

Historical Facts Regarding Mary Baker Eddy's Student, Bliss Knapp

In April 1991, The Christian Science Board of Directors and the Trustees of The Christian Science Publishing Society made the decision to publish *The Destiny of The Mother Church* by Bliss Knapp. When *The Destiny* reached the Reading Rooms, it brought out into the open a division of teaching which erupted early this century. The division concerns the identity of Mary Baker Eddy, -- as either Mark Baker's daughter, the one who eventually became the Discoverer, Founder and Leader of Christian Science; or, the Woman who fulfilled Bible prophecy as found in Isaiah, Ezekiel, Micah and Revelation, -- the Messenger who brought the divine Comforter and established God's church.

Mrs. Eddy's devoted students accepted her as the God-crowned woman of Scriptural prophecy. This is clearly shown in their writings in the early Christian Science periodicals. The members of the Knapp family were among this group.

There is a golden chain of events showing, in our Leader's words, "...God's disposal of events" in regard to Mrs. Eddy's unique friendship with the Knapp Family, and Bliss Knapp in particular. In the following pages, a number of interesting vignettes are related concerning Mrs. Eddy's association with her student, Bliss Knapp. Like the vignettes in the *We Knew Mary Baker Eddy* series, these accounts are helpful in understanding Bliss Knapp, -- the man, his book, and our Leader. The compiler of this information is a student of Mr. Knapp.

- **Receptive and Willing Students**

God chose Mrs. Eddy to bring the final revelation of the divine Comforter, Christian Science. Just as Jesus selected his disciples according to John 6:37, 44, 65, so Mrs. Eddy chose her students, including Bliss Knapp. Over many years, she was preparing him for his individual niche in serving the Cause of Christian Science. She found in him, as she had found in his father Ira Knapp, a receptive and willing student who would support her work without question. Both Ira and Bliss knew that she was spiritually appointed and anointed by God to establish His Church and to carry on the healing work of Christ. Because Bliss had the important qualities of discernment and perception, Mrs. Eddy spent time nurturing his spiritual growth.

Mrs. Eddy always listened to God for guidance. God divinely directed her with regard to the ones who would support the Christian Science Movement through the early missionary work of lecturing and she groomed Bliss Knapp for a position on the Christian Science Board of Lectureship. She saw to it that he had a liberal arts education at Harvard University instead of business training at a trade school. After his graduation, she sent him a book on elocution to help him prepare himself for the lecture work. She appointed him a lecturer just three years after his graduation from College and she edited his first lecture. Bliss Knapp faithfully served in that needed capacity for many years, expressing and proving God's Word and Mrs. Eddy's work to the general public. Many healings resulted from his lectures.

A marginal heading in *Science and Health* reads: "True estimate of God's messenger". In the accompanying paragraph, Mrs. Eddy speaks of herself and how we can never understand the kingdom of heaven in man if we "...entertain a false estimate of anyone whom God has appointed to voice His Word." She continues: "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 it is with persons." (S&H 560:15) This statement regarding persons applies also to those she chose as her loyal and faithful workers.

In Miscellaneous Writings, we find the following statement:

The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience

point it out to him. He is not guided merely by affections which may some time give the color of virtue to a loose and unstable character.

The upright man is guided by a fixed Principle, which destines him to do nothing but what is honorable, and to abhor whatever is base or unworthy; hence we find him ever the same, -- at all times the trusty friend, the affectionate relative, the conscientious man of business, the pious worker, the public-spirited citizen.

He assumes no borrowed appearance. He seeks no mask to cover him, for he acts no studied part; but he is indeed what he appears to be, -- full of truth, candor, and humanity. In all his pursuits, he knows no path but the fair, open, and direct one, and would much rather fail of success than attain it by reproachable means. He never shows us a smiling countenance while he meditates evil against us in his heart. We shall never find one part of his character at variance with another.

(Mis. 147:14-3)

Mrs. Eddy dictated this statement to Clara Shannon and when she had finished, she turned to Miss Shannon and said: "That is a portrait of Ira O. Knapp."

A God-ordained messenger doesn't make personal mistakes. The present attack on Bliss Knapp, in fact, is an indirect denial of our Leader's judgment, foresight and selection of those she trusted to support and carry on her work.

• **The Apocalypse Chapter**

In the Bible, the book of Revelation relates the prophecies which Jesus revealed to John. These prophecies tell of the angel bringing "the little book" and the woman in travail with the manchild, -- the promised Comforter:

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:

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

(Revelation 12:1,2)

Mrs. Eddy's own statements regarding herself confirms the understanding of her God-directed mission and that she was the woman in the Apocalypse. She experienced the travail in delivering the manchild, the mature divine Science which Jesus prophesied would be with us *forever*. She describes this event in these words:

Do the children of this period dream of the spiritual Mother's sore travail, through the long night, that has opened their eyes to the light of Christian Science? Cherish these new-born children that filial obedience to which the Decalogue points with promise of prosperity? Should not the loving warning, the far-seeing wisdom, the gentle entreaty, the stern rebuke have been heeded, in return for all that love which brooded tireless over their tender years? for all that love that hath fed them with Truth, -- even the bread that cometh down from heaven, -- as the mother-bird tendeth her young in the rock-ribbed nest of the raven's callow brood!
(Mis. 253:27)

She also says:

There are abroad at this early date some grossly incorrect and false teachers of what they term Christian Science; of such beware. They have risen up in a day to make this claim; whereas the Founder of genuine Christian Science has been all her years in giving it birth.
(Mis. 39:7)

This statement proves that no one other than Mrs. Eddy could have written *Science and Health*, as she herself states in *Retrospection and Introspection*:

No person can take the individual place of the Virgin Mary. No person can compass or fulfil the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science. Each individual must fill his own niche in time and eternity.
(Ret. 70:14)

In 1886 Mary Baker Eddy was what we now would call a self-published author. She, herself, was the publisher of the early editions of *Science and Health with Key to the Scriptures* before the Christian Science Publishing Society was established and before the creation of the position of Publisher's Agent. In addition, she was her own editor, carefully revising the textbook, refining every word in order to translate accurately God's Word as He revealed the truth of the divine Comforter to her.

In the 1886 edition, she added the chapters "Genesis" and "The Apocalypse" with the *Key to the Scriptures*. The Rev. James Henry Wiggin helped her in preparing an Index which included the entry: "Eddy, Rev. Mary Baker Glover". In this listing, subheadings and page references were given which referred to her in the textbook. The last subheading is significant, -- particularly in the light of the current stir concerning our Leader's place in Bible prophecy. It states: "Compared to the Woman in the Apocalypse" and the page numbers given are 511-524 in *Science and Health*. These pages are the complete chapter on "The Apocalypse" in that edition.

This listing clearly had Mrs. Eddy's stamp of approval. She was fully aware that God had been preparing her for her mission. She was not reluctant to claim her place as He dictated it to her. However, her writing is in symbols, the spiritual way of teaching, and requires spiritual sense to be correctly interpreted, just as spiritual sense is required to understand the Book of Revelation.

In The Apocalypse chapter she does not hesitate to explain Christ Jesus' message to John in regard to prophecy. Her work thus parallels and amplifies that of Jesus' revelation.

• The Two Witnesses

In Psalms, Isaiah, Ezekiel, Daniel, Micah, and Revelation we find references to God's two witnesses, -- the two messengers bringing us the full understanding of the Christ. In the Hebrew law, two witnesses were needed to establish a fact. Our two witnesses represent the fatherhood and motherhood of God as Mrs. Eddy explains in *Science and Health*:

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 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.

(S&H 561:32-7)

In Micah, the two witnesses representing the Fatherhood and Motherhood of God were prophesied. We read:

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

(Micah 5:2,3)

In Revelation, we read:

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

(Rev 11:3-11)

The Destiny of The Mother Church has raised up the true recognition of these two witnesses.

Mrs. Eddy declares:

Christian Science is my only ideal; and the individual and his ideal can never be severed.

(Misc. 105:20)

She also approved the following statement which appears in the Foreword of *Miscellany*:

Strive it ever so hard, The Church of Christ, Scientist, can never do for its Leader what its Leader has done for this church; but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the revelator to this age of the immortal truths testified to by Jesus and the prophets.

(My. vii:3)

- **The Hanna Editorial**

During the 1890s, Judge Hanna was the editor of *The Christian Science Journal*. He was inspired to write an article for the *Journal* on Mrs. Eddy's place in prophecy. Around the same time he read "...a little book entitled *Fragments from the Study of a Pastor...*" by Rev. Gardiner Spring.

Judge Hanna writes: "This prophecy of Mr. Spring's impressed me as being so in line with the prophecy in Isaiah that I read and studied them together." (*Reminiscences of Mary Baker Eddy* by Judge Septimus J. Hanna, pp.72-74) He had studied the book of Isaiah where, in the fifty-third chapter, we find the prophecy of Christ Jesus. Judge Hanna then studied Isaiah 54 which he saw at once to be the prophecy concerning Mary Baker Eddy.

His memoirs also include Mrs. Eddy's letters of approval of his article and her addition to it, which reads as follows:

We know there is but one God, one Christ Jesus, and one mother of Jesus. But we deem it no infringement to regard the fulfillment of Scripture as indicated at the present period, and named therein, a self-evident proof thereof -- not confined to personality but the works which declare the Word."

(Mary Baker Eddy, June 10, 1898 to Judge Hanna, ibid. p. 73)

Prior to this correspondence, a problem had arisen with a disloyal student, Mrs. Josephine C. Woodbury. Mrs. Woodbury did not recognize our Leader's place in prophecy and Judge Hanna was well aware of the difficulties Mrs. Eddy was having with this wayward student. Although Mrs. Woodbury professed to be loyal, her immorality resulted in the birth of an illegitimate child.

- **The Woodbury Trial**

On June 4, 1899, Mrs. Eddy gave a "Communion Address" which included statements about the "Babylonish Woman" (My. 125:29-27). Mrs. Woodbury assumed that these references were about her and, moved by a guilty conscience, she instigated a lawsuit against Mrs. Eddy claiming that the description of the "Babylonish Woman" constituted slander against her.

Mrs. Woodbury wanted Mrs. Eddy to appear publicly, so the suit was placed in two courts, -- one in Concord, New Hampshire and the other in

Boston. Mrs. Woodbury also hoped to accuse Mrs. Eddy of claiming that she was the woman in the Apocalypse thereby exposing her to public ridicule. There were those in Jesus' day who tried to make him say publicly who he was. He was known to rebuke those who had a malicious intent. He was grateful for Peter's recognition of his true identity.

Mrs. Eddy told her attorneys that "a little white-haired old lady" could not be the woman in the Apocalypse. The attorneys subsequently entered a demurrer suit which struck Mrs. Woodbury's statement from the records. A demurrer suit may acknowledge the truth of a statement but notes that it is irrelevant to the case being tried.

During the Woodbury trial, Ira Knapp was put on the witness stand. He was asked if Mrs. Eddy taught that she was the woman in the Apocalypse and if her students believed that. Mr. Knapp said that his father had replied: "I cannot say." Note that he did not answer in the positive or the negative but said: "I cannot say."

Bliss Knapp mentioned that later Ira Knapp had explained to his family, that he could not say in court that she was the woman in the Apocalypse, because he knew of Mrs. Woodbury's intent to bring Mrs. Eddy into court to make her publicly declare she was "the Woman". This would not have been acceptable to other Christians at that time.

However, as a student in Mrs. Eddy's class, when they were studying the twelfth chapter of Revelation, Ira Knapp had burst out saying: "Thou art the woman". Mrs. Eddy had smiled approvingly at him and his revelation and did not rebuke him. She recognized that this truth had been spiritually revealed to him, as it has to be to all who are ready to receive God's word. This experience proved to Ira Knapp that Mary Baker Eddy knew her mission of fulfilling prophecy and would let God reveal it to each of His own just as Jesus did.

After the Woodbury trial, Mr. Kimball was asked by newspaper reporters about the Apocalypse statement. He said that Mrs. Eddy did not teach it nor did she want her students to teach it. He was not aware at this time of Judge Hanna's editorial about her place in Bible prophecy. Mr. Knapp stated that Mr. Kimball did not know that Mrs. Eddy had approved Judge Hanna's editorial and that he was simply trying to protect his Leader. The last of the three letters from Mrs. Eddy gave Judge Hanna permission to publish his article, as he explains in his memoirs:

...After this, events in connection with the work and the Woodbury suit, came so thick and fast that there seemed no opportune time to again bring the matter to Mrs. Eddy's attention (which I felt I must do before publishing it) and there it rested.

(Judge S. J. Hanna's memoirs, p. 74)

Later Bessie Byrne, Judge Hanna's secretary, gave the original of Judge Hanna's article with Mrs. Eddy's three letters of approval to Mrs. Eloise Knapp. Bliss Knapp was free to use them and made provision for the article to be published in *The Destiny of The Mother Church*.

• A Special Friendship

The following vignettes are of historical interest and show Mary Baker Eddy's esteem for her student, Bliss Knapp.

In 1958 Bliss Knapp made a phonographic recording. (This recording is now available on cassette tape.) On one side there is an important statement about the Woodbury trial. On the other side there is a special vignette in which Mr. Knapp recalls an interview which he and his father had with Mrs. Eddy at Pleasant View. They had walked from Concord to see her on a very hot day. Bliss was perspiring when they arrived and Mrs. Eddy asked Calvin Frye to bring a particular fan made of turkey feathers which Miss Elizabeth Earl Jones and her friend, Mrs. Hazzard, had sent to her. When Mr. Frye gave him the fan and Bliss started to examine it, Mrs. Eddy said, "I want you to use the fan."

He realized Mrs. Eddy had a deeper meaning in her request for him to "use the fan" other than just to cool himself off. Later he looked up the definition of FAN in the glossary of *Science and Health*. This reads: "FAN: Separator of fable from fact; that which gives action to thought." (S&H p. 586:7) The other reference to "fan" is in the chapter on Recapitulation which Mrs. Eddy has designated as the basis for class instruction. This reference reads:

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

(S&H 466:26)

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It was the first Christian Science literature ever published in another language, French.

His lectures around the world and his practice resulted in numerous healings including those of cancer, blindness, deafness, tuberculosis, pneumonia, etc.

A portion of another letter written by Mrs. Eddy to Bliss Knapp appears in the *We Knew Mary Baker Eddy* series under the title "Impressions of Our Leader". A sentence from the original letter was omitted from the published version. In the 1946 Class, he read the full text of what Mrs. Eddy had written to him:

*Pleasant View, Concord, New Hampshire
February 16, 1905*

Mr. Bliss Knapp, C.S.B.

*My beloved Student,
Your story and its semblance are sweeter than the birds and blossoms that I long for; and to think that you love God, and love me by way of remembrance and fidelity, fills my lone heart, feeds my hungry sense of nothing, with home and Heaven.*

I wish I could do more for you, but this is selfish for it would give me such pleasure.

Let me wish only that my prayers for you are righteous, then I know the result and rest in sweet hope of your prosperity, growth in grace, and the knowledge of infinite Love, where no arrow wounds the dove, where are no partings, no pain. The dear little white hands that clasped the chick for me have grown into a heart that hovers in thought over the nest of the mother bird and bids me hope that the wings of those thoughts are all spread for Heaven and the good you will do on earth.

*Lovingly yours in Christ
M.B.G. Eddy*

The reference to the little chick in the last sentence is the one omitted in the *We Knew Mary Baker Eddy* series. The circumstances behind this reference provide another insight into the tender friendship between our Leader and Bliss Knapp.

Mrs. Eddy first came to visit the Knapps at their farm when Mr. Knapp was a little boy. He felt so drawn to her, but his shyness prevented him from expressing his feelings. Finally he decided to give her something so he brought her one of his baby chicks. She often recalled that incident, hence her statement referring to "...those little white hands that clasped the chick for me..."

Her letter to Mr. Knapp seems to designate his individual niche. It describes his mission and speaks of his motive in terms of the "...heart that hovers in thought over the nest of the mother bird."

Other letters from Mrs. Eddy indicate her appreciation of Mr. Knapp. On November 21, 1906, Mrs. Eddy conferred with Ira Knapp when she needed metaphysical support during the Next Friends lawsuit. She wrote to Ira:

My beloved student --

Write to Bliss to make no more engagements to lecture at present but to return and remain in Mass. till our next annual meeting in June. There is a great need of such as he is in Christian Science to be in Boston.

*With love,
M.B. Eddy*

(Houpt, p. 51)

Several weeks later, she wrote:

Mr. Bliss Knapp, C.S.B.

December 1, 1906

My Beloved student,

I call you mine conscientiously for God has given you to me and sometime the world will know this better even than it now does.

Lecture in the places that call for you now and whenever called for to those that are within a days distance of travel to your home. So soon as I have the time given me by God, I shall see you here, and then can explain things which I should not by mail.

*Lovingly yours,
Mary Baker Eddy*

(Church History)

• **"The Final Revelation"**

Teachers and Practitioners wrote him when his article "The Final Revelation" appeared in the December 1938 *Journal*. These letters expressed gratitude for his clarity regarding Mrs. Eddy's place and noted that it is "...good for the field to receive and ponder." (Other articles developing the same premise have been published in the periodicals.) Three of these letters regarding this article are given below.

Dear Mr. Knapp:

It takes a good deal to move me to letter writing, but I cannot refrain from sending you a word of deepest appreciation for your masterly article, The Final Revelation, in the December Journal. In my judgment, no more important article has appeared in our periodicals in my time. And how well it is done! There is such a thing as doing something so profoundly, simply, so divinely naturally, and unanswerably as to make it unnecessary for it ever to be done over. That is the way I feel about this message. What a clearing of skies it will bring! The whole Movement will receive an impetus, from headquarters to the lowliest seeker in the backwoods of the world.

This is one of the points I have tried, in my humble way, to bring out in addressing association meetings; and I know how much it is needed and the human resistances to it. "Why," indeed, "should there be such unbelief about the fulfillment of prophecy?" And especially when the evidences are so numerous, unmistakable and overwhelming. What a blessing to have the matter so thoroughly cleared up for everybody!...

Best thoughts and blessings and much gratitude to Mrs. Knapp and you not only for your service and devotion to the great Cause but also for your many kindnesses and generous considerations to me over the years.

*Most sincerely yours,
Cyrus S. Rogers*

Dear Bliss:

Your noble defense in your masterly article in the Dec. Journal in behalf of the God-crowned woman spoken of in the Apocalypse, our great spiritual Leader, Mary Baker Eddy, shows you to be a Christian warrior of immense value to the Cause of Christian Science. The article is most timely, for it will arrest and definitely

check speculative human views as to our Leader by some who never saw beyond the testimony of the false human sense. It will enable the readers of this wonderful article to see Mrs. Eddy aright -- as the woman fulfilling the prophecy of both Jesus and John.

*With kind regards to both you and Mrs. Knapp,
Sincerely yours,
Calvin C. Hill*

P.S. Frances, I am sure, joins me in the above.

My dear friend Bliss:

Just a word, Bliss, to thank you for your excellent article on "The Final Revelation." It is good to read and it will be so good for the Field to receive and ponder.

I think we have much for which to be grateful in the upward and onward trend of the movement at headquarters since the last Annual Meeting on the subject of our beloved Leader. It is good to see her given her place.

William Lyman Johnson is giving out some good material for all to gain. He has been speaking, you know, in several churches.

We miss you and your good wife from Boston. We hope to have you with us again.

*With very kindly greetings, and looking forward to seeing you soon,
I am*

*Yours for our beloved Cause
I. C. Tomlinson*

- ***The Destiny Pictures***

*The following is a brief history of the pictures that appear in **The Destiny of The Mother Church**.*

The plates for these illustrations came into Mr. Knapp's possession from Miss Clara Shannon who was a student of Mrs. Eddy. She was also a member of our Leader's household before Mrs. Eddy sent her to England to help with the work there.

Before Miss Shannon left to go to England, Mrs. Eddy entrusted her with two glass photographic plates which had not been used in the final edition of *Christ and Christmas*. She instructed Miss Shannon to guard them with her life, declaring they would be safer with her at that time, as the Next Friends suit was then in progress. When it would be time for Miss Shannon to relinquish them, Mrs. Eddy assured her that "God will tell you" to whom they should be given.

These plates were made in 1893 by Mrs. Eddy and James F. Gilman. They collaborated to produce spiritually symbolic pictures for her poem *Christ and Christmas* which was published before the original Mother Church was built. Mrs. Eddy wanted each individual to read and study the pictures for their spiritual meaning. The first edition of *Christ and Christmas* had to be withdrawn because the symbolism of it was not understood or used properly. Instead of studying the pictures for their spiritual import, too many readers personalized them.

Mr. Knapp made a point of stopping to see Miss Shannon whenever he was in London. On one of his world lecture tours, he and Mrs. Knapp went to see Miss Shannon. During the course of the visit, Miss Shannon took the plates out of her steamer trunk and presented them to Mr. Knapp saying that God had told her to give them to Ira Knapp's son. The Knapps brought the plates back to Boston, which was what our Leader wanted.

One day he had a clear vision of the chapter headings for the book and its title: *The Destiny of The Mother Church*. With this thought came the revelation that the two pictures of The Mother Church that Miss Shannon had given him should be in the book and he joyfully announced it to his wife Eloise.

• **Fulfillment of Prophecy**

The Destiny of The Mother Church places on record our Leader's spiritual life story and how she fulfills Bible prophecy. It has also brought out into the open the division in teaching about our Leader which began at the time of the Woodbury trial. After the trial, one group of teachers took Mrs. Eddy's statement quite literally that "...a little white-haired, old lady couldn't be the woman in the Apocalypse." In this line of teaching, she was just Mark Baker's daughter who had an unusual spiritual gift. However, her own faithful students accepted her as God's chosen Messenger bringing the promised Comforter, -- the woman with the leaven foretold by Jesus and spiritually identified with his prophecy to John. (Mrs. Eddy refers to

Jesus' parable of the leaven in *Science and Health* page 117:29 and also in *Miscellaneous Writings* page 174:30.)

In the 1940s, those who advocated that Mary Baker Eddy was merely Mark Baker's daughter, seemed to gain strength. The attack grew after the publication of the Six Points, as animal magnetism worked to build up a denial of our Leader's place in prophecy. This was a manifestation of the same error that put down Jesus as "Joseph's son." In the November 2nd, 1946 *Sentinel*, an article by Mr. Stuart Booth was published entitled "Prophecy and Fulfillment". It was written to offset the growing misunderstanding and attack. The following is a pertinent excerpt from this article:

Jesus also told the disciples that he had many things to tell them, which, however, they were not ready to receive; and then he again prophesied of the Comforter as the guide into all truth. Christian Science with its clear and convincing revelation and statement about God and His perfect spiritual creation, including individual man, certainly constitutes the fulfillment of this prophecy.

... Evidently, however, the Revelator was led to show that, as the Christ, Truth, had been presented by the man Jesus, who taught the fatherhood of God, so the motherhood of God should be presented by a woman. At the time of Jesus the world was not ready to hear of and accept the concept of God as Mother as well as Father, although the first chapter of Genesis clearly implies that spiritual fact, and the life and teachings of our great Master definitely support it.

This leads us to see that not only did the discovery of Christian Science constitute the fulfillment of Christ Jesus' prophecy about the Comforter, but the Discoverer of Christian Science, Mary Baker Eddy, has her place in Scriptural prophecy in that she, in her spiritual thought and work, typifies the woman of whom the Revelator spoke.

... Early issues of the Christian Science Journal when she was its Editor and later when she watched and supervised its contents, carry definite statements which indicate that Mrs. Eddy's place in Scriptural prophecy was apprehended and appreciated by her and her faithful followers.

In April, 1938, The Christian Science Board of Directors, after carefully considering this important subject, appointed a committee

of six to ascertain what Mrs. Eddy considered herself to be in the light of Scriptural prophecies. The committee was composed of editors and former editors of the Christian Science Journal, Sentinel, and Herald. In addition to all our Leader's published writings, the committee was furnished from the Archives of The Mother Church important pertinent statements by Mrs. Eddy, which, however, she had decided should not be published. After **carefully and prayerfully** considering the subject the committee unanimously arrived at certain conclusions which were submitted to the Directors. The publication of the main part of these conclusions in the Christian Science Sentinel of June 5, 1943 was authorized by the Board of Directors of The Mother Church.

In concluding their report to the Directors the committee said, "We feel that what Mrs. Eddy warned against will require to be watched; namely, deification, an error which played havoc with our Master's true status in prophetic history."

(The members of the committee were: Albert F. Gilmore, Judge Clifford Smith, W. Stuart Booth, Duncan Sinclair, Violet Ker Seymer, George Shaw Cook.)

[This statement from the November 2, 1946 *Sentinel* together with other similar articles are compiled in "The Sampling of Statements Regarding Mrs. Eddy's Place" which has helped to save *The Destiny* in some branch church Reading Rooms. It has been pointed out that if *The Destiny* is removed from the Reading Rooms, then certain bound volumes of the *Sentinel* and *Journal* containing the same premise would also have to be removed.]

The Six Points are as follows:

Mrs. Eddy's Place

The position of The Mother Church as to Mary Baker Eddy's place in the fulfillment of Bible prophecy is clearly set forth in the following paragraphs. These conclusions are not new; they are confirmed by our Leader's writings, and the steadily unfolding fruitage of Christian Science bears witness to their truth.

1. Mrs. Eddy, as the Discoverer and Founder of Christian Science, understood herself to be the one chosen of God to bring the promised Comforter to the world, and therefore, the revelator of Christ, Truth, in this age.

2. Mrs. Eddy regarded portions of Revelation (that is, Chapter 12) as pointing to her as the one who fulfilled prophecy by giving the full and final revelation of Truth; her work thus being complementary to that of Christ Jesus.

3. As Christ Jesus exemplified the fatherhood of God, she (Mrs. Eddy) revealed God's motherhood; she represents in this age the spiritual idea of God typified by the woman in the Apocalypse. (See *Science and Health with Key to the Scriptures*, p. 565:13-22)

4. Mrs. Eddy considered herself to be the "God-appointed and "God-anointed" messenger to this age, the woman chosen by God to discover the Science of Christian healing and to interpret it to mankind; she is so closely related to Christian Science that a true sense of her is essential to the understanding of Christian Science; in other words, the revelator cannot be separated from the revelation.

5. This recognition of her true status enabled her to withstand the opposition directed against her by "the dragon" (malicious animal magnetism); she was touchingly grateful to those who saw her as the woman of prophecy and therefore trusted, obeyed, and supported her in her mission.

6. This same recognition is equally vital to our movement, for demonstration is the result of vision; the collection of this indisputable evidence of our Leader's own view of herself and of her mission marks a great step forward; wisely utilized, this evidence will stimulate and stabilize the growth of Christian Scientists today and in succeeding generations; it will establish unity in the Field with regard to the vital question of our Leader's relation to Scriptural prophecy.

As we record these important facts, we remind Christian Scientists of our leader's words (*Miscellaneous Writings*, p. 308), "The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified."

The Christian Science Board of Directors

- **A Brief History of The Publication of
*The Destiny of The Mother Church***

In 1948, Mr. Knapp was told in a letter from the Board of Directors six reasons why they refused to publish *The Destiny of The Mother Church*. Included in this letter was the statement that God does not know the human identity of Mary Baker Eddy or Jesus. The following year (1949), Mr. Knapp prepared references from the Bible and Mrs. Eddy's writings for his students' Association. These references answer the Board's letter. He did this in accord with Article XXVI, Sect. 6 of the Manual:

*The pupils shall be guided by the BIBLE AND SCIENCE AND HEALTH,
not their teacher's personal views.
(Manual, p. 84:16-20)*

Mr. Knapp shared this set of references with a friend, and wrote and signed a note which appears at the top of the references dated November 12, 1949:

*Learn how to let your questions be answered by our textbooks and
with the aid of the concordances rather than being influenced by the
self-assertion of some personality and all will be well.*

Mr. Knapp's teaching always turned his students and patients to the books -- our Pastor -- to seek and find solutions.

A letter dated October 3, 1949 from Mr. Knapp to one of his students stated:

*The four questions on our association announcements were taken
from statements made against my book. I have answered these
charges by using references from our textbooks which make it
entirely impersonal. That is why the references are timely and
should be studied throughout the decade while the beast is making its
attack against Mrs. Eddy's place in Bible prophecy. Also you should
be ready to share with others these references if you think it is the
part of wisdom to clarify one's thought on the subject involved.*

Some say *The Destiny of The Mother Church* is not a biography, that it is Bliss Knapp's teaching and it should not be considered a biography. The answer to that objection is that the book is a spiritual account! Perhaps it is the only book of its kind ever written about an individual's God-given, spiritual identity and mission.

The Destiny of The Mother Church is an "authentic portrait" of Mary Baker Eddy's spiritual mission, the founding of her Church, and her healing activity though it is not a complete historical account of her life. Bliss Knapp, who was as close to her as a son, relates the salient spiritual record. Mrs. Eddy says: "Mere historical incidents and personal events are frivolous and of no moment unless they illustrate the ethics of truth." (Ret. 21:25) The future of Christian Science rests not on the chronicling of her human encounters but on the spiritual record of her founding of The Mother Church and her life mission.

Ira Knapp never questioned Mrs. Eddy because he knew her mission was God-ordained. He was so reliable and such a stalwart defender of her work that when the church members could not meet the mortgage of the Church, she bought the mortgage for the land for the Church and had the attorney deed the land to Ira Knapp in December 1889. Members were jealous and afraid because she had given the land to a person, an individual, whose heirs might inherit the land. Mrs. Eddy knew what she was doing for she always listened and followed God's guidance. (See *The Destiny*, pages 53-55.)

This was the time when Mrs. Eddy was praying to find a way to reorganize her Church on a spiritual basis. Until she found the right law to support this move, she had to provide a way for saving the land that would be beyond question.

In *Twelve Years with Mary Baker Eddy*, Mr. Tomlinson explains how Mrs. Eddy found the law to reorganize her Church on a spiritual basis. She called on the services of the Honorable Reuben Walker to find the right law for the Church. Mr. Tomlinson quotes Mrs. Eddy in the following passages:

When the Boston attorneys failed to find a law by which our church could obtain a charter, I called in the services of the Hon. Reuben Walker, now Judge of the Supreme Court of the State of New Hampshire. I asked him to find for us a law to fit the case. He said that he knew of no such law upon the statute books. I asked him upon what was human law based. He reflected and then said, "Upon the divine law. But," he said, "if the Massachusetts abstracter of law can find no such statute, how can I?" To this I replied: "God has somewhere provided such a law and I know you can find it."

Three days later my secretary visited him and found him lost in a pile of law books he had been examining. His greeting was, "I have

found the law." It was a statute enacted to suit the needs of the Methodist Church and fully met our requirements.
(*Twelve Years*, p. 115)

[That law is currently referred to in the Appendix of our church Manual (see page 130).]

Under this law, Mrs. Eddy was able, through God's direction, to form a Board of Directors which would hold the property and carry on the business of the Church. Then she started writing the Manual provisions to govern her Church. It is important to see that it was not a personal act in *giving the land to Ira Knapp*, but a *legal means* to preserve the land until Mrs. Eddy found the way which would provide for the Church to be established on a spiritual basis. This would avoid interference by either the Federal or State governments. The church would be governed solely by the Manual.

- **A "Beloved Student"**

It is vitally important to understand Mrs. Eddy's reorganization of the Church. She did it for eternity. However, there continues to be a sense of envy, jealousy, and covetousness of the Knapp family and their trustworthy positions with Mrs. Eddy.

Mrs. Eddy made Bliss a First Member of her church two years before he went through Normal Class. Mrs. Eddy called Bliss Knapp her "beloved student" and was always instructing him. In letters to him dated 1905, she addressed him as Mr. Bliss Knapp, C.S.B. -- thus giving him the title of a teacher two years before he went through the Normal Class with Judge Septimus J. Hanna.

As Mrs. Eddy had stopped teaching classes, Bliss had his Primary Class with his mother, Flavia Stickney Knapp. This was followed by a brief course of Primary study with Edward Kimball.

Mr. Knapp worked and prayed until he felt that he knew how to handle animal magnetism completely before he began to teach. Finally, six years after taking Normal Class with Judge Hanna, Mr. Knapp taught his first class. The Board of Directors never asked him to stop teaching. He was listed as an authorized Teacher in the *Christian Science Journal* until his passing in 1958.

- **A Book with a Divine Purpose**

Mr. Knapp's sole purpose in writing *The Destiny of The Mother Church* was to record for all time the Bible prophecy regarding Mrs. Eddy as the God-crowned woman bringing the divine Comforter, -- not a second Christ. She and her work are complementary to Christ Jesus.

Mrs. Eddy makes it clear in her writings that each one has her or his own individual niche. Mrs. Eddy teaches in the platform that there is one God and only one Christ, that "Jesus demonstrated Christ" (S&H 332:19) and she explains the difference between Christ and Jesus in Science and Health:

CHRIST: The divine manifestation of God, which comes to the flesh to destroy incarnate error.
(S&H 583:10)

The word Christ is not properly a synonym for Jesus, though it is commonly so used.
(S&H 333:3-4)

Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, -- the reflection of God, -- has come with some measure of power and grace to all prepared to receive Christ, Truth.
(S&H 333:19-23)

The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart "with the point of a diamond" and the pen of an angel.
(S&H 521:12)

...our Master's greatest utterance may well be called "the diamond sermon." No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount, -- though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality.
(Ret. 91:4)

I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?

(Misc. 311:26)

Mrs. Eddy received the Christ, Truth, when God dictated to her the spiritual sense of the Lord's Prayer (S&H 16:24-15). Without hesitation, she, as the second witness -- God's messenger -- lovingly gave to us what God revealed to her as the complementary spiritual sense of the Lord's Prayer, Jesus' Prayer.

In "Emergence into Light" and "The Great Discovery" in her autobiography *Retrospection and Introspection* (pp. 23-29) Mrs. Eddy tells how "...the Principle and rule of spiritual Science and metaphysical healing, -- in a word, Christian Science" came to her (Ret. 25:8-9).

In the picture entitled "Christian Unity" in *Christ and Christmas*, she depicts the union of the fatherhood and motherhood representatives not as persons or personalities, but as two messengers. The caption to the picture reads: "'Tis the same hand unfolds His power, And writes the page."

- **Events Leading to the 1991 Publication of *The Destiny***

The way in which the current Trustees of the book prayed their way through the publication of *The Destiny* is another proof of "God's disposal of events."

On Wednesday night, April 17, 1991, Mrs. Marian Holbrook, the secretary of the Knapp Association, approached John Hoagland. She asked: "Why don't you publish Mr. Knapp's book?" He asked if she meant Mr. Bliss Knapp, and told her that Mr. Knapp had been his Sunday School teacher in The Mother Church. He loved him for he was such a good teacher and metaphysician.

Then he asked "What book?" So Mrs. Holbrook told him about *The Destiny of The Mother Church*. When Mr. Hoagland inquired how he could find out more, Mrs. Holbrook invited him to stop by her house and she would give him a copy of *The Destiny of The Mother Church* and the book about Flavia and Ira Knapp. She also offered to give him a copy of the Knapp Wills to review.

Mr. Hoagland was not acquainted with Mr. Knapp's book nor the two bequests associated with the book, but told Mrs. Holbrook that he felt *The Destiny of The Mother Church* would fit into the Twentieth Century biography series the Church had been planning for over a year. He told her that publication of the series would begin in 1991.

The following Friday, Mr. Hoagland called Mrs. Holbrook to say that the two of them should go out to Los Angeles the following week to see the attorneys for the Mabury Trust. That turned out to be the same time that Mrs. Dorothy Hull, the other trustee of the book, would also be in Los Angeles on another matter. Everything dovetailed so beautifully that the unfoldment certainly had God's hand in it. Mr. Hoagland had recently been made a Trustee of the Publishing Society, which according to the Manual "...selects, approves and publishes the books and literature it sends forth." (Manual page 81)

The meeting in Los Angeles revealed how the combined Mabury and Knapp holdings had increased to over \$90 million. The interest on Mrs. Knapp's bequest was given to The Mother Church annually. This amount alone was roughly \$1 million dollars each year. All Boards have gratefully accepted this loving gift since her passing in 1973.

These facts refute the speculation that the biography series was a "front" for providing a way to get *The Destiny of The Mother Church* published as a biography.

Within a week, Mr. Hoagland called Mrs. Holbrook to report that the Publishing Society would publish *The Destiny of The Mother Church* and that the Board of Directors had approved it.

During the time of proofreading and publication an interesting thing happened. Mr. Hoagland called Mrs. Holbrook to say he was having trouble with the two pictures in the book. They looked so old-fashioned and out of date.

As Mrs. Holbrook prayed, she looked at the plates. Below each picture Mrs. Eddy had placed her name with James F. Gilman as the artists. When she pointed this fact out to Mr. Hoagland, he said, "Well I guess that settles it. We couldn't possibly leave them out."

This means that he accepted that Mrs. Eddy approved of the two witnesses watching over The Mother Church as the fatherhood and motherhood representatives and messengers.

Now human thought is being raised to spiritual discernment of God's two chosen messengers, the two witnesses who have been raised from the "dead" (not understood). Science has explained them and raised them up. Revelation 11 prophesies that the two witnesses will rise up suddenly. What could be more sudden than the publication of *The Destiny of The Mother Church*?

- **A First-hand Account**

Mr. Knapp's first-hand account of Mrs. Eddy's work is as much needed now as were the four Gospel writers' books which record first-hand Jesus' mission. These accounts contribute vitally to our understanding of him and enable us to say with Peter: "Thou art the Christ, the son of the living God." Mr. Knapp's account of Mrs. Eddy's works and teaching enable us to see her as the God-crowned woman whom Jesus prophesied would bring the Comforter -- Christian Science. This in no way deifies her, it just identifies her.

On page 315 of *Science and Health*, Mrs. Eddy says:

The history of Jesus shows him to have been more spiritual than all other earthly personalities.

Our Leader is certainly putting Jesus and his spiritual discernment and demonstrable teachings in a higher status than the rest of us! Mr. Knapp agreed. In *Miscellaneous Writings* Mrs. Eddy states:

Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus. Theirs were modes of mind cast in the moulds of Christian Science: Paul's, by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God. Philosophy never has produced, nor can it reproduce, these stars of the first magnitude -- fixed stars in the heavens of Soul.
(Mis. 360:6)

We are all individuals at different states and stages of spiritual discernment and subsequent demonstration. Mrs. Eddy says that Paul and Jesus were "fashioned divinely." Doesn't that mean they were fashioned by God for their unique individual service and so He must know them? Isn't this how divinity reaches humanity? It is the outpouring and emanating of God's qualities to His individual idea, the image and likeness as Mrs. Eddy

clarifies: "Idea: An image in Mind." (S&H 115:17) The substance of individual being is spiritual consciousness, not matter.

As our Leader writes:

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.

(Science and Health, p. 573:3)

And, again, she says:

Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God.

(Science and Health, p. 276:9)

- **The Messenger and the Message**

It is important to understand that the messenger and message are one. Moses brought the Ten Commandments as his message. He wasn't the Ten Commandments, but he brought the Ten Commandments. God gave him the Ten Commandments. Jesus gave us the Sermon on the Mount with the Beatitudes. He wasn't the Beatitudes, but he brought us the Sermon on the Mount from God, and he, as Messenger, can't be separated from the message.

Mrs. Eddy brought the Divine Comforter which Jesus promised. She is not the book *Science and Health*, but she is the messenger for it and cannot be separated from her God-given and God-dictated message.

Moses, Jesus and Mary Baker Eddy all had spiritual, individual niches all lived their message, therefore being the highest representative of the message. Mrs. Eddy's refinement of the wording of *Science and Health* in no way changed God's dictated message to her. His premise and Word remain intact. She only refined the translation of it. It was complete when revealed to her and remains the same message when translated by her.

It was reported that a speaker at Annual Meeting time once said that Mrs. Eddy was not known to God and neither was Jesus because God did not know person and "...God did not put one person above another." The speaker said, "You or I could have written the book." Yet, to reiterate, Mrs. Eddy stated "No person can take the place of the Author of Science and Health, the Discoverer and Founder of Christian Science." (Ret. 70:16-18)

• The Cross and the Crown

Today that same suggestion of God not knowing Mrs. Eddy is permeating thought, saying: "We are going to take the crown off Mrs. Eddy." This is animal magnetism and the bland denial struggling against Truth's spiritual revelation and revelator.

The Cross and the Crown together with her signature "Mary Baker Eddy" are the forever trademarks registered by the U.S. Patent Office. This *marcas registradas* authenticates the written and published works of our Leader. Mrs. Eddy changed her original seal from a coronet to a crown as Archibald McClelland reports in the June 1908 *Christian Science Journal*:

The only difference between the former seal and the newer one is that the crown now used is what is known in heraldry as a celestial crown. Where the one formerly used was in fact not a crown at all, but a coronet, and possessed no significance when combined with the cross.

It can readily be seen that this crown is the one that should be used in connection with what has now come to be known as the Christian Science seal of our Leader. And her desire to have the seal made truly emblematic of what it stands for, requested that the change be made.

Today the cross is full of black lines where it used to be plain. The crown was once very light with distinct stars each having seven points, but is now dark and there are no points on the stars. It no longer denotes the symbolic light and victory of the seven synonyms and their rays of light.

In the late 1890s, a group of students in Kansas City sent Mrs. Eddy a small crown to show the honor and esteem which they felt for her as the God-crowned woman. She did not rebuke them for sending it, but kept it on

her desk and wrote her students a letter which was published in the *Kansas City Star* on October 12, 1897 which reads as follows:

Your regal gift from the loyal hearts was indeed a surprise. Its worth and artistic beauty I cannot duly name, but both are deeply appreciated. Your letters coupled with the gift, seal its inestimable value. I cannot say how much I thank you. My feelings are too deep for expression. I only pray to reach the crown of divine Love and to be worthy of your crown, so emblematic of your love.

Later, when she was about to have a professional photograph taken, she asked for the crown which was always on her desk. Laura Sargent brought it to her. Mrs. Eddy placed the crown on her head, saying: "I want my students to see me as I am." In 1953 this picture was published in the third series of *We Knew Mary Baker Eddy*. When it was noticed that the crown was on her head, the book was immediately withdrawn and the crown was erased from the picture. The Publishing Society reissued the book the same year with the same picture without the crown.

There is a well-known picture of Mrs. Eddy called the Balcony Scene which was photographed in June at annual meeting time. Many have wondered why she would wear her ermine cape and hat on a warm June day. She was prepared to go out on the balcony dressed beautifully in a summer dress. However, just before she stepped out onto the balcony, she put on her purple velvet suit and ermine cape and hat, saying she wanted her students to see her as she is, -- that is, in the royal attire of the "God-crowned woman".

- **Letters from Two Students**

Professor Hermann S. Hering was a prominent Christian Science teacher. He was on the Board of Lectureship from 1905 to 1940. It is reported that in a letter to his pupils written in December 1938 and bearing his personal signature, he stated:

It is of the first importance to see Mrs. Eddy rightly as the woman in prophecy referred to in the Apocalypse; as the woman from whom the Comforter came, the second coming of Christ. Lest we see this revelation came through Mrs. Eddy and her Divine inspiration, and see it as the inspired word of God, we are not seeing Christian Science rightly. Jesus and Mrs. Eddy were the two witnesses and must be seen as such, just as Jesus in the flesh must be the one who

established the first coming of the Christ; was the divinely royal man. That is Science and Health, page 313:5. So Mrs. Eddy in the flesh must be seen as the one who established the second coming of the Christ; back of whom was the divinely royal woman.*

**...the divinely royal man, as it is said of him in the first chapter of Hebrews: --
Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.*

In 1904 both Professor Hering and Herbert L. Dunbar wrote to Mrs. Eddy about her place in prophecy, making reference to the stained glass window of the woman God-crowned in the original edifice of The Mother Church. Both refer to the woman as symbolic of Mrs. Eddy as our revelator and her revelation. Extracts from these letters follow.

Next Sunday marks an interesting event, the window of The Mother Church containing a picture of the God-crowned woman, east of the chancel, has never been illuminated like it was, because it was against a small air shaft, and the light was obstructed by the wall of the adjacent residence. The obstructing wall has been pulled out this week, and next Sunday will be the first Sunday that this picture has ever been illuminated by the full light of day. It so happens that the Lesson Sermon for that Sunday, "Love", contains several references to the God-crowned woman, which are even stronger than any ever given before as I remember. And it seems interesting to me that this should occur on the same day, although the Lesson was prepared six months ago. I hope this is symbolic of a full recognition of our revelator and her revelation.

In the letter by Herbert L. Dunbar, dated January 24, 1904, we read:

Beloved leader and teacher, I thought you would be pleased to learn of a very significant instance in connection with our morning service in The Mother Church today. The lesson sermon was "Love". Today was the first Sunday the window on the left of the readers, the God-crowned woman, was fully seen in all its perfection and beauty. On this beautiful Sunday morning, the glorious import of the window became more apparent to all when it revealed itself in the sunlight this day. The lesson on Love with references found in Revelation, which tells of the woman clothed with the sun is truly prophecy. It gave us more of its meaning than ever before. Lovingly your student, Herbert L. Dunbar.

• Conclusion

It is important for us to understand the two witnesses which Micah has referred to as the two rulers.

It is evident today that we need Christ Jesus' government of the Golden Rule because the doctrine of "an eye for an eye" which is practiced in so many countries today would destroy many peoples. In Miscellany, Mrs. Eddy quotes John Robinson as follows: "When Christ reigns, and not til then, will the world have rest." (My. 183:6) The need is to be obedient to our understanding of Christ Jesus' rule through his Sermon on the Mount. This includes the two great commandments and the Golden Rule by which we can all be governed, and must be if we are going to have peace.

Mrs. Eddy brought the Word of God, dictated to her in *Science and Health* and *The Manual*, as the eternal government of The Mother Church.

We are ruled by God's laws through His messages from His messengers (not personalities). Membership in The Mother Church places us under the Magna Charta of Christian Science:

The Magna Charta of Christian Science means much, multum in parvo, -- the all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, -- its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, -- equal rights and privileges, equality of the sexes, rotation in office.

(My. 246:30).

This enables us to know that:

Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.

(S&H 106:9)

God's Two Witnesses are depicted in *Christ and Christmas* (the illustration entitled "Christian Unity") and the picture of the two witnesses guarding The Mother Church which was published in *The Destiny*.

Jesus learned on his walk to Emmaus when he met two of his disciples who were grieving for him after the crucifixion, that he had to stay and reveal to them that he truly was the Christ. The Hebrew concept of the Messiah was that he was to be King and so would reign supreme and would not have been crucified. Their grief and belief of the crucifixion had made them return to their fishing and other pursuits.

It is recorded in Luke 24:25-27, that Jesus said unto them, "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Jesus stayed with his disciples forty days reviewing these facts with them until they could accept who he was in fulfilling Bible prophecy and continue Christ's healing work. They needed to understand Jesus fulfilling the prophecies as Christ before they could continue his work and follow his leadership.

This is what is required of us today: to understand the divine Comforter's Messenger and to follow Mrs. Eddy's Leadership. God dictated His message to her as the woman God-crowned and God-chosen to bring the Comforter in fulfillment of Bible prophecy. Bliss Knapp's book has reviewed the prophecies for us as Luke did for Jesus.

Some people think that *The Destiny of The Mother Church* should not have been published at this time. Yet it is time to have it known that there have been two ways of teaching about Mrs. Eddy since the Woodbury Trial. This has to be uncovered and corrected. It is very evident that the falling off in attendance at Church and of Church membership shows there is need for an "Uncontaminated and unfettered by human hypotheses and divinely authorized" understanding of the message and the messenger, to be brought to light. *The Destiny of The Mother Church*, using the fan, separates the chaff from the wheat, removes misunderstandings, cleanses and purifies thought by turning us to the Bible and Mrs. Eddy's writings to spiritualize our understanding of God's message through His messengers.

Whether we agree with *The Destiny of The Mother Church* or not, or think the Board is obedient to the Manual or not, Branch Church members should be obedient to the Manual and carry in the Reading Rooms what the Publishing Society publishes according to Article XXV, Sect. 8 of the Manual. *The Destiny of The Mother Church* includes the words: "Authorized literature of The First Church of Christ, Scientist".

In a letter date February 27, 1903 Mrs Eddy wrote:

Christian Science Board of Directors.

Beloved Students:

I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest any changes therein. Upon one point however I feel competent to advise namely: Never abandon the By-laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful to-day as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of "The First Church of Christ, Scientist" in Boston. None but myself can know, as I know, the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so. Its By-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single By-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "in unity there is strength."

(From "The Permanency of The Mother Church")

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