

The changed attitude of the press towards our movement is a matter for thankfulness. Only a little time has passed since magazines of the literary dignity and culture of the *Forum* ignored us and the partisan religious press, almost without exception, mentioned us only for purpose of ridicule and misrepresentation. Our own papers were compelled to devote much of their space to the correction of these misrepresentations, and to pointing out the unfurness with which we were treated by the religious and sometimes the secular press of the country. But nothing succeeds like success. Progress compels attention, commands respect, and secures toleration, if not admiration, in the end. It is the oft-repeated lesson of history. All reformatory movements, however meritorious and needful, are compelled to fight their way into recognition, generally along the line of Isaac's four wells, mentioned in the book of Genesis—"Esek, Sitnah, Rehobath, Sheba"—strife, hatred, room, covenant. The first attempt to snuff out the new movement by contemptuous silence is succeeded by the period of strife, debate, controversy—when the guardians of existing orthodoxy fiercely combat its principles and oppose its progress. The storm of controversy gradually deepens into a sullen cloud of embittered prejudice and hatred—the inevitable outcome of contention. But the advocates of reformation and liberty, nothing daunted by the bitterness of opposition, move out and dig another well—Rephoboth—room. When the tenacity of their principles has been demonstrated, and their right to live established by success and increasing influence, the opposing host, all at once, assume the attitude of friendliness, hoist a flag of truce, and graciously allow them "room" to live and thrive. When the unpopular movement reaches this stage, and begins to take on extensive proportions and powerful dimensions, the periods of hostility and toleration are superseded by the "covenant" of peace, unqualified recognition—water from the well of "Sheba"—admission to the charmed circle of orthodoxy and respectability. The Disciples in the United States passed some time ago into the third of these steps, and it appears since the elevation of one of their prominent members to the chief magistracy of the nation, and the unparalleled growth of the last few years, that their old antagonists who strove and hated, and at last tolerated, are now ready to make, and have made, a "covenant" of lasting fraternity, fellowship and orthodox equality. Many thanks for the favor! Let us drink the health of orthodoxy from the well of Sheba.

It is gratifying to observe that journalists, political, literary and religious—except a few belated partisan sheets in the south and west—are vying with each other in a generous rivalry to give an unprejudiced representation of what the Disciples are believing, teaching and doing. It is to be regretted that Mr. Carroll did not give his own explanation of our "remarkable growth." It is doubtful, however, if he could, as a philosophical historian of religion, have given any other solution of the problem than the one we ourselves are in the habit of giving. Success is no proof of infallibility, but it does prove an element of power somewhere in the movement that succeeds, and there is no religious power without truth.

1. The displacement of human creeds by the Word of God has been one of the most conspicuous elements of our success. This country, seventy-five years ago, was as creed ridden as Europe was priest ridden. Dogma was king, and reigned over the churches in place of Christ. Mr. Campbell rediscovered

the Bible, finding the sacred volume where it had been lost in an out-of-the-way corner in the dilapidated temple of Roman traditionism and Protestant sectarianism. His interpretation restored the book to its original unity, coherency, authority and intelligibility. It became a new book in the hands of preacher and people. In no department of Mr. Campbell's service to the church did he do a more important work than in the impeachment and dethronement of human creeds, and in none has the religious world so quickly and so generally followed him. The intense Biblicalness of this movement has been one of the potent factors of its marvelous growth. After rationalism, criticism, and worldliness have done their worst, the people reverence the book, and the incessant appeals to its authority and teaching have been brought home to mind and conscience with telling effect.

2. The preaching of a positive, simple and intelligible gospel, free from admixture with mysticism, rationalism and theologic speculations, has been another element of great power. Our preaching has generally been characterized by simplicity, definiteness, plainness, directness, positiveness, a close conformity to Scriptural models, and what John Wesley called "a blessed dogmatism." Our preaching has not been apologetic and hazy, but positive, definite and straightforward. Our method of evangelization in calling men to immediate decision, to instant and absolute surrender to Jesus Christ as Lord of all, the tangible assurance of forgiveness in an act of obedience, is unquestionably apostolic, and therefore a powerful element of success in converting men. Our "zeal in evangelization" arises from conviction of its manifest scripturalness, and the fact of its amazing success in practice.

3. The Christo-centric force in our evangelism has been, and is now, more than ever its greatest, because its divinest secret. The victorious element in this plea is its New Testament Christology. Its peculiar achievement in history will be the restoration to the church of its original, Christic, apostolic, primitive creed truth that Jesus Christ is the Son of God, the only subject of preaching, and the only object of the faith preached. If the gospel is truth mixed with personality, as Phillips Brooks declared, the personal preaching of a personal Saviour in order to personal faith and personal obedience to him as Lord and Christ, as the Way, the Truth, and the Life—surely the intelligent conviction and proclamation of this fundamental truth is a new and mighty force in the world for the salvation of men. This truth dethrones the dogma, the sacrament, the liturgy, the creed, and the priest manipulator of them, and enthrones the Christ in their place.

4. The plea for unity, the indictment of sectarianism, the attempt to restore the unity, liberty and catholicity of the New Testament church has certainly been a feature that contributed materially to the success of our work. It is obviously Scriptural, rational and necessary to the fulfillment of the church's mission that all the denominations are falling into line in its advocacy and the Disciples no longer hold it as a peculiarity of their movement. This element of the plea has not only blest and rendered us fruitful, but has shed its beneficent influence upon the great minds and churches of the whole Christian world.

5. In general, the great elements of religious success are optimism, enthusiasm and dogmatism. There is something in human nature that instantly gives way in front of the optimistic enthusiastic dogmatist. Erroneous enthusiasm will make more converts

than truth-possessing philosophy witout heat. The optimistic dogmatist who expects to win and entertains not the shadow of a doubt about the truth of his position, is more puissant than all the forces you can bring against him. We have had our full share of truth, because we have had the gospel of Christ in its uncorrupted simplicity, and along with this we have been enthusiastic in preaching, optimistic in our expectation of victory, and dogmatic in the presentation of the certainties. These are the forces that make for success; let us hold on to them.—*J. J. H. in Christian Evangelist.*

### Home Mission Notes.

Do not neglect the May collection. If you have not attended to it take it up in June; it will be acceptable and will do much good.

We are glad that the churches on Deer Island let Bro. Ryan away so that he could hold a short meeting at Pictou. He had a good hearing there, and the brethren are much encouraged. Bro. Ryan urged us to get a preacher to take up the work there at once. We have invited Bro. R. E. Stevens to go there and put the work in order, so that it may have a chance to grow. Bro. Stevens needs no introduction to our provincial brethren; and he will have the good wishes and prayers of all for a successful campaign in Pictou. The brethren in Pictou paid Bro. Ryan for his time, and he paid his own travelling expenses, so that the meeting has not cost the Board a cent. We will be pleased to conduct several meetings on the same plan.

We rejoice to know that Bro. Blenus is being blessed in his work at Halifax and Elmsdale.

We have made arrangements with Bro. Devoe to visit Gulliver's Cove monthly until the annual.

We have pledged \$25.00 to assist the work at Letete this summer.

We are trying to get some preaching done at Silver Falls and Garnett in St. John County. We have a good hall at the latter place, and a faithful brother there who conducts a good Sunday-school.

Bro. Shaw, though far away, shows his interest in the work here.

How about your apportionment? Please give all you can this month, as next month we will show how much each church was asked for, and how much each has paid since the annual. We hope every church will make a good showing.

We appeal for larger receipts. We cannot accomplish much without the money to support our faithful preachers. If you want to be a sharer in spreading the gospel in these provinces, why send us a liberal subscription. Individually we may be small and weak, but collectively we are great and strong.

#### RECEIPTS.

Previously acknowledged, (corrected)....	\$588 82
Halifax—per T. H. Blenus, (April)....	25 00
Upper Rawdon—per W. H. Harding (March)....	4 00
St. John—Mission Band,....	4 55
do "M,"....	2 00
Leonardville—per W. Kay,....	1 00
Letete—Elder W. Murray,....	1 00
Burt's Corner—per H. W. Stewart,....	2 25
Southville—per S. Steele,....	1 25
do. per Elder H. A. Devoe,....	1 00
South Range—do. do. ....	1 00
do. H. A. Devoe,....	1 00
Walnut, Ill., U. S., W. F. Shaw,....	5 00
Westport, J. A. Moore,....	50

\$688 37

J. S. FLAGLOR,

Secretary.

Post Office, St. John.