

Seventeenth Church of Christ, Scientist  
Chicago, IL

Wednesday, February 1, 2012

How do we dispel the fear of money and the love of money? There are many people living on the edge of their financial resources, and others who have more than enough. How do we find the assurance that our needs will be met without hoarding or fearing money?

Hymns 119 140 249

THE BIBLE

Ps. 49:1, 2, 6, 7

1Hear this, all ye people; give ear, all ye inhabitants of the world:

2Both low and high, rich and poor

6They that trust in their wealth, and boast themselves in the multitude of their riches;

7None of them can by any means redeem his brother, nor give to God a ransom for him:

Prov. 23:4, 5

4Labour not to be rich:

5Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Prov. 23:15

15My son, if thine heart be wise, my heart shall rejoice, even mine.

Prov. 23:19

19Hear thou, my son, and be wise, and guide thine heart in the way.

Job 28:12, 13, 23, 28

12But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

23God understandeth the way thereof, and he knoweth the place thereof.

28And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Prov. 13:7

7There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

Prov. 28:19

19He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

Prov. 28:20

20A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

Prov. 14:31

31He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

Prov. 22:22, 23

22Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23For the Lord will plead their cause, and spoil the soul of those that spoiled them.

Prov. 21:13, 16, 17, 25, 26

13Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

16The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

25The desire of the slothful killeth him; for his hands refuse to labour.

26He coveteth greedily all the day long: but the righteous giveth and spareth not.

Eccl. 5:13, 14

13There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

Ps. 49:10 wise, 11, 17 X

10wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

17...when he dieth he shall carry nothing away: his glory shall not descend after him.

Eccl. 11:1, 2 (to for) X

1Cast thy bread upon the waters: for thou shalt find it after many days.

2Give a portion to seven, and also to eight;

Eccl. 11:3 (to :) X

3If the clouds be full of rain, they empty themselves upon the earth:

Luke 6:38 X

38Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Prov. 10:4

4He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

Matt. 25:14-29

14¶For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16Then he that had received the five talents went and traded with the same, and made them other five talents.

17And likewise he that had received two, he also gained other two.

18But he that had received one went and digged in the earth, and hid his lord's money.

19After a long time the lord of those servants cometh, and reckoneth with them.

20And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28Take therefore the talent from him, and give it unto him which hath ten talents.

29For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Prov 27:

23 Be diligent to know the state of your flocks, And attend to your herds;

24 For riches are not forever, Nor does a crown endure to all generations.

25 When the hay is removed, and the tender grass shows itself, And the herbs of the mountains are gathered in,

26 The lambs will provide your clothing, And the goats the price of a field;

27 You shall have enough goats' milk for your food, For the food of your household, And the nourishment of your maidservants.

Eccl. 11:6

6In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Eccl. 5:18-19

18¶Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

Prov. 10:22

22The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

I Tim. 6:10-12 (to 3rd ,)

10For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called,

I Tim. 6:6 godliness

6godliness with contentment is great gain.

Prov. 22:4

4By humility and the fear of the Lord are riches, and honour, and life.

## SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

by Mary Baker Eddy

SH 458:32-459:8

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims.

SH 241:5-12

Sensual treasures are laid up "where moth and rust doth corrupt." Mortality is their doom.

Sin breaks in upon them, and carries off their fleeting joys. Sin breaks in upon them, and carries off their fleeting joys. The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin!

SH 593:6

PURSE. Laying up treasures in matter; error. (from the Glossary of Science and Health)

SH 6:3-10

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner.

God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

SH 679:3-6, 10-17, 18-21 (from the Fruitage Chapter of Science and Health)

As I progressed in the understanding as gained from the study of both Science and Health and the Bible, and commenced to know myself, I found that a great change had been wrought in me.

A stomach trouble and other lesser ills, such as headache, a bad temper, an inordinate love of money, etc., disappeared under the same benign influence. Those things that seemed to be pleasure do not give me pleasure now. They were not real pleasure. I have lost nothing, I have sacrificed nothing; but I have gained everything...As Mrs. Eddy says, "Not matter, but Mind, satisfieth." — G. B. P., Henry, S. D.

SH 323:13-18

In order to apprehend more, we must put into practice what we already know. We must recollect that

Truth is demonstrable when understood, and that good is not understood until demonstrated. If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost.

SH 483:30-484:5

One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

SH 8:22-24

If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor.

SH 34:10-17

SH 34:10-13

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

SH 142:11-15

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the gate, they at the same time shut the door on progress.

SH 518:15-23

The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good.

SH 697:26-30 SH 698:5-13 (from the Fruitage Chapter in Science and Health)

I was filled with fear and bound down by the false gods of this world, — sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life.

Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others. [Mrs. M. M., Chicago, Ill.]

SH 12:27-29; 13:2-4

Does Deity interpose in behalf of one worshipper, and not help another who offers the same measure of

Love impartial and universal prayer? Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, "Ho, every one that thirsteth, come ye to the waters."

SH 336:23-24

Allness is the measure of the infinite, and nothing less can express God.

SH 262:9-26

We cannot fathom the nature and quality of God's creation by diving into the shallows of mortal belief.

We must reverse our feeble flutterings — our efforts to find life and truth in matter — and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being.

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo Job's thought, when the supposed pain and pleasure of matter cease to predominate.

They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

SH 264:32-265:9

The universe of Spirit is peopled with spiritual beings, and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off. SH 347:12-17

Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils.

SH 501:1-13

Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.

SH 451:2-7, 11-18

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power.

Christianity, with the crown of Love upon her brow, must be their queen of life. They must not only seek, but strive, to enter the narrow path of Life, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.