

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM REV. CHANGERS

LETTER FROM GUNNISON, COLO.

Dear Christian Evangelist,—The "Marys and Marthas" never get the credit that is due them for their noble, self-sacrificing work in this world, and I know you will gladly grant me a little space to tell your readers what a few faithful women have accomplished in the heart of the Rocky Mountains. You have all heard of "The Great Gunnison country." In 1880 it was a great country in several senses; for what was then Gunnison county was larger than most of the Eastern States, about the size of Pennsylvania, and it was advertised as an Eldorado of wealth, because it was an Indian reservation, and was a hazardous residence for white men. Its development since has proven it even more rich in resources than was then thought; but like all earth's treasures, it requires digging to get to them, and many went away disappointed. Among the many who came into the country were a few families of Disciples. Most of the men in their scramble for gold forgot their religion and left it to the tender care of their wives; but Gunnison was recognized as a centre where the cause we love should be established. Fortunately the boom brought along Bro. J. T. Sharrard, a young preacher from Paris, Ky., who was located here as a telegraph operator. He soon gathered the faithful women together, and what few men could be induced to join them, and organized a church with about eighteen charter members, among the members Sister Anna Hart, late matron of Daughter's College, Ky.; Sprigg Shackelford and wife, of Maysville, Ky.; J. W. Rogers and wife, of Valley Falls, Kan., and the McCannes from Missouri, with dear old Bro. Hatcher, of Princeton, Ill., as our elder.

We occupied one of the public school buildings and held regular services twice a month for about a year, during which time Bro. Sharrard preached for us for a small remuneration. For the next few years, up to 1885, we struggled along, and through the assistance of Bro. Sharrard, who had now become State Evangelist, we were able to have preaching a portion of the time. About this time we had a visit from Bro. Moffett, of the G.C.M.B., who preached a week for us, followed by another ten days by Bro. Craig, of Denver. This meeting resulted in adding about eight to our number, and was a time of refreshing to us.

Then followed about three or four years of dark and lonely pilgrimage; but the women were still faithful, and with only Shackelford and McCann as nominal leaders they kept up regular meetings for communion and Bible study. During this period we went through a very systematic and comprehensive study of the life and epistles of Paul, which I am sure will be treasured up in the remembrance of every faithful participant to the end of life.

About the beginning of 1890 we saw a door opening to us for good, and we purchased the church building formerly owned by the Congregationalists. The building is 93 x 65, seating capacity 350, and cost originally about \$2,500. We did not have money to pay for it, but one of our noble sisters, Sister S. S. Ferguson, wife of the late Dr. Ferguson, of Indianapolis, Ind., kindly loaned us the amount we lacked, and we went to work with renewed interest to pay off the debt. Within the past year and a-half these devoted women, numbering about twenty, with the help of the two feeble brethren above referred to, have raised nearly

\$1,200, paid off the entire debt on the church, and have enough money on hand to thoroughly paint, paper and beautify the building.

After we were ready for harvesting our "patch," we appealed from time to time to Bro. Craig to come over and give us a good meeting; but his great work in his new field in Denver would not permit his absence, so our call was heard by the precious women of the C.W.B.M., and they sent to us Bro. M. L. Streater, who has been laboring for them in Montana for several years. After a meeting of three weeks, closing the 16th inst., we are rejoiced to record as the result twenty-four additions, twenty one by baptism, three by relation.

While we give Bro. Streater all the credit he will accept, we all must admit the result is but the harvesting of what our faithful women have sown, and we say "bless the sowers," and "bless the women who sent us the reaper."

As there is some question as to whether the Colorado State work shall be wholly given up to the C.W.B.M., Gunnison wishes right now to throw up her hat, and record her vote for the women, first, last and all the time.

Most of our young converts are out of our Sunday school ranks, and we have no doubts whatever about their stability. They meet to night to organize a prayer-meeting of their own, to which we all hope to be invited, after they have worn off the timidity of speaking in public by a few weeks meeting to themselves.

In closing this already too lengthy letter, oblige me by saying, "God bless the women."—D. J. McCann, in Christian Evangelist.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Seventeen years ago the 21st of October next, the C.W.B.M. was organized in Cincinnati. It was a small beginning, and many regarded it as of little promise. The preliminary arrangements were few and hastily made. A call was made for a mass meeting of the sisters in connection with the General Convention, and seventy-five responded from six different States. They were timid, inexperienced in work such as was proposed; but possessed faith undaunted, gentle endurance, and an unconquerable desire for usefulness in the name of Him whose teaching had led them to seek and to save the lost. The infant organization met with an almost unimpeachable conservatism, sometimes with positive objections, at other times with stubborn opposition. Among some of the women themselves whose interest had already been awakened in the movement, there was not a very clear and well defined idea of the work to be done, nor of the methods and agencies of doing it.

Among the first to bid it Godspeed was the editor of the Standard. A clearer light came. Soon objections were withdrawn. With few exceptions our pulpit and press became substantial friends of the enterprise. A membership of 20,000 consecrated Christian women, marshalled in nearly 1,200 auxiliaries, with fifty Young People's Circles and 100 Children's Bands, is to-day a factor in our work not to be lightly regarded. This Board has employed 45 missionaries since its organization, and 18 are at work now—6 in Jamaica, 4 in India, 5 in Montana, 2 at Hazel Green, Ky., 1 at Ann Arbor. Besides, assistance is being rendered to Rochester, N. Y.; Duluth, Minn.; Newport News and Roanoke, Va.; Monte Vista, Col.; Sacramento and Eureka, Cal., and Portland, Ore. Annual appropriations are made to the Montana Christian Missionary Association and to the Jamaica Christian

Missionary Association. The first year only \$1,200 was received, but there has been a steady increase, and last year, besides the Scott bequest, the receipts amounted to \$81,806 86, and the Scott bequest realized \$10,719 05 in addition. The total amount received from the beginning is \$243,704.48. The "Endowment Fund" now amounts to \$19,945 58, the interest on which goes to preach the gospel. The value of real estate owned by the C.W.B.M. is \$58,500.—Standard.

OAKLAND, CALIFORNIA.

Early last spring an engagement for the months of July and August was made with the church in Oakland, Cal. Subsequently I resigned the Missouri State work, with which I had been connected for more than three years, in order to enter the general evangelistic field. H. A. Easton, of Danville, Ill., already well known to the brotherhood, was then engaged to travel with me and conduct the singing. Our first meeting together began in the above city, July 4, 1891. We found all things ready for the meeting, which was opened in the church at the corner of 13th and Market. At the end of one week we were compelled to move into Hamilton Hall, a large church situated in the heart of the city, surrounded by the leading churches of Oakland, and in the same block with the great Congregational church, the largest in California. The hall was at once filled and several hundred chairs rented, still we were unable to seat the audiences, hundreds stood throughout many of the services, and it was estimated that a thousand people were at times turned away. The daily papers in Oakland and San Francisco were exceptionally and unusually kind to us from first to last. There is no species of religious folly or abomination which has not found its way to the cities around San Francisco Bay. Mind Cure, Christian Science, Faith Healing, Salvation Army, Theosophy, Mormonism, Adventism, Spiritualism, Universalism, Unitarianism, besides all the ordinaryisms, and to cap the climax an Agnostic church! I shall be remembered in Oakland as an iconoclast, to say the least! The meeting continued seven weeks and two days. The total number of additions was 152, of which number 125 were confessions. Bro. Sweeney had had over seventy additions just previous, making more than 225 accessions to the church since his return from his trip abroad. This is said to be the most successful meeting of the kind ever held in the State of California. I hope it may not long remain so. The church in Oakland must build or buy a new and larger house. Seven or eight years ago Bro. Geo. W. Sweeney went to California for his health, located in Oakland and took charge of the church there, which had seen many hardships and was very weak. He has led them through many perils up to their present strength and influence. I doubt whether we have a better church to-day in California. Brother Sweeney is universally esteemed in the city, and I have never seen a church more devoted to a pastor than his church is to him. The success of our meeting was largely due to the personal influence and popularity of Bro. Sweeney. I never heard a member of his church nor a citizen of Oakland speak an unkind word of Bro. Sweeney while I was in the State. Martin and Easton left Oakland, feeling that their labors in the Lord had not been in vain.—Sylvester J. Martin, in Christian Evangelist.

ATOKA, I. T.

During the past two months there has to our knowledge been 148 added

to the one body. Many more, but we have not the number. The contributions have fallen off. Only \$36 received the past two months so far as we know, except some provisions sent to Bro. Parker from Wynnywood, and a suit of clothes to Bro. Collier. Our rents for the house we used at Muskogee was \$1.50 a day. There is a cause for the contributions falling off. Some time ago there was much said about the needs of other missions, so we published that we were doing very well here, and encouraged contributions to go to points where it was needed worse. I will now say we are not full, and are in a good condition to enjoy some of the fellowship of the churches and brethren. Bro. H. O. Collier is now in a meeting in the Cherokee Nation, two added up to this writing. Bro. Parker is in the Chickasaw Nation, four added since he returned. I will be with the congregation at this place Lord's day, and leave on Monday for the Canadian, where I will remain for at least a week. We hope the churches and brethren, with the Sunday schools and sisters, will remember in their contributions this work.—R. W. Officer, in Gospel Advocate.

BALDWIN, Miss., Sept. 4.—Closed a splendid meeting with the church at Pratt's, four miles east of Baldwin, Mississippi, last night. The meeting was begun by W. A. Simmons, of Troy, Mississippi, who delivered six sermons, had several confessions and baptisms and reclaimed several wanderers, making eleven in all. He was then compelled to leave and sent for me to continue the meeting. I went, preached ten times and had thirty-four more additions, mostly from the world, making forty-five in all. It was a glorious good time. The church opened her eyes in blank astonishment, looked around, shook herself a little and said, "Who would have thought it!" I think the members are pinching each other yet to see if all hands have really waked up. The church had got so cold she had fallen into that sleep that precedes death, and the end seemed close by, but she thinks she will do better for the time to come, and I trust she may. God bless the good seed sown there. May ripe, rich fruit be gathered from it by the Master into the garner of the glory land.—Geo. W. Archer, in Guide.

FEET WASHING.

We have received several communications recently, especially from Indiana, in regard to the scriptural authority for the ordinance of feet-washing. This matter has already been treated several times in the Guide in the past two years, and we do not feel that it would be edifying to our readers to enter upon a general discussion of it again. We will say, however, that there is absolutely no authority in the Scriptures for the institution of feet-washing as an ordinance in the church, nor for its observance as such among the primitive churches. The fact that just before his crucifixion our Saviour to teach a lesson of humility washed his disciples' feet, and told them that so they ought to wash one another's feet, does not by any means constitute feet-washing an ordinance, any more than the command to give a cup of cold water in the name of the Lord, when needed, or to give the cloak when one takes the coat constitutes these things ordinances. There is no reference to the observance of such an ordinance in the after history of the church in the New Testament. The washing of feet was a hospitable custom, rendered necessary by the scandal wearing of the time, and as such its observance

was a work of charity and grace, and commended by the apostles. But in this way only was it observed or commended. It is commended as a good work, not commended as an ordinance. Compare the frequent and plain references to baptism as a religious ordinance in the New Testament after the setting up of the kingdom with the single instance where feet washing is spoken of in 1 Tim. v. 10. If this reference presents an example of feet-washing as an ordinance, it makes an ordinance also of bringing up children, of hospitality to strangers, of relieving the afflicted, and of every good work.—Guide.

London journalists are severely criticizing the growing indecency of dress among "society" ladies. One editor upbraided a brother editor for not helping to give this "indecent style a deathblow," but the brother excused himself by saying "it was not fair to strike below the belt." This was itself a stinging blow. It is significant that the fathers, husbands, brothers and associates of these women are almost universally opposed to woman suffrage, co-education, or anything which tends to give woman equal culture and power with man. Their estimate of womanhood cannot be a very high one, when those who are most intimately related to them thus consent to an indecent show of themselves. We do not believe men in general will ever accord to women the respect they should command, or the public influence and rights which are their due, so long as they consent to do this, and, in addition, to patronize the stage where exposed womanhood is the chief attraction, and to give themselves in the dance to the embrace of every comer whom society admits to its circles. These are plain words, and are meant to be. With every sympathy with those brave women who are trying to elevate their kind, we think much of their labor should be expended upon these silly sisters who are misrepresenting true womanhood.—Standard.

An article on dancing, published in the New York Evening Gazette, makes the point that, "Dancing is the order and the nuisance of the day. There is too much of it. All sensible men and women are tired of it. We want conversation in its place." Coming from a secular paper, this may be considered an expression of public opinion unbiassed by religious convictions or prejudices. This seems to settle the question of dancing so far as "sensible men and women" are concerned, but what about the rest of mankind? After all, there is probably not such a great revolution in public sentiment on this point as the Gazette seems to think. In truth, it is by no means evident that there is any change at all in public sentiment. As for "sensible men and women" they have, perhaps, never engaged in the dance, and as for the rest of mankind they will likely never get "tired of it." It is all well enough for those who are capable of conducting an interesting and edifying conversation to prefer conversation to the dance, but what are those who know how to dance and can't talk sensibly to do? "The cobbler should stick to his last," or words to that effect, which, being interpreted, means that, "every man should stick to his trade." Fortunately, neither the world nor the church loses anything much by the dance, for those who carry it on are not worth a cent for anything else any how.—Gospel Advocate.

Every church member who does not live in daily communion with God, is a dead limb on the tree of life.