the previous page (My. 132.12) she tells us: "Oh, may this hour be prolific, and at this time and in every heart may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony." Then, Mrs. Eddy states unequivocally, "**I AM THY DELIVERER.**"

Only the Christ can say that! But she came as close to saying that as anyone possibly could. "**I AM THY DELIVERER.**" The second coming of the Christ which she brought is our "deliverer." Those of us who have experienced wonderful healings in Christian Science through reading the textbook, or through the work of Christian Science practitioners, know what this means-- we are grateful for this second coming of the Christ that Mrs. Eddy's writings brought. We know what was our "deliverer."

Mrs. Eddy's statement, "I am thy deliverer," is truly a revelation because in all Christian history the only deliverer, the only redeemer, was Jesus Christ. But here Mary Baker Eddy is telling all mankind: "**I am thy deliverer.**"

Why?

Jesus said the Comforter would complete his work on earth, and reveal “ALL” Truth. “A,” woman, as Jeremiah prophesied, “shall compass a man.” This means Mary Baker Eddy’s work in the second coming, as prophesied (John 14:26) would teach all truth. Her work completes that of Christ Jesus. It is now through Mary Baker Eddy that mankind receives eternal salvation, through her completion of the work of Christ Jesus, as he himself said the Comforter, Science, would do, and on page 235 of the first edition of Science and Health Mrs. Eddy states: “...man will become a hundred fold more a man, when he holds himself in the science of being, starting from the basis of Spirit.” And on p. 227 she states: “...finding yourself more blessed as Principle than person, as God than man, as Soul than sense, and yourself and neighbor one,”-- this will come with spiritual understanding.

Mrs. Eddy Continues the Work of Jesus

Mary Baker Eddy’s work is a *continuation* or *extension* of the work of Christ Jesus. Through Mary Baker Eddy, primitive Christianity has been extended into this age. Its new name is Science. Today, salvation is the product of understanding the joint demonstration which Christ Jesus and Mary Baker Eddy equally share. Salvation instantaneously occurs when the work Christ Jesus initiated, and Mary Baker Eddy completed, is understood as one undivided and uninterrupted process.

The Christ of Jesus brings God down to individual man in Christianity, and the Christ of Mary Baker Eddy elevates individual man up to God in Science. One Christ with a dual function, these two complimentary processes equate to *ONE* salvation, or God and man *ONE*.

Mrs. Eddy states we can read her books, but if we don’t know the love she has for us, then her “secret” is unknown. She is “the second witness “that “stand[s] by the lord of the whole earth.” We don’t find that in her writings. But here Mrs. Eddy is saying--she has actually put it in writing-- If you “ know how much I love you.. .this inmost something becomes articulate, and my book is not all you know of me.”

Of course it is not all! There is much more that we know about her, and *we have learned it in the Bible*. The only place we learn about Mrs. Eddy, other than in her writings, is in the Bible. The Scriptures are full of prophecies of the coming of “the woman.” Here, on page 133 of *Miscellany*, is a plainspoken, straight to the heart appeal to the spiritually-minded, that if we know how much she loves us, if we feel her love for us, then we know more about her than what her books contain. We recognize her as the Bible-prophesied woman who would bring the second coming of the Christ.

Entirely Alone

Teaching the early students did not come easy to Mary Baker Eddy. We get a hint of this from James Gilman, the artist for Mrs. Eddy’s “*Christ and Christmas*.” He states: “One day as I arrived she pointed out to me a beautiful flower growing on the lawn-a single stalk with a single flower-pointed it out to me as a flower that had done better than it promised in the early season. I had been looking out of the window before she came down. But I had not seen the flower and its beauty then. I replied in accord with what I now saw. I said, ‘It looks beautifully sweet and courageous in its loneliness I think.’ ‘Doesn’t it!’ she replied with much feeling. She added, ‘That is the way it is in spiritual living,-in Christian Science often.’ ‘Oh’, she continued, ‘How often I have found myself standing *entirely alone* with God for the right-for His word-with everyone striving to pull me back, offering every inducement to go some other way. How much I would have given sometimes if I only could have had someone to talk with, someone who knew more than I did. But that could not be to the pioneer. And not only is this mental way but outwardly as related to my necessities, I stood alone in the first years of my demonstrations of Spirit’s supremacy,’ ‘Oh Mr. Gilman!’ she exclaimed with much emphasis and expression, ‘I sometimes used to wonder, Why does not

God provide for my needs? I who was raising the incurably sick (to medical sense) to health and strength so speedily as to cause amazement, even from death's door; and in the families of the wealthy, while I was often hungry for the want of simple things that I craved, ordinarily considered necessities of life, because I lacked the material means for obtaining them. But God in his graciousness was testing me, that was all.' 'You see,' she added, 'at that time I thought it would be wrong to take anything for doing such Christly work. I thought it was a gift from God to be able to heal as Christ healed and that I ought not to take money for it. Christ did not. I worked and healed four years in this way, without money and without price; and then God having tested me, He showed me a better way.'" (Recollections of Mary Baker Eddy by, James Gilman-- with introduction by Gilbert Carpenter)

(How grateful we are to the Jr. and Sr. Carpenters and to Richard Oakes for putting into books a few of the early statements Mary Baker Eddy--then Mrs. Glover--made to her few students on how to heal!)

What Is the Second Coming?

"What is the second coming of Christ? It is another era of the world's awakening, a higher advent in human consciousness of the spiritual idea the true character of God. This idea of God neither comes nor goes, for it is inseparable from its divine Principle, the ever-present *I AM*. But the human concept of this idea has its periods of light and shade.

"Christian Scientists are not Second Adventists believing in the finite appearing of finite good. Every loyal Scientist understands that the second coming of Christ is the next higher, hence, more spiritual revelation of God's character. The Christian era presented the first tangible idea of God's character by its inspired man, Jesus. The era of Christian Science ushers in through woman the second appearing of His character and this from the necessity of His nature as the Father and Mother of all, the creator, even the complete and ever-present idea of God. Therefore, this era comes not through Jesus but through Mary, the type of womanhood and mother of its first and forever appearing which divine Science alone can give.

"The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind." (See E.O.F. pg. 48)

Regarding Truth, Mrs. Eddy said: "It never came 'twas ever here and the on-rushing centuries are declaring this idea higher and higher in the scale of being and will ere long yield to the sense of its ascendant glory."

The Mary Baker Eddy Institute and Mary Baker Eddy's Remnant are today, as never before, being called upon at this most crucial hour, to give their unified support to sustain and give to the world what Jesus and Mary Baker Eddy suffered to give us.

The Mary Baker Eddy Institute is running a world wide network of Love for Mary Baker Eddy and for *all* mankind. In this *Mary Baker Eddy Institute Letter #16*, we have again tried to make plain how Mrs. Eddy made her God-dictated *Manual* a legal instrument. We have again related how her ten Deeds of Trust must now, at long last, be obeyed.

These two great demands of Mrs. Eddy are today in the hands of a competent lawyer and we know Mary Baker Eddy will win.

Christian Science can then once again move forward, and the holy healing work that Christian Science did

during Mrs. Eddy's time and up until 1950 – during which time millions were healed in Christian Science – will re-emerge.

Enclosed you will find my book “Mary Baker Eddy, Leader Forever,” which brings out clearly what we have set forth in this Letter.

With heartfelt love to every reader of this Letter and book, I sincerely ask each one to please work with this little introductory volume to help see that our beloved Leader's great revelation comes to all--to all mankind and to bless all mankind.

With everlasting Love,

Helen M. Wright