

“Fruitful, when in Christ abiding”

By Jürgen Kurt Stark, C.S., of Boston, Massachusetts

Excerpts from a talk given at Arden Wood, May 3, 2015

Knowing that everyone associated with Arden Wood is interested in healing, and the residents desire to have a home in which they can lead progressive lives, I have selected to focus my remarks on a line from the hymn we just sang: **“Fruitful, when in Christ abiding.”**¹ To me, the healing spirit of these words testifies to why we have come together on such an occasion as this, the Annual Meeting of Arden Wood.

You have all been fruitful in that you have built lives that have brought healing and uplift to many. And throughout those years of actively practicing the Science of Christ, you have endeavored to let every thought abide in the consciousness of Truth and Love. Your goal has been, and continues to be, to emulate Jesus in his demonstration of the Christ, God’s spiritual ideal. We are followers of the Master. We desire to think as he thought, to do as he did — above all, to partake of his divine nature as the Son of God. Jesus came to show us that this ideal man, or Christ, which he so perfectly exemplified, constitutes our true identity as well. The Bible says: “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”² That’s why we daily strive to express the thoughts and “mind of Christ.”³ For as Paul declared: “I can do all things through Christ which strengtheneth me.”⁴

How can you and I do all things through Christ, the power of God, that strengthens us to face down the illusion of the material senses, as Jesus did? He told us how this is to be done when he said: “He that abideth in me, and I in him, the same bringeth forth much fruit.”⁵ The dominant thought in the Master’s instruction is in the word “abide.” And it cannot mean abiding in the personal Jesus, for he has left us. It must be associated with the godliness he expressed — in other words, with the Christ, whose name, our Leader tells us, “is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment.”⁶ So, this “me” in which our thought is to abide refers to the Christ, man’s real individuality, which is conscious only of God and His ideas.

“To abide” is to remain continuously in the same realm. To lead healthy lives, our thought needs to abide in the divine facts of being: perfect God and perfect man. Abiding in

Christ is seen when we express our God-given selfhood, manifested in unselfishness, purity, mercy, wisdom, and other God-like qualities, which let us feel the healing power of godliness. Abiding in Christ is the counterfact to the imbalance of mortal mindedness. To remain or abide in Christ, the idea of Truth, annuls all anxious thoughts and reassures us that life is sustained and controlled by God and not by matter. To remain or abide in the consciousness of divine Spirit, we abandon the belief of any truth or intelligence in matter or the flesh. To remain or abide in the understanding of divine Life banishes the fear of death, annihilates the belief of any truth in it or any necessity for it, and robs the grave of victory. To remain or abide in the knowledge of God, good, deprives evil or error of its seeming reality and closes the door on evil suggestions,



fear of accidents, calamities, fatalities, and discordant conditions of every conceivable name and nature.

Jesus' statement, "abide in me," is the condition for the realization and the preservation of all good and ushers in a new era — the reign of Christ with its fruit of righteousness or right-mindedness: "on earth peace, good will toward men."⁷ To those abiding in the Christ-idea, health is seen as an element of true manhood. It will always have a place in the realm of our real self. You can't have true manhood without health, without wholeness or holiness.

We need to be consistent. We cannot abide in the spiritual fact that "we live, and move, and have our being"⁸ in God while at the same time dwelling in thought on a material selfhood. It is either Christ or Adam. Which shall it be? We can't have one mental foot in Adam, the man of the earth, and the other mental foot in Christ, the Son of God. It would split our consciousness and might ultimately lead to our fall, for "a double minded man is unstable in all his ways."⁹

Our Leader, ever the wise teacher, tells us to outgrow progressively the old consciousness and come into the new consciousness. She asks: "Is our consciousness in matter or in God? Have we any other consciousness than that of good?"

"If we have, He is saying to us to-day, 'Adam, where art thou?' We are wrong if our consciousness is in sin, sickness, and death. This is the old consciousness.

"In the new religion the teaching is, 'He is not here; Truth is not in matter; he is risen; Truth has become more to us, — more true, more spiritual.'

"Can we say this to-day? Have we left the consciousness of sickness and sin for that of health and holiness?"

And then she adds: "We can only come into the spiritual resurrection by quitting the old consciousness of Soul in sense."¹⁰

This is the premise from which the Christian Science nurse, the Christian Science practitioner, and the patient must think and work in order to do a good job. There is no other place where thought should abide but in the awareness of Truth's presence.

Abide in spiritual selfhood

And why is this so important? Because our salvation from the material sense of life with its false promises and disappointments, its illusory pains and joys, its fleeting successes and failures, depends upon the demonstration of "perfect manhood,"¹¹ which is another way Mrs. Eddy characterizes the nature of Christ. This perfect manhood defines our true selfhood, which exists intact in divine Mind. Jesus has made possible through his teaching and demonstration the fact

that "without me [the Christ] ye can do nothing."¹² This being so, it must also be true that "with me" — in other words, with Christ, God's spiritual idea manifested by Jesus — ye can do everything. And why? Because only in Christ can we find the spiritually clearer views of God and man — unconfined by doubt, by discouragement, by unspiritual thought; unconfined by the retarding and mesmeric influence of the physical senses; unconfined by false pleasures, false values, false desires; unconfined by the mere letter which alone killeth. By contrast, in Adam, the consciousness of mortality, we are confined by fear and worry. Abiding in the eternal Truth that Jesus illustrated from birth to ascension is synonymous with life unlimited, life inspired, life renewed. Healing can only be found in Christ because to have "Christ in you"¹³ indicates a state of disbelief in evil or error, a state of demonstration of the allness of God, good.

Our Leader also teaches us that Christ is "the spiritual idea of sonship"¹⁴ — a truth that encompasses the spiritual selfhood of every individual. This universal Christ-idea, she says, is "a divine influence ever present in human consciousness,"¹⁵ transforming it, saving it from associating with false beliefs, informing it as to what is true.

To know Christ is to know our true self, which is conscious only of God and His ideas. Hence, Christ acts within our consciousness as true self-knowledge and self-control. No wonder Mrs. Eddy says: "Know thyself, and God will supply the wisdom and the occasion for a victory over evil."¹⁶ Think of the wonderful results that will surely follow this genuine self-knowledge: God will give you the wisdom and the opportunity for a victory over all that would limit the expression of your true selfhood. It is out of this Christly self-knowledge that we construct our victories over the entire argument of life in matter. "On with Christ to victory go,"¹⁷ the hymn tells us.

Demonstrating that man, as the son of God, is our true selfhood, we find safety in Christ. Hence, to know our true self gives us dominion over the false mortal self that argues for identity and in which all the limitations inhere. This false mortal self is called the anti-Christ, all that contradicts our Christly nature. The anti-Christ, or consciousness of corporeality and mortality, holds thought to matter, violence, lack, corruption, and sensuality. The messages of the anti-Christ are thievish — robbing us of purity, honesty, love, integrity; they are confusing — making men call evil good and the abnormal the normal; they are obscuring God's will with self-will and self-deception; they are *material-izing* — calling substance and man material when they are spiritual. The anti-Christ would argue that we don't have the Christ. The anti-Christ glamorizes medical treatment

and the world of drugs. Every health prescription, every recommendation for a surgical procedure, every ad proclaiming the benefits of material medicine, represent mesmeric suggestions of imperfection in man and the mesmeric promise of finding help in matter.

Our Leader states: "Medicine will not arrive at the science of treating disease until disease is treated mentally and man is healed morally and physically. What has physiology, hygiene, or physics done for Christianity but to obscure the divine Principle of healing and encourage faith in an opposite direction?"¹⁸

What are we seeing?

Now I ask you, how can there be any good in something that turns thought away from the worship of God, Spirit, the giver of all good? And that's what every drug does. It would have us turn our back on God. There is no good in material medicine, as our Leader points out when she states: "... good is not in elements which are not spiritual."¹⁹ God has never failed us, and we better make sure that we don't fail Him! Material medicine cannot heal what is essentially a mental error, namely that matter is real. It cannot heal because it has none of the Christ. It is wholly material, and how can you improve a mortal mode of consciousness that produces all the illusions of sin, disease, and death through materialism? It can only be done through the spiritualization of thought, the exchange of consciousness from the mortal to the immortal. That's why material medicine cannot even heal a common cold. Don't let yourself be fooled by its advertised false promises. As the power of God, Christ alone is the healer, and if Christ can't heal the difficulty, then nothing can. But Christ is the impersonal, universal Saviour "through the flesh, from the flesh,"²⁰ as our Leader states. That's why it is so important to pray to see in our patients an abiding interest in the Christ.

The anti-Christ is the entire argument of life in matter, whose purpose is to hypnotize us into accepting something that is not true. So we need to defend ourselves daily, and that means all day long, against this false consciousness claiming to be our own. Know that you, as God's child, cannot be mesmerized into believing that you are a mortal. Mortal mind, a false consciousness, cannot substitute itself for your true Christly consciousness, which is the reflection of the divine consciousness. The Christ is unconscious of mortality or of a mortal selfhood, and thus your Christly self cannot know you or anyone else as mortal or physical. That is important to know when the Christian Science nurse or the Christian Science practitioner enters the patient's room.

Responding to Jesus' question, "What went ye out for to see?"²¹ do we answer: "I am going to see a patient in a

serious condition needing help" or do we say: "I am going to witness divine Principle manifested in a harmoniously governed man"? You need to see that an individual's material body is only that individual's mortal thought of himself—an educated, materialistic misconception of his identity and never the spiritual reality. Mrs. Eddy explains that "an image of mortal thought, reflected on the retina, is all that the eye beholds."²² Are we, then, going to accept the individual's misconception of himself, when what we are seeing is simply the individual's mortal thought, an impaired thought of himself, reflected on our retina? Are we going to agree with the patient when he thinks in a mortal way and hence, sees himself as suffering or sick, or are we going to do the beholding that Jesus did, who saw man in Science, in reality, as spiritual and perfect?

Jesus, who never claimed any other Mind but God, saw the goodness and purity, the justice and mercy, that constitute the indestructible substance of man as God's child. There is safety in this Christly and only-correct way of seeing because it refuses to be deluded. Jesus described this seeing when he stated: "For judgment I am come into this world, that they which see not [see not the true evidence of man] might see [see the man of God's creating]; and that they which see [see only the physical evidence] might be made blind [blind to sensible evidence]."²³ This Christly seeing dissolves the materialism, which believes in error's reality, and healing results. That's why the Psalmist could say: "I will not know a wicked person."²⁴ And that's why we can say: "Neither will I know or see a sick, impoverished, lonely, or struggling individual."



Think of the seeing the three Hebrew captives did in the fiery furnace. If they had seen each other as ablaze in flames, they would not have come out of the furnace alive. Instead, they were each conscious of their own true selfhood and thus of the true selfhood of the others, made visible to the human senses as the form of a fourth "like the Son of God."²⁵ This appearing of the eternal Christ-idea, or Christ-man, presented the proof of the indestructible spiritual selfhood of individual being. And the three Hebrews remained untouched by this threatening phase of mortality because they did not believe that matter could make any condition for them, be it the condition of a physical body or of a physical fire.

By doing this Christly beholding of God's perfect man, you remove any fears of so-called health hazards falsely associated with the sickroom. When you change a dressing or write down what you did on the computer chart afterwards, you need to keep the Christly model before your thought. Remain unimpressed by the physical pictures, which are nothing else but mortal thoughts objectified. "Watch, and pray daily that evil suggestions, in whatever guise, take no root in your thought nor bear fruit,"²⁶ our Leader urges us. Of our absolute, spiritual selfhood Paul wrote, "Your life is hid with Christ in God."²⁷ That's where your safety lies from all the accusations of being a physical entity in a contaminated physical universe. Fearless, expectant prayer is basic to caring.

I am sure your Christly compassion enables you to see beyond the picture of a sick mortal to the ever-present expression of Life and Love. "And o'er earth's troubled, angry sea / I see Christ walk,"²⁸ our Leader states. What are you and I seeing? Let's ask ourselves this question many times during the day.

"Christ in you" is true self-hood

Abiding in Christ is the antiseptic for the whole day to what our Leader calls "all the mental microbes of sin and all diseased thought-germs."²⁹ "In Christ" is a condition imperative for spiritual health and wealth, a condition of entire consecration of thought, anointed with the oil of gladness. The works of Christ always follow Christly thought. All things that are right thrive under Christ, the idea of Love, and all things that are erroneous wither under it.

This Christ-idea makes us aware of man's spiritual, immaterial existence as the only begotten of the Father. Jesus had this Christly consciousness to the ultimate degree. It was with this consciousness that he handled within the short span of three years every error that the carnal mind could conceive of. Mrs. Eddy states: "... the human Jesus had a resort to his higher self and relation to the Father, and there could find

rest from unreal trials in the conscious reality and royalty of his being, — holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death."³⁰

You and I must be so conscious, too, if we want to be safe from the materialism that argues for lack of health. The Christly qualities of purity, understanding, usefulness, goodness, and perfection are invariable and forever present in man's consciousness. Man cannot depart from these qualities, for his office or function is to embody them, to express them. So we see that Christ, though inseparable from Jesus' true, spiritual selfhood, cannot be confined to the Master. As the infinite idea of sonship, Christ is the common office, the common function, attainable by all, and that constitutes everyone's spiritual identity as the real man of God's creating. We individualize our true selfhood, the perfect manhood created in God's likeness, the Christ ideal, as we express the thoughts that come from God. It is not the personal Jesus in you, but "Christ in you, the hope of glory."³¹ That which is in us, we come to realize, is the very presence of hope fulfilled. Hence "Christ in you" is the realization of health and immortality. "Christ in you" is salvation.

And that brings us to the great truth that what determines every case is not physical symptoms in you but "Christ in you," the divine Mind's idea reflected in us. "Christ in you" constitutes the truth of you, and physical symptoms do not describe man's condition. All symptoms and discordant conditions of the body are evidence of a disturbed thought, of thought that is not in total agreement with God, whether these are symptoms of discord in or on the physical body, the church body, the government body, or the world body. The claims are not to be ignored, but are occasions, according to our Leader, to illustrate "the demonstration of Christ, 'who healeth all thy diseases.'"³²

Confronted by any error, one never declares: "How awful, how serious, this is." One rather states: "How unreal, how un-Christly, how impossible this is in Truth." Error in all its aspects is always wrong thinking. The handling of it lies in reducing it to mere theory without evidence or expression. For every argument of error, there exists the absolute affirmative truth.

We don't treat physical symptoms. A case is never constituted of symptoms. It's always a particular arrangement of false beliefs which are temporarily entertained by the patient and which only await removal by divine Truth. The demand on the practitioner is to understand the patient spiritually. He must know the laws of divine Mind that govern the case, and refute the so-called physical laws of mortal mind that

claim to govern the case. To acknowledge symptoms is to certify disease and fix it in thought and body. It is important to remember that symptoms are just decoys, red herrings for something that doesn't exist. They are not names of diseases because, remember, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, teaches: "There is *no disease*."³³ Then there can't be any symptoms for that which does not exist. You can't have a diagnosis or a prognosis for something that has no reality. Physical symptoms are never anything but mortal thoughts. The destruction of mortal thoughts is the destruction of the symptoms. Let's remember that man is not a compound of physical symptoms, but a compound of right ideas.

The Bible states: "Greater is he that is in you, than he that is in the world."³⁴ Thus, the question is never: How serious, how threatening, how painful, is the situation? Instead, the question is: How real, how powerful, how present, is the Christ in me?

Don't ever diagnose an individual. If you want to diagnose, then do it with regard to yourself, as Mrs. Eddy teaches: "Learn what in thine own mentality is unlike 'the anointed,' and cast it out."³⁵ See what un-Christly elements are in your own mentality and remove them through demonstrating your Christly nature. Then you will look for the truth, and not the error, in your patients. Truth thus exposes and eliminates whatever is erroneous in a given case.

And that brings us to the Christly symptoms Mrs. Eddy expected her followers to study and to express. She asks: "Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science?"³⁶ Look out for these symptoms every moment of the day. Thought that is tending spiritually upward stays mindful of the right kind of symptoms.

You have a right to see the healing Christ made manifest in the sickroom. We all pray to see more and better healing, and we shall have it. The Christ, "the power of God unto salvation to every one that believeth,"³⁷ is not diminished over the centuries. The Christ "comes to the flesh to destroy incarnate error,"³⁸ our Leader states. It heals and restores fully. The promise and fulfillment of healing and regeneration through Christ are forever. The demonstration of Christ is sustained. "The clouds of sense roll back, and show / The form divinely fair."³⁹ The clouds don't just break for a moment and then close up again. There is a sustained opening and perception of that which is divinely true. This realization expresses the continuity of being, which cannot be interrupted. Every scientific prayer affirms this fact and realizes this fact. The demonstration of Truth is not intermittent, but

constant in our lives. No error can survive the realization of true selfhood, which is "Christ in you" — the still small voice of God in us and heard by us and felt by us forever.

Arden Wood is not a hospice. We need to make sure that we do not let medical beliefs be imposed on the institution. Arden Wood is a place where "Christ in you" is made evident. It's a place that keeps undefiled "the temple of the Holy Ghost" — which our Leader says is "the patient's spiritual power to resuscitate himself."⁴⁰ The Holy Ghost, or "Christ in you," enables the patient to disbelieve in the lie and to lift himself above error's suggestions. Failure to do so — that is, failure to disbelieve in the lie — is all that leads to our victimization. Hence, let the spiritual idea be in you a living, vibrant power that rejects the lie spontaneously.

There is nothing better that you can bring to a case than to have this utter disbelief in the lie. Our Leader states: "Disbelief in error destroys error, and leads to the discernment of Truth."⁴¹ And what else is the discernment of Truth but health and salvation realized?

How Christ-full am I?

The mushrooming of retirement homes and assisted living places would not happen if we were all to obey Mrs. Eddy's directive, which is in three words: "Never record ages."⁴² That's why we will all appreciate and utilize our own individuality and cherish that of others, and not limit it with thoughts of age. Arden Wood and all the other fine Christian Science residential places are not retirement homes as the world defines them. Arden Wood is not an old-age home that is considered the final waystation on an earthly journey. Rather, it is a place where individuals continue to outgrow



the old concept of man as they have always done, but without the daily demand to care for a household. The seasoned worker deserves our tender attention. But the demand for spiritual growth will not let up because it is God's continuing mandate. This demand is met as we express the spiritual qualities more and more — more love, a deeper truthfulness, more obedience — thereby proving our God-given sufficiency.

It is important to see that it is not failure of glands or brain cells or tired bones and weakening muscles that produce all the infirmities falsely attributed to riper years; it is failure to demonstrate more of our true selfhood, failure to heed our Leader's admonition to "grow into that stature of manhood in Christ Jesus."⁴³ We meet the erroneous claims of aging and its supposed consequences by obtaining diviner conceptions of ourselves. We don't want to be stuck in yesterday's mold. Let Christ be in you a transforming, vibrant force seen in spiritual activities and a renewal of life in original achievements. You will walk in mental paths never before outlined by mortal mind.

Life in Christ is the answer to all our problems, and we have the privilege and opportunity to demonstrate it. The ever-present spiritual idea does progressively unfold in human consciousness and the so-called human mind will lose more and more of its falsehood, its own delusive nature, until its false claim to be real disappears and the real facts of the one divine Spirit and its offspring, spiritual man, will be recognized.

My wife and I knew a wonderful individual who was an active practitioner. She had her driving license renewed when she was one hundred. She told us the official looked at her, then he looked at her papers and mumbled, "Unbelievable." He looked again at her and down at the papers, saying, "Not possible." She wrote a poem for my wife a couple of months before she left us. She was mentally active, lived by herself until shortly before her transition, wrote many articles for the Christian Science periodicals, and progressively demonstrated her true selfhood in Christ.

Each one of you in the residential program at Arden Wood is an example of such Christly living. The demonstration of Christ, the divine ideal, which Jesus so fully exemplified, means active, progressive forsaking of material mindedness; it means the silencing of the impulses of selfishness and willfulness and all the false beliefs and erroneous practices included in such a darkened consciousness.

Health insurance is a popular topic these days, and the sixth tenet of Christian Science is our best health insurance, our best life insurance, and our best insurance against any loss of understanding the presence of God's goodness. *Science*

and Health affirms: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."⁴⁴ In righteousness, in reflecting the divine Mind, we find the cure for all human ailments. The premium to be paid for this health insurance is the giving up of mortal mindedness. Our immunity lies in our sinlessness, our Christliness.

The question for each of us to ask is: "How Christ-full am I?" To what degree do I individualize, express, the only begotten of the Father in my life? Do I embody the forces of Spirit — intelligence, justice, mercy, goodness, and purity? To the degree of our Christ-fullness are we Truth-full, Life-full, Soul-full, Principle-full, Mind-full, Spirit-full, Love-full, thereby fulfilling Paul's hope that "ye might be filled with all the fulness of God."⁴⁵

That's why we pray so importunately every moment in the words of our Leader: "Fill us today / With all thou art."⁴⁶ Oh, to be filled with the spiritual concepts and qualities, the Christly inspiration, Christly power, Christly know-how, Christly confidence, Christly conviction, that destroy the un-Christly thoughts, the mortal thoughts. Oh, to be certain of the consciousness of Truth in us! The effects of this inner Christliness are seen outwardly in fewer restrictions, in fewer impositions by the material senses, in the disappearance of physical symptoms, which are never anything but mortal, material thoughts objectified.

The mind that is permeated and transformed by the ever-present Christ is seen in the friendly smile, the forgiving look, the hand stretched out to help, the compassionate deed, the sympathetic word, the walking of the extra mile, an arm around the shoulders, the help for a brother or sister in need, the tender care for oneself. All these right deeds, the result of right thinking, bear their fruit seen in redeemed lives. They manifest Christ dwelling in our hearts and show us "being rooted and grounded in love."⁴⁷

Be fruitful!

You trust a pear tree to bring forth pears, and so you trust every right thought to bring forth a harmonious result. Christly thinking begets fruit. *Science and Health* has an encouraging final chapter entitled "Fruitage." That our Leader felt it imperative under God's command to bring the fruitage right along with the text shows the close relationship our fruitage has with our practice. There are more than 600 pages of instructing us on what it means to abide in Christ, to demonstrate our unity with the Father, and 100 pages of fruitage resulting therefrom. Those testimonies are by people who were healed solely by studying the textbook.

Each of us here can add his or her testimony. There will be many here who have not taken a drug or visited a medical doctor for thirty, forty, or fifty years, who have demonstrated health by demonstrating their true Christly self, “that self that is the only real.”⁴⁸ They have experienced the prophylactic power of the Science of Christ, a fact that is daily occurring. Each of us here is daily being delivered from problems we didn’t even know of. “Year by year, Thy hand hath brought us / On through dangers oft unknown.”⁴⁹ We should all be known much more for the trouble we stay out of than for the trouble we are delivered from.

Others have experienced the therapeutic power of Christ. A lady, Christly in her speech and conduct, was presented with the argument of weeping legs. She had the legs properly bandaged by her daughter, and they also had the help of a practitioner. This had been going on for a while. One day, the daughter phoned the practitioner and mentioned that the flesh was turning black and coming off. More earnest prayer followed, and one Sunday morning the lady phoned the practitioner with joy in her voice. She was going to church and was wearing once again a skirt instead of trousers! The healing Christ became apparent in her consciousness and the healing followed the change of thought.

Christly lives are fruitful lives. To be fruitful in every aspect of our lives is the result of abiding constantly in Christ, Truth, made manifest in Godlike thought and deed — and not of occasional outings into Christianity. As your Christliness grows — as you steadily keep God first in your thinking — your body, your business, your whole life, will manifest this. You will see that you can have an abundance of health and goodness when you individualize the Christ ideal in your daily life. The spirit of Christ in us will always bear rich fruit. But you cannot have a good crop if thinking is stayed on matter.

Christliness alone unites the Christian Science nurse, the practitioner, the patient, with the omnipotent Truth that destroys all forms of error, the false characteristics, the fears, the worries, out of which the carnal mind, the corporeal sense of life, claims to produce all limitations. No limitation has ever been placed upon any of us in regard to our ability to express the spirit of Truth. The Bible assures us that “God giveth not the Spirit by measure”⁵⁰ unto Jesus — or unto any of us. Always the demand on the Christian Science nurse, the practitioner and the patient is to see more of Christ in themselves. No wonder John the Baptist stated: “He [the Christ] must increase, but I [the personal sense or consciousness of corporeality] must decrease.”⁵¹ Always the demand is to augment Christ in us. When we come to the fullness of our stature in Christ, no limitation will remain.

Paul assures us that “[Christ] must reign, till he hath put all enemies [in other words, all forms of limitation] under his feet. The last enemy that shall be destroyed is death.”⁵² Thus, Paul pronounced the doom of mortality — and the eternity of its destroyer, the Christ, the spiritual idea, presenting the actual Godlikeness of you and me and everyone.

Oh, the joy of seeing the light of a new era — the era of the Christ Science — when the truth of God and man is recognized as lightening the hearts of every man, and we abide forever in Christ, bringing forth healing fruit, and thereby glorifying God. Our Master said: “Herein is my Father glorified, that ye bear much fruit.”⁵³ 🌿

(Footnotes on next page)



Footnotes

- 1 *Christian Science Hymnal*, hymn 350
- 2 John 1:12
- 3 I Corinthians 2:16
- 4 Philemon 4:13
- 5 John 15:5
- 6 *Science and Health with Key to the Scriptures*, Mary Baker Eddy, p. 333
- 7 Luke 2:14
- 8 Acts 17:28
- 9 James 1:8
- 10 *Miscellaneous Writings*, Mary Baker Eddy, p. 179
- 11 *Unity of Good*, Mary Baker Eddy, p. 51
- 12 John 15:5
- 13 Colossians 1:27
- 14 *Science and Health*, p. 331
- 15 *Ibid*, p. xi
- 16 *Ibid*, p. 571
- 17 *Hymnal*, hymn 296
- 18 *Christian Healing*, Mary Baker Eddy, p. 14
- 19 *Science and Health*, p. 309
- 20 *Rudimental Divine Science*, Mary Baker Eddy, p. 3
- 21 Matthew 11:8
- 22 *Science and Health*, p. 479
- 23 John 9:39
- 24 Psalm 101:4
- 25 Daniel 3:25
- 26 *The First Church of Christ, Scientist, and Miscellany*, Mary Baker Eddy, p. 128
- 27 Colossians 3:3
- 28 *Hymnal*, hymn 253
- 29 *Science and Health*, p. 164
- 30 *No and Yes*, Mary Baker Eddy, p. 36
- 31 Colossians 1:27
- 32 *Manual of The Mother Church*, Mary Baker Eddy, Art. VIII, Sect. 24
- 33 *Science and Health*, p. 421
- 34 I John 4:4
- 35 *Miscellaneous Writings*, p. 355
- 36 *Ibid*, p. 100
- 37 Romans 1:16
- 38 *Science and Health*, p. 583
- 39 *Hymnal*, hymn 51
- 40 *Science and Health*, p. 365
- 41 *Ibid*, p. 346
- 42 *Ibid*, p. 246
- 43 *Ibid*, p. 350
- 44 *Ibid*, p. 497
- 45 Ephesians 3:19
- 46 *Hymnal*, hymn 23
- 47 Ephesians 3:17
- 48 *Hymnal*, hymn 20
- 49 *Ibid*, hymn 115
- 50 John 3:34
- 51 *Ibid* 3:30
- 52 I Corinthians 15:25, 26
- 53 John 15:8



ARDEN WOOD

445 Wawona Street, San Francisco, CA 94116-3058
PH (415) 681-5500
www.ardenwood.org

© 2015 Arden Wood, Inc. All rights reserved.

Please note that no part of this talk may be reproduced in any form or reprinted without the prior written permission of the copyright holder. Additional copies are available upon request. Thank you.

The leaf-bird is a trademark of Arden Wood, Inc.