

Also, that subsequently the women were added to the church as well as the men.—chapters v: 14, viii: 12. That the church was composed of women in part is evident also from chapter viii: 3. Do not *women* become disciples of Jesus and children of God by faith in Christ as well as men?—(See Gal. iii: 26–28.) If “there is neither male nor female in Christ Jesus,” a command given to disciples generally is given to *women* as well as to men; and when Jesus said to His baptized disciples “drink ye *all* of it,” he said it to women as well as to men. Were there not women in the church at Corinth?—(See 1 Corinthians xiv: 34.) All this church is said to have assembled to observe the Lord’s supper.—(See 1 Corinthians i: 2; xi: 18, 20, 26.) We shall present the matter in a logical argument:

(1) The nucleus of the Christian church was composed of *women* as well as men (Acts i: 14): women as well as men were subsequently added to the church, and as disciples of Christ their rights to a participation in the ordinances of the church were equal.—Acts v: 14; viii: 3, 12; Galatians iii: 26–28.

(2) The apostolic church “continued steadfastly . . . in breaking of bread;” *ergo*

(3) The claim of women to the breaking of bread is of Divine authority, seeing that they were a part of the apostolic church.

Does any one say we have no clear example of the change of the Jewish sabbath into the first day of the week as the day set apart for God’s worship in the new dispensation? Let such an one read John xx: 19, 26; Acts xx: 7; 1 Cor. xvi: 2, etc. Show us one such clear example of infant baptism as we have of female communion or of observing the first day of the week instead of the Jewish sabbath and we shall never oppose the practice.