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Peace Haven is pleased to share these inspirational addresses given by Julia Michael Johnston, C.S.B. to branch churches in New York City during the years of 1949–1958. The Association of Julia M. Johnston has graciously given permission to Peace Haven to reproduce these addresses in the following format. (Note that certain words in these talks use the British form of spelling.)

Addresses to Branch Churches

by Julia M. Johnston, C.S.B.
given between 1949–1958

FORWARD

These addresses to branch churches in New York City were delivered by Julia M. Johnston, C.S.B., upon invitation from Eighth Church, of which she was a member, and from the Joint Dedication Committee for New York churches. Though undated, they possibly belong to the years between 1949 and 1958.

Because of their unusual scope and freshness of application to current needs—even for churches already dedicated—the Association recently decided to have them printed in booklet form. They have been reproduced in conformity with the original typescripts now contained in the Association’s files.

Julia Michael Johnston is also the author of *Mary Baker Eddy: Her Mission and Triumph*, published in 1946, with the newest edition in 1998.

Christian Science Association of the Pupils of
Julia M. Johnston, C.S.B.

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Note: Certain deviations from standard punctuation in the original papers are explained by the demand of the texts which were intended to be read aloud before an audience. They have been reproduced as written. Italicized words occurring within quotations of Mrs. Eddy's, but not italicized in her original, are due to Mrs. Johnston's emphasis.

Dear Co-workers:

May this be a Pentecostal hour, for we, as the disciples of old, are all of one accord, in one place, seeking to be inspired of God as we start to build our church. Then may it not be that in the following paper, which you have asked to be given, your own prayerful demonstration will speak to us of the things of God?

CHURCH BUILDING

Straight from the Mind that is God came the revelation of Christian Science to Mary Baker Eddy. Just as she received it has Mrs. Eddy given it to her followers. As Christian Scientists, a sacred trust is ours, to perpetuate and spread her teachings as she has given them to the world, and in the manner outlined in her writings, including the *Manual of The Mother Church*. We have but to turn to her *Pulpit and Press* and to *The First Church of Christ, Scientist, and Miscellany*, to realize with what warmth and depth of feeling she often referred to the building of Christian Science churches. In one place she writes to a church: "I send to you the throbbing of every pulse of my desire for the ripening and rich fruit of this branch of his [Christ's] vine" (*My*. 159:7).

This is sufficient to assure us that the building of our church edifices is in accord with our forever Leader's plan. Then let us be about this work in our city with the same animus that impelled church members when Mrs. Eddy was with us in person; with the same animus that moved some of us here to-night to help to complete The Mother Church and its Extension.

We have the records which show that the enthusiasm, faith, courage, loyalty, and generosity of Christian Scientists half a century ago transcended human possibilities, and speedily achieved the erection of their edifices. The spirit of scientific Christianity, or that Christianity that rests on proof, incited them to mighty works in church erection, and supported them throughout the process, until their spires of worship declared to all the world the presence of God with men. This same spiritual energy of achievement is still ours today, to enable us to prove "the speed, beauty, and achievements of goodness" (*My*. 94:30). The same watchful, appreciative, inspiring love of our Leader comes to us now, as then, for every church task completed, as we read in *Miscellany*: "Words are inadequate to express my deep appreciation of your labor and success in completing and dedicating your church edifice" (*My*. 197:10).

Let us recall that our Leader did not wait upon material conditions to decide the time for building The Mother Church. She let divine Mind direct the work, and bring everything in the situation into obedience to its plan. James J. Rome, one of the watchers in The Mother Church Extension at the time of its construction, writes: "One feature about the work interested me. I noticed that as soon as the workmen began to admit that the work *could be done*, everything seemed to move as by magic; *the human mind was giving its consent*" (*My*. 61:21). This would seem to indicate that it is not the outlining by the human mind which builds a Christian Science church, but the human humility which neither obstructs the way with egotism, nor manages it with personal responsibility, but yields to the divine Mind at every point. When there is human humility, the divine ideas come quickly to flower and fruitage, nourished by the waters of omnipresence, omniscience, and omnipotence.

Mrs. Eddy writes of divine ideas: "In humility they climb the heights of holiness" (*S&H* 514:8). The divine ideas of source and resources, of essentials and sufficiency, of completeness and usefulness, can be mighty in action and manifestation when humility leaves the way to God. Humility does not insist upon limitations, but takes on possibilities, and experiences reality! Humility is not negative, but expectant. It is not combative, it is receptive of divine power! Humility is not passivity, but is response to divine action. Demonstration in church work then is not what the *human* accomplishes, but is the *achievement of omnipotence reduced to human perception*. Then may not the work of church members be so to *subdue* personal, material sense, that nothing stands in the way of the glory of *divine* procedure through heavenly law!

From whence comes the structure of a Christian Science church? Is it not the direct result of the love palpitating in human hearts, with the desire to give to all men the truth so precious to the members? This is

a living, expanding, healing factor in the community and beyond; *an unquenchable fire of purification*. The building of a Christian Science church is not of interest alone to the section or city where the church rises, “but to the nation; not to the nation alone, but to the world; not to this time alone, but to history” (*Denver [Colorado] News* quoted in *My*. 89:24). The building of our churches then is never a local, human affair, but is always a part of the universal movement of Christian Science, allied with all the majesty and authority of the coming of the kingdom of heaven to men! It is the evidence of faith that works, of understanding that demonstrates! A completed Christian Science church is a redoubtable sermon, which testifies to the healing of the sick and reformation of the sinning through spiritual means.

We are all acutely aware that thoughts of the heart, rather than dollars in the pocket, are the *basic* need in building a church. And we are further familiar with the fact that these thoughts must be of *divine origin* to be efficacious. Thoughts from the *divine* source are those of *unlimited* vision, of *available resources*, of *immediate* accomplishment. They are thoughts of *divine* ways and means, that are *entirely outside* of the picture presented by *material sense*. What we of ourselves think is unimportant. What God gives man to know is paramount.

Thoughts from the divine Mind lead men by the straightest road to the overcoming of all limitation. One of these thoughts is that the sufficiency we hope for tomorrow, with which to complete a demonstration, is the sufficiency which is omnipresent, which is reality today. All that human thought *desires* to be accomplished of good, is *already complete* in the divine Mind, and man is always at the point of perfect reflection, where highest human desire would have him be. Then we need not stop at the gate of *desiring* to build a church, of *desiring* to have more means to contribute for this objective, of *desiring* to have more workers to accomplish the task, of *desiring* to finish the work; but we can pass quickly on *through* the gate of desire to the realization of *possession* of all that is necessary for the completed evidence. As one of our beloved fellow-workers has so aptly phrased this truth: “Man is not a state of desire; he is a *state of possession!*” (Bicknell Young).

From this moment, then, let us all leave behind us forever, the standpoint of *desire* in connection with the building of our church, and proceed from the higher level of realization of *possession* of all that is essential for this holy work. From this higher level there will be discernible the available resources which could not be glimpsed from the standpoint of desire alone. Then it will not be a difficult task to express in a completed structure the conscious possession of *divine* means from the ever-present, infinite good, God.

To confirm the truth and practicality of these statements we have but to remember the example of our Master as recorded in the Gospels. When the fishermen, in midst of the storm at sea, *desired* to be safely anchored at the shore, Jesus showed them that they were at the land whither they would be. When the blind man *desired* to have his sight, Jesus proved to him that it was already, and always, his. When the multitudes *desired* to be fed in the wilderness, their sense was lifted beyond *desire* to *possession* as they ate the loaves and the fishes provided by the Master’s spiritual understanding. In each of these instances the material conditions denied the possibility of spiritual demonstration.

In this age our revered Leader, through her revelation of Truth, has made possible for the world, transition from the condition of desire for scientific knowledge of spiritual reality, to possession of divine understanding. She teaches that desire is prayer, and that prayer is *answered* of God. False theology would keep human thought forever waiting at the wailing wall of unanswered prayer, uncompleted effort, future promise rather than present fulfillment. Christian Science takes us *through* the open gate of *answered worship* to the sense of present possession of radiant reality! Nothing can blind us to this palpitant presence, nor delay our footsteps of demonstration along this royal road.

This awakening to the wonder of man’s possession of divine resources, wherewith to do the will of God at all times and in all places, humbles the human sense. It purges it of personal ambition, human will, fear, pride, and domination. It ends false motives, self-depreciation, discouragement, human outlining. Then, when the human is *silenced*, the voice of God is heard saying, “This is the way: walk ye in it.” Where there is humility divine ideas “climb the heights of holiness.” Mrs. Eddy writes: “Meekness, moderating human desire, inspires wisdom and procures divine power”!! (*Mis*. 306:1-2). He who built the foundation of the Christian

church and dedicated his life to the works of the Christ, rose higher and higher in spiritual demonstration, because of the humility of the human self, which *yielded* at every step *to the divine*.

We all know that procrastination, bickering, personal animosities, aggression, stagnation, indifference, suspicion, discouragement, never built a Christian Science church. These are human propensities that yield to Truth, and cannot hold *sway*. *They are the poverty* which would prevent completion of any work. They are not the buoys to steer by, but submerged rocks to avoid at all costs. Our course must always be set in the deep channels of spiritual activity, for there the currents of Truth will carry us swiftly and safely to our goal. In other words let us move *with the currents of divine purpose*, instead of trying to build a vehicle in which to carry the Truth somewhere!

Moment by moment we touch the movements of omnipotence. Step by step we tread on forces of eternity. All about us, and at the very center of our being, the laws of Spirit are constantly fulfilling the purposes of God. Shall we not know this, shall we not be governed by this majesty of Life? Shall the noise of human pattering shut out the word of divine directing? Shall the mistiness of mortal reasoning hide “the wide horizon’s grander view”? Shall the city where we are living be more real to us than the kingdom of heaven here? Shall the amount of *our* dollars discount the treasure of heaven at our disposal? Shall the numbers of our congregation, or shall the capacity of Principle, define our prospects? Shall we insist upon laboriously gathering the material and building a bridge over our Red Sea, when God can part the waters again for our passage?

We have said that Christian Science churches are the result of unselfed love in the hearts of members, longing to share their spiritual treasure with the world. Then it is essential that these agencies be free of limitation at their base, if they are to extend far into human life and benefit it. There must be sound, wholesome, nourished conditions at the root of every tree that is expected to bear fruit, or expectancy will be turned into disappointment. Then, is it not evident that any argument, presented as a reason why one of our churches cannot be built, is *not a local condition*, but an attempt of the so-called adversary to prevent the Christian Science harvest from being an abundant one? Is not such an argument without foundation or justification? Such presentation to thought can only find acceptance as truth where the *human* considers *itself* the nourishing source of the church! Such a belief is utterly erroneous, and must give place to the divine prerogative. When the human yields to the divine, the infinite is experienced!

The Master did not build the foundation of the whole Christian Church, for all time, with coins saved from his labor at the carpenter’s bench, but with ideas gathered from communion with the divine Mind. Not the numbers of men who followed him, but the legions of angels (inspired thoughts) that accompanied him, were the cause of his progressive steps. He both reasoned and acted from the basis of his relationship with the things of heaven, not with the conditions of Galilee!! The opposition of Rome was not an obstructive factor to him. The doubt and timidity of his disciples did not weight one jot against the speedy completion of his demonstration. The paying of his taxes did not deplete his reservoir of substance, filled to the brim with the wealth of spiritual power. He never *once* depended upon human means to raise the structure of Christendom!

Had the Master regarded the material aspect of his surroundings, he would not have considered the time for building and dedicating his church to be propitious. There were wars and rumors of wars. There were unstable monetary conditions. Subversive elements constantly threatened overthrow of the government. Racial prejudices were rife. His followers were few compared with the crowds thronging the synagogues, or drifting with paganism. But Jesus knew that he was not building nor dedicating his work in Palestine alone. At that period, for the first time in human history, all parts of the civilized world were joined by open routes of travel. Furthermore, the peculiar topography of Palestine from the level of the Dead Sea to the tip of Mount Carmel included the climates of the populated earth. So any homely illustrations that the Master might use to clarify his teachings, could reach and be understood by all people.

Seeing the center of his activities in the kingdom of heaven, which embraced Palestine and all space within its greatness; seeing infinity instead of borders surrounding him; seeing the *divine* presence and power

with men, the outlook was auspicious for the builder of Christianity. The source of living Truth, whereby his work would be nourished forever; stupendous agencies of God wherein the flow of income would never cease; the government of divine wisdom directing all the unfolding of the Christian Church, were the brilliant facts in Jesus' thought. They were the background for the building of his holy work.

Therefore, we do not find elements of lack, delay, or incompleteness in our Master's accomplishment. We have his own word that "the gates of hell shall not prevail against it" (Matt. 16:18). This statement was made as part of the first mention of the true Christian Church and will forever be true about it! The God-power that lies behind this true idea is the same in the present as in the past. When *we accept* this truth wholeheartedly and understandingly, we will be convinced of error's helplessness to interfere with *divine* methods, and we will let *these* embrace the human endeavor.

Then our gain in building our church will be rapid. Our Master is our Way-shower in this task as in all other Christian experience. (See *Mis* 6:21)

The building of a Christian Science church is the overflow of hearts dedicated to spiritually scientific living. A completed church is evidence of the presence of divine understanding honored above all else by its members! It virtually declares that those who worship under its roof have abandoned personal, material calculation for inspired wisdom; that human insufficiency has been swallowed up in God's amplitude; that *God* has wrought *His* purpose out on earth as in heaven; that Mind, not matter, is substance; that good is omnipresent and omnipotent; that man is "the individual, stupendous, God-like agency," both now and always (*My*. 14:8). The resources are God's; the reflection of their exhaustlessness is ours.

Such tangible evidence of Emmanuel, God with us, is a priceless part of any community! It is a statement of scientific truth boldly written on an arresting page, and set where every passerby may read the record of *human humility* crowned with *divine achievement*! Such a church is not merely a temporal structure, but is a point where human thought may touch the mighty truth that most vitally concerns men, namely eternal Life, and feel this reality. Our Leader writes of her initial experience in the structure raised by her spiritual understanding and the obedience of her followers: "My first visit to The Mother Church after it was built and dedicated pleased me, and the situation was satisfactory.... There the foresplendor of the beginnings of truth fell mysteriously upon my spirit" (*My*. 302:25-27, 30-1).

Through a Christian Science church flow the currents of Truth into a community, week by week and year by year! These currents purify the lives of the citizens, rebuke materialism in all its forms, hold crime in check, reform human character, enlarge the capacities of men, unfold the grander outlook, heal disease, define and reveal the presence of heaven, and lead to final resurrection from false believing. Then, can apartment houses, hospitals, chain-stores, theaters, or even schools of learning, really mean as much to the life of this community as does a true Christian Science church? Can any form of commercialism, or of human education, so enrich the neighborhood, so enhance the surroundings, so uplift the morals, as the offerings of such a church? Since it is rich and powerful with blessings to bestow upon all within its reach, can it be impoverished in source? Can it be dependent upon *human* favor or disfavor? Can any man be the author or preserver of it? Surely the divine resources unfold and maintain it, *and the demonstration of this statement is the sublime privilege of Christian Scientists!*

In the building of our church is it not our mission so to subdue the human sense of finiteness that *divine* capacity is what is apparent to men, what draws their attention, and what is recognized as triumphant over materialism? Let us not be so much concerned with the consequence of *human deciding* in connection with church building, as with the *importance of divine procedure*. Through all our dealings associated with building let the glory, which God has given to us in Christian Science, touch and rest upon every situation. Then nothing will remain to hinder the appearing of holy accomplishment.

"If ye be led of the Spirit, ye are not under the law" (Gal. 5:18); not under the so-called laws of material location, limitation, time, human behavior, animate or inanimate conditions, voluntary or involuntary inter-

ference. If we be led of the Spirit, we are free and able to manifest the power of the Spirit. Then we are allied with the Christ, the true idea come from God to crown righteous endeavor with success. And there is *no anti-Christ*, no mode of error whereby the message of God to human consciousness can be silenced or misinterpreted; whereby the manifestation of God can be prevented; whereby the means of God can be diminished or delayed; or whereby the power of God can be vitiated in any one of us. As the Christ reigned supreme in Jesus' experience and every would-be form of error vanished before it; as the Christ guided our Leader securely and progressively in the building of the Christian Science movement; so the Christ will lead us to the fruition of our obedience to Truth.

We, as Christian Scientists, have the privilege of building our edifice through the *Science* and *resources* of Spirit, rather than through the confusion and lack of materialism. Our method is not the effort of the human, but the demonstration of the Christ. Then it is scientific, in other words according to divine law, whereby Principle and product, source and emanation, cause and effect are concurrent in perfection, *embracing* the human experience *in their own demonstration*. In this divinely harmonious condition Mind and all of its ideas are united in knowing what is right to be done, and in doing it.

The recognition of such facts, in connection with church building, silences the beliefs of divergence of opinions, procrastination, reasons for abandoning our work, inertia, debt, and doubt. The Christ demonstration enables us to walk over the waves of fear and burdened sense, and to emerge from the maëlstrom of so-called world conditions, bringing us to the point whither we would be—the time of rearing our structure.

Then let each one of us make the building of our church our *first* concern. Let us give to it our interest and endeavor above every other demand made upon us. With *all* our heart and soul and mind let us love and serve it, until it rises into perfect expression. Let us so accept the divine law of *unfoldment*, not *accretion*, that this law may bring to light in us the evidence of ever-present infinite resources. No greater privilege could be ours than to be God's own agency through which will be revealed the visible evidence of the structure of Truth and Love. This is our holy calling. This is the *divine purpose of our membership!* Then let us set ourselves individually and collectively, joyously and prayerfully, to the utter reflection of divine power in this sacred hour.

The time of building is the hour of rejoicing; the hour when the church edifice is loosed from human fear; when all thought of church is placed on the side of its spiritual source and mission; when it is acknowledged to be prolific with divine power; when its intellectual, moral, and spiritual animus is felt in the land. The time of building is the hour when problems give place to progress, when the *Spirit* of Christian Science *soars* and *sings*. It is the time when fetters fall and mounting sense beholds new peaks of revelation and demonstration.

This blessed hour of church building is at hand for us all. It is within our grasp. It is the present *reality* in every heart here to-night. The same source that has imparted to us the *idea* of the structure of Truth and Love elevating the race, reveals the *identity of this idea* where and when we need to behold it. As we go our separate ways after this meeting, let us feel *the energies of divine Love* unfolding the full evidence of our *past desire* and *present realization*—the complete building of the permanent structure of Eighth Church of Christ, Scientist, New York City.

Hymn 190

DEDICATION OF THE TEMPLE

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (I Cor. 3:16) So wrote St. Paul to the early Christian church at Corinth. May we not relate this message to ourselves whom history will know as the early Christian Scientists? Paul’s efforts to establish the Corinthian church followed the dedication of his life to the service of the great Master. It would not be strange if the fire and power of his letters to the dissident groups, who sprang up along with the seed of his own sowing in the field, poured from the baptism of spiritual glory which had changed his innermost being on the road to Damascus. How well he could understand that the true church must be built upon lives devoted to the practice of Christ’s demands.

Accepting St. Paul’s message tonight as one that may be applied to us as we have come together to consider the dedication of all our churches in the New York area, we are aware that dedication of the temple is primarily individual consecration to the demands of Christian Science. It may be considered as devotion to the demonstration of divine being, man’s God-given selfhood. In proportion as this goes on within each member of a church will the evidence of dedicated building appear and remain. Lack of consecration in the heart would be the only reason for delay in the dedication of the structure.

Man the temple of God! Recognition of this truth stirs us to consecration of thought and body toward expression of this idea. As we accept this opportunity, given to us by Christian Science, the scene of daily experience changes from materialism to spirituality, and we find ourselves walking in ways of God, which are higher than those of men. Achievements which before have seemed impossible are naturally accomplished, and the reasoning and action which lead to these accomplishments are progressively freed from limitation, time, and discord.

As thought sets its gaze upon the realm of Spirit, it sees these ways of God more clearly—ways that are so straight, and free of blockade or end—ways of safety and of indescribable glory—ways that unfold always through the omnipresence of good and the omnipotence of infinity. These ways are not measured by time or distance. Here one does not calculate how long any divine adventure may take, but is aware of ceaseless unfoldment. These ways are beyond the barriers of human sense and never pass through hostile regions. They are ways of effortless dominion. They are paths of peace, not outlined by human history, but by eternal laws.

Thought turning toward the realm of Spirit sees all procedure occurring from completion, not from beginning. It sees the fullness of divine Principle outpouring, instead of finiteness operating through accretion. It beholds God as the starting point of all action, and action is the law of perfection. In this plan thought recognizes result, or manifestation, as that which forever exists—as that which God has made, and not that which man must make. There is nothing in the realm of Spirit that is waiting to be expressed. Because God *is*, and because His universe expresses Him, there can be no futurity about anything.

No futurity about anything in the realm of Spirit, only omnipresence of completeness, no unfinished business in God’s kingdom. When there was a multitude to be fed in the wilderness by our Way-Shower, the people did not have to wait for wheat to be gathered, for bread to be baked, for fish to be caught, and for all this to be conveyed from the seashore and town into the wilderness. All that was needed was present for immediate use. There is a great difference between thinking we are finishing something for God and reflecting God’s complete manifestation. God knows no labor in conceiving, unfolding, or governing His ideas. No labor trouble hinders or prevents the continuous manifestation of perfection. The union of God and man is not a labor union, but the coexistence of divine Mind and its perfect ideas. This is a liberating truth for every man to know and claim, for it protects human rights and equalizes the freedom and progress of all. In this union there are no divisive elements. Divine Principle, Spirit never experiences interference or interruption in its scientific control of the universe. Labor is not a factor in the functioning of Life. Divine knowing is. Labor to produce indicates incompleteness, time, delay, futurity. Divine knowing is instant, unbroken comprehension of eternal reality. Mrs. Eddy refers to “the unlabored motion of the divine energy,” the mental ease of divine functioning.

As our thoughts still abide in the realm of the real, we realize that we have risen somewhat from the environs of matter and are touching a sense of oneness with God, leaving the things of mortality behind. The

moment there is the sense of oneness with God, with spiritual reality, all things become new. To have a sense of oneness with God is to be conscious only of what belongs to God. It is to be conscious of being in the glory of divine presence, and to become aware that this coexistence is all that has ever been true, and that it will endure forever. This experience is shadowless glory. This is true worship. This is the anointing that comes from “the summit of devout consecration” (*S&H* 367:13).

Thought dedicated to spiritual understanding attains the divine viewpoint and comes into obedience to the functioning of heaven. There it does not return to positions outgrown, but ever walks more freely in the ways of God. The material sense of being loosens its hold on thought, and turning away from the testimony of the senses, we journey steadfastly where God points the way. This spiritual progress exchanges human effort for divine demonstration, finite struggle for infinite dominion, personal opinions for Principle’s ideas, and the human reaches its zenith of overcoming when it learns that of itself it can do nothing, because God is All-in-all. Then nothing is left to hide the evidence of divine purpose and power. Mrs. Eddy writes: “When will the whole human race have one God,—an undivided affection that leaves the unreal, material basis of things, for the spiritual foundation and superstructure that is real, right, and eternal?” (*Mis.* 341:2).

This superstructure of divine Mind cannot be classified as an ancient or a modern temple. If we would learn how old it is, we must look beyond the seeming time of human history. If we would know how modern it is, we must comprehend its nature of constant, endless unfoldment. It is the building that eternally is, “the individual, stupendous, Godlike agency of man” (*My.* 14:8), that in which St. Paul says “the Spirit of God dwelleth.” In man God’s idea of structure is unfolded in all its beauty, perfection, sacredness, and immortality. Man does not bring forth a production of his own; he consciously reflects the plan and achievement of divine Mind. This is what he was created for, and this is the intent which he fulfills through spiritual impulsion. In him is seen the complete structure of God’s ideas coexisting, cooperating, and forming “the tabernacle not made with hands” wherein the worship (the living) of reality goes on forever. Recognition of this should find expression in our daily affairs as naturally as in the events of the Master’s life as we *embody* the Science of Christ.

Temple treasure has usually been thought of as the gold, silver, precious stones, etc., that have been brought by those coming to the temple to worship. We find an exception to this custom in an account given in the Acts of the Apostles. Peter and John went up to the temple to pray, but brought no silver or gold with them. The treasure they contributed was the instantaneous healing of a beggar, born so lame that he had to be carried to the temple steps where he sought alms of the congregations as they came and went. Evidently the possibility of such an occurrence in connection with temple affairs had never been expected by the people who witnessed this healing, for they marveled as they saw the beggar, perfectly whole, walk into the temple with John and Peter. Never before had such a gift been brought to the altar. The value of it was above rubies. It was more appropriately a part of the temple service than anything else there. It afforded evidence of the presence of God with men exceeding that presented by incense, music, priestly garments, or solemn ritual. Because the lives of the two apostles were dedicated to spiritual understanding and practice, the power of Spirit appeared to enrich and uplift the people’s concept of worship, to turn their thoughts from matter to the vitality of divine presence. Would that the rabbis had accepted this demonstration as dedication of the temple to the work of divine healing, in contrast to its “vain traffic in worldly worship” (*S&H* 142:23).

Does not consecration of thought and body mean the *knowing* and *doing* of that which is really true? Not only the comprehension of spiritual facts, but the acting as though these facts are true, in so far as it is humanly possible. Naturally the outcome of such endeavor is experience progressively devoid of the discords and limitations of mortal belief. Walking in paths before unknown, we see undreamed of harmonies and accept the peace of their presence. We become aware of God-made laws previously unknown to us. In obeying them a new existence unfolds—the primal order of the Creator’s plan. Instead of pressing our petty wills, we wait on God in the stillness of adoration. Then, not that which we have built, but that which God has done, becomes apparent in our lives. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

In order that we may express the dedicated temple in our lives we cannot be in debt to mortal mind or matter for anything; not borrowing pleasure from the physical senses, when we possess the joy of Spirit; not acquiring and depending upon material possessions, when we have access to the resources of God; not seeking wisdom from human reasoning, when we have divine foresight to exercise; not borrowing the counterfeit coin of mortality's bargaining, when we have Spirit's sound currency to use. Christian Scientists in New York have been depositing their earnings of spiritual wealth in the care of divine Principle for many years, and now they have interest to *draw* from their saving, not interest to *pay* for borrowing. This interest is clear insight into divine methods, intelligent confidence in the working of God's laws, and ability to demonstrate ever higher examples of the infinite calculus.

A beautiful building known as a Christian Science church, even though entirely paid for, is not truly a dedicated church unless the lives of its members are progressively giving evidence of the power of the Christ to take away from them the sins of the world, the sufferings of sense, the imprisonment of mortality, the belief of self-existence apart from God. Only the purification of thought and body through spiritual sense by the members of a Christian Science church consecrates the temple and marks its differentiation from those of other denominations. The ability of Christian Scientists to demonstrate in some degree that man is now the son of God fulfills the purpose of Church. As the members bring to the services the gift that John and Peter brought, the gift of divine healing, the church will be consecrated to the worship of God.

Such holy, individual accomplishment within the hearts of Christian Scientists inevitably finds expression in outward evidence contrary to mortal belief. Where boisterous seas were alarming to the fishermen of Galilee, a great calm was the condition which the Master demonstrated. Where the Jews had taken forty-six years to build a temple, Jesus raised the temple of his body in three days. Where human hatred decreed his sealed tomb, he reared a deathless expression of eternal Life. Where the Roman Empire flaunted a rule of oppression, he revealed the supreme presence of the kingdom of heaven. What lessons these are to us of the power of God with men! No suppositional laws of the carnal mind are laws to those who *embody* the ways of Christ; no seemingly established procedures of human society are unchallengeable; no customary conditions are adamant; no finiteness can defy the infinite.

When opportunities for collective demonstration of good are offered to Christian Scientists, as thought is lifted to higher levels than the material, fear to adventure on a right undertaking is lost in the realization of divine preparation already made for those who put their trust in God. Again St. Paul writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And our inspired Leader writes in *Miscellaneous Writings*, "To reach the summit of Science, whence to discern God's perfect ways and means, the material sense must be controlled by the higher spiritual sense, and Truth be enthroned, while 'we look not at the things which are seen, but at the things which are not seen'" (*Mis.* 66:16). How can we see the things which are not seen? May this not mean to understand spiritually the established realities of being? May it not signify communion with the one Mind, whereby *its* ideas stand out in bold relief and mortal sense is forgotten?

As this is done, as fear yields to vision, the dark barriers to progress which fear would outline, fade as shadows, losing all obstructive appearance. As personal sense gives way to divine wisdom, the horizons of our thinking expand. As all responsibility for provision is shifted from the human to the divine, endless streams of God's abundance flow to and through us. Then we may understand that man is God's reflection and that reflection never decides how much or how little of its original it will express. Man does not measure the amount of substance he will or can express, but substance depicts its quality of exhaustlessness in man constantly. This makes the goal we have set for tomorrow possible of attainment today. The yoke and burden of divine reflection are light, as Jesus showed his disciples. There is no labor in reflection, no responsibility, no weight. There is complete response to God's power and willingness.

Not long ago as years are counted, only one woman, Mary Baker Eddy, understood the Science of God. She dedicated her life to works which would prove the revelation that had come to her. All that she thought and was and did emanated from God. She trusted in no other source, acknowledged no other power, obeyed no other

authority. She did not measure the possibility of her attainments by the contents of her purse or strength of human will. She anticipated world-wide acceptance of her teachings. Not a few but many dedicated churches were her expectation, and one by one she saw them rise. She knew that they sprang from divine unfoldment and would be nourished always by this means. She stood where she beheld the ways of God and never changed this position through onslaught of human insistence to the contrary. She stood, and standing won on every battlefield. Because she saw the completeness of God's work, she never hesitated to follow the leadings of divine Mind. They never led her astray nor abandoned her at any point of her overcoming.

The resources upon which Mrs. Eddy drew are ours, for she has taught us to turn to the divine cause for all that we need whereby to carry on the work she initiated. In this way, the divine Mind, which poured forth its revelation of Christian Science through her, will continue to unfold its own plan through us, and we will not seem to cramp or delay its movement through diverting its action into human outlining. The stream of Truth, which has its source in God, has not diminished in strength or depth since it began to reach the world through our textbook, *Science and Health*. Those Christian Science churches which have sprung up from divine impetus in New York are signs of its everpresent, nourishing care for that which it has brought forth. It is our privilege to be part of this holy experience, to move with its tide of glory, and to become more vividly aware that each one's true identity in this joy of dedication is that of "the individual, stupendous, Godlike agency of man."

The dedication of our churches as the evidence of our consecrated lives is moving according to the laws of Him who doeth His will among the inhabitants of earth "and none can stay his hand." It is something stirring in the heart of divinity and pulsating in the reflection, man. It is a glimpse for mankind of the heaven that lies about us, of the ways of God that are therein, and of the reality of sacred things that are closer to us than hands and feet. It is as it were the voice of infinite Love saying to us, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

May that which God hath wrought in us, together with what we have built for Him, stand out for all the world to see.

THE DEDICATED TEMPLE

We have come together to-night to behold the dedicated temple in our midst, which Christian Science has reared in the lives of the members of the Christian Science church. It is a structure of Truth and of Love founded upon divine Principle, reared with consecration, and it is a glory to God.

As each one of you joined the Church of Christ, Scientist, he dedicated himself to trust Spirit to be his substance. You have trusted it for health, for strength, for sustenance, as the source of all goodness. Step by step you have become cognizant of the changeless, impartial nature of Spirit and its boundless bestowals. You have leaned upon the divine substance in times of want and woe, and have found its *practical* deliverance available. You have depended upon it in sickness and in health, bravely abandoning material means in times of testing, and rejoicing in spiritual substance as the source of all harmony. You have pioneered in the work of Christian healing and have reaped great reward for your faithfulness.

When becoming church members, you dedicated yourselves to the overcoming of the belief of sin in all its phases. You have pressed on in this matter, purifying daily experience through progressive righteous living. You have taken account of the thoughts and intents of the heart, and have brought them more and more into obedience to the Christ-self. You have done this in spite of seeming discouragements and stumblings. Again and again you have rallied to attain higher levels of awareness of the divine nature in man, and to express this awareness. With undaunted patience you have kept the way of high endeavor.

Nor has this dedication of self to overcome the beliefs of evil been limited to your own welfare. You have taken up arms against errors in your community, your nation, and your world. Into business, politics, neighborhood affairs, and international emergencies you have taken moral integrity, brotherly kindness, and

fearless service. Above all else you have taken demonstrable understanding of God, and of man in the divine likeness. Through spiritual confidence you have builded an ever-rising structure of Truth in daily life.

You dedicated yourself on that day of joining the Christian Science church, to a stupendous undertaking from which there would be no returning, namely, the putting off of mortality and the bringing to light of immortality in individual experience. In the silence of the night, in the turmoil of the day, through the pressure of personal and world-wide events, in unseen thought and visible action you have achieved greatly in this direction. You have been faithful over small gains and have found unexpected attainments. The milestones of your spiritual journey have slipped by steadily and with increasing speed.

When you took the step of church membership, it required of you dedication to moral and spiritual *living* as well as knowing. You have striven well to grow in honesty, purity, unselfishness, gentleness, meekness, fearlessness, holiness, harmony, peace, obedience to divine Principle. You have found the joy of letting the human yield to the divine. You have experienced the majesty of surrendering human will to divine control. You have exchanged the barrenness of religious pretense for the Christ-power of scientific demonstration.

As church members you have willingly dedicated yourselves to be fashioned anew by spiritual power, to be transformed into the building of divine purpose, to stand forth as the work of God! This means “self-renunciation of *all* that constitutes a *so-called material man*, and the acknowledgement and *achievement* of his spiritual identity as the *child of God...*” (*Mis.* 185:7). You have adhered to this task through prayer, practice, yearning, and endeavor. Possibly you have passed through moments of rebellion, and fear, to renewed trust, and proof of divine facts. Step by step you have been assured of the divine rightness of Christian Science and have hesitated less and less to lean upon it. Whenever leaning wholly, you have felt its divine authority and touched its unshakable foundation.

Members of the Christian Science church are people dedicated to the worship of one God, who is infinite *Love*. This means that you are committed to loving all men without race discrimination, national prejudice, or personal preference; without exception, or lapse from expression of the divine nature. It is in this way that Christian Science is sweeping away beliefs in other so-called gods, and freeing men from slavery of ignorance and superstition. What blessings have come to you through this true worship! What peace of thought and freedom of living!

As church members you have dedicated yourselves to constructive work in the Christian Science movement. This has required you to follow Principle, rather than person, in your contacts with each other and with outsiders; to follow your Leader as she has followed the Christ; to put the “*whole* weight of thought, tongue, and pen in the divine scale of being—for health and holiness” (*My.* 146:30). This has required of you the abandonment of personal criticism, harsh judgement, cruel back-biting. In the Psalms we read: “He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor” shall abide in the tabernacle of the Lord. (See *My.* 33; *Ps.* 15:3, 1) What purification this has meant, what unity among workers, what strength of progress! How you have blessed and been blessed by such obedience to Mrs. Eddy’s mighty purpose and work!

As followers of the Master you have dedicated your lives to progressive discernment and practice of spiritual existence. This has meant study of the Scriptures, surrendering of the ways of the world, endless communion with God, renunciation of material selfhood, denial of mortal sense, regeneration of thought and body. It has meant a high goal, a brave course, and marked advance in Christian achievement.

Individually and collectively you have kept the *upward* way. You have had vision and moved forward. You have overcome again and again. You have proved the power of God with men, the supremacy of divine law. You have come a long way out of the darkness of human ignorance into the light of spiritual wisdom. You have handled the Word of Life and found its dynamic power of salvation. You have dared to venture along spiritually charted ways of thought, and learned man’s divine origin and eternity in the teachings of Christian Science. You have exchanged belief in sickness for the mastery of it; fear, or love, of sin, for the understanding and proof of its falsity; anticipation of death for awakening to eternal Life. You have moved with the ideas of Truth which are sweeping away forever “the refuge of lies” and overflowing the hiding places of evil. Your value to the

world as members of the Church of Christ, Scientist, of the *structure of universal Truth and Love*, cannot be measured.

As we emphasize these matters, the dedicated temple of your lives, framed together in aim and action, becomes unmistakably apparent in your various communities. This temple is a holy structure, a sacred building of divine design and skill. The art and Science of Principle have reared it. It is beautiful beyond words to describe—the work of the Master—that which *God* hath wrought in you, both to will and to do of His splendid purpose.

This dedicated temple is not held in the grasp of matter or mortal mind. It does not come under the jurisdiction of burdensome laws. It is not dependent upon human resources. It emanates from the primal cause which has initiated, sustained, and unfolded it. It will expand in strength, abide tributary to exhaustless source, and appear further in grandeur. It is a temple whose “spiritual spire...will reach the stars with divine overtures, holy harmony, reverberating through all cycles of systems and spheres” (*My.* 13:24).

In the temple of dedicated lives there is neither fasting, feasting, nor penance. These “reach not the heart nor renovate it; they never destroy one iota of hypocrisy, pride, self-will, envy, or hate” (*'02* 16:25). But there is ceaseless divine service in your temple—obedience to the law of God, joyous fruitful obedience, prayer and praise unending. Every church member serves God daily in this temple, is occupied in demonstrating the relations of God and man, and the presence of heaven. *True temple worship is scientific living!*

This worship is not after the manner of pharisaism, or priestcraft. It is without form or ceremony. Condemnation and curse are no part of it. Divine healing, regeneration, and the raising (not the burying) of the dead, contribute to this service. Therein is constant conscious unity with God, sacred communion. Therein is no veil between you and the Holy of Holies! The Christian Science structure erected in your consecrated lives is *alight* with the presence of God, the presence of divine Life and Love and Mind, embracing you in the majesty of holiness.

The daily path you tread with devout purpose is holy ground, where your divine service is held. Your temple is not confined to a surveyed area. It is the unfolding of spiritual truth within you, a living temple, beautiful for situation. This structure has not been built through *borrowing* from doctrines and creeds, and so is not indebted to men. Revelation straight from God through divine Science, as given in the Bible and in Mrs. Eddy's writings, is the means whereby it has been built individually and collectively—the means whereby it will expand and endure. *The building could never outrun the means, for revelation feeds spiritual demonstration and must always precede it!*

This dedicated temple of your lives as members of the Christian Science church—what has laid its corner-stone and reared its building? May it not be the truth stated in the textbook of Christian Science, *Science and Health with Key to the Scriptures*, that “God is more to a man than his belief”? (425:21) This indicates “a *divine* influence ever present in human consciousness” (*S&H* xi:16) to end false beliefs, to disprove material testimony, to silence personal sense, to bring to light the ever-present, infinite, spiritual reality.

Since “God is more to a man than his belief,” what changes have been wrought in you since assuming the title of church members! Beliefs of human education have yielded to spiritual understanding; beliefs of nationality to recognition of citizenship in the kingdom of heaven; beliefs in mortal history to appreciation of man's eternal existence as spiritual identity; beliefs in human ambition to satisfied progressive being; beliefs in mortal fear to spiritual security; beliefs in class distinction to recognition of Godlikeness in man individually and universally; beliefs in limitation and obstruction to awareness of spiritual freedom.

All this has occurred because you have rendered obedience to God, because you have loved and begun to know God as the All-in-all. As the Christ called to Matthew, Peter, John, and Mary of Magdala, it has called to you to follow the true idea of God. Like these followers of old you have laid aside personal interests to sit at the feet of Truth and to be taught anew the laws of your God through revelation and demonstration. You have

not only felt the touch of the Christ yourselves, but you have ministered to others. Some of you could count by hundreds those who have been fed by the bread of Truth which you have broken for them.

So the primitive Christian Church, the healing church, dedicated through ages to the eternal, universal God, has appeared in your midst. It is the Church of promise and fulfillment, of communion and purification, of answered prayer, of repentance and transformation, of vision and resurrection. This Church is the unceasing opportunity wherein is experienced man's unity with God. It commemorates naught else. In it is held no celebration of birth or death, no seasons of special adoration, no exalting of mortality in any form in the past, present, or future. The communicant is awakened human consciousness knowing man inseparable from God, unfallen, pure, free, and spiritual *forever*.

Neither mysticism nor ignorance dims the temple of consecrated Christian Science living. Inspiration and understanding lighten it, and demonstration of divine Truth abounds within it. This temple is about the Father's business and traffics not with sin, disease, or death. Divine worship reveals *God, loses sight of evil, and experiences* heaven. It is not evanescent emotionalism, but enduring realism. It is not fear of the unknown, but joy in understood divinity.

It is impossible for this dedicated temple of yours to be bound in matter, restricted in growth, or fettered by human law. It does not come under the mandates of men. How could that temple whose rafters span the stars, whose walls embrace the rising of the sun of righteousness, whose foundation is the depth of eternity, be controlled by finiteness!

Mrs. Eddy writes: "Truth is strong with destiny; it takes life profoundly; it measures the infinite against the finite" (*My*. 229:30). *Truth*, not error, strong with destiny for you! This is what is learned and practiced in the temple of your Christian Science living—eternal facts declared and manifested, guiding the trend of human enlightenment, shaping the years, and compassing the disappearance of materialistic belief. These truths are strong with destiny, not only for yourselves, but for the human race. They are the potency of God in the hearts of men, living sermons touching and healing mankind. They call all men to worship with you the *living* God, infinite, omnipotent good.

As members of the Church of Christ, Scientist, you have dedicated yourselves to let Truth "measure the infinite against the finite" in all your manner of living. This is the means whereby the suppositional finite disappears, because there cannot be both finiteness and infinity.

Jesus' worship of the Father during his sojourn among men included the measuring of the infinite against the beliefs of finiteness, which yielded their false claims of reality at every point. This is the way his so-called miracles were performed. No presentation of error was part of the infinite to him, so it was nonexistent and necessarily vanished before his knowing of good's infinitude.

When the Jews would have limited Jesus to the lineage of David, he rejected this finite sense of man. He said that his true identity existed before Abraham. When the scholars would have minimized his teaching, saying that he had not been taught according to the custom of the times, he said that his doctrine was of God, of the infinite. And then he added "And they shall be *all* taught of God," of the infinite (John 6:45). When the devil would have confined Jesus to sustenance of bread, he replied "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," the infinite word (Matt. 4:4). Even when the devil promised him all the kingdoms of the world, *of finiteness*, if he would fall down and worship finiteness, he measured the infinite kingdom of Spirit, which he already possessed as the Son of God, against this nothingness, and there was no tempter or temptation left.

Against the tax demand which Caesar made upon him he measured the infinite resources of divine substance. Then the fish's mouth rendered evidence of sufficient supply. Against the finite belief of only five loaves and two fishes with which to feed over five thousand people, the Master measured the truth of ever-present resources of measureless Life, and limitation vanished before abundance.

At the tomb of Lazarus Christ Jesus measured the truth of eternal Life against the finite, the testimony of death and decay, and the finite yielded. The tomb gave way before the glory of continuous Life and its manifestation. Never did, nor could, the infinite yield to the finite as he measured eternal Truth against temporal belief. That which is myth must always vanish before reality.

The insane man, fettered in thought and body, was set free by Jesus' understanding of the infinite Mind of man. The limited, hopeless outlook of ten lepers was replaced by unrestricted freedom of living when infinite Truth was measured against their pitiful sense of being. The narrow boundaries of the widow's aging years without her only son, melted into joyous progress when the Truth of eternal Life restored her child at the moment of burial.

And so the wondrous story of the master Christian swells in meaning. It approaches its earthly climax when Jesus stood before Pilate and the procurator said to him, "knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10) This might be paraphrased, "Do you not know that finiteness is your lawgiver, your master?" But Jesus had said, "My kingdom is not of this world," virtually asserting that he possessed supreme power through coexistence with the *infinite*. This he demonstrated when he emerged from the tomb and later ascended above materialism.

She who has thrown the light of infinite meaning upon the life of our Master, substantiated her revelation with proof of her statements. When Christian Science dawned upon Mrs. Eddy's receptive thought, the arguments of finiteness to her were almost final. Helpless in body, financially depleted, deserted by the one nearest to her, with no hope of medical assistance—the finality of finiteness, the belief of death itself, seemed to be all that awaited her. Yet in that darkness broke the light of the greatest understanding of the infinite that has come to men since the time of the Master!

Mrs. Eddy hesitated not a moment to lean the weight of her life problem upon the infinite, to measure the infinite against all the arguments of the world, the flesh, and evil. In thus leaning, the finite was not, and the infinite was *reality* to her. Through all the years of her arduous ministry she never loosed her hold upon *infinite* Life, Love, Mind, Spirit, Principle, Being. Divine impulsion built the Christian Science movement, The Mother Church, world-wide practice of Christian Science healing, the concept of an international newspaper, and impersonal preaching of God's word.

When finite belief may have whispered to our Leader, "You cannot do this; it is against all precedent; it is contrary to human law; it is absurdly impossible; you will be crucified if you persist; it is unthinkable," she must have measured her knowing of the *infinite good* against such arguments and silenced them. Nothing was too great to be accomplished with infinite, divine power!

In the proportion that Mrs. Eddy understood and leaned upon the infinite she reaped the results of measureless, divine power. This was inevitable. It is *equally true* for us *all* as Christian Scientists. To us, tonight, are spoken the holy words, "Come unto me [the infinite], all ye that labour and are heavy laden [that are struggling with oppressive limitation], and I [the infinite] will give you rest [set you free in achievement of your heart's right desire]" (Matt. 11:28).

If in our branch church affairs any of us have fallen short of bringing out the structure of Truth and Love complete in every aspect, it must be that the measure of our consecrated living needs to be increased. Since Christian Science presents unfoldment, only that which is *within* us can appear in outward expression. There needs to be *complete* dedication to the *living* of Christian Science teachings in order that the *wholly* dedicated temple may appear to men! If we would have the *outer* manifestation of our temple free from human debt, the *inner* structure must first be wholly acceptable to God. Then the inner *unity with the infinite* will naturally unfold in evidence unmistakable to others!

No so-called external conditions have bearing upon the rapidity with which the dedicated temple becomes visible in our midst. We have *within ourselves* the ability to hasten this event in proportion as we

measure the infinite against the finite in all our knowing, in all our praying, in all our trusting, in all our living. We may recall that both the original Mother Church and the beautiful Publishing House were built during periods of nation-wide financial depression. But these were also periods of outpouring devotion to the demands of Christian Science in the lives of its adherents! *This* fact accounts for the achievements.

As each member of a branch church leans more fully upon the “sustaining infinite” substance, Life and Mind, measuring it against all finite sense, as he does this in the meditations of his heart and in his daily affairs, he will be contributing that which is essential to the appearing of the dedicated temple. As in our Master’s work and in our Leader’s experience, so in the demonstration of our membership, will finiteness yield to infinity in proportion to consecrated spiritual growth. Limitation is but the suppositional absence of the infinite, and so must disappear with the recognition of infinity.

It is significant that the admonition “To those leaning on the sustaining infinite, to-day is big with blessings” (*S&H* vii:1) is the sentence in the textbook used to introduce the subject of Christian Science to the world. How very close and real the infinite is if we may *lean* upon it *today* and *receive* from it. The descriptive adjective before the word *infinite* is worthy of note. It is the word *sustaining*. Then the transition of human consciousness from belief in the limited, to knowing of the infinite, is sustained, upheld, supported, signifying the safety of human progress when relying upon the divine. The aviator in a disabled plane, the parachutist who jumps into space, the man adrift in the sea, anyone at the end of *his* resources anywhere, must lean upon the infinite. In so doing he is not defying laws of Life, but is finding that divine substance is everywhere, able to sustain him out of its exhaustless store of Life’s essentials.

Leaning upon the infinite one feels supporting substance, not empty space; endless presence of active, omnipotent good, not vacuity; natural security, not strange uncertainty.

The understanding of one infinite, divine substance always accessible to man, disposes of every seeming obstruction to progress and removes the sense of struggling against overwhelming odds. Infinite substance, Mind, furnishes man with infinite capacities that he may live without consciousness of limitation! The infinite substance of good knows no variation of quantity or quality! It knows no finiteness of being or imparting! And man’s receptivity to good is measureless!

The term *overwhelming odds* would signify supreme limitation. This is an impossibility, because only that which is infinite can hold power which cannot be overruled. Then the Christian Scientist is not deceived by error’s offering, the argument of overwhelming odds, but measures against this lie the understanding of the supremacy of ever-present, infinite good and man’s natural constant reflection of it.

Error’s claim that at some time and in some place it has become greater than the good that was there, is untrue! Error has never possessed any quantity, and good has never lost any, has never been less than infinite. Error, being unreal, has never accumulated, and good has never lessened. The privilege of further unfolding this great truth, and letting it find increased expression in the scientific progress of our daily lives as church members, is our wonderful opportunity. Before such demonstrated understanding no aspect of finiteness can remain, no appearance of limitation can endure, no obstacle can retain seeming identity. Truth presses the suppositional finite to extinction!

In Revelation 21 we read of the angel who has a golden reed with which to *measure* the new Jerusalem, and that he measured it according to “the measure of... the angel” [exalted thought]. (See Rev. 21:17) Might this not be the measuring “of the infinite against the finite,” for the result of this measuring was the appearing to John of the New Jerusalem, the “infinite All,” and the passing away of old things, the things of finiteness? Mrs. Eddy writes: “Allness is the measure of the infinite” (*S&H* 336:23).

As our thoughts are receptive to inspired vision, the angel of the golden reed is with each one of us, to measure error as *naught* and good as *all* in every moment of Christian demonstration. Let each church member here to-night rededicate his scientific endeavor, as never before, to the reflection of limitless good. This forward step will then find concrete expression in the wiping out of the belief of debt, the belief of *limited good*; because when the recognition of the *allness* of good comes, the seeming of limitation *ceases*! There is no limit to man’s ability to express endless good, for he is the manifestation of “all that exists in the infinitude of Truth”

(S&H 258:15). Error has no power to say to Truth “thus far and no farther.” There is no stopping place for the activity of good! On and on in ceaseless being it must forever unfold its blessings through man.

Mrs. Eddy has illuminated the subject of the infinite throughout her writings. Times without number she proved the correctness of her statements and rejoiced in hundreds of Christian Science churches in this and other lands dedicated by spiritual means, the same means whereby the sick are healed, and sin is overcome so efficaciously. To this number will be added *this precious church* and many others, rich in divine vision, consecrated living, and victorious proof.

As we part, our Leader speaks to us in earnest accent thus: “You are going out to demonstrate a living faith, a *true* sense of the *infinite* good, a sense that does not limit God, but brings to *human view* an enlarged sense of Deity” (*Mis.* 282:1-3).

I THANK YOU.

DEDICATION

Dear Fellow Workers:

The experience of erecting and dedicating our church building has been, and still is, one of unfoldment and not of accretion. Every step of our way has been under the care of a higher power than human effort. The first paragraph of the definition of church in the Glossary in our textbook, *Science and Health with Key to the Scriptures*, reads: “The structure of Truth and Love; whatever rests upon and *proceeds from* divine Principle” (583:12). This statement indicates a divine source, acting through a divine Science, to forever unfold its exhaustless resources of expression, in its own divine idea, or limitless agency. Mrs. Eddy also writes of a divine idea as that which “forever develop[s] itself, broadening and rising higher and higher from a boundless basis” (S&H 258:13). It would seem as though these truths had been the groundwork for the demonstration of our Eighth Church structure. As we continue to understand and rely upon them as we approach our dedication period, our work will still be adequately sustained, not by human strain but by divine sufficiency.

In *true* unfoldment there is neither haste nor waste, neither beginning nor ending. Unfoldment signifies the presence of intelligent source, with perfect plan of expression, and with sufficient means whereby to manifest this plan in its entirety. As action of unfoldment emanates from the infinite source, this source remains *unspent*, while the manifestation continues to appear. Before any stage of the appearing occurs, commensurate provision for it exists and operates. There could not be unfoldment unless all-embracing sufficiency were at hand.

To build and dedicate a church through unfoldment, rather than through accretion, is to reflect the divine way of accomplishment. In this way there is no delay because of lack of any kind; there is no unwisdom of procedure, no disorder. Every bit of manifestation unfolded is tributary directly to the resources of God, and consequently is perfect in its individuality at all times. All that is unfolded *preexists* in the source, divine Mind. It does not begin when it appears to human consciousness through scientific demonstration. Nor does it at that moment change its dependence from the divine to the human. It is not divorced from the laws of omnipotent good when recognized by men. At all times and under all circumstances God’s law of unfoldment controls the progress of a right idea! Then this progress is secure at every stage, and cannot wither or cease because of any adverse circumstance. God’s laws do not pass through finite embracement of obstructive condition. They flow freely through infinity and never bring an idea to a blockade nor a detour. The way of unfoldment is always straight and onward.

The spiritual understanding which forms the membership of this church has been unfolded step by step during many years by divine Love. It has grown from individual expressions of divine service, into collective

manifestation in the form of a church. Whenever we have had opportunity to expand in our activities we have consciously or unconsciously turned to the law of unfoldment to work out the new step, because we have turned to God to supply our need, and this is the way God answers prayer. To work in this way means to keep close to God in our thinking and acting. In this position there is always plenty of light to reveal the way wherein to go; there is inspiration to know when and how to move; there is courage to act through confidence in God, divine Principle, who will not let His ideas make a mistake. The size of the opportunity is always less than the divine resources awaiting it.

Allying ourselves with God's procedure embracing our present event of church dedication, we find our attitude toward it purged of any sense of burden, impossible personal responsibility, fear, delay, insufficiency, human will, or indifference. Reflecting divine law, we find that the amount of resources to be expressed through man at this time is poured into the reflection from man's infinite source. God only requires man to *express* that which *He* has already *provided*. Accepting this truth, we will experience the evidence of it in our human affairs, and this will be all that will be going on.

There is substantiation of these truths in a familiar Bible account, which tells of an experience which came to Elijah when he needed to have evidence of God's power and presence with him to solve a problem of destitution. One of the most interesting things about this record is that from the first Elijah was sure of the harmonious outcome as the result of the operation of divine law. The experience we are referring to occurred in Zarephath in the country of Zidon. As Elijah entered the city he met a woman whose poverty was so extreme that she had only a handful of meal and a little oil in a cruse for herself and her son to eat, and then they faced starvation. She told this to the prophet when he asked her to bring him something to eat and to drink as he had journeyed far without food. We all remember his amazing words to her: "...make me thereof a little cake first, and bring it unto me, and after make for thee and for they son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17:13, 14). Elijah was relying upon divine unfoldment and accretion, whether he knew it by these words or not, for he did not offer to hunt for *more* oil or meal, nor did he ask the widow woman to borrow, beg, or buy *more* food. The result of Elijah's understanding, and the woman's obedience to his command, is described in the following words: "And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail..." (1 Kings 17:15, 16). The law of the forever unfolding of infinite good embraced everything in the situation, the prophet, the woman, her son and house, the meal and the barrel, the oil and the cruse. Everything, both animate and inanimate, was obedient to the word of God, in direct opposition to all so-called material law and order.

How natural it seems that our barrel of meal and our cruse of oil, our resources with which to meet our need and to feed those who come to our church as guests on their journey from sense to Soul, have not failed either. These resources are immeasurably unfolded as we recognize and accept God's way of helping us as unquestioningly as did Elijah and the widow woman. In unfoldment all that is necessary for continuity and completeness of expression of good is *always present*, though unseen to human consciousness until this consciousness is lifted to behold reality.

What if a suggestion should arise that there will not be sufficient means present with which to complete the dedication of our structure? Such suggestion would come from the finite, not from the infinite. Then it would not come from God. Would we listen to a suggestion that there will not be leaves enough to cover the trees of the forest this spring nor fragrance enough for the flowers of the field, nor color enough for the sunset? Of course not. Rejection of such argument would be because we know God cares for these phenomena. Then, might it not be, that as we eliminate the sense of personal responsibility for the task ahead, and acknowledge the presence of the provision of exhaustless Life, Love, Mind, that we will reflect the evidence of God's own handiwork, and behold the perfection of emanation from the infinite self-containment?

Our beloved Leader many times throughout her writings refers to man as the reflection of God. This definition of man has great significance in connection with our work of dedication, for the *original unfolds its selfhood* in the reflection. Reflection does not decide *how much* of the original it will show forth. The original

expresses its *wholeness* in the reflection. Then man does not measure the *amount* of substance he will or can express, but substance depicts its quantity of *infinitude* in man constantly. Each one here wants to give generously toward dedication. What joy may come to every heart as it accepts the truth that every man reflects the infinite resources of God. *Each* one possesses and contributes the largesse unfolded by divine Love, through its own reflection, without let or hindrance. As we cease to think of *ourselves* as the origin of our giving, or measure that giving by the material possessions we claim as our own, and instead become aware of man's true nature as the *reflection* of what *God owns*, the stream of divine outpouring will flood our endeavor with blessings, and the goal of tomorrow will become the achievement of today.

The human mind so-called would measure our progress of dedication by the amount of our giving. If we stick to our definition of man as the reflection of God, we realize that reflection only *expresses* the *presence* of the *original*. It neither *accumulates* nor *gives away anything*. This is why man can never be impoverished in the service of his Maker. Then may it not be more scientific to speak of our dedication work in terms of *expressing* rather than of giving? Mrs. Eddy explains that each idea in creation is tributary to God alone. Then the idea *church* is not dependent upon the idea *man* for its supply or support, but man constantly expresses the unity of the idea *church* with its eternal source. Is not this our joyous privilege to bring out in dedication?

We are not pioneers in this business of looking to God to provide means of solution for a situation wherein a goal seems difficult, if not impossible, of achievement. Let us turn back in thought to many hundreds of years before the Christian era. On the shores of the Red Sea multitudes are gathered in their journey to a land beyond this body of water. They have come a long way and have overcome many hazards. But now the situation confronting them seems beyond their power to work out. There are no visible means of getting to the other side of the Sea—yet there is need of such action immediately. *They* cannot even wait a few days for *their* demonstration, for they are pursued by a foe who is close at hand and prepared to take them back into slavery. All the arguments of malicious mental malpractice are presented to them—fear, discouragement, despair, paralysis of progress, the sense of the power of evil and helplessness to resist it, the seeming absence of any possible way to escape disaster.

These people are murmuring against Moses, their leader, for bringing them into such a precarious situation. They say that it would have been much better if they had never started out on the journey to a better land. But Moses knows that God has led them every step of the way, and so he does not doubt that God will continue to deliver them from all evil. As he turns to God to show them the way wherein to go, the Bible says: “And the Lord said unto Moses,...speak unto the children of Israel, that they go forward” (Ex. 14:15).

Surely the well-known experience that followed was one of divine unfoldment, not accretion. There was *present all* that was necessary to meet the great need. First of all, God was with them there at the Red Sea; and there were the laws of God governing all elements and formations of creation; and there were the forces of divine power to produce the continuity of existence and the safe way in which to proceed to the goal.

Going forward was the only way, the safe way, the way of wisdom, and also it was the way of annihilation for every threatening error. As the law of unfoldment worked, it provided all the essentials for the Red Sea passage—the path on dry ground through the sea, the angel of the Lord and the pillar of cloud to come between them and the pursuing Egyptians, the walls of water standing on each side of the path *all* the night long so that there was opportunity for *all* the people to reach the farther shore; the touching of the *thoughts* of the Israelites to obedience to God's command, and courage to move in an unprecedented way. In orderly and timely procedure divine Mind unfolded its resources to human consciousness, compassed the entire situation, and left a record of divine power with men for all time.

Long before this episode of which we have been speaking, in fact in the very first chapter of Genesis, we remember the account of God's dividing of the waters to let the dry land appear. In *Science and Health* we are told that spiritual understanding is the power that divides the waters, and “gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He [God] opens the petals of a holy purpose in order that the purpose may appear” (506:18).

Again, in our present experience in Eighth Church, spiritual understanding has divided the waters, the murmurs of dissent and fear have died away, and our band of church members is moving on dry ground (in a safe way) along the final stretch of our journey toward dedication. We, too, as well as Moses, have seen the elements of difficulty yield to divine power, and we have touched the fringes of our promised land. May not God's message be to us, as it was to His followers of old: Speak to the people that they go forward? There could not be any other directing from divine Mind because "progress is the law of God." And true progress is synonymous with unfoldment. Surely the God who has brought us thus far in our building experience will not forsake us now, will not let us become engulfed in trouble, but will see us "all our journey through." As it was in the beginning, the ways and means are God's. The obedience is ours. In the path that divine Love opens for us no error can follow, no disaster befall, no loss occur. It will take us to our goal. Just where error would declare that there is the most danger, the greatest evidence of divine power appears to those who put their trust in God.

When divine Mind tells its worshippers to go forward in any opportunity for progressive action, must this not mean that the way is prepared for *accomplishment*? Does it not signify that Love has gone *before* us, and *so* compassed the situation, that it can bring us into the place which it has provided for us? Does it not mean that the angel of the Lord, divine intuition, is given to us to keep us in the way, and that the foreseeing, foreknowing Mind is moving us to its own purpose? To God every step of unfoldment is complete. We think we have to reach a certain point of demonstration to see the completeness. This is similar to climbing a mountain—the grand view is always there, but the climber believes that he must reach a certain height before he can see it. He also believes that certain terrain hides the view. But our Leader writes: "Spiritual vision is not subordinate to geometric altitudes" (*S&H* 215:11). Neither is it subordinate to time, for we read in Isaiah that God said: "I have even from the beginning declared it to thee; before it came to pass I shewed it thee." The Mind that knows the perfect idea can be trusted to unfold all its grandeur to humanity through its own ever-present laws.

In our God-inspired textbook we read the following words given for our instruction: "The objects of time and sense disappear in the illumination of spiritual understanding, and *Mind* measures *time* according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there'" (*S&H* 584:4). This unfolding is God's day, the day in which we are dedicating. *Omni-action*, not time, is the element of unfoldment. In God's day there is no night, no time-division into many days. Here *Mind* measures the action of good, rather than good being subordinate to time. Unfoldment is the forever action of God's day, the day without beginning or ending, the one eternal day in which we demonstrate reality—the day that is *always* today, *never tomorrow*.

Hearing the voice of infinite wisdom saying, "Speak to the people, that they go forward," we move to dedication without fear, uncertainty, or failure. The source that quickens us never leads into an impasse. Every step of the way is impelled, guided, governed, supported, and advanced by holy preparation embracing our journey. At every turn along the road we are aware that we have left behind us certain limitations to which we will never return, and have become aware of new freedom of living which we will never forsake. To quote again from our dear Leader: "Each successive stage of experience unfolds new views of divine goodness and love" (*S&H* 66:14).

She who listened to God and received the revelation of divine Truth, knew whereof she wrote when she penned the words: "Christian Science presents unfoldment, not accretion." We, in this group, are followers of her teachings. Tonight we stand not very far from the goal that was set for us, when we forsook our old place of worship, and started to erect a representative, dedicated structure wherein to hold our public services. The scene before us is filled with inspiration. The nearness of God appears much nearer than when we began. The divine resources seem much greater than when we first drew upon them. The mist of human responsibility which may have obstructed our path at intervals has lifted, and the sunshine of divine provision clarifies the scene. Our feet are buoyant with gratitude. Hand in hand we journey on, tried and trusted companions, tested and not found wanting. Our love for God's word initiated our adventure, and our obedience to His commands will enable us to witness the God-crowned climax.

ACHIEVEMENT

Human achievement in Christian Science work is always arrival at the point of recognition of what God has already done. Sometimes this arrival is delayed because there has been departure from divine direction, but when thought listens again to hear the “still, small voice,” progress is made. Our revered Leader speaks to us tonight in these words from *Science and Health*: “Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done” (260:13). Then our work of building and dedicating has been, and still is, one of discovery, venturing into unfamiliar paths of spiritual realization of perfection, attaining wider views of the infinite good, coming upon signs of divine causation before undreamed of. This is a glorious journey, a demanding one with rich reward awaiting every forward step.

As we have come together tonight, may I invite you to look with me into the television of thought, and see a short résumé of our church’s unfoldment, together with a view of days to come? First, we see a small group of people coming from Second Church of New York City to the East Side to form a new Christian Science church. The expression on their faces is one of joy, courage, and consecration. They are evidently people impelled of God to spread the Truth they love so deeply. They have already discovered that the scope of the achievement of divine Science extends far beyond the personal, human sense of possibility.

At this point Science sets them at work to find the place prepared for them. We see them finally settling on the piece of land. When a group is set at work by Science, it means the gaining of spiritual insight, yielding to divine unfoldment, walking where angels lead the way to achievement prepared by God.

As we follow the picture closely, we see the group increasing in number, yet of themselves not seemingly sufficient to come into possession and ownership of adequate space whereon to build a church. Again Science sets them at work to discover *God’s means* available for the project, and His way whereby to execute it. At this stage of events, it means a purchasing of the whole property, and clearing it of debt through gifts that resembled the widow’s mite, which the Master, as he watched beside the treasury in the synagogue, described as more than all the rest that had been contributed. The workers discovered that the *divine idea of value* is quite different from the human estimate. They found that the resources of divine Mind are always present and adequate to nourish, and at the same time to unfold, a right idea, and that God always has His agency of man through whom to express this fact.

Now the picture shows Eighth Church of Christ, Scientist, free of debt and in possession of a valuable piece of property. But the bulletin board announcing the services hangs on the outside wall of a former garage building. This and adjacent buildings look old and unsuitable, and we can see congregations overflowing the service room. See how they gather on the sidewalk after the service, and it may be that they are discussing the necessity of a suitable structure. It is quite apparent that Science is setting them at work anew to discover what *better concept* of edifice awaits comprehension and expression.

The screen of our mental television shows clearly that this period of sacred adventure demands of every member a willingness to advance beyond the human sense of outlining, and contrary to the dictates of personal sense. It requires progressing by divine understanding rather than by sight. It insists that each one loose the idea of Church from his own finite sense of what it could be, or ought to be, to let it be *expanded* and *manifested* by divine wisdom. This view projects the impression that it was not so much gold that is taken from the earth, nor minted silver, nor coins earned by toil that really built our church, as it was the wealth of spiritual intuition, the treasure of unselfed love, the gift of obedience to divine will.

The next picture on our screen shows that where ugly buildings used to line 103 to 107 East 77th Street, there now stands a dignified and adequate structure in which to hold Christian Science services. We see congregations of hundreds pouring through its doors, and all of its facilities for serving the community operating through divine impetus. Lovely as the colored picture of the church structure appears to us, yet we know that it is only the intermediary through which the real objective of all the work of the years is occurring—the spreading of the revelation of Christian Science. And great as seems the building of the structure, the gain

of a truer sense of the infinite by the members is greater. The closer walking with God throughout the years of development, has made the members know Him better and love Him more.

We come now to another chapter of our picture—the present experience of the members of Eight Church. The clearing of our mortgage is just at hand and the dedication of our church is before us. We are still on the journey of discovery. It may be that this time Science is setting us at work to behold God's *manner of imparting His abundance* to His own, as described in the 24th verse of Isaiah 65: "And it shall come to pass, that *before* they call, I will answer; and while they are yet speaking, I will hear." Could God answer before we call, unless His answer were *revelment* of what was already done? Are we not apt to think that we will pray and *then* God's answer will *follow* and may take a long time to come? How contrary this is to the Bible verse just read, containing the illuminating word *before*. To accept Isaiah's statement reverses the whole human sense of prayerful procedure, and reveals source and manifestation as coexistent, the first always greater than the second, and the second always emanating from the first. In Science demonstration, the answer comes *before* the prayer, and *that is why* the prayer becomes "Father, I thank thee that thou hast heard me."

Was not this Jesus' prayer *before* the raising of Lazarus? It was as though he had said "Before I called, you answered me." And our Leader writes: "God is not moved by the breath of praise to do more than He has already done..." (S&H 2:8). Then is not the work Science sets before us tonight, that of recognizing the reality of *answered* prayer? As we divest our thinking of the belief that the infinite needs *time* in which to mete out its abundance of good to men, then we will experience the *floodtide* of divine provision. Our Leader writes: "Then bring your tithes into the storehouse, and God will *pour* you out a blessing such as you *even yet* have not received" (Mis. 139:4). God alone measures His giving.

Here a picture is flashed onto our television screen which figuratively epitomizes the preceding scenes. It is the picture of a large apple orchard in full bloom—the delicate flowers making a complete cover over the carpet of grass. The caption below the picture reads: "An illustration of the way God gives." There are not just a few blossoms scattered here and there, but the whole orchard is full of them; there are so many on the trees that the branches are scarcely visible. God cannot give sparingly. He only gives infinitely.

Now the sequence on our television screen returns to answered prayer, and the scenes portrayed are based on some of those described in Mr. Armstrong's story of the building of The Mother Church, where Mary Baker Eddy's *foresight* and *insight* into the future are emphasized. In these scenes it is brought out that the recognition of *answered prayer* comes from the entertaining of spiritual insight. This divine quality beholds the realities of God's creating. It reveals divine purpose, ability, and achievement. True achievement does not signify finality; rather does it define unfoldment. Spiritual insight takes cognizance of the things that mortal sense cannot see. It brings God's ideas into clear outline, together with the *method whereby divine wisdom unfolds* them. It enables men to act with fearless endeavor, because they know what is ahead of them. Spiritual insight makes men seers of things to come, because they are aware of the everpresence of God's kingdom. Spiritual insight reveals that which God has prepared for those who love Him. This is answered prayer. And answered prayer is the achievement of divine Science.

Answered prayer is not that which begins at some particular moment. It is the eternal glory of being appearing to uplifted thought. It is that which was, and is, and is to come, perceived through communion with God. Because Jesus knew the glory he had with God before the world was, he could walk the earth not as other men did, but with dominion of *spiritual foresight*. He could conquer every presentation of mortal sense, because

he saw his unity with God, because he knew that his true self never left the Father. He moved always in accord with what God was doing!

Answered prayer to the Master was *continuous experience of spiritual supremacy!* Spiritual insight gave him “the power and perfection of a *released sense* of Life in God and Life *as God*” (*Mis.* 189:18). This implies human consciousness released from limitation in materialism, and aware of abiding in the infinite. It means thought released from a sense of incomplete manifestation of good, and rejoicing in perfect evidence as well as perfect source. Spiritual insight releases thought from struggle with a problem to rejoicing in the solution. This is answered prayer. Divine vision *releases* men from human pressure to soar with the impetus of omnipotence. Consciousness released from man-made effort, to experience divine demonstration, is answered prayer.

Mrs. Eddy writes in *Science and Health* (page 128:11):

The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of *insight* and *perspicacity*.

Then as members of this church we will seek for spiritual understanding above all else, so that we may move with foreknowing and not with ignorance; from prepared resources and not from lack, seeing beyond human circumscribing and moving fearlessly even in unfamiliar territory.

Now the picture before us turns into one of grandeur. The Science that has set us at work to discover what God has done, is lifting us to a higher plateau of inspiration and consecration than we have touched before. From this elevation of thought we see far beyond the narrow horizon of dedication of our building. This has seemed to be the high point of our achievement as church members. But now this accomplishment and all the steps that have led to it, shrink into their proper proportion before the magnitude of our view, the endless scope of the spiritual vitality of our services. All that has been humanly accomplished and that is yet to be done, is but preparation for the real substance of our experience. The property we own, the money we have earned, the steel and concrete that make our building, even the functioning of our organization, are not the thing itself. *Outmeasuring* all of these is the magnitude of the experience already with us and awaiting us. This is the operation of *spiritual power* through our services, the occurrence whereby mankind is started and impelled on the journey from sense to Soul.

The Christian Science church stands at the center of human events, and has its share of responsibility for them. It also stands close to the throne of God—the reign of Spirit—and is rendering its account to God. Through the truth that pours forth from its services, world events are touched by divine wisdom, and the kingdoms of this world are pressed to become the kingdom of Christ. Through the activities of the Christian Science church, there is coming to mankind in large measure the realization of “the power and perfection of a released sense of Life in God and Life *as God*.” This momentous transition is at hand.

The view on the screen before us is that of the “advancing spiritual era,” as our Leader describes it (*S&H* 65:15). Then may we not feel that the great work of our church, together with all other Christian Science churches is the *releasing* of the *true atomic energy* of *Mind* for the benefit of the human race? In this picture we see old methods of religion, medicine, and government outmoded; we see the age of human invention merging into the dawn of divine Science; and we see the *released power* of *spiritual understanding* giving proofs of divine reality at hand. In every church service we feel the dynamic energies of absolute Truth delivering men from beliefs of life in matter; we witness the annihilation of evil as the claim of a power apart from God; we see the yielding of the slavery of disease; we sense the overturning of the reign of oppression; and we become increasingly aware of the presence of God with men. The word of God as it proceeds from the platform of the

Christian Science church, and from the lips of sincere members of the congregation, expresses the unction of primitive Christianity, stirring the hearts of men to know and live eternal Truth.

The particular part that the Christian Science church plays in “the advancing spiritual era” is of paramount necessity. It announces this sacred event. It reveals the holy animus which unfolds spiritual progress, and furnishes the intelligence wherewith to understand and demonstrate the Science of Life. The church work primarily is what God is doing through His agency, man—not so much what persons are accomplishing. It is where the *glory of divine wisdom* dispels the mists of mortal belief, rather than where human effort, lighting a candle, tries to break the darkness of materialism.

As we take the last look at our screen, we notice that the steps of human procedure have faded out, and we see that we have been standing at the threshold of the infinite throughout our whole endeavor. Gradually this fact has grown clearer until now we gaze with reverence upon the work of Christian Science spreading abroad through our church services. That we may participate in this work in our dedicated edifice during many years ahead is indeed a sacred privilege. This opportunity sets us in the vanguard of world progress, and equips us with the protection of righteousness. It humbles the human into silence, so that God’s voice is heard distinctly. It stills the struggles of personal sense, till the peace of omnipotence is felt. It takes achievement from the grasp of men, and leaves [it] in the hand of the Father. Then we hear the Father saying: “Son, thou art ever with me, and all that I have is thine.” And the echo comes back from man: “All that I have is thine.”



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