

International Bible Lessons.

EMMA (CURTIS) HOPKINS.

Oct. 14, 1888.

Crossing the Jordan.—Josh. iii, 5-17.

GOLDEN TEXT.—“When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.”

We open history at a point where the historian is describing the doings of a people just one generation removed from abject slavery. It is as if four thousand years hence students of history should be looking up the doings and experiences of the four million freedmen of America and teaching each other great and important lessons by them.

These freedmen described so carefully in the book of Joshua, were a God-worshiping people. They had one among their number more devout and meekly obedient to the laws of life than the rest. His name was Moses. The very name Moses is significant of his physical life and mental experience. He was “drawn out” of the river by a wise princess and “drawn out” of the surging waters of Egyptian court life by the noble spiritual promptings which made him greater than his royal companionships and set him the responsibility of doing for others exactly as he had been done by. It was given him to lead his enslaved people forth out of their bondage into the freedom they longed for.

His life history is one of the perfect lessons which the Scriptures so often give of obedience and disobedience to the Best and the logical and necessary outcome of each. In spite of his years of faithful service he was not permitted to enter

Executive Committee reported that no work was being done by them at present.

Mrs. Hopkins spoke of the necessity for missionary work to be done, especially in the large cities.

Mrs. Kelting, Treasurer, expressed a wish to have the meetings of the Association held in the evening, some others concurred. The question was deferred for discussion at next meeting.

Several names were presented for membership. Adjourned to Sept. 25.

IDA A. NICHOLS, Sec'y.

LONESOME, FREE.

—DENIALS have singular effects upon students of Science sometimes and open up possibilities of companionship or loss quite unexpected.

One day a new student in Mrs. D's class was seen looking very doleful and finally heard sobbing. Of course the class grew sympathetic, and questioned what was the matter.

“I've lost my personal devil and am actually lonesome without him,” answered the poor, defrauded convert to Christian Science.

—If this is Christ's work why do you charge for it?” asked a clergyman. “Surely Christ didn't charge for healing the sick at the rate of two dollars a treatment.” “Neither did Christ charge for preaching the gospel at the rate of three thousand dollars a year,” retorted the quick-witted Scientist, striking the exact figure demanded as his yearly salary by the contemptuous divine.

course of life
They didn't
out the little
ope that the
hen they do
n, no. There
virtuous ac-
ve have paid
ork past this

into Judas?

mind which
other minds?
mind of Judas
e government
e instant the
Master, Jesus
keen enough
n. No signal
power to tell

In't put Satan
o Science you
aw will utter
go to change
done with his
en people are
y God can deal
will respect is
justice. You
on't you have
s of Nazareth,
can trust your

1 taken up.

into the free promised land with his brethren for reasons which are obviously punishment for sin. But God was his Friend, and Moses, the law-reader, rejoiced in the justice of His judgments as a lesser mind could not have.

"By Nebo's lofty mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man dug the sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there."

We glean from this bit of history in verse a sweet hint of the tenderness of that Friend and Judge in covering over his sinning body with holy oblivion. "Their sins will I remember no more against them forever."

After Moses came Joshua, a military chief upon whom devolved the work of leading the people into their inheritance and giving them "rest." It is said that Joshua was above eighty years of age when this responsibility fell upon him. It is to be hoped that those upon whom Truth calls for active service will not hesitate because mortal years have rolled over them, but will take example from Joshua the blameless warrior of antiquity, and go boldly forth. He is one of the few great men of history on whose character there is no stain, though almost every action of his life is recorded. He had been minister to the law-giver, and had known so much of the inner life and workings of Moses that the people trusted his words concerning their further journeyings.

We can easily trust one who knows the law and lives it.

The word of the Lord came to him that the people

must go over Jordan — *the river of judgment*, before getting to the promised land.

The history of the Israelites rescued from Egyptian bondage and passing on to the promised land, is the history of every worshiper of the true God rescued from the darkness of ignorance and doubt by the guiding word of Truth, and progressing in the true way till heaven (or the state of mental harmony) is reached.

By and by we get out from under the dominion and leadership of stern law, and the sweet guidance of Love takes our willing foot-steps on. We are restive under the law; but obedience to law brings us quiescent to love — that is, where we know Law as Love.

Love leads us through the waters. The river Jordan faces every believer. The river of judgment, that means. Mortal judgment flows down, an un-navigable river flowing into the sea where no life is — the sea that has never known a port. We must walk through it. Many statements of Truth accepted make us a peculiar people, subject to criticism. We repeat these verities. Perhaps we say "I am not afraid that anything wrong or evil will enter into my life from henceforth forevermore." We say it because it is the *law* that we should say it. By and by we begin to believe it; we see what it means. We love it, we have left Moses then and are under Joshua. Then the judgments of the world roll down toward the dead sea where they empty; we must cross them. We speak the words triumphantly. People begin to pick flaws in our character. They defame us. They hate us. They try to destroy us. Shall we defy them? Shall we press on through the cold waters — the surging words and thoughts of unbelievers and the treacherous among our

own people
judgment w
of spiritual
blessed, as I
tongues, po
live aright.

Only to th
Or, only to t

From the g
derstandings
of. And from
intelligent, n
friendship ha
had to leave
Divine Scien
shall be ours,
we shall have

All the lan
people envy
belong witho

"Sanctify y
thing to face
to have the p
and actions in
fled can come
will keep thei

"I will ma
those that lo
wrought by L
wrought thro
miracle of Lc
strengthen us
us — the pass
who stand in
shall be stre
magnified by

own people? If we do not press past this river of judgment we cannot enter the promised land of spiritual understanding—which means all that is blessed, as power to heal, power to speak with tongues, power to prophecy, power to love and live aright.

Only to the children of Israel is the land given. Or, *only to those who prevail with God.*

From the *great* wilderness of discord and misunderstandings of whatever kind we have come out of. And from our companionships with the learned, intelligent, moral, the incense (Lebanon) of whose friendship has been sweet to us, but whom we have had to leave because they do not know or care for Divine Science—all that they know and possess shall be ours, yea, even their withdrawn friendships we shall have again.

All the land of the Hittites (all the things that people envy each other for—*the things of envy*) belong without effort to the faithful.

"Sanctify yourselves," for it is a sacred and awful thing to face the scorn and criticism of the world—to have the people sit in judgment upon your words and actions in Science. Only the good—the sanctified can come through this cold merciless river. God will keep their reputation in the hollow of His hand.

"I will magnify thee." This is the promise to those that love the way of Truth. Miracles are wrought by Love for them. When miracles are not wrought through us we do not yet love much. A miracle of *Love* is sure to be wrought for us to strengthen us for the test about to be put upon us—the passing through Jordan. Especially those who stand in the forefront of the van of Scientists shall be strengthened for the coming trial, and magnified by the *wonderful going through.*

How necessary that these should be clean and upright—blameless and innocent, so that when the hard words of enmity accuse them falsely, they can truly say: "Innocence is its own defense. I am innocent, thus am I surrounded by white wings of defense in this hour of my trial." The stern judgments of cruelty cannot drown them. The judgments shall bank themselves up in a great heap of futile efforts.

The ark of the covenant goes before us. The Promise of the Judge—the Lord of all the earth is with us who are faithful; "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." The Lord our God reigneth over the thoughts of the great and the powerful. They may seem to have our destiny and happiness in their hands. But no. As the waters were stayed for the blameless-hearted Joshua and his trusting companions, so are the thoughts of injustice held abeyant to the promise, "Thou shall be hid from the scourge of the tongue."

"Afar off at Adam." (Right rendering.) At Adam (mortal mind.) The wicked judgments stop with the judges. "*Clean.*" God will preserve the faithful with blameless reputations. The Ark seemed a small thing to dam up a mighty river; and the promise seems an insignificant barrier in the fierce current of mortal judgment, but it holds back all threatening forces for God's people to pass safely over.

OCT. 21.

The stones of memorial.—Josh. iv, 10-24.

GOLDEN TEXT.—"Then ye shall let your children know, saying Israel came over this Jordan on dry land."

"The priests . . . stood in the midst of Jordan." Had the priests shown signs of uncertainty or fear

and so intimidated the people, the waters would have overflowed them all. How necessary that those who teach new doctrines (who bear the ark,) should stand fearless of error's claims. For preachers of Truth to be afraid of error in any of its phases is to weaken the faith of believers.

"*The people hastened.*" Turn neither to the right nor left. Hasten to obey the voice of Love. The passage through the ugly chasm will be short. Let the waters of malicious words and thoughts roar while you run the race that is set before you, saying, "God is my defense." "I will not fear what man can do unto me. While I see the doctrine I love (the ark) unsullied, unhurt, standing so clean and white and lovely against the proud, blood-stained religions of the past, I will trust to its saving instructions."

"*In the presence of the people.*" The ark had saved them. The doctrine that is true will save its followers. Ark is often interpreted and described as typical of a new dispensation or religion to be established. In all its measurements and arrangements it is shown to be a divine figure of the human mind in the process of being regenerated or redeemed from evil and falsity. Ark signifies the unity of Good. It is true doctrine, the promise of true doctrine, and the redemption by Truth, all in one figure. All these physical transactions have metaphysical interpretations. A million eye witnesses testify to the greatest miracle of Old Testament Scriptures. The whole body of believers and the whole world may well look with awe upon the safety the ark is to its trusting followers. "*Reuben, Gad, half Manasseh . . . unto battle on the plains of Jericho.*" The children who are living testimony to God's mercy, as those of Reuben were,

are under obligation to do battle against mortal blindness, and win the fields of incense—the fertile plains of honor and opportunity, which proud intellect would withhold from spiritual valor. Reuben has promised that when signs of great mercy are shown him he will fight error bravely. Many promise that if they are healed of sickness they will fight the cause of Divine Science, but when the blessed sign is given they forget the promise. Reuben's children (signs of God's mercy) kept their promise. The children of Gad, (Good fortune), who, having great possessions, after the miracle of salvation is wrought for them, use them to forward the ark, (new doctrine), are using powerful weapons against error. They can stay up the hands and urge the forgetful Manassehs to remembrance of Truth and its laws. For all children are sacred, and even they who forget God are to be looked after and provided for. We notice that the ranks of the active workers are to take half the half-hearted, and the ranks of the silent home army take the rest. The backsliding and half-hearted are undesirable members of the Scientists. Take care that their carping and doubting do not cause the faithful to forget also.

"*Tenth day of the first month.*" That is, the month of Nisan, just forty years after their departure out of Egypt. It was the regular festival day of the Israelites on which they entered into the promised land. A thanksgiving day when trouble is left behind and mercies are remembered and commemorated. Forty is consecrated to tribulation in the Word. The Hebrews were slaves in Egypt ten times forty years; Moses, Elias and the Lord Jesus fasted forty days; the Hebrew people remained forty years in the desert; the prophets,

Ezekiel
mained
fast.

Nisan i
Nisan tin
and gre
other tin

"*Gilga*
fied after
members
heap; a
years of t

"*Those*
pletion of
seeking, t
uments t
transacti
man race
as, twelve
complete
year; tw
says the t
carry out

At a ce
sacred La
to love of
nal affirm

Like th

Ezekiel and Elijah suffered forty days. Moses remained on Mount Sinai forty days in solemn fast.

Nisan is the miracle month. Every believer has Nisan times, when greater works are done for him and greater apparent mercies rendered than at other times.

"*Gilgal*." The site thus chosen has been identified after more than three thousand years, by the members of the Palestine Survey. It means a heap; a rise; also a wheel — as if the wheeling years of tribulation were ended.

"*Those twelve stones*" commemorated the completion of sorrow, the beginning of joy—the end of seeking, the time of finding. The erection of monuments to perpetuate the memory of important transactions has ever been a custom with the human race. Twelve was the sign of completion; as, twelve signs of the Zodiac, marking the sun's complete circuit; twelve months in the complete year; twelve foundations; twelve gates. Geikie says the twelve stones were set up in a circle to carry out the complete idea of *Gilgal*, circuit ended.

At a certain school established for the study of sacred Law the event of every heart being subdued to love of Christ, was commemorated by these eternal affirmations:

Thou art here present with me.
Thou hearest my prayer to Thee.
Thou art my Life and my Light.
Thou art my Guide.
Thou hast taught me, helped me, comforted me.
Thou hast healed me.
I love Thee. Amen.

Like the Israelites they had learned that the

power of their Jehovah was unlimited, and like them they would set up memorial stones to mark the day of certainty.

OCT. 28.

The fall of Jericho.—Josh vi, 1-16.

GOLDEN TEXT:—"By faith the walls of Jericho fell down, after they were compassed about seven days."

As Joshua was meditating how to attack Jericho, a vision was vouchsafed to him, to teach him that the work was God's. The host was to compass the city for seven days; the first six days once, the chosen warriors marching in front of the ark, before which seven priests bore seven trumpets, the rest of the people following silently while the trumpets alone sounded. On the seventh day the circuit was to be repeated seven times, and at the seventh the trumpets pealed forth one long, loud blast; the people raised a mighty shout, the wall of the city fell down flat upon the incorrigible idolators of Jericho.

The sword of the Israelites wrought a work of mercy for all the countries of the earth to the very end of the world. They fought not for themselves only, but for us. They preserved the seed of eternal life. It is often said of students of spiritual matters—those who hearken to God's voice to teach them, that they are visionary and impractical. But upon investigation we find that no people in the world are so practical as the really spiritually minded. Those who are meek and simple before their God, are bold and wise before mankind. When people dispute this, pointing to the weakness and folly of professed Christians, all that need be said is that professions are nothing, practice is all. We would not blame mathematics because the profess-

against mortal
se—the fertile
rich proud in-
ual valor. Reu-
of great mercy
bravely. Many
f sickness they
ence, but when
et the promise.
's mercy) kept
(Good fortune),
r the miracle of
hem to forward
werful weapons
the hands and
remembrance of
ren are sacred,
e to be looked
that the ranks
half the half-
ent home army
half-hearted are
ists. Take care
not cause the

" That is, the
ter their depart-
lar festival day
ntered into the
y when trouble
remembered and
ed to tribulation
slaves in Egypt
s and the Lord
rew people re-
; the prophets,

ed mathematician could not tell the dimensions of a cord of wood. We should dispute his claim to be a mathematician. Joshua listened meekly at the doors of silence, and the true word taught him how to break down the walls of the sweet city owned by those who knew no law but the senses' claims and intellect's judgments. The possessions of materialism must be yielded up to the spiritually minded. "The meek shall inherit the earth."

The trumpets (celestial things of faith) struck the key note of the city's walls. A body always resounds when its key-note is struck. Hold to that key-note and particle by particle the body will fall to pieces. When the first iron bridge in the world was building, a man told the workmen he could fiddle it down. They laughed him to scorn and ordered him to begin, which he did; when he struck the key-note of the bridge, it swayed so violently that they cried out in terror for him to stop. When the machinery was running at a certain rate of speed it reached the key-note of a mill in the city of Lowell and had to be retarded or run faster lest the mill should tumble down, it swayed so. When the subterranean fires reach and roar till the key-note of the earth is struck the earth trembles with earthquake shocks. Marching armies must stop the music, break step and open column in passing over a bridge lest the measured cadence urge the bridge to vibrate beyond its sphere of cohesion. Joshua caught the key-note from the silent Wisdom and went on to victory.

Catch the key-note of true being and the walls of sick delusions will shatter. Seven priests, seven horns, seven days, seven repetitions on the seventh day.

Celestial things of faith must be proclaimed. The end of the old and the beginning of the new are be-

gun when the children of faith proclaim Truth boldly. The enemies of Truth would not be audacious if the proclaimers of Truth had more faith in it. Believe, obey, are the simple factors in all scripture miracles. No obstacles can withstand faith in the Good, and fearlessness of evil. Omnipotence is on the side of those in the right.

"And at the seventh." "Rested on the seventh day." All things for work symbolize the rounded seven of periods from void to usefulness—slavery to conquering hour—ignorance to wisdom—empiricism to science—disease to health.

Tradition makes the Sabbath the day of their victory. How closely consistent the scriptures when spiritually interpreted!

HOPKINS META. ASS'N, DAYTON, O.

With this month ends the third course in Christian Science, taught by Nina V. Hughes, of Chicago. She has awakened an interest here upon this subject which could only have been accomplished by persistent and untiring energy, and a love for the work.

Many of the class are already doing praiseworthy work in using the Truth in healing. We cannot but remark the power of this all-sufficient Truth in sustaining and restoring Mrs. Hughes' son Willie so seriously injured by an elevator accident. The Association and class have given proof of their appreciation of Mrs. Hughes' labors among them. Among the class is Dayton's favorite author and poet, Mrs. Eva Best, lending a new inspiration to her already-willing pen to trace only "The Good." ELIZA P. HOUK, Sec'y.

Miss H. I. that the glow there, and has a Press has and also so our strong this mentio

Mrs. F. works of preachings helped the proval.

Mr. W. metallurgis presence in on Christia as convinci such work

Mrs. Row has been o She reports science amc

Mrs. Mar and her w forth from times, doing

Mrs. N. J Science wor home glad, encouraging be found ev