

A few years ago, in a New England district, the drouth was so great that all the churches agreed that on a given Sabbath there should be united prayer to God for rain. As the people from one country home were starting to their place of worship, a little girl said, "Wait for me a moment, I have forgotten something," and ran to the house and brought out an umbrella; whereupon her mother, her pious mother, her God-fearing but not God-trusting mother, said, "Why, child, what on earth do you want with an umbrella to-day? The prospect of rain was never so distant." The little girl, with the confiding and abiding trust of a child, replied, "I thought you were going to pray to God for rain."

The fact is, my friends, our respective concepts of God are wide apart. Christian Scientists do not believe that Infinite Goodness filled the world with reprobates and sinners simply to give Himself occupation in pardoning their sins "to the praise of His glorious grace," or in torturing them with sickness, anguish and flame "to the praise of His glorious justice"; but they do believe, and act upon the belief, that God is infinite Love, the bountiful Source and Preserver of all life, the Great Physician who heals all our diseases.

THE MISSION OF JESUS.

Christian Scientists believe that when Jesus went into the synagogue on the Sabbath day and read from the prophecy of Esaias, respecting the "office of Christ," where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and, closing the book, declared to

the congregation, "This day is this scripture fulfilled in your ears." Christian Scientists insist that when Jesus did this he thereby solemnly made proclamation to all men, of all time, of his God-sealed ambassadorship, not only to preach the gospel, but also to heal the sick, break the shackles of the bound and usher in "the acceptable year of the Lord." And thus we have clearly defined by prophecy and by the unequivocal words of Jesus, the substance, spirit and practice of the religion he established; a religion of faith, works, freedom—freedom from man's oppression, from sickness, sin and death; a religion of ministry, cheer, and love. And Jesus literally fulfilled his high commission, preached the gospel, healed the sick, cleansed the lepers, broke the fetters of sin, and gave liberty to the bound. He taught his disciples to emulate his example and told them that the mighty works he did, and greater, they should do. Who in the old churches will be so recklessly bold as to assert that Jesus did not mean what he said?

It must be remembered that the "works" of which Jesus spoke, were his so-called miracles, his ministrations to suffering, stumbling, cringing, crying men; the restoration of health, sight, hearing, strength, courage, hope, happiness, life, to men; and all without the aid of any drug, manipulation, diet, change of climate, mechanical contrivance, mesmerism, hypnotism, or effect of mortal mind upon human ills; but all, from the withered hand to the raising of Lazarus, by the power of God—the supreme majesty of the all-pervading Spirit of Good.

This was what Jesus did, and in his last admonition to the Eleven, his chosen faithful disciples, is found the crowning cheer of his sublime ambassadorship, "Go ye into all the world, and preach the gospel to every creature. . . . And

these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I submit that it is not within the range of intellectual operation to apply this last command and blessed promise of Jesus to the Eleven only, and not to all generations of men forever and aye; and consequently to us, to you and to me; Jesus the Christ has spoken it, spoken it to you and to me, "If you believe, in my name you shall cast out devils; if you believe, in my name you shall lay hands on the sick and they shall recover."

Christian Scientists accept this call to duty as addressed to them, and by the most crucial tests, by thousands upon thousands of absolute cures, covering the whole range of mortal affliction, have demonstrated the efficacy of metaphysical healing, and therefore the absolute truth of Christian Science.

From what I have said, it must be apparent to you that Mrs. Eddy with perfect propriety named her great discovery "Christian Science;" Christian, because it is the Christ system, the Christ practice; and Science, because it is demonstrable Truth, infallible Principle.

WHAT CHRISTIAN SCIENCE HAS ACCOMPLISHED.

May I tell you some things Christian Science has accomplished in the fifteen years last past? It has drawn to its loyal support more than five hundred thousand adherents; has organized more than four hundred congregations; has built, during the last five years, many churches, ranging in cost from one thousand to two hundred thousand dollars; it

was more than ten thousand practitioners, devoted to healing the sick; it has restored to health, happiness and hope, more than seven hundred and fifty thousand of your fellow-men and mine, most of whom had hopelessly exhausted the remedies usually known to medical learning. The membership of the Christian Science denomination has been drawn from all the churches, Catholic, Protestant and Jewish, and from all the respectable professions and callings in life. There is not a religious denomination in the world that has in its membership a larger percentage of educated, refined and cultured people than Christian Scientists have; and nowhere on earth, I am sure, and I say it not boastfully, but as a simple statement of fact, will you find people freer from the cares and worries of life, more contented in their business and their homes, more devoted to the duties of home, state and church, prompter in discharging their obligations to neighbor and to God, stricter moralists, closer observers of the proprieties, more munificent abettors of every good work, or people richer in the graces and amenities of pure manhood and womanhood, than Christian Science has given to the world.

I submit to the candid judgment of my fellow-men the simple proposition that an organization showing such results cannot flippantly be ignored, and by all the tests of common candor, demands your serious, earnest thought.

I will not discuss the stock objections urged against Christian Science. They are in fact so contradictory that they are self-destructive. For instance, I noticed in an iconoclastic newspaper a series of interviews with prominent people, respecting Christian Science. A prominent Doctor of Medicine said, "Christian Science is a beautiful religion; it is spiritual, devotional, and uplifting in its thought; but

it is impotent and imbecile as a curative of human ills." Immediately following this a no less prominent Doctor of Divinity said, "Christian Science does effect wonderful cures of disease; the evidence of this is too patent to be denied; but it has no semblance of religion."

The destructive clash of these two opinions has, to my mind, a forcible illustration in a law-suit I had the pleasure of hearing when quite a small boy at my old home in Bloomington, Ill.; Mr. Lincoln, the great President, was defending a case brought upon a written guaranty of a horse, the guaranty being that the horse had good eyes and sound lungs. The plaintiff in his declaration alleged that the horse's eyes were not good and his lungs were not sound, and to maintain his contention introduced two witnesses, Doc. Lindlay and Cap. Ferguson, supposed experts on all questions relative to the horse.

Lindlay first took the stand and testified: "I know the hoss the suit is about, and have examined his eyes and lungs. So fur as his lungs is concerned they are as sound as a blacksmith's bellows, but sure as you're born the horse is moon-eyed."

No questions were asked this witness on cross-examination, and Capt. Ferguson took the stand and testified: "I know the horse very well; I think his eyes are all right. They are just as good as were ever put into a horse's head; he can see in daylight and in dark and in any of the moon's phases, but his wind is a little shaky; he haint got good lungs."

This witness also took his seat without any questions from the defendant's counsel.

Mr. Lincoln introduced no witness for his client, and went to the jury upon the testimony of the plaintiff's witnesses;

and made the briefest and most logical argument that was ever made in a court of justice in my state. This is what he said:

"Gentlemen of the jury, if these witnesses are creditable, then the plaintiff has proven for my client by one of them that the horse's eyes are good; and for my client he has proven by the other that the horse's lungs are sound; now if the witnesses are not creditable, then the plaintiff has not proven anything for himself, or anything against my client, and in either event my client is entitled to judgment for costs." It is needless to say that the plaintiff paid the costs.

I will not offend your sense of "fair play," of warfare "in the open," your love of justice, exalted character and high endeavor, by entering upon a seriatim defence, in this magnificent presence, of Christian Science, that has gladdened the world with such surcease of Sorrow, or the beneficent woman who in hope and prayer and love revealed Christian Science, and applied it to the daily needs of men,—against the wanton assaults of malevolence, ignorance, or greed, made upon either. As one of the tens of thousands of beneficiaries of metaphysical healing, with love unalloyed I say of Mrs. Eddy, that time to its utmost bound will be too brief for the world to discharge to her its debt of gratitude. Her life of devotion to God and humanity, her sacrifice of self for others, her ministrations to weary, suffering, dying men, her long years of fearless and faultless association with perfect good are her invincible panoply against every shaft of envy, ingratitude or malice. And of the science of life, immortal life, she has revealed, it is enough to know that, if it is true, all the powers of earth and hell cannot prevail against it. No detraction can mar it, and no eulogy can compass the sum of its infinite greatness.

In the opening splendors of this dawn of truth, shall we not with sublime courage keep pace with the march of good manifest to-day? Alas for him who constantly looks mournfully into the future and depreciates the present. I believe in the progress of good in the sublime and beautiful Now; in its breadth of intellect, its conscience, its morality, its reach after God.

I champion this day as the brightest and best since the world began. Every yesterday was but the dawn of a grander to-day, and each to-day will pale in the sublimer splendor of to-morrow. There is more refinement, learning, gentleness, and genius; more estheticism and common sense, more contempt for hypocrisy; there is more truth and courage, homely honesty, simplicity and virtue, more unfaltering Christian faith, more devoted Christian piety, more affection, love and charity in the world to-day than ever blessed humanity in any yesterday in all the tide of time.

The world has learned that its great need is not a more intimate acquaintance with microbes and germs; not a science that will more accurately measure the sun and weigh the stars; not a loftier walk with the muse, or a more exquisite touch of brush or chisel, but rather a realization of the promise that flashed in splendor upon the world with the advent of the humble Nazarene, a knowledge of the true God, to be adored, worshiped, and loved, but not feared.

Christian Science is hastening the fruition of that promise. Its apprehension enlarges the moral stature of man, quickens the kindlier sentiments of his nature; makes the husband and father more devoted and affectionate; the wife and mother more tender and loving; works the negation of self and the development of love for our kind; moves the heart

to pity, spreads the mantle of charity, and lifts the weary children of earth nearer to the great loving heart of God.

Strangely enough, the objection to Christian Science is made that it is the work of a woman. I say strangely, because to my mind this fact is the sign-manual of its integrity and purity. It seems to me that to the most careless observer it must be apparent that by the exercise of mental and moral forces, woman gladdens to-day, and hastens the dawn of the brighter to-morrow. In the republic of letters; in every forum of intellectual combat; in every profession; in all the arts, in all the sciences; in every walk of human learning; on every field where humanity struggles for humanity; woman, panoplied with Truth and Love, moves to the shining goal of every laudable human ambition, confessedly the guardian of the "Holy of Holies," the spiritual thought of the world. Surely, the beautiful to-morrow is dawning, when enlightened justice will have one code of morals for all God's children, and not, as now, one for the man, and another for the woman; when man will be more just to woman, and woman will be more just to herself; when she will not shrink with loathing from her poor, tempest-tossed sister, who, in the uneven struggle for existence has fallen, and leave her a helpless and hopeless waif upon a remorseless human sea; but in the spirit of the pitying Christ, will take the hapless one in her loving arms, and with that "Touch of nature, which makes the whole world kin," lift her up into the sunshine, the gladness, the effulgent glory of redeemed womanhood. For let it never be forgotten that it was a woman, a sadly sinning but sweetly repentant woman, who bathed Jesus' feet with her tears and wiped them with the hairs of her head, and of whom the Saviour said, "She is most forgiven because she hath loved most."

In the sublimity of that broader and better allegiance, into which the Science of Being leads us, every good man and woman will be an integral part of its glory, just as every blade of grass, impearled by the dews of heaven, lifts its jeweled crest to kiss the dawn, and to reflect the splendor of the rising sun.

As woman was last at the cross and first at the sepulchre; as woman was the holy messenger to proclaim a risen, triumphant Saviour, so now, in the opening splendors of his kingdom on earth, a woman, another Mary, is the sweet messenger of "glad tidings" and

"Her clear voice is heard in the van
Proclaiming the dawn, when all nations
Shall echo the Great Heart's pulsations,
And God be reflected in man.

"She guards the Christ love in her keeping;
By her are the Christmas chimes rung;
She rekindles the yule-fire's glory,
And all the world over, the story
Is written, and spoken, and sung.

"And all the world over the people
Are spreading the blessing abroad;
Are cleansing the depths of the fountain;
Are climbing the heights of the mountain;
Are waiting the coming of God."

ÉMILE ZOLA



ÉMILE ZOLA, eminent French novelist, whose championship of Dreyfus, the Alsatian Jew, captain of engineers in the French army, brought him prominently before the public in connection with that remarkable case, was born at Paris, April 2, 1840. The ostensible charge against Dreyfus was that he had sold military information to a foreign government. Three days after the acquittal of Major Esterhazy on the charge brought by Dreyfus's brother that the former was the real author of the *bordereau* which Captain Dreyfus was accused of having prepared, Zola published his famous "J'accuse" letter to President Faure, which, as he had anticipated, resulted in his own arrest. He was convicted of libel, and sentenced to banishment. He did not, however, cease to promote the agitation in Dreyfus's behalf, and his efforts did much to bring about a re-trial of the case, and to prove how antiquated, and sometimes farcical, are French modes of justice. He was accidentally killed by asphyxiation Sept. 28, 1902.

HIS APPEAL FOR DREYFUS

DELIVERED AT PARIS, FEBRUARY 22, 1898, AT THE ZOLA TRIAL FOR LIBEL

IN THE Chamber at the sitting of January 22, M. Méline, the Prime Minister, declared, amid the frantic applause of his complaisant majority, that he had confidence in the twelve citizens to whose hands he intrusted the defence of the army. It was of you, gentlemen, that he spoke. And just as General Billot dictated its decision to the court-marshal intrusted with the acquittal of Major Esterhazy, by appealing from the tribune for respect for the *chose jugée*, so likewise M. Méline wished to give you the order to condemn me "out of respect for the army," which he accuses me of having insulted!

I denounce to the conscience of honest men this pressure brought to bear by the constituted authorities upon the justice of the country. These are abominable politi-