

in saying that every sentence of this Corinthian letter is addressed to the church as such; and that the prohibitory language is no exception, but is addressed to the church concerning a part of the women, married women and possibly a very small fraction of them.

Pagan nations are always in a state of degradation. In addition to this woman is far below the man, nearly or quite upon a level with the brutes, and made to serve with them as beasts of burden. The gospel elevates—takes woman from the depths of degradation, and places her by the side of man upon social equality, every way his equal, excepting the headship, which was bestowed upon him in the garden.

This is still guaranteed him with all the dignity it confers, while it is demanded of woman, that she acknowledge and honor this headship, then walk life's paths lovingly together. In this relationship, they in Christ are constituted equally children, heirs, and priests of the Living God. The tendency of sudden and great elevation is to an over estimate of self. While some may keep entirely sober under it, the heads of others will be made to swim. Together with her brother Aaron, even the beloved Miriam who so wisely and tenderly guarded her infant brother Moses, and who so grandly led her sisters in the triumph worship after crossing the Red Sea, stumbled under this weakness. God made Moses leader of his people out of Egypt bondage. To aid him Aaron and Miriam were made prophets and sent with Moses before the children of Israel, as their leaders. They were before slaves of Pharaoh, now priests of God and leaders of his people. Getting displeased with Moses they denied his headship, his superior rank, and claimed perfect equality, and exclaimed, "Hath God indeed spoken only by Moses? Hath he not spoken by us also?" Fine specimens of over estimation because of elevation.

A casual reading of this letter to the Corinthians, reveals the fact that the church had become very corrupt. They had divisions among them, lawsuits, practiced gross immoralities, ate things offered to idols, disregarded the common courtesies of society in their assemblies and were very disorderly; the headship of man was denied, the Lord's supper was turned into a Bacchanalian feast and they ate to gluttony and drank to drunkenness.

Postulate. Some half dozen to a score of married women, formerly upon a level with the brute now priests of God, and upon social equality with the man, deny headship, claim entire equality, throw off their hoods or veils which they had been wearing as a sign, or an acknowledgement of the headship of man; and thus by sign, as also by words, denied his right to rule in the church or out of it, disregarded the rules of the church, in much pertness occupied the designed for worship in secular entertainment,

indecorously elevating the voice called out to the men asking them questions not of a religious nature, but subjects their own husbands could give them information upon at home. Some of the more discreet and thoughtful of the members were heart sick over this state of things, such as the household of Chloe, and told Paul all about it.

Soon after being thus informed he wrote this letter, and these are the women he told the church to let keep silent; and this is the kind of talk he prohibited, but said they all might prophesy and pray with covered heads, might exercise their gifts and urged them all to seek more, seek earnestly the best gifts, covet to prophesy, seek to excel for the edification of the church. Such a state of things in a church that could thus degrade the Lord's supper is quite supposable, meets the necessities of the case, and harmonizes the Scriptures, while the common interpretation does none of these; but makes the Scriptures a bundle of contradictions. Indisputably, Paul restricts his language to a number of married women; and limits his prohibition to words and deeds which were violations of the law subjecting woman to man, and conferring upon man the headship. The exercises of no spiritual gift was a violation of this law, and consequently their exercises were not prohibited. The Corinthians must have so understood him. He had thoroughly prepared them to, by the directions he had given them in reference to their gifts, and encouragement in reference to their exercise, and to seeking higher attainments in them. Besides he had distinctly told them that an apostle could not prevent the exercise of any spiritual gift, as God had conferred these gifts, and had given apostles or any one else, no authority to prohibit their use. But our interpreters will insist on giving a general application to special in-

structors, out of which all the difficulty grows.

Let us hear the conclusion of the whole matter. Silencing women in the church assembled, is a relict of paganism growing out of a misunderstanding and misapplication of the Scriptures, and enforced and perpetuated in ignorance of the general teaching of the Scriptures upon the subject, and is wholly unworthy of the age in which we live. Silencing woman in the church because of what transpired in the garden is degrading to her. The Bible nowhere represents woman as degraded in comparison with man; but speaks of her as man, one with man, a part of himself in every respect, and from every consideration, as precious as he; and his equal save the honor and dignity consequent upon his headship. True, he is stronger than she, though many women are stronger than many men. But mere strength is not greatness. Is not Satan stronger than Sampson, Goliath and all the sons of Anak combined?

Brethren, my main arguments are now before you. If I have not sustained my position, please show it, as it is truth we want. I may write longer corroborating, but I rest my position on what is already presented.

PHYSICIAN HEAL THYSELF.

It would seem quite a reasonable requirement to demand no more of others than we are willing to do ourselves; in a word to make as great sacrifices for the good of humanity as we expect others to make for the same thing.

In reviewing to some extent our past and present history as the assumed people of God, we are reminded somewhat of what the Apostle Paul said in his Roman letter to the Jews of Rome. May I not ask—do we not make our boast in God and say we know his will, and approve what is excellent, being instructed in the law of Christ, and are confident that we are a guide to the blind, a light to those who are in darkness, an instructor of the simple, a teacher of the unlearned, because we have the true knowledge of God? We who teach others do we teach ourselves? You who teach that there should be no party names attached to the church of God. Do, we have a party names?

If it should turn out that we have a party name, do we not by

this dishonor God, and cause his name to be blasphemed among the infidels? In true and unmixed christianity there can be in the nature of things no parties, because a party is formed of a number of persons in opposition to others, and consequently separation from the body takes place. Party names are simply the inevitable out-growth of party, and they who wear a party name belong to a party, and parties in the religious world are designated denominations. True christianity is not a sect, is not a party, does not divide, forms no parties in opposition to each other; and wears only the name found (in so many words) in the New Testament.

It is a note worthy fact not to be overlooked in these lines, that we with one voice as a body of Christians have expressed our surprise and mortification at the denominations because they would not lay down their party names and be known by the New Testament name. They all admit that the testament furnishes a name clear and unmistakable, and notwithstanding this, they will not even for the sake of union give up their party names. They seem to hold to these names with such unflinching tenacity, that it has often been said of them that they love the party more than the cause of salvation. We say to them you have nothing to lose by taking the scriptural name, but on the other hand every thing to gain.

But the time has come and now is when they have discovered that we, so far as name is involved are in the same line with themselves. And hence they very complaisantly say you belong to the "Christian Church," because they very well know that we have no non-scriptural authority for that form of a church name than they have for "Baptist church." Indeed the word baptist occurs quite as often in the Testament as the word christian. If you ask a brother of these parties to publish a meeting to be held in the church of Christ, when the announcement is made it will come out in the "Christian Church."

Paul once asked the question, "If I preach circumcision, why am I persecuted." In a word if I preach circumcision as I have been accused then the offense of the cross has ceased. As it was then, so it is now only in another point of view. Since we have adopted a party name (it is because