

Christian Science.

International Bible Lessons.

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Caleb's Inheritance.—Josh. xiv. 5-16.

GOLDEN TEXT.—“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”

They divided the land. The conquest of the north and the south has been made by the worshippers of the true God. On a material plane those conquering Israelites typify the worshippers of the Good in our time: those who refuse to acknowledge any power or place to evil. They speak words well pleasing to the Principle they adore, and one by one the strongholds of error fall before them. Josh. iv, -15 is a description of the manner of and reason for rewarding the faithful. By obedience they won great Jericho. By disobedience they lost Ai. Repentance gave it into their hands. The crafty Hibeonites have made peace with them; *i. e.*

The far sighted—the shrewd, see that the spiritually minded are to inherit the earth. They give themselves into their hands without visible regret at the turn affairs are taking. In their hearts they would verily that the old ways and the people with worldly habits were always to trade and barter, come and go, dress and parade as before; but outwardly they rejoice that the spiritually minded are conquering all things along their line of march.

The battle of Beth-horon, one of the most important battles in the history of the world has been fought. The children of Science must fight this battle before individual rewards are allotted—before they can know what their special blessings shall be. They must deal valiantly with tendency to

hollow hearted service and wicked propensities. They must set their heels upon the necks of their own ruling passions—love of quiet when action is needed; love of society and earthly friendships that hinder spiritual progress; love of human life, or fear of death; love of self; love of pleasure. The very sun will stand still upon Gibeon and the moon in the valley of Ajalon cease running, to help you fight this battle against personal errors of character, O children of the new science! That is, Truth the Loving Parent will be tender and patient with you, and the moral sense of the world will wait for you to quite conquer your old traits before expecting you to show forth the perfect fruitage of the doctrine.

The land was divided at last—special blessings allotted to the faithful. It was all done by lot. In those days casting of lots was the symbol of God's mysterious dealings with His children. No man could forecast what his lot should be and must take it as specially sent from God. But there are two classes of children who are given their choice of territory—may tell what place and part they want in that blessed good land into which they by and by come—*Caleb and Joshua.*

The blameless-hearted and loving Joshua, and the bold and faithful Caleb.

These are the only two who see afar off the worth of Canaan and continually cheer on the failing hearts of the short sighted and timid workers. In the face of disappointment and failure and ignominy and false repute they pass on to prove the Science.

“The race is not to the swift, nor the battle to the strong,” but to the good and faithful. The neck of the long night of trial is broken. The dark of the morning is around us. In the far east no signs of

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the coming sun. Only with the eye of faith do we know that the Sun of Righteousness with healing in his wings is hastening over the low horizon. Do you know Oh! brave-hearted, that when Christ cometh indeed, you will heal and bless as easily as now you breathe? Himself—our beloved Lord will do it for us! Oh! the wondrous reward of faithful faith!

Nov. 18, 1888.

Helping one another.—Josh xxi, 43-45; xxii, 19.

GOLDEN TEXT.—“Bear ye one another’s burdens, and so fulfill the law of Christ”.

The Lord gave, . . . all the land which he swore, . . . unto their fathers.” This is the general winding up of their history from the time of setting forth to their occupation of Canaan. All the promises made to Joshua and the fathers had been or were in the course of being fulfilled. Count the centuries from Abraham to Joshua and find if ever the promises of God to those people who alone of all the earth worshiped Him, the true God, had wavered. No. The promises of God are yea and amen to those who serve Him.

Whoever begins to serve the true God, admitting no other power or presence into his belief, will find himself put through many a siege and stress to test the sincerity of his service; but holding steadfastly on through it all, all the promises of The Good will be fulfilled to him. There comes a time when “there is no more sea.” No more surging trouble. “They have no power to hurt.” “*The Lord God gave them rest*”—from battle. While you are having trials you are in the battle sieges of your service to the Good. Do you know what that means?—While you are having trouble of any sort—while poverty or pain, or grief, or desertion of friends, or false

accusation are cutting you to the heart, you are fighting mortal mind’s temptations to believe in evil. Never but one of all the earth went through these temptations to believe in evil as a governing force, and was absolutely without sin—error. All the rest have yielded and cried out against the hand of Fate against them. The Israelites all murmured and rebelled and cried out and threatened to worship false gods while in the desert of their journeying toward the promised land; but just as quick as they began to subdue kingdoms, win splendid victories, and experience the tangible evidences of their God’s blessings, they complained no more; they seemed to forget that they had ever complained. Ah! but it was those who never complained or murmured; those who stood bravely up and took not only the desert march with the rest, but the care of the complainers—Caleb and Joshua, who had their choice of section in the rich land into which they entered to possess it. All enter into the rest of certainty that science is true, but some understand more perfectly the Law and can decree what their work shall be and where it shall be. With the history of the march of the Israelites before us we can see how much braver and grander they would have been to have held true to their faith in the God who had promised them the land. We can see so plainly how much better it would be for us who have set out upon this journey toward the Canaan of healing power, teaching fervor, and preaching qualifications through spiritual understanding, if in the days of desert passage, when no good comes to us, we never murmur nor cry out against our “destiny,” we may have the richest powers come upon us, and like Caleb and Joshua choose whether it should be while teaching that we should heal and save the people, or while preaching that the

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multitudes should be made whole, or in the silent practice that new health and life and hope should come to the sick, dying and unhappy. Joshua and Caleb were antetype of the character of Jesus to come—bold, fearless, faithful, bearing the burdens of the murmuring multitudes, and *entering into their rest.*

You do not accomplish anything in the name of ruth? That is your desert march. Remember the promise—"you shall inherit Canaan!" With the eye of faith see your fair powers blossoming in the time to come. Scent the grasslands and the clover of "fields beyond the swelling tide." Yield hearty obedience. Serve like Caleb and Joshua. Never mind whether you do the work or not—work on, work! "I can set to my seal that God is true."

Nov. 25, 1888.

The Covenant Renewed.—Josh. xxiv, 19-28.

GOLDEN TEXT.—"The Lord our God will we serve, and his voice will we obey."

Ye cannot serve the Lord; for He is a holy God; He is a jealous God." Joshua knows that the secret hearts of the people are leaning toward the Canaanitish gods. Always the Hebrew children were leaning toward their neighbors' gods. It was the remarkable characteristic of those people who served the true God to be always secretly longing for idols. Joshua has never faltered an instant in the service of his Lord. How his heart yearns over the undisciplined, untamed people whom he is about to leave, knowing what alluring temptations the wonderful idols of the new country hold out to believers in them. He knows how rigid and exacting God is with his people. His law is implacable toward error. How often the relation of God to his people, or his church, is likened to a marriage

whose fidelity must be kept unbroken. What dreadful judgments descend upon the unfaithful to those sacred vows! He will not tolerate the service of any other ruling-force or law-giver beside himself. Joshua knows this law. He wants them to weigh well the solemnity of the service and binding obligation of an oath to serve truly. All good was to come to them with true service. Nothing whatsoever was promised for half-hearted service.

The same law holds good now. Whoever enters into the faith of Christian Science virtually pledges himself to believe in but one Ruler, one Deity, one Principle, whose name is The Good. The faith demanded is, that when evil circumstances, or evil conditions come up, the Scientists should not see the evil as reality, but deny it and turn their faces toward The Good to take care of them and the circumstances that seem so dreadful. They will be wise instruments in the hands of The Good to strike the evil off the face of the earth if they treat it scientifically. No one can prophecy how they will handle what seems evil while they are trusting The Good to prove Evil's powerlessness. May be they will be very severe and bold in dealing with seeming evil. Jesus Christ punished the money changers terribly—as an instrument in the hands of The Good to destroy evil. We must be brave and intrepid when the situation demands it. Warn evil—rebuke error. Do not spare people's feelings. They have no right to feelings outside of intense feeling for the cause of Divine Science upon the earth. Joshua was a bold warrior—a gentle heart. He was strictly, severely just—and tender hearted. He says little of himself—much of his God. He is a high-spirited, brave ruler—temperate and discreet; simply because he is so meekly obedient to the Leadings of The Christ.

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"Nay; but we will serve the Lord." promise the impetuous people three times. Then Joshua set up a stone under an oak as a witness forever of the vow of the people. When we promise to be true to our Truth—"We are compassed about with a great cloud of witnesses." All things record the promise. Do not enter upon any vow lightly. When once you have promised to love, cherish, defend, adhere,—stand and keep that promise. Every promise is a promise to God. The promise to a little child—the promise to a servant—God marks it as a promise to himself. "Thou shalt give account in the day of judgment."

This lesson simply emphasizes the importance of having a purpose and heart in life. It shows the weakness and inferiority of desultory purpose and aimless existence. It causes Joshua's courageous whole-hearted faith to show up in clear, bold relief against the cloudy background of slinking infidelity. It is a lesson urging us all to the only service that brings any satisfaction in this world or the world to come. Nothing promised to the unbelieving—"All things are possible to them that believe."

"HEAL THE SICK."

MARGARET BUTTS.

Probably nothing comforts the people for whom this Science is meant like knowing that a part of its ministry is healing the sick.

How glad I am that those who really believe in and love absolute Truth can carry healing in their thoughts of it. Even the Doctors of medicine are coming to the science for help.

Not long ago a physician asked me to take a case of Bright's disease in its last stages, which he had

given up to die. I took charge of the case. The man got well.

A mother brought me her little boy afflicted with asthma and weak lungs. Four treatments cured the little fellow.

A woman with ulceration of the stomach, which she had had for a long while, was healed in three weeks.

All I did was to speak the true word in the silence.

"Let us give ourselves to the ministry of the word."

Why do you charge for treating patients?

This question has been asked and answered so often that it seems unnecessary to say more. Yet as some are still querying I will give my views:

No conscientious person could receive treatment free, and not feel under obligation to the one who treated him. That feeling would to some extent be a hindrance to both healer and patient.

No one can be a true Christian Scientist and not live up to the highest standard of honor. This means to be honest, just, upright and consistent in all our dealings. Paul told his brethren to owe no man anything.

Money should be considered recompense for our time only. We desire to put the means of help within the reach of all who need it and ask for it. But ought anybody ask us to give them our time without compensation? Would they work for us for nothing? Yet they might wish that our work were done just as they know how to do it. Just so we want you all to set us to work for you on good sound common sense principles. Let us be reasonable.—*Florence C. Gilbert.*