

tion. In all this sex is ignored. All thus consecrated, are regularly ordained priests, their common work being all that was shadowed forth by the service of the priests in the holy place—edify one another, worship God in prayer, praise and thanksgiving, and feast upon the word of the Lord, ministered in edifying by prophesying, etc. Let us hear apostles, "Ye—the saints—as living stones, are built up a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." This is the end for which Christians are constituted priests—the offering of spiritual sacrifices. (1 Peter 2:5). "Through him let us offer up a sacrifice of praise to God continually, that is the fruit of our lips confessing his name." (Heb. 13:15). Unquestionably this priesthood, in which sex is ignored, lasts during the reign of Christ, while heaven retains him; and while it lasts, women, with the men, are made equally active in the church, in every act of worship, and of edifying the church; with none authorized to interfere. No shame is attached to the faithful discharge of the duties of the priesthood, by any ordained priest; but commands the honor of heaven in so doing. "He that honoreth me will I honor." Those who prevent priests from discharging the duties of the office, incur a fearful responsibility—usurp the authority of the Throne. By this kind of usurpation has woman been shamed from the golden altar, and made to think she was not of the priesthood—that the fruit of her lips could not be acceptably offered—unless she first hides! Father, in mercy forgive, for they know not what they do; and by the light of the truth, dispel the darkness of their mind, and dispose their hearts to accept and teach the truth. Our position is now established upon the living word of the living God.

The object of investigation is to ascertain the truth that it may be accepted, taught and practiced. If I have failed to sustain the proposition that woman was, with man, made active in apostolic churches, with apostolic approval, let the brethren with highly cultivated minds—our leaders, point out such failure. Otherwise let them labor to restore this feature of apostolic teaching. The proofs on which I mainly rely, are in this and the preceding article. I ask no one to review a dozen articles. Refute

the position of these two—in brief. Woman, by the bestowment of spiritual gifts from God was set to work in the church and apostolic authority could not hinder. This harmonizes the Scriptures which otherwise are a bundle of contradictions; it exhibits the impartiality of God; lets the expression, "In Christ there is neither male nor female" have some meaning; permits woman to act as help-meet in the church as well as in the family; takes the unmerited stigma attached to her for being a woman from off her, without detracting from the dignity of the man, leaving him the honored head of one worthy of himself—one of whom he need not blush to accept help, in reference to this life, and that which is to come.

"WHAT WAS PIPED."

To the readers of the Herald:
I notice in the HERALD of Dec. 21st an article headed, "What was Piped," in which the author, Bro. G. W. Powell, seems to find fault with some things that I said in my article on "Christian Duty or Dying in Debt." I must say that I do not fully understand his meaning; therefore he will do us a favor by taking some position. The main thing to which he objects (if I understand him) is my statement that it is the Christian's duty to be in the fullest fellowship with the congregation nearest him, &c. He claims that when one is born into the kingdom anything more is superfluous, and he adds that he has done this a year ago, hence he must think he has a through ticket. We fully admit that when one is born of water and the Spirit he is a child of God, in the kingdom, &c. He is then a new creature. See 2 Cor. 5:17. Then he should walk in newness of life. See Rom. 6:4. Our position was, and yet is, that in the new relation there are certain duties to perform, which the new creature owes, and if he does not discharge them, he will die in debt, hence be unprepared for the final settlement.

Our Bro. finds fault with us for using the terms church and congregation synonymously. Webster and old Bro. Luke use them in the same way. See Acts 14:23, "When they had ordained them elders in every church" ("congregation," Living Oracles.) Do you not know, my brother, that a congregation of worshipers is called a church in the Bible in many places?

I am astonished to see such a criticism in print. But you say that when a man is born of water he is the offspring of Zion, the church in that locality. Do you mean to say that that makes him a member of any particular congregation? If so, let us suppose a case. Now if we have two congregations (churches) just four miles apart, and a man were baptized just two miles from each, when he comes up out of the water on the line where would he belong? Or if, in your judgment, it is not necessary for him to unite with any congregation, please say so in plain English, and I will answer your arguments.

Again, you say, "fellowship in the church is rather cold." This may be true of the church at Stayton, Or. I am sorry to hear it. It was not so in Jerusalem. See Acts 2:42. And I thank God it is not true in the Palouse country.

I will say with all kindness that I consider the criticism of my brother a miserable quibble and should not have attempted to answer it but for the wrong impression it might make on the minds of some in regard to our teaching.

Your brother in Christ,
C. J. WRIGHT.
Palouse, W. T., Jan. 4, 1884.

Correspondence.

Letter from Australia.

HEOTHAM, MELBOURNE,
Nov. 23, 1883.

Dear Bro. Floyd:

The CHRISTIAN HERALD with its instructive and interesting news is at hand. I am glad to know that you are doing well and that the cause is moving on so well.

We have much reason to feel encouraged here, the interest continues fine. The gospel is still proving God's power to salvation. It is truly sad that so many preachers have so little faith in God's power for the salvation of the world, but seem to spend their time, or much of it, upon the something mysterious which they do not understand, and hence can not explain to the seeker after the truth. When men will go and preach Christ then they can hope for much success, and expect to build with the material that will stand the test. Since my last to you another new chapel has been finished which will seat about four hundred. It is in one of the suburbs of Melbourne, Footseray,

and we have another on the way in another suburb, Fitzroy. The brethren have sold their old house and are expecting to build a fine house. In fact, in this city, for you might call it all the city, the cause is moving out well. Since August thirty more have been baptized on confession of their faith at this place, and three from the Baptists have united with us. We are making all the needful preparation to build, and hope soon to give a definite report as to the style and site of the building here. It is very difficult to get a good site in the city. I am glad to say that my health is much improved, and all things are moving on well.

Yours most heartily,
C. A. MOORE.

Explanation.

CHENEY, W. T.,
Jan. 1, 1884.

Editor Herald:

DEAR BRO.—An article in your paper, clipped from the *Central Baptist*, regarding the work at Spangle, W. T., is calculated to stir up strife, where at present there is peace and harmony.

The author said some things which might much better have been left unsaid. I believe the state of the case at Spangle to be this: All the churches are poor, too poor to build without aid. "The vantage ground" of the Baptists consists in having a Board, whose headquarters is at New York City, willing to render the needed aid. The people of Spangle, inspired by the hope of such assistance, with commendable public spirit, have rallied, and built an edifice worthy of themselves. It has been the work of almost the entire community—the Christian church doing as much, I believe, as any other. I have no sympathy with that spirit which would wound my brethren in Christ. It has not been many years since the Baptists were a despised people. Now that God has so richly blest them, it is not meet for them to point the finger of scorn at others. I trust I have many warm friends among my Christian brethren, and should regret exceedingly if any of them attributed that article to me. Zion languishes because of strife between brethren. "Let us, therefore, follow after all things which make for peace." "Pray for the peace of Jerusalem, they shall prosper that love thee." "Peace be within thy walls, and prosperity within thy palaces."