

Introduction

To a degree not frequently appreciated, the early generation of Seventh-day Adventist writers addressed the issue of women's activities in the church, as part of the bigger question of church order or "gospel order." The collection of documents here will show the way in which they addressed the topic from 1845 through 1911. There is no guarantee this is an exhaustive gathering of such material. The material here is from Ellen White's lifetime, but the early extracts are not from her writings. The earliest sample of her counsel here is 1875, addressing "woman's rights and duties."

The core of what is included here was found by searches in the archived writings:

(1) the CD-ROM (*The Ellen G. White Comprehensive Research Edition*, both Ellen White's writings, and the section entitled "Words of the Adventist Pioneers");

(2) the online Seventh-day Adventist Archives (<http://www.adventistarchives.org>), specifically the *Review and Herald* and *Signs of the Times*.

The search was done for the phrases below from 1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12, looking for documents that addressed women's involvement with church activities.

"keep silence in the churches" (1 Corinthians 14:34)--*none in EGW's collection*

"learn in silence" (1 Timothy 2:11)--*none in EGW's collection*

"suffer not a woman", "usurp authority" (1 Timothy 2:12)--*none in EGW's collection*

As well a search was done for the following phrases from the passages on qualifications for bishops and elders in 1 Timothy 3:2, 12 and Titus 1:6. These revealed documents that addressed the qualification for leaders:

"husband of one wife" (1 Timothy 3:2; Titus 1:6) and "husbands of one wife" (1 Timothy 3:12)--*a few uses in EGW's collection*

The next section under "Contents" lists the sources and titles in chronological order. I have marked them (S) for "silence," (U) for "usurp," and (H) for "husband" for the above phrases. If the documents in periodicals did not list the author, "Editor" has been placed in the heading.

The page and paragraph codes from the CD-ROM paragraphs are left for ease of reference. The content from the online archives does not have such codes.

For deeper reflection, I have included some related instruction from Ellen White during the same years in the chronological collection, showing by comparison and contrast what God was directing in the modern application of the timeless principles. At times paragraphs addressing women in ministry have been extracted from documents addressing the church work in general. At other times, entire articles or manuscripts have been given, with direction to the paragraphs that deal with women. I have added "Compiler's Notes" on what I see as key observations.

As alluded to in the documents, and by the absence of any Ellen White writing on the first four phrases above, the early focus appears to be to give a strong Bible basis for the ministry of a woman in their midst, Ellen White. Consider Ellen White's counsel from 1875 onward, and what appears clearly to be her strengthening call to meet the needs of carrying the message to all the world using both sexes. In the headings I have highlighted her counsels by the sign ">".

At the end, a small collection of Ellen White's comments addressing the issue of "laying on of hands" is included. Particularly I was searching to see if she had any statements that would exclude anyone from this special act of dedication.

Contents

Documents and Extracts

- 1845 July 3, Editor, *The Jubilee Standard*, "A Commandment" (S)(U)
- 1853 December 20, Editor, *Advent Review and Sabbath Herald*, "Gospel Order" (H)
- 1855 January 9, J. B. Frisbie, *Advent Review and Sabbath Herald*, "Church Order" (H)
- 1857 September 10, James White, *Advent Review and Sabbath Herald*, "Paul Says So" (S)
- 1857 October 15, D. Hewitt, *Advent Review and Sabbath Herald*, "Let your Women keep Silence in the Churches." (S)(U)
- 1858 December 16, Editor (from *Golden Rule*), *Advent Review and Sabbath Herald*, "On Keeping Silences: Ought Women to Keep Silence in the Churches" (S)
- 1859 December 8, B. F. Robbins, *Advent Review and Sabbath Herald*, "To the Female Disciples in the Third Angel's Message"
- 1860 January 12, Sarah Hallock and Editor, *Advent Review and Sabbath Herald*, "A Query" (S)
- 1860 February 2, B. F. Robbins, *Advent Review and Sabbath Herald*, "Reply to Query in Review No. 8" (S)
- 1860 February 23, S. C. Welcome, *Advent Review and Sabbath Herald*, "Shall the Women Keep Silence in the Churches?" (S)(U)
- 1861 March 19, Editor, *Advent Review and Sabbath Herald*, "Query" (S)
- 1861 July 30, Uriah Smith (from *Portadown News*, Ireland), *Advent Review and Sabbath Herald*, "Women as Preachers and Lecturers" (S)(U)
- 1862 April 22, Editor, *Advent Review and Sabbath Herald*, "Questions by Bro. McDonald" (S)(U)
- 1862 December 2, D. T. Bourdeau, *Advent Review and Sabbath Herald*, "Spiritual Gifts" (S)(U)
- 1862 December 9, M. W. H., *Advent Review and Sabbath Herald*, "Early Influence" (S)
- 1866 June 26, Editor, *Advent Review and Sabbath Herald*, "Let Your Women Keep Silence In the Churches" (S)(U)
- 1871 January 24, M. M. Osgood, *Advent Review and Sabbath Herald*, "Extracts from the Writings of the Learned.--No. 2., From Adam Clarke's Commentary" (S)(U)
- 1871 March 14, Editor's Extract, *Advent Review and Sabbath Herald*, "Shall Women Speak in the Church?" (S)(U)
- 1871 August 8, Editor's Extract, *Advent Review and Sabbath Herald*, "Women Laboring in Public" (S)(U)
- >1875 January 3, Ellen White, *Testimonies for the Church*, Vol. 3, "Parents as Reformers" [Husband's equal; duties more sacred and holy than man's]
- 1875 August 26, Uriah Smith, *The Signs of the Times*, "Let Your Women Keep Silence In the Churches"
- 1878 May 30, J. N. Loughborough, *The Signs of the Times*, "Keeping Silence" (S)(U)
- 1878 December 19, J. H. Waggoner, *The Signs of the Times*, "Woman's Place in the Gospel" (S)(U)
- >1879, Ellen White, Letter 33, To Brother Johnson [best management not always men]
- 1879 May 29, James White, *Advent Review and Sabbath Herald*, "Women in the Church" (S)
- 1879 July 31, A. O. Burrill, *Advent Review and Sabbath Herald*, "Duties of a Church Elder" (H)
- >1880, Ellen White, *Testimonies for the Church*, Vol. 4, "Our Publications" [men and women do pastoral labor]
- >1880 April 1, Ellen White, Letter 17a, To James White [texts prohibiting women speaking]

- 1880 December 16, G. B. Starr, *Advent Review and Sabbath Herald*, "Does Paul Contradict Himself" (S)
- 1881 February 10, W. M. Healey, *The Signs of the Times*, "Women As Teachers" (S)(U)
- 1881 June 14, N. J. Bowers, *Advent Review and Sabbath Herald*, "May Women Publicly Labor in the Cause of Christ?" (S)(U)
- 1881 December 20, Editor, *Advent Review and Sabbath Herald*, "General Conference, Business Proceedings" [resolution: females ordination to Christian ministry]
- >1882 March 28, Ellen White, *Testimonies for the Church*, Vol. 5, "Important Testimony" [both sexes to become workers]
- 1883 July 3, W. H. Littlejohn, *Advent Review and Sabbath Herald*, "The Church Manual, The Duties of Local Church Officers" (H)
- 1885 March 12, Editor, *The Signs of the Times*, "The Church.--No. 5, Qualifications of Elders"
- 1885 May 19, J. H. Waggoner, *Advent Review and Sabbath Herald*, "The Church.--No. 5, Qualifications of Elders" (H)
- 1885 May 26, J. H. Waggoner, *Advent Review and Sabbath Herald*, "The Church.--No. 6, Qualifications of Deacons" (H)
- 1887 May 12, E. J. Waggoner, *The Signs of the Times*, "Women in the Church" (S)(U)
- >1887 June 21, Ellen White, *Advent Review and Sabbath Herald*, "Proper Education of the Young" [women fitted for any position of trust]
- 1888 February 28, G. W. Morse, *Advent Review and Sabbath Herald*, "Scripture Questions, 739. Women in the Church"
- 1888 August 31, A. T. Jones, *The Signs of the Times*, "The Qualifications of Church Officers" (H)
- >1889, Ellen White, *Testimonies for the Church*, Vol. 5, "Selection of Leaders" (H)
- 1892 February 23, Editor, *Advent Review and Sabbath Herald*, "Women Speaking in Meeting" (S)(U)
- 1892 May 24, G. C. Tenney, *Advent Review and Sabbath Herald*, "Woman's Relation to the Cause of Christ" (S)(U)
- >1892 December 1, Ellen White, *The Medical Missionary*, "Medical Missionary Work" [men and women education as nurses or physicians]
- 1893 June 1, E. J. Waggoner, *The Present Truth* (UK), "The Office of Bishop" (H)
- 1893 August 31, E. J. Waggoner, *The Present Truth* (UK), "Church Offices" (H)
- 1894 June 5, G. C. Tenney, *Advent Review and Sabbath Herald*, "Woman's Relation to the Cause of Christ"
- >1895 July 9, Ellen White, *Advent Review and Sabbath Herald*, "The Duty of the Minister and the People" [some time to service: women set apart by laying on of hands]
- 1897 July 15, Editor, *The Signs of the Times*, "Question Corner, No. 601. 1 Cor. 14:34" (S)(U)
- >1898 March 22, Ellen White, Manuscript 43a, "The Laborer Is Worthy of His Hire" [not paying wives who do as much work as husband; not belittle woman's work; man cannot do, no access; women labor in the gospel ministry]
- >1898 April 1, Ellen White, Manuscript 49, "The Lack of Spirituality in our Churches" [work for women to do, man cannot do; man's equal]
- 1899 April 5, J. P. Henderson, *The Signs of the Times*, "Shall Women Speak in the Church?" (S)(U)
- 1899 June 14, Amanda Bostick, *The Signs of the Times*, "Women in the Churches Again" (S)

- >1900, Ellen White, *Testimonies for the Church*, Vol. 6, "Canvassing" [both men and women pastors to the flock of God, canvassing, medical missionary work, ministry]
- >1901 January 17, Ellen White, Letter 7, To Brethren Who Occupy Positions of Trust [men and women, priests, ministers (Isa. 61:6)]
- 1901 July 16, W. C. Black, *Advent Review and Sabbath Herald*, "Christian Womanhood" (S)(U)
- >1901 September 25, Ellen White, Manuscript 98, "Words to Parents" (H)
- >1901 October 8, Ellen White, Manuscript 104, "The Need of Reform" (H)
- 1901 November 28, E. J. Waggoner, *The Present Truth* (UK), "Women in the Church" (S)(U)
- 1902 January 28, L. A. Smith, *Advent Review and Sabbath Herald*, "The Mission of Seventh-day Adventists" (S)
- >1902 August 26, Ellen White, *Advent Review and Sabbath Herald*, "Words to Lay Members" [woman a power that exceeds man, a work men cannot do]
- >1902 September, Ellen White, Letter 164, To A. T. Jones [deaconesses] (H)
- >1903 June 2, Ellen White, *Advent Review and Sabbath Herald*, "Directions for Work" [men as well as women]
- >1903 September, Ellen White, *Testimonies for the Church*, Vol. 8, "No Time for Delay" [men and women engaged in the ministry]
- 1906 July 18, Editor, *The Signs of the Times*, "Question Corner, 1858.--'Let.' 1 Cor. 14:34" (S)
- 1907 June 26, Editor, *The Signs of the Times*, "With Our Inquirers, 2138--Women in the Church" (U)
- >1908 February 23, Ellen White, Manuscript 5, "The Medical Missionary Work" [medical missionary: laying on of hands]
- 1908 September 17, R. A. Underwood, *Advent Review and Sabbath Herald*, "Duties and Responsibilities of a Church Elder" (H)
- >1911 May 7, Ellen White, Letter 22, To Br. Ruble, J. A. Burden, J.A., I. H. Evans [sisters fitted for positions of responsibility, brought to the front; women as well as men to receive a thorough medical training, especially attending childbirth]

"Hands Laid On" Statements

Concluding Notes

Documents and Extracts

1845 July 3, Editor, *The Jubilee Standard* (S)(U)

A COMMANDMENT

"Let your women keep silence in the congregations; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law: for it is a shame for women to speak in the congregation. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." {136.13}

Paul. {136.14}

"And this is love, that we walk according to his commandments."

John. {136.15}

[Compiler's Note: This Millerite Adventist periodical was edited by S. S. Snow, whose study on the date of October 22, 1844, was instrumental in launching the Seventh Month Movement, also called the Midnight Cry. Here less than a year after the passing of the time he published this short "Commandment" without comment. Snow's history shows he rejected the visions of Ellen Harmon (later White), and this short article likely reflected a common view among many who chose not to join those survivors of the disappointment who were accepting "the third angel's message" with its light on the sanctuary and the Sabbath. Almost twenty years later he was still publishing Paul's verse to reject women speaking in church. (See Snow, S. S., *The Voice of Elias: Or Prophecy Restored*, Baker and Goodwin Printers, New York, 1863, commentary on Daniel and Revelation, p. 218, referenced in Snow's biographical issue of *Lest We Forget*, Vol. 3, No. 2, p. 6.)]

1853 December 20, Editor, *Advent Review and Sabbath Herald*, Vol. 4, No. 24 (H)

Gospel Order

"FOR God is not the author of confusion, but of peace, as in all churches of the saints." 1Cor.xiv,33. {188.23}

We stated in our last, that to arrive at, and preserve gospel order will be a work of labor, care, and mental suffering to those who are called to labor for the spiritual good of the flock. And that it is of the highest importance that those who go forth to teach the Word should be in union in sentiment and in their course of action. It is evident that the reverse of this would cause unhappy divisions, and confusion among the flock. {188.24}

We will now briefly notice the calling, qualifications, and the duties of a gospel minister. And first, he must be called to this responsible station by the Great Head of the church. In the morning after Jesus had "continued all night" in the mountain, "in prayer to God," he "called unto him his disciples, and of them he chose twelve." Luke vi,13. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark iii,14. And as their Master sent them to the lost sheep of the house of Israel, he said; "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt.x,16. {188.25}

And as our Lord was about to ascend into heaven, "the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them; and when they saw him, they worshiped him; but some were afraid. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt.xxviii,16-20. {188.26}

Thus we see that the first apostles received their commission from no less authority than the Lord Jesus Christ. Says the apostle Paul: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal.i,11,12. Again he says: "Paul, an apostle, not of men, neither by man; but by Jesus Christ, and God the Father." Paul received his commission also from the Great Head of the church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. 1Cor.x,2. {188.27}

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.iv,11-16. {188.28}

Here is order set forth, its objects, and its happy results. Pastors and teachers are among those given of God to accomplish the glorious work named by the Apostle. It will not do to say that this scripture applied to the first century alone; for these callings and gifts were to continue "till we all come to the unity of the faith," etc. It is evident that the church has never arrived at the state of unity and perfection here mentioned. She has ever been, and still is, more or less "tossed to and fro." Therefore these callings and gifts still remain with the church, though in her confusion and pride they have been nearly hid from sight. It will not do for professed teachers and pastors to say that these gifts and callings belonged alone to the first century. Not long since while in conversation with a minister, he took this ground. We then told him that if the gifts and callings such as evangelists, pastors, prophets and teachers, were confined to the first century, then the commission that he had taken upon himself run out about 1800 years ago! He had no more to say on the point. {188.29}

But the main point before us is, that God calls men to the work of the ministry. It is the great and dreadful God who singles them out, and sets them in the church to preach the gospel. It is perdition to refuse his call. It is certain ruin to heedlessly run before being sent. In a matter of such infinite moment as the work of the gospel ministry, God will not leave the consecrated soul in doubt. Those who stand where they can hear the voice of the Lord, and are willing to obey, will hear distinctly if God calls them. The evidences to such will be of such a character as to remove all doubt. They may be tempted for the

moment, as on all points of revealed truth, yet when the evidences of their call to the work of the ministry are called up, temptations will flee. {188.30}

And not only will the called and chosen one feel on the subject, but the church, if standing right, will also feel the burden of the matter. The church will feel it, if God is selecting one of the number for the gospel ministry. How natural and reasonable that the body should feel deeply, while the Lord may be rolling upon one of its members the weight of the responsible work of laboring for the eternal interests of men. And while the individual may feel utterly incompetent for the work, as he sees his own frailty, and, also, the importance of the work, and may shrink back from his duty, the church will feel to urge him out into the field. {189.1}

Those who may wish to teach, whom God has not called, usually feel well qualified for the work. They have confidence in themselves, and venture to go forward without the counsel and approbation of the church. {189.2}

"How ready is the man to go, whom God hath never sent! {189.3}

How tim'rous, diffident and slow, God's chosen instrument!" {189.4}

"Go teach all nations," said Christ to the eleven, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here baptism is closely connected with teaching. Those who go forth to teach should, then, baptize those who repent and believe. Why should repenting, believing souls wait six months, or even one day, to see whether they will backslide or not before being baptized? Rather let them have the benefit of this, and all other gospel ordinances, to keep them from backsliding. This seems to be gospel order. {189.5}

"Then Peter said unto them, Repent, and be baptized every one of you." Acts ii,28. "Then they that gladly received his word were baptized." Verse 41. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Chap.viii,12. Read the account of Philip and the eunuch in verses 26-40; also that of Saul in chapter ix. As soon as he received sight, he was baptized. When the Holy Ghost fell on Peter's Gentile hearers, he said, "Can any man forbid water, that these should not be baptized?" Lydia, who heard Paul preach by a river's side on the Sabbath day, was immediately baptized "and her household." Chap.xvi,13-15. The jailor was baptized in the same night he believed. But candidates for baptism should ever have the sacredness of the ordinance set before them, and that in being buried, they profess to be dead to this world, and that the act is a sign of their faith, not only in the death and resurrection of Christ, but also in the resurrection of all the saints, in Christ's likeness, at his second coming. {189.6}

Who should administer the ordinance of baptism? We have seen that this ordinance is closely connected with teaching. "Teach all nations, baptizing them," said our Lord. Then those, and those only, should administer this ordinance who have been called of God to teach his word. {189.7}

Jesus ordained twelve from among his disciples "that they should be with him, and that he might send them forth to preach." Said Paul to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i,5. In verse 7, an elder is called a bishop. He is a true shepherd, or one who is to take the watch-care of the flock, and administer the ordinances of the gospel. Christ is called [1Pet.ii,25] the "Shepherd and Bishop" of souls. He is also called the "Chief Shepherd." {189.8}

Said Paul, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them: that they profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. 1Tim.iv,11-16. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands." 2Tim.i,6. {189.9}

From this we learn that the order of the gospel is that men who are called of God to teach and baptize, should be ordained, or set apart to the work of the ministry by the laying on of hands. Not that the church has power to call men into the ministry, or that ordination makes them ministers of Jesus Christ; but it is the order of the gospel that those who are called to the ministry should be ordained, for important objects. {189.10}

1. That those who go out into a cold world to teach the Word of God may know that they have the approbation and sympathy of ministering brethren and of the church. {189.11}

2. To produce and secure union in the church. The laying on of hands should be done, we think in behalf of the church. A united expression of the church in this thing would certainly have a tendency to unite the people of God. It would also lead them to realize the situation of the ordained preacher, inquire for his wants, and follow him into the Lord's vineyard with their prayers. {189.12}

Union is strength. And where there is union of action, the union is real and abiding. Each will then take some responsibility, and labor cheerfully in the common cause of truth. But where there is not union of action, there is but little lasting interest, and but very little accomplished. What is every body's business is no body's business. The united action of the church relative to those who take the watch-care of the flock, would have a powerful influence to unite the church in love. {189.13}

3. To shut a door against Satan. In no one thing has the gospel suffered so much as by the influence of false teachers. We can safely say, from the experience of several years, that the cause of present truth has suffered more in consequence of those who have taken upon themselves the work of teaching, whom God never sent, than in any other thing. In sending out these men, Satan has caused reproach to be bro't upon the precious cause. "But," says one, "you must leave such with the Lord." Very well. We will, as Paul left the copper-smith with the Lord. Paul was not silent, however, as to his evils. He says to Timothy: "Alexander the copper-smith did me much evil: the Lord reward him according to his works; of whom be thou ware also." 2Tim.iv,14. When we have done our duty, then we can leave such men with the Lord to dispose of, and not before. Paul raised the warning. So will the faithful watchman whenever he sees danger. {189.14}

Some have taken it upon themselves to baptize who profess no calling to teach. Others have gone out to teach the word whose lives were not correct at home. Both have injured the cause. We will not stop to dwell upon painful particulars. {189.15}

To save the flock from imposition of this kind, the gospel plan is sufficient. Let those who are called of God to teach and baptize, be ordained according to the Word, and known abroad as those in whom the body have confidence. By this course the greatest cause of evils that has existed among us as a people, will be removed. Our preaching brethren West and East now wade through prejudices among the people, caused by men who have traveled quite extensively, yet not called of God; who manifested much zeal for the present truth, but exhibited no sound judgment in the presentation of it. They will

testify that much of their labor is to break down the prejudice caused by some of those who ran before they were sent. Brethren, shall we still mourn over these things, and make no effort to prevent them? God forbid. We will rather strive for the order of the gospel, which will heal the breach already made, and prevent these heart-rending evils for the future. Let us shut this door against Satan. {189.16}

The eyes of many are upon us brethren, and you know that some are ready to report our faults. Lies are made against Sabbath-keepers, and some Advent Ministers and others also, love them exceedingly. This they show by their activity in reporting them. Let this work together for our good. It certainly will. We should be glad that we are watched, even for our faults. Others, who are convinced that we have the truth, are watching to see what effect the truth is to produce in us. If they see with us, love, meekness and good order, they will take their stand with us. The destiny of many hangs upon the course we pursue. God help us to rally around the standard of gospel order, that we may be in a position to rescue souls from impending ruin. {189.17}

The necessary qualifications for a minister of the gospel are plainly stated in the Word. And if none were received as spiritual guides but those who come up to the gospel standard, the church would be saved the worst of all evils, a corrupt ministry, and would be saved most of the disorder and confusion now existing. Here is the place to begin to labor for gospel order. Those who lead out the flock of Christ must be men of God, fully qualified for the work. {189.18}

Said Paul to his son Timothy: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre: but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1Tim.iii,1-7. {189.19}

Many seem to desire the office of a bishop, or elder, who fail in many points named here by the Apostle. He must be "blameless," "vigilant," "sober," "patient," "not a brawler." He must rule well his own house. How is it possible that the Holy Ghost should make a man an overseer of the precious flock, to rule over them, [Heb.xiii,17,] who knows not how, or neglects to govern his children at home? Here the Apostle appeals to our reason. And it seems the greatest absurdity that such a man should be called to rule the church. God does not call them. He will not trust souls to their care. {189.20}

"Not a novice," or one newly come to the faith, as the margin reads. The reason is given. "Lest being lifted up with pride he fall into the condemnation of the devil." This is almost always the case with those who with little experience go out to teach, not called of God, neither approbated by the church. They have no real sense of the importance of the work, what it is to save souls; they do not see their own frailties, they become puffed up by Satan, who rejoices in the victories he gains through such persons. {189.21}

"He must have a good report of them which are without." There are men who preach the most unpopular truths of the Bible, who are blameless, and unbelievers, or those without, are constrained to give a good report of them. Such men have influence. An

honest, strait-forward course, a holy life, gives them influence, and gives power to their preaching. {189.22}

There are those who would teach the people who, by their careless lives and conversation, have destroyed their own influence. They have laid stumbling-blocks in the way of sinners. They have an evil report of those who are without. The best of men may have evil reports out against them; but they will soon live them down. Says the Saviour: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt.v,10,11. {189.23}

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters." 1Pet.iv,14,15. {189.24}

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience: that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." Chap.iii,14-16. {190.1}

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Chap.ii,12. {190.2}

"For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Verses 19,20. {190.3}

"For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus i,7-9. {190.4}

Let the above qualifications, pointed out by the Holy Ghost, be well considered. If they are necessary, and most certainly they are, then no one should presumptuously try to fill the place of a gospel minister without them. But let men of God go forth with these qualifications, and they will have a holy influence on the flock. Order will be restored, and the church will be "like a city set on a hill." Her light will SO shine before men, that they seeing her good works will glorify God. {190.5}

The duties of the gospel minister are also plainly stated. Mark well the solemn charge to Timothy, given by the apostle Paul, as the time of his departure was at hand, and he was ready to be offered. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all

things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2Tim.iv,1-5. {190.6}

To preach the word, then, is the duty of the gospel minister, instead of preaching "fables." And there never was a time that called for the plain word of God to be preached as at this day, when fables abound. The word exposes them. The word will stand in the coming storm that will sweep away man-made creeds and fables, as with the besom of destruction. {190.7}

Men will not endure sound doctrine. They love teachers that turn them from the plain truth to fables. How much more pleasing to many, to hear of a temporal millennium, than the Lord's coming. The fable of a first-day Sabbath is pleasing, while to observe the Lord's holy day is by many considered quite a disgrace. It is especially necessary that the servant of God should at this time watch in all things, endure afflictions, do the work of an evangelist, make full proof of his ministry. {190.8}

"Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii,6-8. {190.9}

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx,28. {190.10}

We may also learn something of the awful, responsible duties of those called to speak the word of the Lord by the following texts, although addressed to the whole church. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb.xiii,7. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Verse 17. {190.11}

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1Pet.v.1-4. {190.12}

[Compiler's Note: This article, the first found, on "Gospel Order" was published three years from the beginning of the *Review and Herald*, less than ten years after the passing of the time, and seven years before the Sabbath-keeping Adventists began to organize. It addresses the calling and selection of "a gospel minister," "pastors and teachers," "the work of the gospel ministry," and the importance and reason for "the laying on of hands." The "office of bishop, or elder" is connected to 1 Timothy 3:1-7, which includes the home duties of "husband of one wife" who "ruleth well his own house." We will note this theme continues in all of the articles dealing with those qualified for church responsibilities.]

1855 January 9, J. B. Frisbie, *Advent Review and Sabbath Herald*, Vol. 6, No. 20 (H)

Church Order

9. GOSPEL ORDER IN THE MINISTRY. - This is that which will bring us into the unity of the faith, and cause the watchmen to see eye to eye. Israel has been scattered in a dark and cloudy day; but God has set his hand a second time to gather the remnant of his people, no more to be scattered. We will call to remembrance the former days, and inquire after the old paths, and raise up the foundations of many generations, and stand in the gaps. {154.3}

1st. The order that Christ established among his disciples. - Jesus was "chosen of God." 1Pet.ii,4. "And he (Jesus) called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark vi,7,12,13. {154.4}

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Luke x,1. Ye have not chosen me, but I have chosen you, and ordained you. John xv,16; Luke vi,13; Mark iii,14. God is the head of all, and he chose Christ, and Christ chose his disciples, and ordained them, and sent them out to preach, two and two, in the dark places of the earth, with power to cast out devils. Jesus' last commission to them was: Go ye therefore, and teach (make disciples of, margin) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt.xxviii,19,20. {154.5}

1st. This shows who Christ intended to minister the ordinance of baptism, etc., and that this commission was not to cease with the disciples, but to continue to all his teachers down to the end of the world, even to his second coming. 1Cor.xi,23-26. Till I come. Acts ii,39. To all that are afar off. John xiv,16,17. He may abide with you forever. {154.6}

2nd. We have recorded the doings or order of the eleven, in filling a vacancy in their number. Acts i,20-26. They appointed two, prayed and cast lots, to know which of the two the Lord had chosen. {154.7}

3rd. The next order we consider will be that of Paul, the chief apostle of the Gentiles. "Paul, called to be an apostle of Jesus Christ through the will of God." 1Cor.i,1. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, etc. Acts ix,15. I am the apostle of the Gentiles, I magnify mine office. Rom.xi,13. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate (or set apart) me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost, departed, etc. Acts xiii,1-4. Whereunto I am ordained a preacher, and an apostle. 1Tim.ii,7. Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles. 2Tim.i,11. {154.8}

Here we have the authority of the call, appointment or ordination of Paul. This may be as full a history of primitive order as we can find for the ministry. {154.9}

4th. When the apostles were about to transact any important business, they would call together the elders and church in a multitude. Acts vi,2; iv,27; xv,6,22,30; xx,17; xxi,18. {154.10}

It appears to have been a common custom for two and two of the teachers to be together. And these were sent by the church to travel together, as did Peter and John; [Acts iv,13;] Barnabas and Saul; [Chap. xiii,2;] Judas and Silas; [Chap. xv,32; Barnabas took Mark, and Paul chose Silas. [Chap. xv,39,40;] Silas and Timotheus; [Chap. xvii,14;] Titus and a brother. 2Cor.xii,18. {154.11}

When brethren choose to travel together, and the church send them out, they strengthen each other. And we have sent with him the brother, whose praise is in the gospel, throughout all the churches; and not that only, but who was also chosen of the churches to travel with us. 2Cor.viii,18,19. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren. Acts xv,22,25. And the brethren immediately sent away Paul and Silas by night to Berea, etc. Chap. xvii,10,14. We are more than ever satisfied on the close examination of this point, that it is the will of the Lord, and according to his order, that his messengers be sent out to travel two and two, when possible, by the church, according to the order of Christ and his apostles. {154.12}

5th. Apostolic succession of teachers handed down in the word and Spirit, and how qualified. - Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. Acts iv,13. The disciples had learned of Jesus. {154.13}

But the apostle Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. . . . Neither went I up to Jerusalem to them which were apostles before me." Gal.i,11,12,17. Paul received the gospel by direct revelation of Jesus Christ. 2Cor.xii,1. By visions and revelations of the Lord. {154.14}

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2Tim.ii,2,15. Till I come give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee. 1Tim.iv,13,16. {154.15}

Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and convince the gainsayers. Titus i,9. The Holy Ghost hath made you overseers. Acts xx,28. Chap. xiii,2. {154.16}

This shows how to get the theoretical and doctrinal qualification. But there is another and higher qualification to be attained, which is a spiritual and practical one. "Be ye clean, that bear the vessels of the Lord." This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice; (or one newly come to the faith, margin; for he is a babe. Heb.v,12,13;) lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of

the Devil. 1Tim.iii,1-7. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they many recover themselves out of the snare of the devil, who are taken captive by him at his will. 2Tim.ii,24-26. {154.17}

For this cause left I thee at Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly; for a bishop (the same as an elder) must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Titus i,5-9. {154.18}

This scripture gives the full qualifications of an elder, and there can be no risk in ordaining such, or those who are fast desiring to be such, out of a pure heart. {154.19}

6th. The duty of elders. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx,28. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1Pet.v,2,3; 1Tim.iv,6,11,12. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come [now is] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto [heathen, Catholic] fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2Tim.2-5. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col.i,28. {154.20}

The duty of them that hear. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb.xiii,7,17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." 1Thess.v,12-13. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1Tim.v,17. {154.21}

There were some elders that did not labor in word and doctrine. These were elder men and women in the church (not in office) but in age; as in 1John ii,13,14. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." 1Tim.v,1,2. Such elders could have nothing to do with rule of the church any more than the younger men or women. {154.22}

There were two classes of preaching elders in the churches at that time; one had the oversight of all the churches as evangelical or traveling elders or bishops; as Silas, Timothy, Titus and Paul, [2Cor.xi,28,] who had the care of all the churches. Another

class of local elders who had the pastoral care and oversight of one church, as, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i,5. "And when they had ordained them elders in every church," etc. Acts xiv,23. {155.1}

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph.iv,11. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1Cor.xii,28. All this was "For the perfecting of the saints, for the work of the ministry, for the edifying of the body (or church) of Christ." Eph.iv,12. {155.2}

Elders and bishops have the same office. Titus i,5,7. It is their duty to administer all the ordinances of the church of God on earth. Matt.xxviii,19. "Against an elder receive not an accusation, but before two or three witnesses." 1Tim.v,19. {155.3}

10. THE OFFICE, QUALIFICATION AND DUTY OF A DEACON. - The office of elder and deacon were two different offices. One had the oversight of the spiritual, the other the temporal affairs of the church. Notwithstanding their offices and duties were different, yet their qualifications were similar. A bishop must be apt to teach; while this is not required of a deacon, this not being his office or duty. Yet a deacon may become a teacher as we will learn by an examination of the subject. Their office. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations (of food.) Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi,1-4. From this testimony we learn that it was not reasonable for the apostles to leave the ministry of the word, to serve the tables of the poor widows with daily provisions. This shows that these seven were not at that time ministers of the word. {155.4}

But was not Philip and others of the seven afterwards preachers? Ans. Yes; for within a year from that time [A. D. 33] there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad, etc. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. Acts viii,1,4,5. "And we entered into the house of Philip the evangelist which was one of the seven." Acts xxi,8. To distinguish him from Philip the apostle. Acts i,13. Now it is very evident that the whole church after they were scattered became preachers, deacons and all. But it is quite certain they were not teachers by virtue of that office, as some have supposed. {155.5}

Their qualifications. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 2Tim.iii,8-13. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ

Jesus which are at Philippi, with the bishops and deacons." Phil.i,1. This shows two different offices. {155.6}

Their duties. As there was no other one appointed in the church to attend to the temporal wants of the church, that the ministry might not be burdened, it is reasonable to conclude that all the temporal affairs of the church essential to its prosperity, should devolve on them. "From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister" as "chief men among the brethren." But it cannot be learned to have been his duty to minister the ordinances. {155.7}

1857 September 10, James White, *Advent Review and Sabbath Herald* (S)

Paul Says So. {152.8}

SAYS what? "Let your women keep silence in the churches." But what does this prove? "It proves" say some, "that women should not rise in social meeting and speak." Well, what would you have them do? "Let them do as Paul says, "If they would learn anything, let them ask their husbands at home." {152.9}

Well then, you and Paul would have the sisters all stay at home. For certainly, if they go to meeting and hear all that is said, they will have no need to ask their husbands at home. It is evident that if Paul meant that women should not speak in religious meetings, his words prove also that the sisters should not attend religious meetings. {152.10}

But as this view of the subject proves too much for our friends, who do not like to hear the Marys preach a risen or coming Saviour, we suggest a position to take on the text which will harmonize with both revelation and reason. It is this. Paul was probably speaking of meetings of church business. The sisters would be quite out of place in meetings of general church business. And "if they will learn anything" about such matters - quite immaterial whether they do or not - "let them ask their husbands at home." {152.11}

If they have no husbands to inquire of, it will do quite as well for them not to understand all the particulars of church business, the brethren generally being capable of managing such matters. J. W. {152.12}

[Compiler's Note: This is the first published material found explaining how the early Sabbath-keeping Adventists supported women speaking in church. They must have been defending this practice for at least 13 years, since Ellen Harmon White had a speaking ministry dating back to her first vision in December of 1844.]

1857 October 15, D. Hewitt, *Advent Review and Sabbath Herald* (S)(U)

"Let your Women keep Silence in the Churches."

MANY sincere and honest souls have been very much perplexed respecting this declaration of the apostle Paul. Many have inferred from this that women professing godliness should keep silent and not speak in prayer and social meetings for religious worship. But the candid reader of the sacred pages will find other declarations of the same apostle that must be brought to harmonize with this in order to get a clear

understanding of the Apostle's meaning in 1Cor.xiv. It is a custom with all Bible students to find all the important texts that bear on any one subject, and compare them together until they come to a satisfactory understanding of what the inspired penman means. No one should found a theory on one single isolated passage, for this mode of proving things has produced many discordant theories in the world. {190.6}

The reader will please turn over to 1Cor.xi, and read carefully the first fifteen verses. He will there find that Christ is the head of every man, and the man the head of the woman; that the woman when praying or prophesying should have her head covered. We find by these texts that a woman can pray or prophesy in the church. {190.7}

The next thing to ascertain is the meaning of the word "prophesy" in these chapters. See 1Cor.xiv,3. "But he that prophesieth speaketh unto men to edification and exhortation and comfort." We know that all the church were not prophets like Isaiah and Daniel of old; yet we see from the 31st verse of said chapters that "all may prophesy one by one," that all may learn, and all may be comforted. In verse 32 you will see that the spirits of the prophets are subject to the prophets; that is, in speaking and exhorting, we should not say, any thing contrary to what the prophets have said, but harmonize with, and be subject to them; otherwise it would make confusion, of which the Lord would not be the author. From verses 34 and 35, it appears to be a check on the women that were too forward in meeting in asking questions, etc.; for they had better have talked over these things and asked questions at home instead of troubling the meeting about what did not concern them. Paul in 1Tim.ii,12, says that he suffers not a woman to teach, nor to usurp authority over the man, but to be in silence. Hence we discover that simply praying, or singing, or speaking in meeting would not be usurping authority over the man, but edifying the man, and pleasing the Lord. Certainly a sister's telling in meeting what the Lord has done for her, and what she intends to do through grace, would not be teaching nor usurping authority over the man. Phillip the evangelist, had four daughters, virgins, which did prophesy; [Acts xxi,8, 9] and if they were forbidden to exercise their gift in meeting, their prophecies must have been circumscribed and very limited. {190.8}

We all believe that we are living in the last days. See Acts ii,17,18. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." These texts teach that daughters and hand-maidens shall prophesy. Please read on to the 21st verse, and you will ascertain that the point of chronology is just before the great and notable day of the Lord comes. {190.9}

I hope that we shall all strive to square our lives and actions by the word of the Lord, each one occupy the place that the Lord would have us, and thereby preserve gospel order in the church.

D. HEWITT.

Battle Creek, Oct. 4th, 1857. {190.10}

1858 December 16, Editor (from *Golden Rule*), *Advent Review and Sabbath Herald* (S)

On Keeping Silence

Ought women to keep silence in the churches?

The wife of a Congregational minister makes the following inquiries, relative to women's keeping silence in the social meetings of worship. We clip them from an exchange. - Golden Rule. {27.18}

"Who called Miriam to be a prophetess? Who made Deborah both prophetess and supreme judge of God's chosen people? {27.19}

"Who made Huldah chaplain to the king, instructress of the high priest, and professor in the theological seminary at Jerusalem? What indication have we that anybody thought Anna, the prophetess, was out of her place in talking so much about Christ to the crowds at the temple as to deserve mention in the sacred record? {27.20}

"Whose spirit was prophesied and poured out upon the sons and the daughters, the servants, and the handmaidens, that they might all prophesy? By what authority are Philip's four daughters put down by the inspired writer as prophetesses 'without note or comment? And what did they do when they prophesied?' {27.21}

"What did the women do of whom Paul says, 'Help those women which labored with me in the gospel, with Clement also, and other of my fellow-laborers whose names are in the book of life?' "What was Phebe's office in the church at Cenchrea? {27.22}

"Why was Irenia [sic, Junia] of note among the apostles? Did Paul forbid women to pray and prophesy in public, and then give them directions as to how they should appear to honor the gospel when they did pray and prophesy in public? {27.23}

1859 December 8, B. F. Robbins, *Advent Review and Sabbath Herald*

TO THE FEMALE DISCIPLES IN THE THIRD ANGEL'S MESSAGE

YOU will pardon my special address to you when I say it is because I have my fears that many of you who I believe are sincerely endeavoring to keep the commandments of God and the faith of Jesus, are lacking in that entire heart consecration to God and his cause which he requires of us all; and a want of the experience of the promise of the Father to his sons and daughters of the gift of his Spirit, the endowment of power from on high in order to their usefulness. The promise of the Father was as much to the female as male disciples of Jesus. "And on my servants, and on my hand-maidens, will I pour out in those days of my Spirit, and they shall prophesy." {21.38}

Here in the precious promise there is neither male nor female, all are one in Christ Jesus. I know that the most of us have been gathered into the message of the third angel from the sectarian churches where we received our religious training, which we now, in the clear light of God's truth see was defective, both in doctrine and practice; and we are aware that in them the pride, and popularity, and conformity to the world, and worldly fashions tolerated by them, and besides in some of them the prejudice against woman's efforts and labors in the church, have crushed out her usefulness. This kind of training has in many of you caused timidity, and discouragement, and the neglect of the use of gifts designed to edify the church and glorify God. Perhaps many of you feel the embarrassing influence of our former associations; for I believe it is so with some with whom I am acquainted, and to such, scattered abroad, let me speak a few words of encouragement and exhortation. {21.39}

Go with me in imagination to the gathering of the few disciples of Jesus on the day of Pentecost. There with their brethren in humble expectation sat the faithful Marys. They

had followed their beloved Master in his sojourn here as the Man of Sorrows, and with unyielding love and unflinching constancy in the dark hour when all forsook him, they stood by amid scenes of ignominy, suffering and terror. They followed the footsteps of those who bore his lifeless form to the tomb, and their loving hearts prompted them to be first at the sepulchre on the morning of his resurrection. {22.1}

Now with their brethren in their assembly they wait the promise of the Father, the endowment of power from on high. And did not the tongue of fire descend alike upon them as upon their brethren? Assuredly it did. And think you that their Spirit-baptized lips were closed in silence in that solemn assembly? No: the servants and the handmaidens prophesied there as the Spirit gave them utterance. {22.2}

I have said there were gifts among you designed of God for the edification of the body of Christ, his church, and for his glory; and I have not misspoken. I shall always remember the fervent spirit of a young sister years ago, my most efficient fellow-laborer in the gospel, whose effectual prayers were my encouragement, and whose labors of love in the congregation were abundantly blessed in gathering fruit unto life eternal. {22.3}

And it is not egotistical if I say here that but a few months ago the testimony of a sister in a public assembly aroused me from a state of despondency and unbelief to humble confidence in God, which I trust has resulted in the consecration of myself, my all, a living, and I trust an ever-consuming sacrifice upon the altar which sanctifies the gift laid upon it. And O how providential that testimony. And that dear disciple will probably never know the influence of that testimony upon poor me until her humble faith is lost in sight, and her hope in eternal fruition. {22.4}

Can I, think you, despise or undervalue woman's gifts for usefulness in the cause of her Master? No: I mourn that in our social religious interviews she is so prone to inactivity and silence, in prayer and exhortation, when by divine grace she may be so abundantly qualified to edify and encourage. {22.5}

My sisters, do you say, I am weak and disqualified, I am doubting and fearful? Be as consecrated and faithful as the loving, blessed Marys. Let the consecration to God of your all be entire. Rest not until your all is in sacrifice laid upon the altar. Rest not until in perfect love you are consciously the Lord's, dead indeed unto sin and the vain show of earth, but alive unto God. Seek unweariedly the endowment of the promise of the Father, the power from on high, which is alike the privilege of both the servants and handmaidens of God. {22.6}

And has the hallowed fire touched your lips? Open them for Jesus, and in testimony everywhere of the truth and faithfulness of our covenant-keeping God. It may be an abundant source of strength to some of his tried ones amid the discouragements of earth. It may be it will lift up the hands that hang down, and strengthen feeble knees. At any rate it will win the commendation of the Master, "She hath done what she could." {22.7}

"O, that each in the day of his coming may say,
I have fought my way through;
I have finished the work thou didst give me to do. {22.8}

"O, that each from his Lord may receive the glad word,
Well and faithfully done!
Enter into my joy, and sit down on my throne."

B. F. ROBBINS.
Friendship, N. Y., Nov. 24th, 1859. {22.9}

[Compiler's Note: This article was included because of the reference to it in the following interchange in January and February of the next year, which refers to the verses being considered.]

1860 January 12, Sarah Hallock and Editor, *Advent Review and Sabbath Herald* (S)

A QUERY. - BRO. SMITH: In the Review of Dec. 8th, is an address "To the female disciples in the third angel's message," from Bro. B. F. Robbins. Should it be a proper request, I would be glad if Bro. B. or some one else would harmonize it, with 1Cor.xiv,34,35, and 1Tim.ii,11.

Yours.

SARAH A. HALLOCK. {64.1}

We understand the subject involved in the above request has lately been up for investigation in the Bible Class at Waukon, Iowa. We hope to hear from Bro. Andrews soon concerning it. - ED. {64.2}

1860 February 2, B. F. Robbins, *Advent Review and Sabbath Herald* (S)

REPLY TO QUERY IN REVIEW NO. 8

BRO. SMITH: The question proposed by sister Sarah A. Hallock in No. 8 of the Review, "how Bro. Robbin's address to Female Disciples can be reconciled with 1Cor.xiv,34,35, and 1Tim.ii,11" is I think, easily harmonized. 1Tim.ii,11. "Let the women learn in silence with all subjection." Here the apostle doubtless alludes to that kind of teaching connected with usurping authority; for it is evident that the gospel does not alter the relation of woman in view of priority. "For Adam was first formed then Eve." And though the condition of woman is improved and her privileges enlarged yet she is not raised to a position of superiority where she may usurp authority and teach dictatorially, for the law still remains as at the beginning. {86.25}

But the sort of teaching to which the apostle alludes in the text cited connected with usurping authority cannot be of the sort to which he alludes in 1Cor.11,5, etc. Here the apostle admits the prophesying of women in public assemblies and gives particular directions respecting their conduct and appearance while engaged in that sacred duty. "Every man praying or prophesying having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, etc." Here I think the apostle recognizeth the public prophesying of women. With respect to the prophesying as exercises by both men and women in the churches of the saints, he defines its nature in 1Cor.xiv,3. "But he that prophesieth speaketh unto men for edification and exhortation and comfort." Now such kind of speaking as described in this passage were the public services of women which the apostle allowed, and such was the ministry of females predicted by the prophet Joel and described as a leading feature under the gospel dispensation. See Acts ii,16,17,18. Women who speak in assemblies for worship under the influence of the Holy Spirit, assume in so doing no authority over

others but are merely instruments through which divine instruction is communicated to others. {87.1}

But of vast importance in order to usefulness in edification and exhortation and comfort to the dear disciples of Jesus, is the pouring out of the Spirit upon the servants and handmaidens. Without this endowment of power from on high all is vain; both men and women can do nothing. And, my dear sister, will not the same indwelling of the Spirit of might which fell upon Mary and the other women on the day of pentecost also qualify the daughters of the Lord Almighty in these last days for abundant usefulness? And if in obedience to the command of our Saviour they seek for and attain it, who I ask could forbid their speaking among their brethren as the Spirit gives them utterance?

B. F. ROBBINS.

Friendship, N. Y. Jan. 17. {87.2}

1860 February 23, S. C. Welcome, *Advent Review and Sabbath Herald* (S)(U)

Shall the Women Keep Silence in the Churches?

"LET your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church." 1Cor.xiv,34,35. {109.19}

This passage, together with 1Tim.ii,11, has been construed as an objection to women's speaking in public; and thousands of females that have submitted their hearts to God, and have received a baptism of the Holy Ghost, their hearts burning with love to God, and "the word of the Lord as a fire shut up in their bones," have been deprived of the privilege of speaking out their feelings in the public congregation, to the almost entire loss of their enjoyment, by the false construction put upon these passages, notwithstanding the great amount of evidence which can be brought to prove that all who are made partakers of such love have a right to speak forth his praises. {109.20}

Often have I been in meetings where it was contrary to the rules of the church for females to speak; and while the brethren would speak of their enjoyment, some humble sister whose heart would be overflowing with the love of God, would sit bound down by the chains of the church creed, while her flushed cheek and flowing tears told plainly that she was an unwilling slave to the laws of the church. {109.21}

I saw a case a few evenings since. A school teacher who had been educated a Presbyterian attended a meeting where my brother was preaching. She became convinced of sin and gave her heart to God, and was made happy in a Saviour's love. She, together with her sisters who also were converted, had been forbidden to speak in public by their parents; but while others were speaking and telling what God had done for them, her feelings were such that she could not hold her peace. Her tongue was loosed, and she was enabled to speak forth the praises of God, and also exhorted sinners to flee to Christ, while one of her sisters that had been blessed and desired to speak of it, but durst not for fear of her parents, sat and wept as though her heart would break. This is but one of many cases where parents, professing to be religious, have endeavored to bind the consciences of their children. {109.22}

But says one, What is the meaning of the passage above alluded to? I understand it to mean a trouble some asking of questions, which could be better answered at home than in their religious meetings. That the asking of questions had become troublesome, is obvious from the following considerations. When the gospel was first preached, it excited astonishment in the minds of a large number of those who heard it. It was "to the Jews a stumbling-block, and to the Greeks foolishness." And even to the sober and sincere inquirers it presented mysteries in which they desired to be more perfectly instructed. Hence it became common for doctrinal questions to be asked. And this practice, in time, became troublesome by being abused, and led to an impertinent, inquisitive disposition respecting unimportant things. Hence the apostle cautioned Timothy not to "give heed to fables and endless genealogies, which minister questions rather than edifying." 1Tim.i,4. And in the same epistle he further cautions him against some who were "proud, knowing nothing, but dotting about questions and strifes of words," etc. 1Tim.vi,4,5. And in 2Tim.ii,23, he charges him, "But foolish and unlearned questions avoid, knowing that they do gender strifes." He gives the same caution to Titus [chap.iii,9]; from all of which it is clear that the asking of questions had become troublesome in their religious meetings. And as he makes so direct an allusion to such inquiries, or questions in the text under consideration ("let them ask their husbands at home, for it is a shame, etc.), it is at least a fair inference that he designed to put a stop to this, but had no allusion to the exercise of a gift in the ministry or in exhortation. {109.23}

Indeed, we cannot suppose that the apostle would attempt to prove the impropriety of their speaking or exhorting in public, by reminding them that they might ask questions of their husbands at home. What relation could this bear to the case in hand? What question could a pious female ask at home, that would relieve her mind from the burden of a message she had received to deliver in the church. Thus it is evident that as the prohibition of the apostle in the passage above cited, related to asking of questions, and such as could properly be answered at home by their husbands, it had no relation to the exercise of a gift which God had given them to use for the advancement of his cause. Their usurpation of authority over the men, as prohibited by the apostle, related, I should suppose, to their domestic concerns; for preaching, prophesying, exhorting or praying in public, is not usurping authority and has nothing to do with it. Our Lord on one occasion reminded his disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you," etc. Matt.xx,25-27. {110.1}

But what puts the question beyond all doubt as to the sentiment of the apostle, is that he actually gave directions how the women should behave in the exercise of their gifts. 1Cor.xi,5. He uses the words, "prayeth," and "prophesieth," which he certainly would not have done had it been prohibited. He not only gave such directions, but he mentions, with peculiar regard, certain women that had labored with him in the gospel. Phil.iv,3. And Phillip, the evangelist, had four daughters, virgins which did prophesy, Acts xxi,9. {110.2}

We find also that in the prophecy of Joel as quoted by Peter [Acts ii,17,18], the promise of the effusion of the Holy Spirit was to sons and daughters, servants and handmaidens. The promise of the Spirit is as positive to the daughters and handmaidens, as to the sons and servants. And Peter says [verse 39], "For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call."

Then where is the authority for saying that females should not receive a gift of the Holy Spirit in these last days. Verily God hath promised it; and I would to God that more of his handmaidens were endued with power from on high. {110.3}

We read that females prophesied under the old dispensation, such as Miriam, Deborah and Huldah. The prophetess, Anna, testified to the coming of the Messiah, as did also Elizabeth, the mother of John the Baptist. It was a woman to whom that clear exposition of worship was given at Jacob's well; and she immediately commenced inviting others to come and see a man that had told her all that ever she did. Is not this, said she, the Christ? And so effectually did she preach Christ that many believed from her testimony, and sought him for themselves. And how many there are in these days that can say with Bro. Robbins that it was under the exhortations or prayers of females that they were led to consecrate themselves to God. {110.4}

It was a woman that first announced the glorious tidings of the resurrection of our blessed Lord; and let it be remembered that these "glad tidings" were preached to the apostles themselves, who at that time were sunk into despair. They were then scattered as sheep without a shepherd, and all their prospects were involved in gloom. How cheering then the message Jesus sends by a woman, Go to my brethren and say unto them, I ascend to my Father and to your Father, etc. John xx,17. Priscilla, as well as Aquilla, instructed the eloquent Apollos more perfectly in the nature of the gospel dispensation. And numerous cases are mentioned in the New Testament of women who labored in the gospel. Seeing that females were admitted to the high office of prophecy under the old dispensation, and in the promise of the more general effusion of this gift, the daughters and handmaidens were equally included with the other sex, that they were among the first messengers of the gospel, and after the churches were formed and settled received particular instruction how to conduct themselves in the church, in the exercise of their gifts, it is strange that the privilege should have ever been called in question. {110.5}

We are informed on the authority of divine revelation that male and female are one in Christ Jesus; that in the relation in which they both stand to him, the distinction is as completely broken down as between Jew and Gentile, bond and free. Thus revelation has made known the important truth, and reason will bear testimony to the same thing. The mind of the female is certainly susceptible of all those sensibilities, affections and improvements which constitute the christian character. In a state of renovation we must admit it has equal access to the fountain of light and life. And experience has proved that many females have possessed the natural qualifications for speaking in public, the range of thought, the faculty of communicating their ideas in appropriate language, the sympathy with suffering humanity, a deep and lively sense of gratitude to God, and of the beauty of holiness, a zeal for the honor of God, and the happiness of his rational creatures - all these are found among the female part of the human family, as frequently and as eminently as among the men. Then let no stumbling-block be thrown in their way, but let them fill the place that God calls them to fill, let them not be bound down to silence by church rules, but let their tongues speak forth the praises of God, and let them point sinners to the Lamb of God, and grieve not the holy Spirit by silence in the congregation. S. C. WELCOME. {110.6}

1861 March 19, Editor, *Advent Review and Sabbath Herald* (S)

QUERY.

Paul says, "Let your women keep silence in the churches." 1Cor.xiv,34. Are we to understand him as he says? or how?

S. R. T. {140.6}

As he says, most certainly. But what does he say? We do not believe he says anything to contradict the directions he has just given in the same and the three previous chapters. In the same chapter he speaks of the church, giving certain directions concerning it. Now who are the church? Are women recognized as a part of it? No one will deny that they are. Then hear the words of the apostle. Verse 23. "If therefore the whole church be come together into one place, and all speak with tongues," etc. Verse 24. "But if all prophesy," etc. Verse 31. "But ye may all prophesy" [if the Spirit so direct], all, without any exception, females as well as males. But lest some should say that what follows about the women being silent, Paul designed as an exception to this general rule, we turn to the eleventh chapter, and find especial directions concerning women's praying and prophesying. In what sense does the apostle use the word prophesy here? He means by it, speaking and exhorting to the comfort and edification of the church. Chap.xiv,3. In view of all this it looks to us like a very singular position for any one to take who believes in the authenticity of the Scriptures, to claim that by the silence of chap.xiv,34, is forbidden the very things about which he had been giving such explicit directions, and granting such unbounded liberty. We think the language in question was designed to correct some particular abuse existing in the Corinthian church. {140.7}

1861 July 30, Uriah Smith (from external periodical), *Advent Review and Sabbath Herald* (S)(U)

Women as Preachers and Lecturers

[Extracted from the "Portadown News," Ireland, of March 2, 1861.] {ARSH 65.7}

[We consider the following a triumphant vindication of the right of the sisters to take part in the public worship of God. The writer applies the prophecy of Joel - "Your daughters shall prophesy," etc., to female preaching; but while it must embrace public speaking of some kind, this we think is but half of its meaning. We have nothing to say upon what the writer claims to have been done by certain females. That to which the attention of the reader is especially called is the argument by which he shows that they have a right to do this, or any amount besides in the same direction. - U. S.] {ARSH 65.8}

To the Editor of the "Portadown News:" - DEAR SIR, A correspondent in your paper takes up the question of women occupying positions as public speakers, and by every means in his power endeavors to show that women ought not to do so; still, as he is "open to conviction," and as he wishes for "an explanation" of the texts which he quoted, I shall endeavor to gratify him therein. {ARSH 65.9}

I will say here that if a woman can effect good in a world like ours, where so much is yet to be done for its reformation, I would think twice before I would discourage her or throw any obstacle in her way. Perhaps no man living has effected half as much for a revival of religion as Mrs. Phoebe Palmer; but "An Admirer of Woman in her proper place," would not suffer a woman to teach. I would like to know if ever he saw a female

engaged in a school to teach. Could such a man not see that the teaching of which Paul writes is not such as that given in our Sunday Schools, and from our pulpits or platforms? I hold that each individual in this world is morally bound to do as much good to others as he or she can; and he or she is bound to leave the world better than he or she found it - if they possibly can. And is Mrs. Harriet Beecher Stowe and other ladies to teach me through my eyes, and are they prohibited from teaching me through my ears? Certainly not. Has Miss Buck, of England, powers in the pulpit equal to the greatest pulpit orator of the day, and is she not to use such powers? Are Spurgeon and such men to be lauded to the skies while sowing the heresy of Calvinism, mixed up with scraps of street songs and old wives' fables, and is Miss Buck to be condemned while she preaches, with much superior eloquence and dignity, the glorious gospel of the grace of God to sinful, fallen mankind - none excepted? Let us hear no more of this condemnation of woman going about doing good. I suppose, indeed I might venture to assert, that Mrs. Palmer, Miss Buck, and women like them, have each done more to lead sinners to a Saviour than any man of the same period; and will not the souls thus saved be to these women "a crown of rejoicing?" To be sure they will. {ARSH 65.10}

Who would object to a woman rescuing his friend from temporal death? No man. Then why object to a woman rescuing men from eternal death? Who would dare say that Grace Darling did wrong to go out in the life-boat and rescue the crew of a sinking vessel? No man. Why then object to a woman pushing out the gospel life-boat to rescue men sinking into perdition? Who would dare say Mrs. Fry did wrong in seeking to rescue men from dismal dungeons? No man. Then why object to woman going to seek and to save those that are pining in the dungeons of sin and iniquity? {ARSH 65.11}

Is not Mrs. Theobald one of the ablest advocates of the Total Abstinence cause? Is she surpassed by any as a speaker on that question? I venture to affirm she is not. Then why silence such an advocate? {ARSH 65.12}

Neither Paul nor any other apostle forbade women preaching, or lecturing. I affirm such a command is nowhere in the Bible, and I shall proceed to prove it; and, besides, I will prove that Paul taught the very opposite. {ARSH 65.13}

"An Admirer of Woman in her proper place" has quoted 1Cor.xiv,34,35. Now, surely the fourteenth chapter does not contradict the eleventh, which was necessarily written before it. In 1Cor.xi,4,5, St. Paul says, "Every man praying or prophesying having his head covered dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Why did not "An Admirer" read this chapter before he read the other? {ARSH 65.14}

Instead of St. Paul's forbidding woman to conduct public worship - for that is what praying and prophesying mean - he actually condescends, as "An Admirer" would perhaps think, to settle and arrange how a woman is to dress when she prophesieth, or preacheth. It will be seen from the verses I have quoted above, that whatever every man was to do in the church in praying and prophesying, woman was to do the same; and, instead of Paul forbidding the woman, he merely tells herself and the man how they are to dress - one with the head uncovered, the other with it covered. "An Admirer" has made some reference to Eve, but he is evidently totally ignorant of the nature of the temptation to which Eve was exposed, of the manner in which it was put, and of the share which Adam had in the matter. {ARSH 65.15}

Dr. Adam Clarke says the prediction of Joel ii,28, would not be fulfilled unless women prophesied, preached or taught; and he says Peter understood it thus when, in Acts ii,17, he quotes it, saying, "Your daughters shall prophesy." Dr. Adam Clarke, in a word, is entirely in favor of female preaching, and contends that the verses quoted by "An Admirer" bear no such meaning as that attached to them by those who oppose female preaching. {ARSH 65.16}

Perhaps some may ask, "What is prophesying?" In 1Cor.xiv,3, St. Paul says it is to speak "unto men to edification, and exhortation, and comfort," and women were to do it. And, according to the word of the Lord by the prophet Joel, "Your sons and your daughters shall prophesy;" and, according to Peter, this prediction was fulfilled on the day of pentecost; and according to Paul, women were to pray and prophesy as much as men, only to keep their heads covered. And why even this rule about the covered head? Simply because in the East then, and at present, an uncovered female was, and is, looked upon "all one as if she were shaven" - the latter being the mark of prostitution. The reader will now see why St. Paul ordered the covered heads - that is, covered with a veil in the East - and this portion of his directions does not apply at all to our fashions. {ARSH 65.17}

Will the reader be kind enough to turn now to 1Cor.xiv, from which "An Admirer" quotes, and read the entire chapter over. You will see that St. Paul is writing on a different topic from that on which he wrote in chap.xi; and every fair interpreter of the Scripture will admit that, if in chap.xi Paul authorizes female preaching, then he cannot in chap.xiv, forbid it. Let us now see what chap.xiv, refers to. There seems to have been some confusion in the church at Corinth, in their meetings of church courts; for it could not be in the ordinary or regular public service. The men speaking [verse 27] were to speak "by two, or at most by three, and that by course," or in other words, in their turn - after one another. This was to prevent two, or three, or half a dozen men speaking at once - or even a dozen, as I have often seen in public meetings. This was a meeting for discussion and debate on church matters, such as that recorded in Acts xv, where there was much disputing. It was not a regular religious service, and could not be such. At verse 29 it is said, "Let the prophets speak, two or three, and let the others judge." Here, again, it was not an ordinary regular service; it was a meeting for discussion,

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and for the election of church officers; and the candidates for positions in the church were to be heard, and all the other members were to judge of the qualifications of each, and to make their selections accordingly. At verse 33, this view is sustained still further by the words, "For God is not the author of confusion." In order to prevent much discussion in these church courts, he forbids the women to speak in them - they are to ask their husbands at home; therefore Miss M'Kinney cannot be included. {ARSH 65.18}

Having thus clearly established that the place in which a woman was to keep silence was in a court of the church, not in an ordinary regular meeting, I shall pass on to notice the passage from Timothy. {ARSH 66.1}

In 1Tim.ii,12,14, St. Paul is forbidding the woman to usurp authority; and if any reader will but read this chapter, of fifteen verses, through, he or she will see at a glance that he has nothing whatever to say to public speaking. If "An Admirer" had quoted 1Tim.ii,9, it might have been more needed in the present day. Our Methodist ladies seem to have forgotten that such a passage is in the Bible, "That women adorn themselves in

modest apparel (could Paul have had hoops on a windy day in his prophetic vision?), with shamefacedness and sobriety: not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." There is not a word in the entire chapter against woman speaking and doing good - adorning herself with good works - in the cause of God and of fallen and debased humanity. If "An Admirer" will have a literal rendering of verse 12, then out with all our thousands of female Sunday-school and day-school teachers, for if a woman is not to teach, in the literal sense, then all our female teachers, religious and secular, in Sunday-schools, national schools, Church Education Society schools, etc., are all rushing on in direct opposition to Paul when he says, "I suffer not a woman to teach." The woman is to learn in silence with all subjection. Subjection to whom? Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col.iii,18. This is the subjection spoken of in Timothy, as is clearly shown by Adam and Eve - husband and wife - representatives of all our race of husbands and wives - being brought in by way of illustrating his subject, and the object which he had in view. A woman is not to teach, nor to usurp authority over the man, that is, a wife is not to act so toward her husband. The passage has nothing whatever to do with regard to Total Abstinence lecturers, or gospel preachers. On the contrary, a woman is to pray and prophesy [1Cor.xi,5] just as the man, and with equal power and authority; and this is according to the prediction of the Holy Ghost. Joel ii,28; Acts ii,17. {ARSH 66.2}

"An Admirer" could not have quoted a case which tells more against himself than that of Phoebe mentioned in Rom.xv,1. She was a deaconess. Does not "An Admirer" know that the Church of England and other churches hold that a deacon was a certain rank in the ministry? and if so, then so was a deaconess. Dr. Adam Clarke says, too, that the deaconesses "were ordained to their office by the imposition of the hands of the bishop." In the second verse of this chapter, Paul actually directs the Christians at Rome - the men, too - I wish "An Admirer" had been among them, how it would have lowered his dignity - to assist sister Phoebe "in whatever business she hath need of you." Does this not look very like an appointment of Phoebe as the first pope of Rome, for she was to have absolute authority over all the church there? {ARSH 66.3}

I will conclude by glancing at female characters in Scripture who occupied a position as teachers and leaders of the people equal to men. Deborah, the wife of Lapidoth - mark, she was married, too - was a prophetess, and judged Israel. Judges iv,4,10. Huldah, the prophetess, the wife of Shallum - a married woman also - dwelt at Jerusalem, in the College; and her dignified message to the king, who came to inquire at her mouth the will of God, does not betray any trembling diffidence or abject servility, although "An Admirer" would have woman so much inferior to man. It would be, perhaps, useless to remind him that in Christianity there is neither male nor female; for ye are all one in Christ Jesus. Gal.iii,28. It is said [Micah vi,4], "For I brought thee up out of the land of Egypt; and I sent before thee Moses, Aaron and Miriam." God here classes Miriam with Moses and Aaron, and declares that he sent her before his people. I presume had "An Admirer" been there he would have refused to go up through the wilderness under such a female leader. Need I refer to Anna, the prophetess [Luke ii,37,38], and to the women which labored with Paul in the gospel as his fellow-laborers - therefore, preaching as he did? Timothy, in 1Thess.iii,2, is styled a minister of God, and our fellow-laborer in the gospel of Christ. Then these were the same as Timothy, who was a bishop in the church.

In Rom.xvi,12, three women are named as having labored much in the Lord; and Dr. Adam Clarke contends that they preached, for he says they prophesied, and that if a woman thus prophesied, then women preached. This is Dr. Clarke's view, and I value it as highly as John Wesley's. {ARSH 66.4}

"An Admirer" seems to think that woman is much inferior to man, and throws out taunts about mother Eve, to which taunts I have already alluded. If, through Eve, sin first entered into this world - and that too, with the hearty concurrence of Adam - then let it not be forgotten that by woman, without the concurrence of man, a Saviour came to bring deliverance. If woman be taunted about Eve, she can turn and point to Mary, and all the women who ministered to Christ daily up to his burial, and at his resurrection. Dr. Doddridge exhorts man to rejoice that, as by woman came transgression, so by her came redemption to; and I may add - why should not women preach that redemption also? {ARSH 66.5}

Judging by the results which have followed the labors of such women as Mrs. Rogers, Mrs. Fletcher, Miss Tooth, Miss Culter, Miss Buck, Miss Marsh, Mrs. Theobald, Mrs. Stowe, Mrs. Palmer, Mrs. Booth, and a host of others, I rather think the Lord of the vineyard will require some more satisfactory excuse for even female timidity and backwardness in his service than the one given by "An Admirer," before they will be justified in ceasing to labor in his cause. I may say that I think Miss M'Kinney chose an admirable hymn.

I am yours, etc.

J. A. MOWATT. {ARSH 66.6}

1862 April 22, Editor, *Advent Review and Sabbath Herald* (S)(U)

"Questions by Bro. McDonald"

FIRST QUESTION. "What does Paul mean in 1Tim.ii,12?" {164.8}

ANSWER. We shall better understand this passage by giving its connections. 1Tim.ii,9-14. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression." {164.9}

We must regard this testimony as a sharp rebuke on those women who possess more self-esteem and haughty pride than religion or good sense, and who love to rule every body, their husbands not excepted. The apostle, to illustrate the fact that women may be deceived and mistaken quite as soon as men, refers to the facts in regard to our first parents. {164.10}

But the passage in question - "I suffer not a woman to teach" - must be understood in a limited sense; for it is most assuredly the duty of mothers to teach their children. And the apostle in Titus ii,4, makes it the duty of aged women to teach the young women to be sober, and love their husbands and children. Hence we conclude that the teaching referred to bears a strong relation to usurping authority over the man, mentioned in the same verse. {164.11}

SECOND QUESTION. "Will you please give an exposition of 1Cor.xiv,34,35?" {164.12}

ANSWER. 1Cor.xiv,34,35, reads as follows: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." {164.13}

We judge it to be an easier task to show what this passage does not mean, than to tell just what it does mean. We shall not attempt an exposition of the passage, but merely say at present, that if it proves that women should not speak in meetings of religious worship, the declaration, "let them ask their husbands at home," also proves that they should not attend meetings of worship, but learn the facts in regard to such meetings, of their husbands, when they return home. But as no one can suppose that Paul would exclude women from the place of public and social worship, the rational conclusion is, that in this passage, he does not refer to religious meetings, but to those meetings of the church where the judgment and wisdom of the sisters are not especially needed, therefore they can remain at home, "and if they will learn any thing" in respect to such matters, "let them ask their husbands at home." {164.14}

1862 December 2, D. T. Bourdeau, *Advent Review and Sabbath Herald* (S)(U)

Spiritual Gifts

We have reason to be encouraged as we see the brethren and sisters in different parts of the field uniting on the subject of the gifts, as well as on other portions of present truth. The subject of the gifts is so plain that it is not necessary to get up a labored argument to explain it to the satisfaction of the honest and unprejudiced. {5.23}

We see the gifts of the spirit in full exercise this side of the cross; and as God is no respecter of persons, we may safely conclude that it was his will that the gifts should remain in the church, for the work of the ministry, for the edifying of the body of Christ, for the unity and perfection of the saints, till that which is perfect is come - till the last saint is prepared to receive his reward. See 1Cor.xii,xiii; Eph.iv. {5.24}

If we believe that we belong to the remnant church, we must acknowledge that we belong to a people that are connected with the gifts. For the remnant church is represented by the prophet as having the testimony of Jesus, which is the spirit of prophecy; Rev.xii,17; xix,10; and when the testimony of Christ is confirmed in them, they will come behind in no gift, waiting for the coming of the Lord Jesus Christ. 1Cor.i,6,7. {5.25}

But there are objections urged by some against the gift of prophecy that is now in exercise among us, which I will here notice. {5.26}

OBJ. 1. Some parts of the visions are hard to be understood. If the visions were of the Lord, they would be so plain that all could understand them. {5.27}

ANS. This objection can be urged with equal force against the Bible. For who claims to understand the whole Bible? In regard to Paul's epistles, Peter says, "In which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also other scriptures, unto their own destruction." 2Pet.iii,16. The Bible contains the

"deep things of God," "which none of the princes of this world knew," and which Paul spoke to them that were perfect. But must we for this reason reject the Bible? We must if the above objection is valid. It is a true saying that men abuse reason when they decide against doctrines because they are too deep for their comprehension. {5.28}

OBJ. 2. The Bible says that young men shall see visions; but it says nothing about women having visions. {6.1}

ANS. The Bible truly says that young men shall see visions; but it also says, "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy." Acts ii,17. Here is a plain declaration that the daughters shall prophesy as well as the sons. But how does the Lord communicate to those who prophesy? Let him answer: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num.xii,6. {6.2}

OBJ. 3. The visions teach that it is the duty of women to speak in public; but Paul says, "Let your women keep silence in the churches." "I suffer not a woman to teach." 1Cor.xiv,34; 1Tim.ii,12. {6.3}

ANS. If the injunction, "Let your women keep silence in the churches," admits of no qualification, then women should not even sing or pray in religious meetings. But if our sisters refrained from singing in the assemblies of the saints, they would deprive themselves of a privilege which holy women of old enjoyed, and which the gospel grants to the Christian church. Moses' sister and other women sung to the Lord, because he had delivered the Israelites from Pharaoh and his host. Ex.xiv. "And God gave to Heman fourteen sons and three daughters. And all these were under the hands of their father for song in the house of the Lord." 1Chron.xxv,5,6. "And in the days of Ezra there were among the servants and maids of the congregation, two hundred singing men and singing women." Ezra ii,10. See also Neh.vii,67. {6.4}

Again, Paul says to the church of Colosse, which was composed of men and women, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col.iii,16. It is very evident that those in whom the word of Christ dwells richly in all wisdom, will not forbid the sisters to sing in the church. To do this would be placing upon them a yoke which the Lord never required them to bear. {6.5}

We understand that Paul's injunction in regard to women is qualified, or limited in its sense, by the scope of declarations in which it is used. In 1Cor.xiv, Paul dwells on the nature and exercise of the gift of prophecy, and the gift of tongues: and in the latter part of the chapter he thus speaks in regard to prophets: "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion (Greek, tumult or unquietness) but of peace, as in all churches of the saints." Verses 29-33. {6.6}

In these verses the principles of order and submission are brought to view. Then follows our text, in which the same principles are carried out: "Let your women keep silence in the churches; for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law." {6.7}

It is no more lawful for women to manifest a lack of subjection to those who speak according to the dictates of the Spirit and the teachings of God's word, than it is for men.

In fact, they have an additional reason why they should be submissive. They are commanded to be under obedience, or in subjection, as also saith the law. "Women should be subject to their husbands and to their brethren in Christ, as Christ is subject to God the Father. For the head of the woman is the man; and the head of Christ is God." 1Cor.xi,3. Read also Eph.v,21-24. {6.8}

These remarks of the apostle are a standing rebuke against those unquiet and self-sufficient women who are unwilling to submit to their husbands in the Lord, and have a disposition to take the lead in meetings, in the presence of brethren who are qualified to rule the church. It is a shame for women to thus lead out. "If they would learn anything, let them ask their husbands at home." {6.9}

But in the same chapter we have an instance in which men should keep silence in the church. This is when they speak in an unknown tongue, and there is no interpreter. Verses 27,28. But who will say that they may not sing and pray and exhort in their own tongue? Just so in the case before us. Women are commanded to keep silence in the churches; and who will take the position that they should never say a word in religious meetings? {6.10}

Kindred to the text under consideration is 1Tim.ii,9-13, which reads, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety. . . . Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." {6.11}

Here again we have the idea of subjection. Paul does not suffer a woman to teach, or to usurp authority over the man; and we do not learn from the Scriptures that women were ever ordained apostles, evangelists, or elders; neither do we believe that they should teach as such. Yet they may act an important part in speaking the truth to others. That we are correct we think will appear from the following texts: {6.12}

"Help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Phil.iv,3. "Greet Priscilla (a woman) and Aquilla (her husband) my helpers in Christ Jesus." Rom.xvi,3. "And he (Apollos) began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts xviii,2,26. "The aged women likewise, that they be in behavior as becometh holiness (or holy women margin), teachers of good things." Titus ii,3. "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1Cor.xi,5. It is clear that this praying and prophesying is before others. The very nature of the subject, and the connection, prove this. See verses 16-18, and chap.xiv,23-31. {6.13}

Philip, the evangelist, had four daughters which did prophesy. Acts xxi,8,9. Now the work of a prophet may properly be called a public work. For a prophet is called upon to receive messages from the Lord, and deliver them vocally to the people. Please look at the history of the ancient prophets. "He that prophesieth," says Paul, "speaketh unto men (plural) to edification, and exhortation, and comfort. . . . He that prophesieth, edifieth the church." 1Cor.xiv,3,4. {6.14}

But we have more testimony: Anna, a prophetess, served God with fastings and prayers night and day, and spoke of the Lord in the temple to all them that looked for redemption in Jerusalem. Luke ii. And Paul thus speaks to those who should see the day

of Christ approaching: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb.x,25. {6.15}

Thus we see that it is lawful for women to speak in meetings, and that our position in regard to the gift of prophecy that is among us, is not invalidated. Like the Sabbath, it survives all the attacks of those who would destroy it. {6.16}

Many have written in favor of our position, and scores of Sabbath-keepers are prepared to use their pens in defense of the visions, and show that they are in harmony with the Bible. These productions have been a source of encouragement and consolation to thousands of Sabbath-keeping brethren and sisters, and have, in several instances, led unbelievers to embrace the truths of the Bible. The most pious and consecrated among us testify that they have been blessed under their influence; that the same influence that attended the word that converted them, attended the visions, and that their confidence in the visions is proportionate to the confidence they have in the Bible. {6.17}

We have these productions which we consider as sacred, and before we consent to reject them, our opponents will have to present palpable proofs that they are spurious. D. T. BOURDEAU. {6.18}

[Compiler's Note: Bourdeau's excluding women from teaching appears to be teaching as apostles, evangelists, or elders. Later he quotes where older women are to be "teachers." His qualifier "in the presence of brethren who are qualified to rule the church" implies the possibilities of exceptions that history and current situations are replete with. Ellen White also has addressed these exceptions to some extent, and they need to be addressed still today.]

1862 December 9, M. W. H., *Advent Review and Sabbath Herald* (S)

Early Influence

Many years have passed with their record to eternity, since I spent several of the youthful months of my life with relatives in the city of B.; or rather in one of the suburban cities adjacent. Within the time two noted evangelists were laboring in the city. One I had often heard; for he had been invited to the church where I with my friends attended. And the sermons I heard him preach, and the vestry meetings he conducted, remain among the bright and sunny spots of my religious privileges. {13.19}

One day myself and cousin, impelled by curiosity, perhaps, sallied forth and threaded our way to a distant street to hear the far-famed Baptist evangelist. When we reached the church it was during the interval of pulpit exercises. But the church was well filled, and as we passed in, half way up the middle aisle to a seat, there was in progress a social exercise, not unlike a Methodist love-feast, except the bread and water. A lady was speaking as we entered. Soon another arose, and my cousin, who had been educated in all the conservatism attributed to Paul when he wrote, "Let your women keep silence in the churches; for it is not permitted unto them to speak," turned her wide-opened eyes upon me, with all the consternation she felt, depicted in her expressive countenance. And when another arose to speak, she laid her hand upon my lap with the whispered exclamation, "Why! it is perfectly ridiculous! I wonder they allow it!" I simply answered, "It does not

strike me so," and again turned my attention to the exercises; for I had early imbibed the other Bible sentiment, "There is neither Jew nor Greek, there are neither bond nor free, neither male nor female, but they are all one in Christ Jesus." {13.20}

The bell soon rang out its call, and the church directly was packed with an attentive audience for the pulpit exercises. I expected that in our walk home we should have an earnest talk on what we had heard and seen. But my companion, whose sense of propriety had been so shocked, did not allude to it, and as I was several years her junior, and she a city-bred lady, and withal the wife of a minister who was as conservative as herself, I did not choose, uncalled for, to express more than I had done. How much more than most are aware this phase of conservatism acts as a restraint. {13.21}

This friend of whom I have spoken was afterward urged till she wept, ere she could burst the bands of her early influences sufficiently to pray in a female prayer-meeting. And who has not witnessed, if not themselves felt, the almost petrifying influence of this wrong early training, in social religious meetings, where there should be instead, freedom in speaking of the abounding grace of God, and in exhorting and admonishing one another, and "so much the more as ye see the day approaching."

M. W. H.

Malone, N. Y. {13.22}

1866 June 26, Editor, *Advent Review and Sabbath Herald*, Vol. 28, No. 4, p. 28 (S)(U)

"Let Your Women Keep Silence in the Churches"

Whether or not a woman has a right to take part in the public worship of God, has been with many, a serious question on account of the one declaration of Paul, found in 1 Cor. xiv, 34, 35, of which the heading to this article forms a part, and which has been supposed to refer to this subject. The whole passage reads as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church."

Taken independently of its connection, and in a general sense, it is not strange perhaps that this passage should suggest itself to some minds as a prohibition of any public participation in the worship of God on the part of females. Taken however in connection with the other instruction of the apostle with which it stands, and in view of the part assigned to females in other portions of the word of God, the evidence is to our mind conclusive that it is not designed so to teach.

1. In spiritual matters, women have, in almost every age of the world, had an important part to act. Go back about thirteen hundred years before Christ, and we find Deborah a judge of Israel. She was a prophetess; and Israel sought to her for judgment, and received counsel and instruction at her hand. Judges iv, 4-9.

2. About seven hundred years after this, another prophetess appears in the record, 2 Kings xxii, 14-20. When Hilkiyah, the high priest, found the book of the law, which had lain for long years concealed in the house of the Lord, and had caused it to be read before Josiah, the king; the king rent his clothes, and sent the high priest with others to Huldah, the prophetess, to inquire of the Lord concerning this matter. And the Lord gave to the

king and people through her, a fearful threatening of the overthrow of Jerusalem on the account of the sins which had been committed.

3. We come down to the birth of Christ, and there we find another prophetess acting a conspicuous part in the public worship of God. When the infant Saviour was brought into the temple, Anna, a prophetess, "coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke ii, 36-38. Here we have an instance of a woman's publicly teaching in the temple, and giving instruction to all them who were looking for redemption in the city of Jerusalem.

4. In the great prophecy concerning the spiritual features of the present dispensation, Joel ii, 28, 29, daughters as well as sons, handmaids as well as servants; were mentioned as those upon whom the Spirit should be poured, and through whom its operations should be manifested. Now can we suppose that Paul would give directions concerning the same subject, to apply at the same time, and lay down a rule which would completely cut off the prophecy of Joel from fulfillment on the part of the daughters and handmaids? Certainly not.

5. We read in Acts xxi, 8, 9, of Philip, the evangelist, one, of the seven, who had four daughters who did prophesy. Paul and his company came into his house in the year A. D. 60, one year after he had written to the Corinthians to have their women keep silence in the churches; but we do not read that he uttered any rebuke, or urged any protest, against their following their calling, and speaking to the disciples, to their edification and comfort.

6. Paul, in Rom. xvi, A. D. 60, mentions Phebe as a servant of the church, Priscilla as one of his helpers in Christ Jesus, Tryphena and Tryphosa, as those who labored in the Lord, and Persis as one who labored much in the Lord, all women and fellow-helpers of the apostle. In Acts xviii, 26, we read further of Priscilla, that in connection with her husband Aquila, she took Apollos and expounded unto him the *way* of God more perfectly--a woman expounding the way of the Lord, and that too to a no less renowned personage than the eloquent Apollos. In Phil. iv, 3, Paul speaks of other of his sisters in the church as follows: "And I entreat thee, also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Here are women mentioned as laboring with Paul in the gospel, and whom he ranks with Clement, as his fellow-laborers. Can we suppose that these women were altogether silent in the churches?

7. In chapter xi, 5, in this same epistle to the Corinthians, Paul gives directions how the women should be attired while praying or prophesying in the public congregation, or "when they were come together in the church." Verse 18. In verse 4 he says, "Every man praying or prophesying with his head covered, dishonoreth his head." Then he proceeds to give directions in regard to the women, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Here praying, and prophesying are allotted to the woman no less than to the man. In chapter xiv, 3, he tells us what it is to prophesy: "He that prophesieth, speaketh unto men to edification and exhortation and comfort." In this way then it was designed by the apostle that women should speak in the church. There is no evading this conclusion; and the way some attempt to avoid it, is a little singular. Commentators of high standing, to save their position on chapter xiv, 34, that women should take no part in the public worship of God, explain Paul's language in chapter xi, 5, in reference to women's praying or prophesying, by saying that Paul here

"gave directions how it should be done, *provided* any such thing were allowable; but he did not mean to intimate that women ever would pray or prophesy; and in chapter xiv, 34, he expressly forbids it." We may be sure that the apostle indulges in no such trifling.

8. No one certainly will contend that Paul excludes females from being members of the church. Yet in chapter xiv, 23, 24, he speaks about the whole church being come together, and *all* speaking with tongues, and *all* prophesying. This would include the sisters equally with the brethren.

We are thus brought to the, question, What does Paul then mean by the language, "Let your women keep silence in the churches?" From the evidence thus far presented, we can take our stand positively on what he does *not* mean. He does not mean taking such public part in the service of God, as that of which we have such prominent examples in both the Old and New Testaments. He does not mean to cut off the prophecy of Joel from a great part of its fulfillment. He does not mean to contradict his own directions expressed in chap. xi, 5. Hence he does not mean to forbid any kind of public exercise by which "edification, exhortation or comfort" is given to the church. If he does mean any of these things, then there is a positive contradiction between Paul, and other sacred writers, and between Paul and Paul; which Bible believers will not be ready to admit; and if he does not mean any of these things, then his language is far removed from furnishing any objection to women's taking part in the public worship of God, as conducted at the present day.

The question still remains, What does the language mean? On this point we may not be able to arrive at so definite conclusions, as on the inquiry, what it does not mean; but there are grounds for certain inferences, which are both fair and necessary.

1. Paul is correcting wrongs and irregularities that existed in the Corinthian church. There were occasions when it was improper even for the men to speak. See verses 27-30. We may justly infer therefore that what he says in reference to the women, is of the same nature, and that the speaking he refers to is that which would be out of order, and cause confusion in the church.

2. The antithesis of the command, "Let your women keep silence in the churches," is expressed in these words: "*But* they are commanded to be *under obedience*, as also saith the law." This shows that the speaking which is prohibited, is of that kind which would show that they were *not* under obedience. But what is meant by being under obedience? The Scriptures represent, that a subordinate position, in a certain sense, is assigned to the woman, for the reasons that she was formed from the man, and at a subsequent time, and was first in transgression. 1 Cor. xi, 8; 1 Tim. ii, 13, 14. The leadership and authority is vested in the man. "Thy desire shall be to thy husband, and he shall rule over thee." Gen. iii, 16. This order is not to be reversed, and the woman take the position which has been assigned to the man; and every action on her part which shows that she is usurping this authority, is disorderly, and not to be allowed. Hence Paul says plainly to Timothy, 1 Tim. ii, 12, "But I suffer not a woman to teach nor to *usurp authority* over the man, but to be in silence." There is no doubt but it was the very same point, the usurping of authority over the man, that the same apostle had in view in 1 Cor. xiv, 34.

3. The following remarks from Dr. Clarke, doubtless convey the true idea: "It is evident from the context that the apostle refers here to *asking questions*, and what we call *dictating* in the assemblies. It was permitted to any *man* to *ask questions*, to *object*, *altercate*, *attempt to refute*, &c., in the synagogue; but this liberty was not allowed to any

woman. St. Paul confirms this in reference also to the Christian church; he orders them to *keep silence*; and if they wished to learn anything, let them inquire of their husbands at home; because it was perfectly indecorous for *women* to be contending with *men*, in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary she was to obey it; and the apostle lays down directions in chap. xi, for regulating her personal appearance when thus employed. All that the apostle opposes here is their *questioning, finding fault, disputing, &c.*, in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in *opposition* to them; for the apostle has in view, especially, acts of *disobedience, arrogance, &c.*, of which no woman would be guilty who was under the influence of the Spirit of God." On the words, "It is a shame for women to speak in the church," he says, "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience."

That it was some such irregularity which the apostle was combating in the Corinthian church, appears further from the challenge he gives them in verse 36: "What? Came the word of God out from you? or came it unto you only?" That is, did Christianity originate with you? or are you the only church that has received the true light, that things should be tolerated in your midst, which are not allowed in other churches?

Such being the nature of the things prohibited by the apostle, who can say that he has any reference to such testimony as faithful Christian women bear, when they rise to speak a word for the Lord and his truth, to the strengthening of themselves, and the comfort, edification, and encouragement of all the church?

1871 January 24, M. M. Osgood, *Advent Review and Sabbath Herald*, Vol. 37, No. 6, p. 47 (S)(U)

"Extracts from the Writings of the Learned.--No. 2., From Adam Clarke's Commentary"
 [Compiler's note: This extract was on 1 Timothy 2:11, 12; 1 Corinthians 14:29, 32; 11:5; 4 paragraphs; article not copied out.]

1871 March 14, Editor, *Advent Review and Sabbath Herald*, Vol. 37, No. 13, p. 99 [Extract from *Morning Star*] (S)(U)

"Shall Women Speak in the Church?"

Among some Christian sects it is considered disorderly for women to speak or pray in a public assembly. Of course they quote 1 Cor. 14:34, 35, as deciding the case. Paul there says, "Let your women keep silence in the churches, for it is not permitted unto them to speak."

If this passage is to be taken as a general law, it is forbidden to a woman to speak, pray, or sing, in public, for silence is commanded. It is as much a violation of this scripture to exhort in psalms and hymns and spiritual songs, as to exhort in prose and to pray. But no one thinks it wrong for women to sing in public; why should they forbid the other forms of speech, and allow this?

The fact is, Paul is here correcting abuses, disorders which caused confusion in the churches at Corinth, and he commanded those who possessed the gift of tongues to be silent, unless an interpreter was present, and that only one should speak at a time.

All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and to yield to pretended impulses, and become excited and immodest in such assemblies.

But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Because it is very improper for women to take part in such meetings as they had at Corinth, it does not follow that they may not take part in orderly religious meetings.

In 1 Tim. 2:11, 12, women are commanded to learn in silence, and forbidden to teach, or usurp authority over the men. This cannot mean absolute silence, but the opposite of loquacity, impertinence, arrogance. In some of the churches they had fallen into the habit of disputing, and becoming much excited, and the result was great disorder. Where women indulged in this, the matter was made worse, on account of their being generally more excitable than men, and immodesty on their part caused offense and scandal. It was very necessary that this should be forbidden.

Women who usurp authority over men, and become dictatorial in public assemblies, are very much out of place; but that does not prove it improper to speak in a proper manner.

That these passages do not forbid a modest, orderly utterance of their views, hopes and joys, in religious meetings, is evident from the fact that the Scriptures indorse and commend such acts. In 1 Cor. 11:5, directions are given that women who pray and prophesy in public should follow the custom of society, and have their heads covered. If it was wrong for them to speak or pray in public, why give these directions? The only difference made between men and women, is that men are to uncover their heads, and women are to cover theirs, when they speak or pray.

Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort, as the word means; and Peter, Acts 2:17, so applies it. It is not likely that Paul's words conflict with this.

Philip, the evangelist, Acts 21:9, had four, daughters that were exhorters, and so noted and useful were their services, that the inspired writer was moved to mention them, that all other sisters having the same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ, the spirit of the gospel is violated.--*Morning Star*.

1871 August 8, Editor's Extract, *Advent Review and Sabbath Herald*, Vol. 38, No. 8, pp. 59, 59 [Extract from *Earnest Christian*] (S)(U)

"Women Laboring in Public" [by I. Fetterhoof]

Ought women to take a part in public worship? to pray and exhort, encourage others to love and serve God? We believe it is not only their privilege, but their duty, so to do.

1. It must be admitted that under the Mosaic dispensation women were owned as prophetesses, and took part in the worship of God, and gave counsel as God directed them. Miriam, the prophetess, took a timbrel in her hand, and all the women went out

after her. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously." Ex 15:20, 21.

2. The Lord made Deborah to have dominion over the mighty. Judges 5:1-13. She was called a prophetess, and judged Israel. Judges 4:4. And the children of Israel came up to her for judgment (verse 5). She arose a mother in Israel. Judges 5:7.

3. Huldah was a prophetess in Israel. The king told his nobles and his priests to inquire of God for him. 2 Kings 22:13. And they went to Huldah the prophetess (verse 14), and she said unto them, "Thus saith the Lord." Verse 15. The Lord influenced her to speak, and directed her what to speak.

4. Anna was a prophetess. She departed not from the temple, but served God with fasting and prayer night and day. She gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Luke 2:36-38. Thus we see that under the old dispensation God gave of his Spirit to women, and made prophetesses of them, and directed them how to speak, and God's will was made known to men through them, and God was honored. And truly God doth respect women as much under the gospel as he did under the law. Therefore we see that in the days of the apostles, there were women that were prophetesses. Philip's four daughters were called prophetesses. Acts 21:9. They were teachers in the church. So says Dr. Clarke. It is also said by the Lord that in the last days (that is, under the gospel), he (God) would pour out his Spirit on his hand-maidens. Hence we see that God in giving his Holy Spirit, gave it equally to females as well as males, and said they should prophesy.

What did those women do, of whom Paul said that they labored with him in the gospel? How could they have labored with him in the gospel, if they did not join in the same work that he was engaged in, that is, urging the people to leave their sins, and receive Christ?

Of women employed in this work, were Phebe, Priscilla, Mary, Tryphena, Tryphosa, Persis, Euodias, Syntyche, and others. See Romans 16:1, 3, 9, 12, and Phil. 4:2, 3. These women were assistants to the apostles, and Persis, it seems, excelled some of the others. Of her it is said that she labored much in the Lord. Rom. 16:12. We learn from this that Christian women, as well as men, labored in the ministry of the word. In those times of simplicity, all persons, whether men or women, who had received the knowledge of the truth, believed it to be their duty to make known to others the word of salvation, and it is the duty of the preacher to teach, exhort, edify, and comfort.

But it may be said that, if women are allowed to pray and prophesy in the churches, why did Paul forbid them. (1 Cor. 14:34, 35, and 1 Tim. 2:11, 12) to speak in the church? Answer. Paul did not forbid them to pray or prophesy in the church, he only forbade them to speak, and usurp authority over the men. Praying or prophesying was not named. The church at Corinth spoke in unknown tongues. 1 Cor. 14:2. It was not profitable, verse 9, he did not want them to be children in understanding, verse 20, but he said, "You may all prophesy," verse 31. Again, if Paul was not willing that women should pray or prophesy in the church, why did he give them directions how they should wear their hair and dress, when they prayed or prophesied. 1 Cor. 11:5. Would Paul contradict himself thus? No. Therefore he says, Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. 1 Cor. 11:5.

To prophesy under the gospel dispensation is to speak under the influence of the Holy Ghost, either in teaching, or fortelling future events. It will cause the wicked to fall. "And

so falling down on his face, he will worship God, and report that God is in you." Often have we seen the power of God manifested, under the pious labor and influence of holy women. Hard-hearted sinners were brought to cry out for mercy, through the blood of Jesus. They have their influence, and may do good. Oh! that all, male and female, that have experienced the power of the Holy Ghost in their souls, would stand up for the Redeemer's cause, in the church, in the streets, in the social circle, yes, everywhere.

>1875 January 3, Ellen White, "Parents as Reformers"

We have an earnest desire that woman shall fill the position which God originally designed, as her husband's equal. We so much need mothers who are mothers not merely in name, but in every sense that the word implies. We may safely say that the dignity and importance of woman's mission and distinctive duties are of a more sacred and holy character than the duties of man. {3T 565.2}

There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. They have lived lives of present gratification because it was the fashion. Women who might develop good intellects and have true moral worth are now mere slaves to fashion. They have not breadth of thought nor cultivated intellect. They can talk understandingly of the latest fashion, the styles of dress, this or that party or delightful ball. Such women are not prepared to intelligently take a prominent position in political matters. They are mere creatures of fashion and circumstance. Let this order of things be changed. Let woman realize the sacredness of her work and, in the strength and fear of God, take up her life mission. Let her educate her children for usefulness in this world and for a fitness for the better world. {3T 565.3}

[Compiler's Note: In the context of "speculations as to woman's rights and duties" (voting), Ellen White notes the following explicitly: (1) A woman is "her husband's equal"; and (2) her "mission and distinctive duties are of a more sacred and holy character than the duties of man." Ellen White further implies, in lamenting the negative opposite, that if "prepared" she could "take a prominent position in political matters" but never in neglect of "her life mission" to "educate her children for usefulness in this world and for a fitness for the better world."]

1875 August 26, Uriah Smith, *The Signs of the Times*, Vol. 1, No. 42, p. 332

"Let Your Women Keep Silence In the Churches"

[Compiler's Note: This article appears to be a duplicate of 1866 June 26, Editor, *Advent Review and Sabbath Herald*, put into the first volume of the new West Coast paper.]

1878 May 30, J. N. Loughborough, *The Signs of the Times*, Vol. 4, No. 21 (S)(U)

"Keeping Silence"

I am requested to answer, through the *Signs* 1 Cor. 14:34, 35: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are

commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

This text is many times urged upon us to prove that women should not take part in social meetings or in preaching the truth.

That it is not the design of Paul, in the above text to forbid women bearing their testimony, in a modest manner in the assemblies of the saints is evident from the fact that in other portions he gives exact instructions how women should speak and pray in public. In this same letter to the Corinthians this instruction is found, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the mans For the man is not of the woman; but the. woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." 1 Cor. 11:4-10.

This instruction would have no effect if applied to secret prayer and testimony, but is at once plain if applied to speaking and praying in the public assemblies of God's people. In the margin of verse 10 it says, the hair is a covering in sign that she is under the power of her husband. The "shame" and "sign" are in the public.

In this same chapter verses 17, 18 he says, "Now in this that I declare unto you I praise not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." This can apply to nothing else than the public assembly of the saints, and proves conclusively that he is giving instructions relative to the demeanor of women in public meetings.

In writing to Timothy Paul says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." 1 Tim. 2:8-12. In the above text we see that while he would have women, as well as men, pray everywhere, he would have them modest in their apparel and demeanor, and in no case domineering over the men but in such matters as there might be dispute upon, let the women keep silence.

According to the prophecy quoted by Peter on the day of Pentecost, and applied in this dispensation, women were to have a part in the work under the outpouring of the Spirit of God as well as the men.

"This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy." Acts 2:16-18.

It is no wonder then, as this was prophesied of by Joel, concerning the entire gospel dispensation, that we read in Acts 21:8, 9, of prophetesses. " And we entered into the

house of Philip, the evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy." In like manner we read of Phebe, "I commend unto you Phebe our sister, which is a servant of the church which is in Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she has been a succorer of many, and of myself also." Rom. 16:1, 2. From this we learn that Phebe was a public laborer in the cause of the gospel.

What then shall we understand by the text at the head of this article? From statements made in the last part of the same chapter, we conclude that there was confusion in some of their meetings, several speaking at once, and even women domineering over the men. He would have then keep silent from such demonstrations as that, and even the men are requested to keep silence when another is talking, so that their meetings shall move off decently and in order, and not all be confusion. He says, "How is it then, brethren? when ye come together; every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one interpret. But if there be no interpreter let him keep silence in the church, and let him speak to himself and to God.

"Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 26-33.

He closes the chapter, after his testimony respecting the sisters by saying, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." Verses 39, 40.

J. N. Loughborough.

1878 December 19, J. H. Waggoner, *The Signs of the Times*, Vol. 4, No. 48 (S)(U)

"Woman's Place in the Gospel."

WE find two questions upon our table which are so nearly related that we answer them together.

1. "Is there any evidence that women may not partake of the Lord's supper?"

We give this as we received it. We should more naturally inquire, Is there any evidence that women *may* partake of the Lord's supper?

There is no special or explicit statement to that effect. Nor is there any explicit statement that *minors* may partake of the Lord's supper. But there is evidence that it was the duty of the apostles to go into all the world and preach the gospel to every creature, and to teach them that believed the gospel to observe certain things that were commanded them. And there is direct evidence that whosoever believes in Christ, or is a Christian, may partake of the Lord's supper. The conclusion is, then, evident that women and minors may partake of the Lord's supper, unless it can be shown that women and minors may not believe and obey the gospel. As no one would affirm this, the question is settled beyond dispute.

There is another method of arriving at the same conclusion, and one which involves important considerations. The ordinance of circumcision was given to the patriarchs and to Israel which, from its very nature, must be confined to male children. *By birth* the male children of Jewish parents were entitled to the privileges of this rite, which was the seal of the covenant. Others might obtain it by complying with certain conditions. But no others were entitled to it by their birth.

Circumcision has its antitype. It is now of the heart; it is the Spirit of God in the heart. "Ye were sealed with that Holy Spirit of promise." As their circumcision proved their relation to Abraham in that covenant, so does ours, the possession of the Spirit, prove our relation to Christ. "If any man have not the Spirit of Christ he is none of his."

The promise made to Abraham is yet waiting for fulfillment. Stephen proved that it remains to be fulfilled. Paul, both in Acts 27, and Heb. 6 and 11, showed that the promise made of God to the fathers was the foundation of his hope. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Not by birth or national distinctions, not by a sign which the males only could receive, but *by faith*--by a rule where "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. This proves that the privileges of one class are the privileges of each and every class, unless there are specific restrictions. But no such exist in regard to the Lord's supper. Hence, females, Gentiles, bondsmen, all who accept Christ and have his Spirit may alike partake of this privilege. And this leads to the next question, and to consider how far restrictions extend on another point.

2. "Is it right for women to speak in meeting?" Certain texts are quoted to prove the negative, and, *apparently*, they do prove it. Do they *really*?

A text of scripture may not be taken in all its *possible* meanings, but only in its *actual* meaning. This is obvious; for it is often possible to draw from a text that which may be shown to be foreign to the actual intention of the writer. We are not at liberty to draw a meaning from any text which makes it conflict with *any* other text, and especially of the same writer. And, secondly, we may not draw a meaning from a text which puts it in contradiction with a known fact.

In 1 Cor. 11:5, Paul says: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Again in chapter 14:3 he says, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." But if women were never to "speak unto men to edification, and exhortation, and comfort," why did he say they should not speak thus or prophesy with uncovered heads? Why give a direction as to the manner in which they were to exhort, or comfort, or edify the brethren, if he meant to forbid it altogether? Granted that it is quite possible to draw such a meaning from his words in chapter 14, and to Timothy, can that be the actual meaning, seeing it is entirely inconsistent with his directions in the text noticed? It cannot be that he intended to utterly forbid in one text that which he allows in another text.

We notice, then the connection of the two texts which seem to involve a difficulty.

1 Cor. 14:29-35. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not

permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

It appears that *something*, or speaking of some kind, was herein permitted to the men which was not permitted to the women. But we have seen, and shall notice further, that they were allowed to pray and to prophesy, but under certain restrictions. We cannot allow that this text contradicts that. If this text is likewise restrictive--if it permits certain exercises or, perhaps, disputations, to the men which it prohibits to the women, then there is no conflict between the two. Dr. Clarke gives us the following information: " It is evident from the context that the apostle refers here to asking questions, and what we call dictating, in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, &c., in the synagogue, but this liberty was not allowed to any woman."

Such being the custom of the times, the propriety of the order will at once be seen, for it would be unseemly for a women to engage in such a debate of words as was likely to occur. Paul was specially guarding against confusion. But this would not interfere with the permission to women to pray or to prophesy, if it were done to edification and comfort, and if the decorum which belongs to the place and occasion were preserved, and the women regarded that modest reserve which is such an adornment of the sex.

And this appears yet more evident from the explanatory declaration in his words to Timothy, " But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2:12. The divine arrangement, even from the beginning, is this, that the man is the head of the woman. Every relation is disregarded or abused in this lawless age. But the Scriptures always maintain this order in the family relation. "For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5:23. Man is entitled to certain privileges which are not given to woman; and he is subjected to some duties and burdens from which the woman is exempt. A woman may pray, prophesy, exhort, and comfort the church, but she cannot occupy the position of a pastor or a ruling elder. This would be looked upon as usurping authority over the man, which is here prohibited.

Thus it appears from a harmony of Paul's words that his orders were *restrictive*, but not *prohibitory*. He certainly did not prohibit that which he plainly permitted.

More conclusive than this, if possible, is this, that to construe his language into a prohibition is to bring him in conflict with known and acknowledged facts. Woman's relation to the work of God has not materially changed throughout the dispensation. Miriam, the sister of Aaron and Moses, was a prophetess. In all instances recorded in the Old Testament it appears that God called women to this important office when the condition of the people was especially trying, or in time of great declension or disaster. We should naturally suppose that individuals of the stronger sex would uniformly be chosen at such a time, but God does not see as man sees. Those women whom the Lord chose to occupy this important place, have shown themselves peculiarly fitted to fill it, and often even in striking contrast with public men of their own time.

The children of Israel were "mightily oppressed;" "they chose new gods;" war was in their gates, though there was not a shield or spear seen among forty thousands in Israel. Judges 4:34; 5:7, 8. Then Deborah was raised up, who was not only a prophetess, but a judge in Israel. Barak, whose name was handed down by Paul (Heb. 11), among those of

the faithful worthies, refused to go out to meet the hosts of Sisera unless Deborah went with him; so strong was his confidence in the Lord's appointment.

When the house of God was in desolation, and the law had ceased in Israel, Huldah was found a prophetess. King Josiah sought unto her for instruction, to learn how they might avert the wrath of God which was kindled against Israel.

At the time of the birth of our Saviour Anna was a prophetess, and she "spake of him to all them that looked for redemption in Israel." Luke 2:36-38.

Did the change of dispensation work any change in the divine plan in respect to this gift? Not to its withdrawal; but it insured that the bestowal of the gift should be still more general. The promise was made thus:-- Your sons and your daughters shall prophesy." "And on my servants and on my handmaidens will I pour out in those days of my Spirit, and they shall prophesy."

The fulfillment was according to the promise. There were four prophetesses in one family-- that of Philip. They had the gift, and they exercised it--they "did prophesy." Some would now put such a construction upon the words of Paul as to have closed the mouths of these handmaidens of the Lord, who were specially endowed by his Spirit. But Paul gave no sanction to such a construction; so far from forbidding the exercise of this gift by women, he pointed out how they should appear when they prophesied. Paul was not so presumptuous as to interfere with the fulfillment of the prophecy of Joel, or to frustrate the gifts and callings of God in the gospel.

If this is not proof that Paul did not intend to forbid women taking part in public worship, then we must confess that we are slow to comprehend proof.

Neither do the words of Paul confine the labors of women to the act of prophesying alone. He refers to prayers, and also speaks of certain women who "labored in the Lord," an expression which could only refer to the work of the gospel. He also, in remarking on the work of the prophets, speaks of edification, exhortation, and comfort. This "labor in the Lord," with prayer, comprises all the duties of public worship. Not all the duties of *business meetings*, which were probably conducted by men, or all the duties of *ruling elders*, and *pastors*, compare 1 Tim. 5:17, with 2:12, but all that pertain to exercises purely religious. We sincerely believe that, according to the Scriptures, women, as a right may, and as a duty ought to, engage in these exercises.

>1879, Ellen White, Letter 33, To Brother Johnson

Brother Johnson, you were shown to me as no strength or benefit to the church. You are most thoroughly deceived in yourself. You have a stubborn, rebellious spirit. You have been no strength to the church, but only a clog. You have a disposition to dictate and control matters, and if you cannot do this you are almost sure to be sullen and uncongenial. This is a sad thing. God is not pleased with such soldiers: they would be discharged from an earthly army in disgrace. {19MR 55.1}

Jesus is ashamed of you. You [think you] are whole. You feel rich and increased with goods and have need of nothing, when you are miserable, poor, blind, and naked. "I counsel thee," says the True Witness, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18). {19MR 55.2}

Oh, how blind you have been, how unworthy the name of Christian! Your spirit is not in harmony with the Spirit of Christ. You think too much of yourself. You are spiritually blind. The feelings you cherish in reference to the faithful sisters of the church are more satanic than divine. You have united with some others in cherishing feelings that were all wrong. If you only had as much piety, perseverance, earnestness, and steadfast energy as has been manifested by these humble, devoted women who have the benefit of your sneers, you would have been in a far better condition spiritually. But such feelings as you have had are displeasing to God and those who have united with you. {19MR 55.3}

Brother and Sister Buzzell have taken the same stand. They have had the same feelings. Would you wish all your remarks, as well as your feelings in regard to these sisters, registered in the book of heaven? It is a shame that men who have been as long in the truth as you have been, are not qualified to stand in the church and build up the cause of God by faithful, earnest labor. But should you or Brother B attempt to take any responsible position in the church it would not prosper, for neither of you is right with God. The converting power of God must come to your own hearts and sanctify your own lives and refine and purify your own characters, before you will be a help to the cause of God in any place. You are both far from God. Self and self-esteem are standing directly in the way of your advancement, and you will not make progress until you have a sense of your own defects of character. {19MR 56.1}

You are not in sympathy with the great Head of the church. The church in South Lancaster has had the misfortune to have a large share of unconsecrated, talkative, envious, jealous members to discourage any effort which some are anxious to make to advance the prosperity of the church. This contemptible picking, faultfinding, seeking spot and stain, ridiculing, gainsaying, that you with some others have indulged in, has grieved the Spirit of God and separated you from God. {19MR 56.2}

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life. {19MR 56.3}

You and others have seen the church struggling under the heaviest difficulties. Brother Stratton has from the first stood as a soul-trying case of hindrance to the church, and then other cases of difficulty have been continually arising. C.H.H. has been a very trying burden to the church. God's frown has been upon him and upon M.B.S. Both have been an offense to God, and His frown has been upon those who have sympathized with them and reflected upon the mother of Chapin. There are other cases I cannot mention now, which have brought the displeasure of God upon the church. {19MR 57.1}

It was your privilege to be right and to stand for the right. Had you done this your soul would now be like a watered garden whose waters fail not, yourself constantly refreshed with a new and living experience, and you would be refreshing others. But your soul is as destitute of the grace and love of God as the hills of Gilboa. God calls upon you to be zealous and repent of your lukewarmness, your inconsistencies, your overbearing, dictatorial spirit, which is as unlike the Spirit of Christ as it is possible to be. {19MR 57.2}

It is just such material as you, who help compose our churches, that make these churches weak and full of disease. Make diligent work to save your own soul. You have become so weak, petting your own notions, so strong in self-confidence, so easily swayed

from the right to the wrong side, that the South Lancaster church would be much better if they were not burdened with your unconsecrated, perverse spirit. But this need not be so one day longer if you will only have your way and your will in obedience to the way and will of God. Oh, my soul is in anguish day and night as I see the weakness of our churches in consequence of men who want to rule by their own spirit. Unholy and unsanctified tempers control them, and they are so deceived they flatter themselves they are the only ones really right. {19MR 57.3}

Your feelings in regard to Brother Robinson have been in harmony with some others. An unsanctified sentiment and union has prevailed and had a deleterious influence upon others. Because Elder R has not that self-sufficient pomposity that some men have who profess to be ministers of Christ, you and others run over him in the place of feeling a spirit of kindness and noble generosity to help him, to sustain him. God's will is holy, just, and good, and when we do His will we shall succeed. Oh, the will of man, the ways of man that are brought in contrary to the will and ways of God! {19MR 58.1}

"Examine yourselves whether ye be in the faith; prove your own selves" (2 Corinthians 13:5). Inquire into the character of your thoughts, tempers, purposes, words, and deeds. Compare your course of action in your daily life with the great mirror, the law of God, and see wherein your life, in words, in thoughts, in deeds, does not harmonize with God's moral standard of right. Are you satisfied that you are an example of gospel holiness? Do the visible points of righteousness indicate before your brethren and the world that you have the truth and the Spirit of Christ abiding in you, or not? If you have, you will be a bright and shining light. You need to give yourself a more careful, thorough, and impartial examination of your heart and life, praying with the sincerity of your soul for the Lord to discover to you your defects, that you may not be deceived with the deceitfulness of sin. {19MR 58.2}

When you see a defect, go to work and remedy it. Seek the grace of God to destroy whatever is wrong in you, to supply whatever you lack. Your experience must change. Many things need to be repressed, and many things in your character strengthened and watered, especially those things that are pure, lovely, and of good report. {19MR 58.3}

If you do not examine yourself searchingly in the light reflected from the cross of Christ revealed in His Word, self-love will prompt you to have a much better opinion of yourself than is either just, true, or safe. "The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). "He that trusteth in his own heart is a fool" (Proverbs 28:26). And yet we are naturally inclined to this trust in the goodness of our desperately wicked hearts. {19MR 59.1}

The Lord calls upon you to be converted. You need to see your spiritual necessities. Your feelings that you have cherished towards Elder Haskell are wrong. Write and speak bitter things against yourself, but "touch not Mine anointed, and do My prophets no harm" (1 Chronicles 16:22). God's hand encircles His servant as a buckler, and the hand that would wound His servant strikes the hand that encircles him, and that hand bears the sword of justice. Far better be upon your knees before God, pleading for Him to sustain His servant to fight the battles of the Lord successfully, to give him courage and light and a clear conception of His will. In your murmuring and hatred against the man, you have not realized you were murmuring against the Master, whose servant he is. {19MR 59.2}

I tell you in the fear of God, you do not know yourself. I have respect for your soul. Christ has died for you, but you are surely destroying yourself. I want you to swell the

song of triumph and victory in the city of God, that Christ shall not have died for you in vain. Be not like boasting Peter, although warned faithfully of his defection of character. Self-confident and presumptuous, he affirmed a constancy superior to that of the other disciples, and expressed his willingness and readiness to follow his Master to prison and to death. {19MR 59.3}

The storm of opposition soon came like a sweeping tempest upon the devoted heads of Christ's followers. How did they stand the test? They all forsook Him and fled, and he who had been earnest, forward, and loud in his fidelity and love, denied his Lord repeatedly when He stood condemned, in humiliation wearing the shameful crown of thorns in the judgment hall. It was just at this time he could have shown his bravery and his fidelity. {19MR 60.1}

You would do the same, with the spirit you now have. You have been swerved this way and that way in your religious experience. You are unreliable because self-trusting and self-confident. You have an experience marred and blotted with sad defects. Your soul is safe only when you distrust self and trust only in the wisdom of God. You know not what manner of spirit you are of. You need to be thoroughly converted. You are a stumbling block to outsiders, no honor to the cause of God, no strength or honor to the church, fretful, exacting, overbearing, dictatorial. All these things are a reproach to the cause of God. {19MR 60.2}

You want to be pure in heart and life. Let no unholy thoughts or actions be cherished. You have made in this matter serious mistakes that have made you a fearfully weak man, and let me tell you, you have all that you can do to save your own soul by your own righteousness. Bind your soul to the eternal Rock; it is your only safety. {19MR 60.3}

Your life in the past has been no honor or strength to the cause of God or to the church. Will it, must it, be so till the close of time, and you be found not having the wedding garment on? Your self-righteousness must be laid aside and you must put on the righteousness of Christ. I tell you, cease your unjust complaints of Elder Haskell. Weed diligently your own plot of ground, and let the gardens of others alone. The work is between God and your own soul. Do not delay. {19MR 60.4}

This message from God is sent to you in love. Will you receive it? Will you be saved from yourself? Forever stop finding fault with others, for this is an offense to God, but get your own perverse heart right by humiliation, contrition, and penitence before God. This is your work. Be careful and make straight paths for your feet lest the lame be turned out of the way. Now is your time. Now is your day of opportunity and privilege. Time is closing--you are unready. Make haste in this thy day, lest the knell of irrevocable doom shall sound, "Now they are hid from thine eyes" (Luke 19:42). {19MR 61.1}

[Compiler's Note: This very revealing letter addresses the opposition that "faithful sisters" who are "humble, devoted women" have at times had to meet, apparently simply because they were women. The origin of such "satanic" feelings is not only men, but at times other women. The attitude of both named men disqualified them "to take any responsible position in the church." The activity of the dedicated women under attack is not specifically mentioned, but Ellen White's observation that the "the successful management of a church" can be done better by "faithful women" who "have more deep piety and true devotion than men," implies they may have had some management duties, oversight that typically is assigned to bishops/elders. The spiritual need of those who

cannot see that practical reality is compared to the disciples who all declared they would stand with Jesus, but circumstances developed that showed such superiority was simply "self-confident and presumptuous" boasting. Are we they? What a call for repentance!]

1879 May 29, James White, *Advent Review and Sabbath Herald*, Vol. 53, No. 22, p. 172 (S)

"Women in the Church"

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." 1 Cor. 14:34, 35

The only safe and proper rule of Biblical interpretation is to take every passage of the Book of God as meaning what it says, word for word, excepting those cases where the text and context clearly show that a figure or parable is introduced for a more clear elucidation of the subject. In the foregoing text the apostle does not use a figure or a parable, therefore his words should be taken as meaning just what they say.

But there are many other passages from the epistles of Paul which speak as plainly of the position of woman in the house and work of God as this one does. And in order to arrive at the truth of God on this subject, a position must be found that will harmonize all the texts. The word of God is not "yea and nay," but yea and amen, to the glory of its divine Author.

Paul, in the fourteenth chapter of his epistle to the church at Corinth, is correcting existing errors and establishing order in the church of Christ. He goes even so far as to give rules for those who, under the power of the Holy Spirit, are endowed with the gift of prophecy and of tongues. There were those women, doubtless, in the apostle's day as well as in ours, who could prate about "Women's Rights" as glibly, if not as filthily, as the notorious Victoria Woodhull. Hear the noble Paul on the subject in the same epistle where the foregoing text is found: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. 11:3. Paul continues in verses 4 and 5, and the reader will see that he places men and women side by side in the position and work of teaching and praying in the church of Christ, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven."

But what does Paul mean by saying, "Let your women keep silence in the churches"? Certainly he does not mean that women should take no part in those religious services where he would have both men and women take part in prayer and in prophesying, or teaching the word of God to the people. The only view that will harmonize all that the apostle has said of the position and work of Christian women, is that he is giving directions relative to meetings of the church to consider the secular matters, which can be managed quite as well by the brethren as the sisters. We here give the following reasons:-

1. Both men and women attend the religious services of the church. Both hear all that is said. The woman understands quite as well as her husband, sometimes better, all that is said. They return home from church. Now apply Paul's statement to this case, "If they will learn anything, let them ask their husbands at home." On the supposition that the

husband has been out to a business meeting, may be to consult with his brethren in reference to building a meeting-house, or hiring the minister, matters in which she has deep interest, how consistent that the wife should inquire in reference to the decisions of that meeting which she did not attend.

2. But on the supposition that they had both been out to a religious meeting, where the wife had heard all, understood all, the great apostle is charged with the ridiculous farce of both sitting down and asking and answering questions relative to matters with which they were both perfectly familiar. Consistency, thou art a jewel!

In the Sacred Scriptures of the Old and New Testaments, holy women held positions of responsibility and honor. The first case we will here notice is that of Miriam, mentioned in Exodus 15:20, 21: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Compare with Micah 6:3, 4, where the great God appeals to rebellious Israel in these words: "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Here we find a woman occupying a position equal to that of Moses and Aaron, God's chosen servants to lead the millions of Israel from the house of bondage.

The next case is that of Deborah, mentioned in Judges 4:4-10: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoamoth of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

"And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee, notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him." Notice the following particulars in the foregoing statements:-

1. Deborah was a prophetess. She received divine instruction from Heaven, and taught the people.

2. She was a judge in Israel. The people went up to her for judgment. A higher position no man has ever occupied.

The next cases of honorable mention are Ruth and Esther. The books of these two women hold places in the book of God with his holy prophets. Their position in the work of God was such as to give their history a place with the sacred writings translated into hundreds of languages and dialects, to be read by millions down to the close of probationary time.

The prophet Joel, as quoted by Peter, Acts 2:17, 18, describes the last days thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all

flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy." Here, too, women receive the same inspiration from God as men.

And Paul speaks of the labors of Christian women in the highest terms of commendation and regard as follows: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Greet Mary who bestowed much labor on us." "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis which labored much in the Lord." Rom. 16:1-4, 6, 12.

The prophet Simeon, and Anna the prophetess waited for the consolation of Israel at the close of the Jewish age, and with joy embraced the infant Saviour.

The Christian age was ushered in with glory. Both men and women enjoyed the inspiration of the hallowed hour, and were teachers of the people. "Philip," the evangelist, "had four daughters, virgins, which did prophesy." Acts 21:8, 9. And the dispensation which was ushered in with glory, honored with the labors of holy women, will close with the same honors. Thus says God by his holy prophet: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy." Acts 2:17.

J. W.

1879 July 31, A. O. Burrill, *Advent Review and Sabbath Herald*, Vol. 54, No. 6, p. 47 (H)

"Duties of a Church Elder"

1. He "must be blameless, as the steward of God." To be blameless means, both in the Greek and English, to be without fault; not meriting censure.
2. "The husband of one wife."
3. His children must be faithful; i.e., they must be in subjection to him, and of good behavior not only at home but at the house of God.
4. "Vigilant;" attentive to discover and avoid danger, or to provide for the safety of the church.
5. "Sober;" i.e., exercising cool, dispassionate reason; self-controlled; serious in demeanor, habit or appearance.
6. "Given to hospitality." Given to receiving and entertaining strangers without reward; kind to strangers and guests; yes, even a lover of this kind of work.
7. "Not self-willed or stubborn; i.e., he should be moved or persuaded by reason. The elder is expected to act a leading part in his church. When there are new plans to be executed, if the elder holds back, then all will be likely to do so. I knew a church a few years since whose elder was continually throwing his church into a questioning condition, and when I visited them he would nearly always stand in opposition to all that we tried to do. The result was that the church was as weak as water. If the Lord is in this work, then

those whom he has called to lead out in it are hearkening to his voice; and as they lay plans, it is emphatically our duty to heartily execute them.

8. "Not soon angry," but "patient."

9. "Not given to wine."

10. "A lover of good men " or, margin, "good things;" "sober, just, holy."

11. "Not greedy of filthy lucre." To be covetous is to go still further. Webster thus defines covetous: 1. Very desirous. 2. Inordinately desirous; excessively eager. *Syn.* Avaricious; parsimonious; penurious; miserly; niggardly. The covetous eagerly desire wealth, even at the expense of others; the avaricious hoard it; the penurious parsimonious, and miserly save it by disgraceful self-denial; and the niggardly, by meanness in their dealings. Any of these traits of character are censurable, and especially in one who has been set apart to lead God's people. When men were chosen to assist Moses they were to be those who hated covetousness, i.e., who had great aversion to it, or dislike for it. Ex. 18:21. The Bible says, "He that hated covetousness shall prolong his days." "Incline my heart unto thy testimonies and not to covetousness." "For the iniquity of his covetousness was I wroth, and smote him." "But fornication and all uncleanness, or covetousness, let it not be once named among you, as becoming saints." An of an elder Paul says, "Not covetous." Peter says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being enamples to the flock."

Brethren, who has placed you in your position? Is it not that same Providence which selected the elders in the time of Moses? Ex. 18:21. Is not that God which was leading his people then leading his people now? And if we are found murmuring and filling our brethren and sisters with unbelief, will it not be with us as it was with those in Moses' time? "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

A. O. Burrill

Appleton, O., July 15, 1879

>1880, Ellen White, *Testimonies for the Church*, Vol. 4 [published January 1880, written probably in 1879; see 3BIO 129.3 to 3BIO 130.1]

"Our Publications"

If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work and one which will educate men and women to do pastoral labor. {4T 390.1}

[Compiler's Note: In this collection, this is the earliest statement of including women in "pastoral labor." The definition and responsibilities of such labor are best determined by the descriptions of it here and elsewhere.]

>1880 April 1, Ellen White, Letter 17a, To James White

I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spellbound. Not one left the house although I talked above one hour. Before I commenced talking, Elder Haskell had a bit of paper that was handed in, quoting certain texts prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbellite who wrote the objection and it had been well circulated before it reached the desk, but Elder Haskell made it all plain before the people. {10MR 70.3}

[Compiler's Note: This is the first found reference from Ellen White addressing the issue of "certain texts prohibiting women speaking in public." As noted in the introduction to this collection, her published writings do not quote any of these texts. Though Haskell is noted here to have "very clearly expressed the meaning of the apostle's words," we have not found where he ever published anything on the subject. However, we can assume his approach reflected the train of understanding that was written by James White 23 years earlier, as noted above, and in the multiple articles published in the intervening years.]

**1880 December 16, G. B. Starr, *Advent Review and Sabbath Herald*, Vol. 56, No. 25, p. 388
(S)**

"Does Paul Contradict Himself"

"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your Women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." 1 Cor. 14:33, 34.

These words were written to a people converted from heathenism, and who upon all points of their newly espoused faith were in need of instruction. The manner of conducting their meetings, and how to deal with unfaithful members were matters upon which they could have had no past experience. But in his epistles to them, the apostle furnishes this needed information, of which the verses above quoted are an essential part. First, we notice the church was in trouble. Chap. 3:1-3; 11:18. Secondly, they were retaining in their midst those who should have been disfellowshipped. Chap. 5:1-7. Thirdly, the manner in which the proper covering for the head, at their social gatherings, is introduced, would indicate that upon this point the apostle had been especially questioned, and would show that differences of opinion were entertained among them in reference to it. He says: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Chap. 11:4, 5.

In giving this instruction concerning prophesying, the apostle teaches that women were to speak in the meetings, for his own definition of prophesying in chap. 14:3 of the same epistle, is: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." So also does the apostle Peter, and the prophet Joel as quoted by him in Acts 2:16-18, according to this definition teach the same: " And it shall come to pass in

the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; . . . and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy; " i.e.," speak unto men to edification, exhortation, and comfort."

But in chapter 14:34 occur the offending words first quoted, with reference to women's keeping silence, which, if they apply to *all* meetings, would make the apostle contradict and countermand his own orders in this one epistle. But as he had before said that there were divisions among them, and the past chapters had given no instruction as to the part the women should take in the settlement of these difficulties, to let this scripture apply to meetings of this character will supply the needed instruction, and make harmony in his writings. If the extreme view be taken, that silence in all meetings is enjoined, the epistle to the Corinthians remains to be harmonized on this important subject, not only with itself, but with the letter to the Romans, in which salvation is said to depend upon confession of Christ *with the mouth* (Rom. 10:10), a privilege of which this view would deprive all women. But if this was written for our profit, shall we give earnest heed to it? And may God bless the sisters, as they bear their part in the social meetings, and as they keep silence in meetings of another nature, such as the apostle refers to, should there be any, that the word of God be not blasphemed.

1881 February 10, W. M. Healey, *The Signs of the Times*, Vol. 7, No. 8, p. 67 (S)(U)

"Women As Teachers"

The Bible teaches us that woman was made for man; and the reason why she was made for man was because it was not good for him to be alone. God gave her the same faculties of mind which he had previously bestowed upon man, which fits her to share in all his joys, and bear a part of all his sorrows. She has the same power as man to love or hate, to be forgiving or revengeful. Observed the faithful devotion of the woman at the crucifixion of Christ; she was last at the cross, and first at the sepulcher.

It would be difficult to find a case of more bitter hatred than that of Herodias, who desired the head of John the Baptist, and with fiendish joy received it from her daughter. While men and women may not be by nature equally well fitted for all pursuits, yet the difference comes more from education than from nature. King Mahoney of Africa has an army of women, who are said to be very fierce and warlike, more so than men. While this teaches us that women may be educated for war, we have no desire to advocate such a course, but much prefer that she be trained for peace. She was created a help-meet for man--that is, a help fit for man. This was while man was in a state of purity, his physical labor not irksome. He did not need her to assist him in obtaining a livelihood for himself; his food was convenient and plenty. She was not intended, or needed, as a servant or slave, but as a companion; and when she came into existence it became her duty to provide for her own wants, as much as it was the duty of man to provide for his. She had no right to sit in idleness while man labored for her support, but she was to be a help, and bear her part of the burdens of life.

A wise Creator has placed upon woman the care and early training of children. He has made her a teacher, a moulder of character to them, and so arranged the laws of nature that it is unavoidably so. The Bible speaks of woman as a help. This she should be in the

family, although man is the head. She may help in religious meetings, the Sabbath-school, and elsewhere, but should not usurp authority over the man. 1 Timothy 2:11, 12.

In 1 Corinthians 14:34, where we are told that women must keep silence, it not being permitted for them to speak, it is evident from the expression, "but they are commanded to be under obedience," that Paul had reference to their speaking with authority. He is here describing a disorderly meeting, where each one is setting up his authority to be the head; one wanting to have a psalm, another desiring to teach some doctrine, and others having revelations to give, etc. See verse 26. The apostle reproves the brethren for such a course, but some of the women had evidently been taking an active part in these disputes, and claiming the authority to say how matters should be conducted. To them he says, keep silence in this matter, and however it is decided be obedient; that is, let it go that way. After that, they could take their proper place and part in the meeting.

This is evident from the fact that in the 11th chapter and onward of this same epistle, the apostle has laid down rules to govern both men and women in speaking and praying in public. He suggests the propriety of women wearing their hair long, and of having the head covered, veiled, while prophesying or praying, which shows he had reference to the public assembly, it being common at that time for women to veil themselves in the presence of men. And Paul argues that it is more comely--becoming--for a woman to have long hair, but for a man to have short hair; and he appeals to nature to sustain him. Chap. 11:16. He says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." From the above we may learn that the length of one's hair was not made a test of fellowship, although some styles were more becoming than others.

In Titus 2:11, 12, the aged women were told to teach the younger. In Acts 18:24-26, we read that Aquilla, and his wife Priscilla, went to hear the learned and eloquent Jew, Apollos, and they saw that he was a man capable of doing much good, but that he only preached the baptism of John; so *they* took him and instructed him more fully. Philip, the evangelist, had four daughters that prophesied, Acts 21:8, 9, and Anna, an ancient prophetess, in the temple spoke of Jesus, the infant Saviour, "to all them that looked for redemption in Jerusalem." Luke 2:36-38. This proves that she prophesied in the presence of men, as well as women.

In Acts 2:17, 18, God has promised to pour out his Spirit alike upon sons and daughters, in the last days. May we each share in this blessing, and by its influence be fitted for some part in the great work of God upon the earth. Let husbands and wives read carefully the fifth chapter of Ephesians; and parents and children, servants and masters, the sixth chapter of the same epistle.

1881 June 14, N. J. Bowers, *Advent Review and Sabbath Herald*, Vol. 57, No. 24, pp. 372, 373 (S)(U)

"May Women Publicly Labor in the Cause of Christ?"

Some think not, because Paul says, "Let your women keep silence in the churches;" and, "It is a shame for women to speak in the church." 1 Cor. 14:34, 35. Standing alone, and severed from their connections and other related scriptures, these statements seem to justify such conclusion; but we must not forget to bring into the investigation what the author of the language has elsewhere said directly or indirectly touching the matter of

Christian teaching and Christian labor, and also what the Bible elsewhere instructs us in regard to the question.

1. In the past ages of inspired history, women have had important parts to act in spiritual matters. Miriam, sister of Moses, was a prophetess, about 1500 B. C. (Ex. 15:20, 21.) See Micah 6:3, 4, where we learn that this woman held an equal position with Moses and Aaron as leader of Israel.

2. Deborah, about B. C. 1300 (Judges 4:4-10), was a prophetess. She taught the people by divine wisdom. She was a judge in Israel. The people "came up to her for judgment." No man ever occupied a higher position. In chap. 5:7 she calls herself "a mother in Israel."

3. Ruth, about B. C. 1312, and Esther, about B. C. 518, acted such important parts as servants of God that the record of their lives forms a part of the Sacred Canon, and each separate record bears the name of the actor.

4. Huldah, in the time of Josiah, B. C. 624, was a prophetess in Israel. Hilkiah and others went and "communied with her." 2 Kings 22:14-20.

5. Anna, a prophetess, at the first advent of Christ, coming into the temple on one occasion, "gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:36-38. Here we have an instance of public teaching by a woman.

6. The great prophecy of Joel, as quoted and applied by Peter, has its fulfillment in the gospel dispensation. (Joel 2:28-32; Acts 2:16-21.) "Your sons and your daughters shall prophesy," says verse 17. "Daughters" as well as "sons" are to prophesy. Paul tells us that "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. Then the Christian woman has the divine right to speak to men in an edifying and comforting manner. Does any one suppose the apostle would give directions contrary to, and in direct conflict with, the exalted privileges and offices conferred by this prophecy on the "daughters" and the "handmaidens"?

7. "Philip the evangelist" had four daughters which did prophesy: (Acts 21:8, 9.) This was twenty-seven years after Peter's discourse at Pentecost. Paul and his company found four "daughters" up at Caesarea, on the Mediterranean coast, fifty miles north-west of Jerusalem, who were exercising the gift of Christian teaching, and we do not read of his rebuking them for using it. This was A. D. 60, one year after he told the women of Corinth to keep quiet.

8. Paul, in Rom. 16, A. D. 60, mentions Phebe, as "a servant of the church which is at Cenchrea" (verses 1,2; she was a deaconess (original) according to Andrews); Priscilla, a helper "in Christ Jesus" (verse 3); "Tryphena and Tryphosa, who labor in the Lord" (verse 12 and "the beloved Persis, which labored much in the Lord."--*Id. All women*. We read further of Priscilla, in Acts 18:26, that she with her husband expounded to the "eloquent" an "mighty" (verse 24) Apollos "the way of God more perfectly." Here we have a learned teacher instructed in the things of God more fully by a woman. This was in A. D. 55. This devoted servant had been thus helping in the gospel for five years. She was one of the apostle's faithful "helpers."

9. Paul speaks of certain Christian women as those "which labored with me in the gospel; and as "fellow-laborers whose names are in the book of life." He ranks them with brother Clement. (Phil. 4:3.) These were hardly silent in the churches.

10. In 1 Cor. 11:4, the apostle is giving directions how the men should appear while praying and prophesying in the church or congregation. (Verse 18.) In verse 5 he tells how the women should appear while doing the same. Here praying and prophesying belong to the women no less than to the men. In chap. 14:3, he tells us that to prophesy is to speak "to edification, and exhortation, and to comfort." Then the woman that has the right, as we said, to edify, exhort, and comfort, the same as the man.

11. Paul in 1 Cor. 14:23, 24 speaks of the "whole church" coming together, and *all* speaking with tongues, and *all* prophesying. Did *the whole church* consist of men only, or of men and women? Surely of both. Then the women spoke and exhorted as well as the men. The apostle never found fault with this.

12. But what does Paul mean by saying, "Let your women keep silence in the churches"? From the facts noted above, we may know to a certainty what he does *not* mean. He does mean that women should take no part in the public services of the Lord's house. That would conflict with his own direction in 1 Cor. 11:5. He told the brethren to covet (desire) the best gifts (chap. 12:31), and to covet the gift of prophecy. (Chap. 14:39.) Women along with the men prophesied, as we have seen. (1 Cor. 11:4, 5.) And this means to publicly edify, as we have also shown. The apostle further says, "I would that ye all spake with tongues, but rather that ye prophesied." (Chap. 14:5.) "*Ye all;*" all the church; "the whole church." Verse 23. Then Paul desired that the entire church should speak and admonish, sisters and all. "He does not mean to forbid any kind of public exercise by which edification, exhortation, and comfort is given to the church." Paul must not be arrayed against Paul, nor must his direction be so understood as to shut off from individual exercise, or out of the church, the gift of prophecy in the majority of believers. So the language in question can have no reference to the public exercises of prayer; testimony, exhortation, and expounding of the word, on the part of women.

13. "Paul is correcting wrongs and irregularities that existed in the Corinthian church." There were times in which it was out of order for the men, even, to speak. (1 Cor. 14:27, 28.) Then there were occasions on which they were to "keep silence in the church," on which the man was to "speak to himself, and to God." This was of course not general. So in the case of the sisters. Both prohibitions had a special application only. That disorders were injuring and imperiling the church at Corinth, is evident. (See 1 Corinthians, chapters 1, 5, 6, and 11.) "Now it appears from the fourteenth chapter that when they were assembled in meeting, the women threw everything into confusion by talking among themselves, and acting with such indecorum as to be a matter of shame to them; so that what the apostle says to the women in such a church as this, and in such a state of things, is, not to be taken as directions to all Christian' women in other churches and in other times when and where such disorders do not exist."--*Andrews*

14. It was not permitted women to speak, because "they are commanded to be under obedience, as also saith the law." "This shows that the kind of speaking Paul does not permit is that which shows that the speaker *is not* under obedience." The Bible shows that woman occupies in one sense a subordinate position to man. She has a sphere, and she cannot with propriety go out of it. She cannot go beyond the circle which nature and propriety have drawn about her. Neither can man go out of his, and invade hers. (1 Cor. 11:8; 1 Tim. 2:13, 14.) Leadership and authority are man's. (Gen. 3:16.) Though woman's place is subordinate, it is not degrading. Every action on the part of the woman which takes her beyond her station, out of the circle which is exclusively hers, and carries her

over into the place assigned to the man alone, is disorderly, and not to be allowed. And so says Paul (1 Tim. 2:12), " But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." The apostle may have reference to this in 1 Cor. 14:34.

"Let them ask their husbands at home." Verse 35. On this point, Dr. Clarke says: "It is evident from the context that the apostle refers here to *asking questions*, and what we call *dictating* in the assemblies. It was permitted to any man to ask questions, to object, altercation, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian church; he orders them to *keep silence*; and if they wished to learn anything, let them inquire of their husbands at home, because it was perfectly indecorous for *women* to be contending with *men* in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary, she was to obey it; and the apostle lays down directions in chap. 11 for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, etc., in the Christian church, as the Jewish men were permitted to do in their synagogues, together with their attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts "of *disobedience, arrogance, etc.*, of which no woman would be guilty who was under the influence of the Spirit of God."

He further says on the words, "it is a shame for women to speak in the church," "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience." That some such irregularity as this was what the apostle was combating at Corinth, is evident. It was a local trouble. Then there is nothing in Paul's prohibition in 1 Cor. 14:34, 35, that would silence the public testimony and teaching of a humble and faithful woman.

1881 December 20, Editor, *Advent Review and Sabbath Herald*, Vol. 58, No. 25, p. 392

"General Conference, Business Proceedings"

Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.

This was discussed by J. O. Corliss, A. C. Bourdeau, E. R. Jones, D. H. Lamson, W. H. Littlejohn, A. S. Hutchins, D. M. Canright, and J. N. Loughborough, and referred to the General Conference Committee.

[Compiler's Note: The handling of this resolution by the General Conference Committee is not known. It should be noted that among those men who discussed it are individuals who have articles in this collection.]

>1882 March 28, Ellen White

"Important Testimony"

The primary object of our college was to afford young men an opportunity to study for the ministry and to prepare young persons of both sexes to become workers in the various branches of the cause. These students needed a knowledge of the common branches of education and, above all else, of the word of God. Here our school has been deficient. There has not been a man devoted to God to give himself to this branch of the work. Young men moved upon by the Spirit of God to give themselves to the ministry have come to the college for this purpose and have been disappointed. Adequate preparation for this class has not been made, and some of the teachers, knowing this, have advised the youth to take other studies and fit themselves for other pursuits. If these youth were not firm in their purpose, they were induced to give up all idea of studying for the ministry. {5T 60.1}

[Compiler's Note: Ellen White here gives advice twice about "young men" preparing for "the ministry," adding a statement about the importance of preparing "young persons of both sexes to become workers in the various branches of the cause." This is the closest testimony in time to the proposed resolution at the 1881 General Conference Session.]

1883 July 3, W. H. Littlejohn, *Advent Review and Sabbath Herald*, Vol. 60, No. 27, pp. 426, 427 (H)

"The Church Manual, The Duties of Local Church Officers"

2. *Deacons.*

THE Greek word which is translated " deacon " in our version is *diakonos* (διακονος). It signifies "one dusty from running," also " an attendant," " assistant," " helper." It is sometimes translated " minister," that is, servant, as in Matt. 20:26; 2 Cor. 6:4; Eph. 3:7.

Some have supposed that the office of deacon originated in Jerusalem, at the time when the difficulty arose out of the neglect of the widows of the Greeks in the daily ministrations, spoken of in the sixth chapter of Acts. At that time, Stephen and six others were chosen and charged with the duty of seeing to it that no partiality should be shown to any, but that provision should be regularly made for all. Others again have argued that the deacons of the early church were a class of men not equal in point of dignity to the seven mentioned above. But rather that they were the assistants of Stephen and his associates. They think that they find in the "young men " mentioned in Acts 5:6, an order who answer to the deacons of Phil. 1:1; 1 Tim. 3:8. It is not material to our present purpose to decide which of these theories is correct.

The duties of the deacons would be similar, whether we understand them as answering to the " young men" spoken of in Acts, chapter 5, or the "seven" mentioned in Acts, chapter 6, since both of those classes were occupied with what seemed to have been the semi-secular affairs of the church.

From all that can be gathered from the meager references to the deacons which are found in the New Testament, we should conclude that their position is subordinate to that of the church elder. It does not appear that their office devolved upon them the duty of publicly instructing the people. It is not said of them as it was of the elders, that they

should be "apt to teach." No doubt some of them, as the result of the faithful discharge of their duties, developed at last into public teachers, and finally became elders in the church. 1 Tim. 3:13.

From the very definition of the term " deacon," it might be inferred that he is to sustain to the church a relation similar to that which an honorable and faithful servant sustains to his master. He is ever to be ready to make himself useful by cheerfully attending to those matters which are committed to his charge, thereby relieving the elder somewhat of his burden of labor. As a sample of the duties which would naturally devolve upon him, the following may be mentioned: 1. In the absence of a sexton or other person whose duty it is to attend to that matter, he should see to it that the place of meeting is kept in a suitable condition for public services. 2. He should take charge of the articles employed in communion service, see that the bread and wine are provided for the same, and that the table employed at the communion is properly spread in every respect. 3. He should make all the necessary preparations for the administration of the ordinance of feet-washing. 4. He should carefully look after the poor, in order to ascertain their needs, reporting the same to the church. 5. He should distribute among the poor the contributions raised for them by the church, under the direction of the latter, unless some other person has been appointed to that work. 6. He should visit the sick and the afflicted, praying with them, and offering such consolation as the Scriptures afford. 7. He should take the bread and the wine from the hands of the elder on the occasion of the communion, and pass them to the members of the church. 8. In case it should be necessary to take up a collection in the church at any time, it would be the deacon's duty to attend to the same, unless some one else had been designated for that purpose. 9. He should attend to the selection of a place for baptism, the providing of the robes necessary in the administration of that ordinance, and see to it that the candidates are assisted to and from the water, etc., etc. 10. In the absence of the elder, the deacon should either take the charge of the meeting himself, or request the church to select some one for that purpose, unless the elder before his departure had designated some one to lead in his absence.

The qualifications of a deacon are enumerated in 1 Tim. 3:8-13. They are, 1. Gravity; 2. Freedom from dissimulation; 3. Temperance; 4. Freedom from avarice; 5. Purity of conscience; 6. Experience in the work of God; 7. The husband of one wife; 8. Ability to govern well his children and his household.

3. Deaconesses

In Rom. 16:1 the apostle Paul commends Phebe to the church which he was addressing, styling her a " servant " of the church at Cenchrea. The word which is translated " servant " in the accepted version, in the original is *diakonos*, (δίακονος), and is the feminine as well as masculine form of the word which is rendered " deacon " in the New Testament. It might with propriety therefore be translated " deaconess." From this circumstance it has been inferred that there existed in the early church an order of females who sustained to the members of their own sex a relation similar to that which the deacons held to the male members of their respective churches. Some have supposed that the women mentioned in Rom. 16:6, 12, belonged to that order. Others again, have tried to identify them with the " widows " spoken of in 1 Tim. 5:3-10.

While the existence of deaconesses in the early church cannot be proved as satisfactorily as that of elders and deacons, it is, to say the least, highly probable that there was such a class of women in the apostolic days. It has been the custom therefore of some of our churches to elect one or more women to fill a position similar to that which it is supposed that Phebe and others occupied in her day. It has not however, been the custom with us to ordain such women.

The duties of these women are not, therefore, such that it would be proper for them to assist in the communion service. They should ever hold themselves in readiness to render such aid to the elders and deacons in matters of church trial where members of their own sex are involved, as might be thought advisable. They should visit the sick and the poor, and interest themselves generally in works of charity. In fine, they should act the part of mothers in Israel, lending a helping hand to all who need their assistance, and striving in every way to promote the peace and prosperity of the church.

The qualifications of deaconesses should of course be such as will enable them to discharge the responsibilities of their position faithfully and well. They should be in every sense of the word women of God, and ensamples in every particular to the female members of the church to which they belong. Like the wives of the deacons spoken of in 1 Tim. 3:11, they should "be grave, not slanderers, sober, faithful in all things."

1885 March 12, Editor, *The Signs of the Times*, Vol. 11, No. 11, pp. 168, 169

"The Church.--No. 5, Qualifications of Elders"

[Compiler's Note: This article was republished apparently verbatim in the *Advent Review and Sabbath Herald* of May 19, which is given below.]

1885 May 19, J. H. Waggoner, *Advent Review and Sabbath Herald*, Vol. 62, No. 20, pp. 313, 314 (H)

"The Church.--No. 5, Qualifications of Elders"

1. He must be *blameless*. We believe that Dr. Barnes correctly says: "He should be a man against whom no charge of immorality or of holding false doctrine is alleged." To be a faithful overseer of the church he must be both blameless *in life* and correct *in faith*. And we more readily conclude that this refers to being irreproachable in faith as well as in conduct because the sixteenth point refers entirely to his reputation before the world.

2. The husband of *one wife*; a monogamist, and not a polygamist. We believe that this is the correct interpretation and the complete meaning of the text. That it discountenances the idea of celibacy in the servants of God is evident, as does also another text of the same writer: "Marriage is honorable in all." Heb. 13:4. And we would include in the prohibition not only polygamy, as commonly considered, but the marriage of a second wife while the first is yet living. We cannot agree with some who say that a second marriage is not allowable under any circumstances, even though the first wife be dead. For neither in Scripture nor in law is a *dead person* yet considered a husband or wife. That the marriage tie is severed by death is abundantly shown in the Old Testament, and also by Paul in Rom. 7, and in 1 Cor. 7:39. It is true that Paul's argument is concerning

our relation to Christ; but it is constructed upon a fact in life, namely, that death releases from the marriage tie. For if that were not a fact, if death did not loose one from the law of marriage, then there would be no force in his argument; his illustration would be faulty. And it is further shown by the Saviour's own words, that adultery of one of the parties also dissolves the marriage contract, because he plainly makes an exception in respect to it, in the following words: "And I say unto you, Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." Matt. 19:9. But we record our protest, with many of the clergy who now stand upon this ground, against the marriage of those persons who have been divorced for other causes than adultery. Nor would we place a *premium on crime*, as is too often done, by permitting the guilty party to marry again.

Some have construed the apostle's words so as to make them an imperative injunction; that is, that the elder *must* be a married man. But we are inclined to accept the position of Dr. Barnes, who denies this construction. We might give many authorities for various opinions on this text; but we forbear. We think that all must admit the correctness of our statement, that it forbids polygamy, as the Saviour does in Matt. 19.

3. *Vigilant*, that is, watchful. The original has a signification differing somewhat from our word vigilant. Or, at least, its derivation would convey the idea of one *not drinking*; and Dr. Clarke has a good comment on this: " Watchful--for one who drinks is apt to sleep; so he who abstains from it is more likely to keep awake, and attend to his work and charge. A bishop has to watch over the church, and watch for it, and this will require all his care and circumspection." While the word literally signifies abstinent of wine, all authorities agree that it bears the meaning, sober-minded, watchful, discreet, prudent, attentive.

4. *Sober*. This word is not the opposite of intemperate, as the word sober is frequently used, but it means rather of sound mind; as Clarke says, "Of an extensive and well-cultivated mind; dispassionate, prudent, and sedate." Barnes says: "Perhaps the word *prudent* would come nearer to the meaning of the apostle than any single word which we have."

5. *Of good behavior*, margin, *modest*. On this Clarke has an excellent comment, as follows: " He must be of good behavior; orderly, decent, grave, and correct in the whole of his appearance, character, and conduct. The preceding term, *sober*, refers to the mind; this latter, to the external manners. A clownish, rude, or boorish man should never have the rule of the church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace." These words are worthy of careful consideration. They seem to about cover the whole ground. Coverdale renders the term, " mannerly." Barnes says: "The most correct rendering, according to the modern use of language, would be, that he should be a *gentleman*." It is certainly the duty of one who has charge of a church to study to be strictly correct in his deportment, and not give offense in regard to the proprieties of life. But care should be taken to avoid the other extreme. He should not be affected, nor conform to the insipidity of the fashionable world. Affectation or foppishness in a servant of the church is even more contemptible than boorishness. Both are intolerable. The marginal reading, *modest*, also contains a valuable idea; he should not be assuming or boastful. Humility is an important Christian grace; a grand essential in the Christian character.

6. *Hospitable*; yes, more than that. "Given to hospitality." It must be a fixed principle of life. In all the Scriptures a proper regard for and care of strangers are carefully enjoined. Of course this duty rests strongly on the elders, as they are to be "ensamples to the flock." 1 Peter 5:3. A neglect of this duty is a manifest violation of the great commandment, "Thou shalt love thy neighbor as thyself." It is just to say that the duty of hospitality to strangers was necessarily enforced with much stress in olden times, as there were few if any public conveniences for travelers. And there being much less travel than in these times, the present means of travel being entirely wanting, the stranger had to depend almost altogether upon the hospitality of those living where he happened to stop. This called for a display of the grace of brotherly kindness which has disappeared from the earth to a remarkable degree. The true Christian must be characterized by the spirit of disinterested benevolence. See Matt. 5:43-48.

7. *Apt to teach*. Ability to teach, or the knowledge of that which is to be taught, is not always accompanied with *aptness* to teach. This is well considered a natural faculty, or gift. But natural gifts may be lost if they are neglected; they must be cultivated. The first great requisite to an aptness or fitness to teach is a teachable, humble spirit. An elder will necessarily become associated with all classes of people, and he will find many occasions to answer queries--many opportunities to impart instruction to those who may better receive it in that manner than in any other. Of course he must become well instructed in the truth of the sacred word to fulfill this duty.

8. *Not given to wine*. The word here used has two significations; one, as given in the text--not one who loves wine; and one given in the margin--"not ready to quarrel, and offer wrong, as one in wine." Though the text gives a correct rendering of the original, authorities generally prefer the other; thus Clarke says, "one who is imperious, abusive, insolent; whether through wine or otherwise." Or, one who manifests the disposition of a person who is addicted to the use of wine. "Quarrelsome, insolent, overbearing. 1 Tim. 3:3."--*Analytical Lexicon*. Not contentious, seems to be the idea. "The servant of the Lord must not strive, but be gentle unto all." The spirit of gentleness or forbearance must be manifested even in advocating or teaching the truth. An imperious or boastful manner in the speaker will turn away the inquirer, however plain the truth itself be made to appear.

9. *No striker*. Not a violent or abusive man. And as Clarke well says: "No persecutor of those who may differ from him." The two points (numbered 8 and 9) are placed together, and they seem to be quite closely related. Some have tried to attach to this word the idea of standing surety for another; but it has not such a meaning.

10. *Not greedy of filthy lucre*. The desire in the servant of God to amass property or to accumulate money is positively forbidden. Unlawful acquisition of worldly goods is condemned by all; but nearly all look with favor upon the one who hoards earthly treasure, or becomes rich, so that he does it by lawful means; that is, that he deals honestly with his fellow-men, and does not procure it by fraud. But the word of God does not favor it, and in those who are to be ensamples of the flock, it is expressly forbidden. No man can amass a fortune of millions by his own labor, or without resorting to questionable methods. Speculation in stocks; etc., is a species of gambling; while one may be made very rich, many are reduced to poverty and want. It seems to be a fact that as millionaires increase the needy poor increase. There are means enough in the world to supply the wants of all, were they more evenly distributed. We do not plead for "equal

distribution"-- nor for any plan which would encourage idleness and willing vagrancy. But if the great commandment, "Thou shalt love thy neighbor as thyself," were conscientiously observed by all, there would be no thieves and robbers and no millionaires. Let the servant of God, and especially those who are set as examples to the church, listen to the words of the Saviour: "Lay not up for yourselves treasures upon earth," for riches are a snare.

11. *Patient*. There are two words rendered *patient* in the epistles of the New Testament. The word so rendered here, is translated "moderation," in Phil. 4:5;. "gentle," in Titus 3:2; James 3:7; and 1 Pet. 2:8. It is translated "patient" only in 1 Tim. 3:3. The true definition seems to be gentle, mild, meek; while the word so rendered in James 1:3, and in many other texts, has more nearly the signification of *endurance* under trials and afflictions. But both these ideas are embraced in the signification of the English word *patience*, so that no fault can be found with our translation. In the Scriptures patience takes high rank among the Christian graces, seeming to perfect all other graces. A lack of it vitiates all other graces; and though the life of the professed Christian be generally correct, confidence in him is soon destroyed if he manifests an unsubdued, impatient spirit.

12. *Not a brawler*. The literal meaning of the text is, not *disposed to fight*. But this is, no doubt, the extreme of ill-breeding to which the text refers. As the sixth commandment forbids the taking of life, and embraces within its prohibition all injuries to life, so there are many evils covered by the word "brawling," before the extreme of fighting is reached. In 1 Cor. 13:5 Paul says that charity "doth not behave itself unseemly." Loud, boisterous talk is too often, we may say, generally, the attendant of a contentious spirit; and it is utterly opposed to the spirit of Christianity. Widely different from this was the manner of our great Pattern: "He shall not strive, nor cry; neither shall any man hear his voice in the streets." Matt. 12:19.

13. *Not covetous*. The words already noticed in this verse--"not greedy of filthy lucre"--are rejected from the text by many authorities. But in Titus 1:7, where the apostle is speaking on the same subject, the identical word is used in the Greek; so we have not omitted it from our list. We cannot fully agree with Dr. Clarke, who says that the word covetous covers the whole ground, and he cannot think that the apostle would so soon repeat the same thing. Bloomfield says the word is used by the best writers "to denote one who will gain money by methods which, though not dishonest, yet are base." While Webster says of "covetousness" that it is usually used in a bad sense. A man may be greedy of gain who is perfectly honest; who would not willingly injure his neighbor even in the least particular. But a covetous man is more generally considered as looking with envious eyes upon his neighbor, and inordinately desiring that which does not belong to him--that which is his neighbor's. To the servant of God both are prohibited. "They that will be rich [by any means] fall into temptation and a snare."

**1885 May 26, J. H. Waggoner, *Advent Review and Sabbath Herald*, Vol. 62, No. 21, p. 329
(H)**

"The Church.--No. 6, Qualifications of Deacons"[*]

In treating of the qualifications of church elders we have made frequent reference to evangelists or ministers because their duties are so nearly alike in many respects. A local elder need not necessarily preach, yet he must be "apt to teach," because he will find abundant need for this gift, not only in meetings, but in his associations with the members. Their qualifications are much alike.

And we shall find also that the qualifications of deacons are, in several respects, the same as those of the elder.

The deacon must also be a *monogamist*, the husband of one wife; not a polygamist. Not *double-tongued*. This word is not elsewhere used in the New Testament, and of course is not contained in the rules concerning elders. They should be frank, not speaking ambiguously, but say only just what they mean. It inculcates fair dealing in everything.

"No given to much wine." This is the same as the eighth point in regard to elders, but the word "much" is inserted. Wine beclouds the mind, and darkens the judgment; a sufficient reason why they who bear responsibilities in the church should not use it. And so the order was given to Aaron the priest: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them." This plainly implies that he who drinks wine cannot discern sacred things, cannot properly put a difference between the holy and the unholy, and is not qualified to teach the statutes of Jehovah. Wine-drinking has no place among the servants of God.

Not greedy of gain. It is fully as necessary that the deacon be free from the love of money, or gain, as the elder. Indeed, his danger in this respect is greater, because, as Judas, he often has to handle church funds, and he will be subject to peculiar temptations in this respect. Few people well consider the fact, which is a fact, that *the possession of money is dangerous*. The bare possession, without the ownership, has ruined thousands. Very many have borne spotless reputations for honesty until they were placed in trust of large sums of money, and they were reported as "defaulters," when, in plain language, they had become thieves. A sumptuous repast is not more pleasing to the gormand, than the act of handling and counting his gold is pleasing to miser. For greed of gain all manner of crimes are committed. As the deacon has to do with the temporalities of the church, he must be a man as free as possible from danger of temptation in this respect.

It may, indeed, be said that our deacons have so little money to handle, our church funds are so small, that there is no great need to be so strongly guarded on this point. But that is not so. We have known church officers to use *the small sums* which the church placed in their hands, for their own business use or benefit, and fail to have the money when it was needed. *Of course* they intended to return it whenever it was needed; but that is exactly the excuse of all "defaulters." The money is not theirs, and they have no right to its use. The point needs to be strongly guarded; for many have found that the temptation is not small even in handling small sums.

As the elder, so must the deacon have his children in subjection. The *reason* is not just the same, as the deacon has not the same care for the church. But the *influence* is much the same in both cases; hence, the requirement.

Not a novice; he also must be proved. The responsibilities of a deacon are altogether too great and too important to be intrusted to inexperienced hands. Not only proved in

regard to his integrity, but to his soundness in the faith; for the apostle adds: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith." A good degree--good rank, or standing, in the church, and boldness, or strength, assurance, in the faith.

These words indicate that, although the deacon's office pertains specially to temporalities, he is not to be chosen with reference to his business qualifications only. The apostles said, when the first deacons were chosen: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Great wisdom and prudence are required on their part. The first deacons were chosen because of complaints in the congregation of the neglect of certain widows. And it will be found, even unto this day, that there are no matters with which it is more difficult to deal, than with those pertaining to the needy. Some men are easily swayed; their judgments are moved by a plausible story, without their having knowledge of the facts. Such should not hold the office of deacon; because the most unworthy are the most assuming, and most ready to plead their own cause, and, therefore, they would impose upon such an officer, and lead him to act unjustly. The really deserving are generally unassuming, and diffident to speak of their own wants. Hence the deacon should be able to adopt the language of Job: "I was a father to the poor; and the cause which I knew not I searched out." Job 29:16. The worthy poor are sensitive; to them it is a painful necessity to receive the liberalities of the church, and it requires a man "full of the Holy Ghost and wisdom" to deal with them so prudently that their hearts shall not be wounded, and the cause not be dishonored. Moreover, he must have such discretion in business matters that he can decide when the poor should receive help from the funds of the church, and when the way should be opened for them to help themselves. Of a truth, he who uses the important office of a deacon well purchases to himself "a good degree." He proves himself well worthy of the high respect of the church.

It is not our intention to indulge in criticisms which cannot be for the edification of the reader. Our attention has been called to the statement of a recent writer that in Acts 6 the officers elected to "serve tables," are not called deacons. The original is used with considerable latitude, literally signifying one who serves, a servant. The Cyclopaedia of McClintock & Strong says: "The latter church officer (Phil. 1; 1 Tim. 3) developed itself from the office in Acts 6, and may be traced back to it." And this is so evidently true that judicious commentators and critics, in their remarks on Acts 6, do not hesitate to call them deacons. Their duty was to serve the church in matters of a nature too secular to engage the time and attention of the apostles. And such was the office and duty of the deacons in the early Christian church.

An important point to consider is that of the *jurisdiction* of the officers of the church. In order that our remarks on that subject may be connected, we reserve them for another number.⁶⁵

[*Compiler's Note: The scanned copy of this article online does not reproduce the left margin of the first column, comprising nearly half the article. The likely wording has been supplied, in the absence of an original, hard copy.]

1887 May 12, E. J. Waggoner, *The Signs of the Times*, Vol. 13, No. 18, pp. 278, 279 (S)(U)

"Women in the Church"

We are asked by a subscriber in Washington Territory to explain how the usages of Seventh-day Adventists, and of many other religious bodies as well, can be harmonized with 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12. He asks: "Were these commands transient? if so, when did they cease to be binding, and by what authority?" He also asks if 1 Cor. 14:34, 35, is correctly translated in Conybeare and Howson's "Life and Epistles of the Apostle Paul." {278.13}

To the last question we would reply that the Authorized Version gives the sense of the text as well as can be done, and is more nearly literal than is Conybeare and Howson's rendering. The question on the text itself is worthy of consideration, for many good people think that the Bible forbids women to take part in public religious service. 1 Cor. 14:34, 35, reads as follows:- {278.14}

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." {278.15}

It is worthy of mention that those who are most bitterly opposed to women's taking part in public service, are inconsistent with their own interpretation of this text. They interpret it to mean that women should never speak in public, either to preach, or to bear testimony in prayer-meeting; yet there is not a church in the land which does not have women singers, and in many of them the singing would greatly languish if it were not for the women. Now it is certain that those who sing do not "keep silence." We do not think that this is wrong, not a violation of Paul's injunction; we cite this instance merely for the purpose of showing the inconsistency of those who interpret Paul's words as prohibiting speaking in meeting, but allowing singing. Now if the injunction to "keep silence" does not prohibit singing, it is reasonable to suppose that it does not prohibit speaking at proper times and in a proper manner, for simple speaking is far more nearly an approach to silence than is ordinary singing. {278.16}

And this we shall find to be the case, when we consider a few other texts; for we must always let scripture explain scripture. Read the other text to which our correspondent referred, 1 Tim. 2:11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This must certainly be considered as parallel to, and explanatory of, 1 Cor. 14:34, 35. But there is nothing in it which would stop a woman from bearing testimony in social meeting, or even from preaching. Notice that Paul says: "I suffer not a woman to teach, nor to usurp authority over a man," the idea being of a woman's setting herself up as superior, and assuming authority which does not belong to her. But a simple testimony for Christ is the farthest removed from the assumption of authority, and even the preacher who usurps authority over his hearers, is out of place. The place of the preacher is not to be a lord over God's heritage, but to act the part of an ambassador for Christ. From the two texts quoted we must conclude that Paul did not mean to prohibit women from witnessing publicly for Christ, but only to have them act with becoming modesty. {278.17}

This conclusion is made positive by other texts. In 1 Cor. 11:4, 5, 13, the same apostle says: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered

dishonoureth her head; for that is even all one as if she were shaven." "Judge in yourselves; is it comely that a woman pray unto God uncovered?" {278.18}

In these verses, and the context, the apostle is giving directions for the proper conducting of public worship. Now if in chapter 14 he meant to teach that women should utter no sound in public service, why did he here give directions concerning their praying and speaking in public assemblies? Certainly no directions are needed for the performance of that which is forbidden, and the fact that Paul tells how women should pray and prophesy in public meeting, shows that such action was not forbidden. {278.19}

To forbid women any of the privileges of the gospel would be utterly at variance with the spirit of the gospel. Says Paul: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:27, 28. That means that in the gospel plan there is no difference made for race, condition, or sex. A woman stands before God a sinner, just the same as a man; she is responsible for her own sins, and, if saved, must be saved in exactly the same way that a man is. No Christian would think of prohibiting a person from taking part in meeting, on the ground that he is a servant, or because he is of a different nationality from the majority of the members of the church; then no Christian should prevent a person from speaking to the praise of God, because that person is a woman. {278.20}

To interpret Paul's language in 1 Cor. 14:34, 35, as meaning that women should bear no part in public worship is to do violence to the Scriptures which, being inspired, must always and everywhere be harmonious. Thus in Acts 21:8, 9, we read that Philip the evangelist "had four daughters, virgins, which did prophesy." Paul speaks of Phebe, "a servant of the church which is at Cenchrea" (Rom. 16:1), and in Phil. 4:3 bespeaks the care of the church for "those women which labored with me in the gospel, with Clement also, and with other fellow-laborers." And the mighty and eloquent Apollos was instructed in the way of God by Aquila and his wife Priscilla. Acts 18:2, 24-26. {278.21}

In the Old Testament we read of "Miriam the prophetess" (Ex. 15:20) by whom the Lord spoke as well as by Moses and Aaron (Num. 12:1, 2). We read also (Judges 4) of "Deborah, a prophetess" who judged Israel, and whose wisdom and prudence were esteemed so highly that Barak would not go to war without her counsel and her presence. Still later we read of "Huldah the prophetess" (2 Kings 22:14) to whom Josiah sent when he would inquire of the Lord concerning the book of the law which the priest had found. There is something remarkable about this case. At this time Jeremiah had been prophesying for five years, yet the king sent to Huldah instead of to him. Moreover the king's messengers to the prophetess were, among others, a scribe of the law, and the high priest, whose lips should keep knowledge, and at whose mouth men were accustomed to seek the law. Micah 2:7. Yet it seems that on this occasion no one had the word of the Lord except this woman. {278.22}

We have considered this matter at this length not only for the satisfaction of our correspondent, but also to meet a very common infidel cavil. There are many men, and more women, of a class who seek to overthrow the divinely-established order of nature, who are accustomed to rail at the apostle Paul as a crusty old bachelor and a misogynist, because of his words to the Corinthians. Hastily assuming that he absolutely forbade women to take any part in public meetings, they think that the present liberty accorded to women is an evidence of the advance which people of the nineteenth century have made

over Paul's antiquated notions. From railing at Paul they naturally come to despise all his writings, and as a natural consequence, they lightly esteem the entire Bible. {279.1}

But Paul was not crusty, he was not a misogynist, and he was not a bachelor. He was a large-hearted, whole-souled, loving Christian, who treats of the family relation with a knowledge and tenderness not exceeded by any writer who ever lived. Instead of commanding women to say nothing in meetings for the worship of God, he encouraged them even to occupy responsible positions. What he did do was to give instruction that would keep them from being classed with the heathen women who, in their eagerness for notice, divested themselves of that modesty which always characterizes true woman, and which the gospel tends to heighten. W. {279.2}

>1887 June 21, Ellen White, *Advent Review and Sabbath Herald*

“Proper Education of the Young”

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. {RH, June 21, 1887 par. 10}

[Compiler's Note: Observe that "men are wanted to fill various positions of trust" and that "women are wanted ... for any position of trust." The question remains, in God's plan does He "trust" the two genders with exactly the same responsibilities? Is there overlap, and are there differences? Are there ideal situations, and are there exceptions?]

1888 February 28, G. W. Morse, *Advent Review and Sabbath Herald*, Vol. 65, No. 9, p. 139

"Scripture Questions, 739. Women in the Church"

In view of such texts as 1 Cor. 14:34, 35, how is it made to appear consistent for women to speak in public, or to take any active part in religious meetings? N. McC.

The foregoing, in substance, is a frequent inquiry. It has been replied to many times, but continues to be a source of trouble to some. We give below an article written some years ago by Eld. James White, and published in the Review, upon this question, which it would seem should be sufficiently conclusive to dispel all doubts in the minds of any....

[Compiler's Note: The remainder of the article was republishing content from 1879 May 29, James White, *Advent Review and Sabbath Herald*, Vol. 53, No. 22, p. 172]

1888 August 31, A. T. Jones, *The Signs of the Times*, Vol. 14, No. 34, pp. 535, 536 (7, 8) (H)

"The Qualifications of Church Officers"

THE officers of the church named in Scripture are, as we have shown, bishops and deacons. The bishopric or eldership of a church is a most important office. This is evident from three considerations: First the Scripture says so; secondly, it is the highest office in the church; and thirdly, it is evident from the number and nature of the qualifications which the Scriptures require shall be found in him who is to be chosen to the office. These qualifications we shall notice fully and in detail as they are given in the directions to Timothy and Titus: 1 Tim. 3; Titus 1. {535.1}

1. "A bishop then must be blameless." This word in itself tells all that it means. It cannot be made much plainer than it is. The definition of the Greek word is, "not open to be attacked." Webster's definition is: "Without fault, innocent, guiltless, not meriting censure." "We speak of a thing being blameless when it is free from blame, or the just imputation of fault, as a blameless life of character." "A bishop then must be blameless" signifies therefore one whose life is so fully conformed to the rules of right that no one can justly lay blame upon him, or find fault with him. {535.2}

2. "The husband of one wife." This needs no explanation. We might however observe that we do not think that the meaning is that he shall be a married man; but that he shall not have more than one wife. {535.3}

3. "Vigilant." That is, "attentive to discover and avoid danger, or to provide for safety, wakeful, watchful, circumspect." The word "circumspect" is from two Latin words, *circum*, around, and *specere*, to look; that is, to look all around a thing. "A man who is circumspect habitually examines things on every side, in order to weigh and deliberate." {535.4}

This idea is in the Greek word rendered vigilant in the text. The importance of this qualification is evident at once in view of the many different dispositions that are brought together in church relationship, and the readiness with which so many accuse one another. The one who is chosen to deal with all these, as for those for whom Christ died, must be one who will not only be attentive to avoid danger and provide for safety, but who will examine things on every side before he decides or acts in the premises. {535.5}

4. "Sober." This word signifies one of sound mind, a well-regulated mind, collected, discreet, self-controlled. "Sober supposes the absence of all exhilaration of spirits, and is opposed to flighty." One who is "not wild, visionary, or heated with passion," but who exercises "cool, dispassionate reason" in all things. {535.6}

5. "Of good behavior." The Greek word here is *kosmion*, from *kosmeo*, which signifies "to adorn, decorate, embellish;" and it conveys the same idea as is expressed in Titus 2:10, "adorn the doctrine." The meaning of the expression "of good behavior," therefore, is that he must be one who is "desirous of order and decorum; one who is "modest, orderly, decent, and becoming;" one who will so conduct himself as to "dignify," and "be an honor to" the position to which he is called; not exalting nor magnifying himself, but exalting his calling and magnifying his office. {535.7}

6. "Given to hospitality." This word signifies, literally, "loving strangers," "kind to strangers." Thus he must be "one who receives and entertains strangers, with kindness and without reward;" "with kind and generous liberality." {536.1}

7. "Apt to teach." He must be one who is skillful in the word of knowledge, so that he may be able to instruct by proofs, and "show by argument." {536.2}

8. "Not given to wine." The word here rendered wine is defined by Liddell and Scott, "the fermented juice of the grape." Therefore he must be one who does not drink the fermented juice of the grape. {536.3}

9. "No striker." Not "one who is contentious, or given to reproaches." {536.4}

10. "Not greedy of filthy lucre." Not a lover of money. Nor is this all, the word signifies not a lover of wealth or abundance of any kind; or, as is said further on in the verse, "not covetous," close, or stingy, but "liberal and generous." {536.5}

11. "Not a brawler." Not disposed to fight, not quarrelsome or contentious; not a complainer, nor one who scolds. {536.6}

12. "But patient." Reasonable, fair, kind, gentle, yielding. {536.7}

13. "One that ruleth well his own house, having his children in subjection with all gravity;" or, as is said to Titus, "Having faithful children not accused of riot or unruly." And the reason for this qualification is plainly given: "For if a man know not how to rule his own house, how shall he take care of the church of God?" The man who will allow his children to be disobedient, or unruly, or self-willed, and allows them to domineer in the family, will allow the same elements to rule in the church; and under such a man the church will be just anything but what the church ought to be. Upon this point God has given to fathers a lesson for all time. Eli was descended in the right line in a house which God had established in the priesthood, but his two sons were a pair of hoodlums. And "the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." This is another great evil that would spring from having a man as elder who did not govern his own children. Their unruly conduct brings reproach upon his office, and other men seeing it are led to despise the worship and service of the church. Because of the wickedness of Eli's sons, "men abhorred the offering of the Lord." "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3:11-13; 2:12-36. {536.8}

14. "Not a novice." Not a new convert, not one newly come to the faith; and here also the reason is given, "Lest being lifted up with pride he fall into the condemnation of the devil." Let him grow up, and build up, in the faith, but never do anything that will tend to puff him up. "Knowledge puffeth up, but charity buildeth up." {536.9}

15. "Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." The church must have a care for the opinion of those who are outside of the church. We must "walk in wisdom toward them that are without." "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15. It is a most proper--yes, a necessary--question to ask in choosing a man for a bishop, How does he stand toward those who are without? How do his neighbors look upon him? for they may despise his faith; but how do they look upon him as a man, and as a neighbor? Is he neighborly? Is he kind, gentle, and accommodating? Is he straightforward and honest in

all his dealings? Does he pay his bills promptly? or is he careless about running into debt? "He must have a good report of them that are without." {536.10}

16. "Not self-willed." Titus 1:7. Not governed by his own will; "yielding to the will or wishes of others; accommodating or compliant;" not dogged, stubborn, nor presumptuous. {536.11}

17. "But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:8, 9. {536.12}

There are the qualifications which the word of God requires in him who is to be an elder of the church of God. {536.13}

The qualifications to the office of deacon are much the same, for says the word:-- {536.14}

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:8-13. {536.15}

It is very likely that many, as they have read the foregoing, have said within themselves, "Where can such a man be found?" Well, he ought to be found in every church in the land. He ought to be found in the very church to which you belong. He ought, in fact, to be found in yourself. See: These are the qualifications which the word of God requires that there shall be in the officers of the church. The officers of the church are to be chosen from among the membership of the church. Therefore these are the qualifications, these are the virtues, which the word of God requires shall be found in every member of the church. If these qualifications are not found there, then whose fault is it? It is your own fault. And if such persons as are here required are not found in the church, then whose fault is that? It is still the fault of the individual members. For every member of the church of God is required by the word of God to be just such a person as is described in these scriptures.

J. {536.16}

>1889, Ellen White, *Testimonies for the Church*, Vol. 5 (H)

Selection of Leaders

The apostle Paul writes to Titus: "Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." It would be well for all our ministers to give heed to these words and not to hurry men into office without due consideration and much prayer that God would designate by His Holy Spirit whom He will accept. {5T 617.1}

Said the inspired apostle: "Lay hands suddenly on no man." In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church.

There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work--men who need to be converted, elevated, ennobled, and refined before they can serve the cause of God in any capacity. {5T 617.2}

The gospel net gathers both good and bad. It takes time for character to be developed; there must be time to learn what men really are. The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influence? If he has no tact, wisdom, or power of godliness at home in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than afterward, better to pray and counsel before taking the decisive step than to labor to correct the consequences of a wrong move. {5T 618.1}

In some churches the leader has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. The leader is slow and tedious; he talks too much and prays too long in public; he has not that living connection with God which would give him a fresh experience. {5T 618.2}

The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God who can give the right mold to the work. They should make their requests to God in faith. They may devote all the time they wish to secret prayer, but in public they should make their prayers and their testimonies short and to the point. Long, dry prayers and long exhortations should be avoided. If the brethren and sisters would have something to say that will refresh and edify others, it must first be in their hearts. They must daily be connected with God, drawing their supplies from His exhaustless storehouse and bringing therefrom things new and old. If their own souls have been vivified by the Spirit of God, they will cheer, strengthen, and encourage others; but if they have not drunk at the living fountain of salvation themselves, they will not know how to lead others there. {5T 618.3}

The necessity of experimental religion must be urged upon those who accept the theory of the truth. Ministers must keep their own souls in the love of God and then impress upon the people the necessity of an individual consecration, a personal conversion. All must obtain a living experience for themselves; they must have Christ enshrined in the heart, his Spirit controlling the affections, or their profession of faith is of no value, and their condition will be even worse than if they had never heard the truth. {5T 619.1}

Such arrangements should be made for the little companies accepting the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks; and thus different persons may be enlisted in the work, and after a suitable trial someone should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected, or the same one may be re-elected, if his service has proved a blessing to the church. The same principle should be followed in selecting men for other responsible positions, as in the offices of the conference. Untried men should not be elected as presidents of conferences. Many fail to exercise proper discernment in these important matters where eternal interests are involved. {5T 619.2}

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of present truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service. {5T 619.3}

We profess to have more truth than other denominations; yet if this does not lead to greater consecration, to purer, holier lives, of what benefit is it to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it. {5T 620.1}

In order to determine how important are the interests involved in the conversion of the soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man, and give to the overcomer a royal diadem. {5T 620.2}

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing. {5T 620.3}

Now these white-robed ones are gathered into the fold of the Great Shepherd. The faithful worker and the soul saved through his labor are greeted by the Lamb in the midst of the throne, and are led to the tree of life and to the fountain of living waters. With what joy does the servant of Christ behold these redeemed ones, who are made to share the glory of the Redeemer! How much more precious is heaven to those who have been faithful in the work of saving souls! "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." {5T 621.1}

[Compiler's Note: This is the first found where Ellen White addresses the qualifications of "elders"/"bishop" using Paul's directions to Titus (1:5-7). Consider especially verse 6 "children not accused of riot or unruly," which addresses what she stressed: "The family of the one suggested for office should be considered." This is an echo of 1 Tim. 3:4, 5. With all that Ellen White wrote about the duty of men to be priests in their families (e.g. 1T 547.1 from 1865/66; 2T 701.1 from 1871; 18MR 121.1 from 1902; 10MR 206.4 from

1903; SW, January 19, 1904 par. 11), this counsel binds the text to the male gender in an inescapable fashion. But again the question arises, are there exceptions, and if so, in what situations? Consider a place where no male meets this qualification, but a female does who has had to raise her family by herself. Such conditions exist, needless to say, but exceptions do not destroy the rule. Perhaps that is why paragraph 618.3 above, which begins with "leaders" as "men," wends its way to "the brethren and sisters" whose qualifications of a practical walk with God enable them to "know how to lead others" to "the living fountain of salvation." Are these the "ministers" referred to in paragraph 619.1? The use of "man" and male pronouns again default to the rule, but the rule must always be based on the principles embodied in it. And the practical needs of vineyard include both the gender responsibilities, and the exceptions allowed that do not destroy, in their very spirit, God's plan for the genders.]

1892 February 23, Editor, *Advent Review and Sabbath Herald*, Vol. 69, No. 8, p. 119 (S)(U)

"Women Speaking in Meeting"

Please give an exposition of 1 Cor. 14:34, 35, in the Question Chair, or refer me to one already given, and oblige. 74 N. O.

*Ans.--*The question which arises at the present day, over this scripture, is, whether or not women have the privilege of taking part in the public exercises of the house of worship. Should they have this privilege, or should it be denied them? The first point to be settled in reference to this passage, is, Was this the question in Paul's day? Was this the point under discussion? If it was, then that is the question now; if it was not, then it is not the question now, so far as this scripture is concerned; and people are using it in a wrong way when they argue from it that it teaches the withholding from women of the privilege named?

But that it does *not* pertain to the ordinary exercises of public worship is evident from some statements the apostle has elsewhere made in the same epistle. Turning back to chapter 11:4, we read: "Every man praying or prophesying, having his head covered, dishonoreth his head." Public prayer, and public teaching or preaching, here called "prophesying," constitute the ordinary exercises of public worship, or at least, do so to-day; and in this verse we have directions from the apostle, showing how men should engage in these exercises. But Paul goes right on and gives the same directions concerning women; thus (verse 5):

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," etc. What is the necessary conclusion from this?--It is, that, so far as the ordinary public services of the church were concerned, women were permitted to share in them equally with the men; and if this is so, it follows that the apostle does not refer to such exercises in chapter 14:34, 35; for he would not give directions in one place how women should engage in certain exercises, and then in only the fourth chapter following, forbid their taking part in such exercises at all. Hence, though we may not be able to tell just what the apostle does mean in the scripture under notice, inasmuch as it is evident that he does not refer to those circumstances on which the question in regard to women's speaking turns to-day, this scripture is at once removed from this controversy.

There are, however, some expressions used by the apostle here and elsewhere which seem to indicate the nature of the evil against which he is here speaking. He had previously written (see Gal. 3:28) that under the gospel all sexual and national distinctions were done away, with reference to Christian promises, hopes, and privileges; that there was neither male nor female, neither Jew nor Greek, but that all were one in Christ. Considering the condition in which women were held at that time in the heathen world around them, and to a great extent, also, under the Jewish economy, this no doubt seemed to the women a wonderful liberty granted them; and some were, in all probability, inclined to carry it to the extreme of license, and so take a course which was unbecoming and unseemly; and irregularities and abuses were thus liable to grow up in the church. The latter part of 1 Cor. 14:34, says that they (the women) are to be under obedience. This is in accordance with other injunctions, such as Eph. 5:22; Col. 3:18; Titus 2:5; 1 Pet. 3:1-6. The irregularities against which Paul warned the church, were, consequently, some actions which violated this principle of the true relationship of the woman to the man. This is further intimated in 1 Tim. 2:11, 12, where we read: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Thus it appears clear that the trouble to which the apostle had reference, was some course on the part of the women by which they were putting themselves in the lead, dictating, or usurping authority over the men. But it is usurping no authority over man for a woman to pray in the public congregation, or to do what Paul, in 1 Cor. 14:3, says he means by "prophesying;" namely, speaking to edification, exhortation, and comfort.

1892 May 24, G. C. Tenney, *Advent Review and Sabbath Herald*, Vol. 69, No. 21, pp. 328, 329 (S)(U)

"Woman's Relation to the Cause of Christ"

[Our esteemed editorial contributor, Elder G. C. Tenney, now editor of the *Bible Echo* in Melbourne, Australia, has, it seems, the usual editorial experience of being frequently called upon to explain 1 Cor. 14:34, with reference to the question whether women should take any public part in the worship of God. In his paper of March 15, 1892, he gives, under the foregoing heading, the following excellent thoughts upon this subject, which we are happy to transfer to our columns as a further reply to those to whom we are so often called upon to respond on this question

Editor Bible Echo:--

Will you kindly give your opinion upon 1 Cor. 14:34, 35; and 1 Tim. 2:12, where the apostle seems to teach that women should not, speak in the churches. 75 A. G.

There is no point of Scripture teaching that excites more questioning than that raised by our correspondent. Several times we have replied to similar questions, and some have been passed by. The queries come by post and by word of mouth. Devout people, skeptics, believers, advocates of women's rights, advocates of men's rights, church people, non-church people, husbands of meek wives, husbands of garrulous women, wives of meek husbands, wives of lordly husbands, people that are neither husbands nor wives,--all are interested in the solution of this question, What is woman's place in the church, and what would happen if she should get out of it into the man's place? People

who slight judgment, mercy, and the weightier matters of the law, halt, hesitate, ahem, shake the bead, and perhaps do worse, when they learn that some women do actually speak in church, because Paul said: "Let your women keep silence in the churches: for it is not permitted unto them to speak; " and, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The difficulty with these texts is almost entirely chargeable to immature conclusions reached in regard to them. It is manifestly illogical and unfair to give to any passage of Scripture an unqualified radical meaning that is at variance with the main tenor of the Bible, and directly in conflict with its plain teachings. The Bible may be reconciled in all its parts without going outside the lines of consistent interpretation. But great difficulty is likely to be experienced by those who interpret isolated passages in an independent light according to the ideas they happen to entertain upon them. Those who were brought up to believe it to be a shame for women to speak in meeting, look no further than these texts, and give them sweeping application. Critics of the Bible, critics of womankind, as well women who are looking for an excuse for idleness, seize these passages in the same manner. By their misuse of these texts, many conscientious people are led into a misconception of what Paul meant to teach.

Considering the question from a broader standing, it will be seen at a glance that while it has ever been the work of the powers of darkness to degrade woman, the work of the Bible has been to elevate her. The Bible and its religion is the great civilizing agent in this world, where the natural tendency is downward to destruction. Under Christianity, multitudes of women have been raised from the degradation of slavery to their rightful place by the side of him for whom she was created a help meet (not *help-meet*), that is, a fit companion. It was the work of the gospel to remove distinctions among men in race, nationality, sex, or condition. Paul declares that there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. This text has a generic application; it is of universal force wherever the gospel reaches. In the light of such a statement, how can woman be excluded from the privileges of the gospel?

But God has given to women an important part in connection with his work throughout its entire history. In the patriarchal age and in the later dispensation, are many bright examples of piety and devotion among the wives and mothers of God's people. They wrought righteousness, exercised the omnipotent power of faith, braved dangers, and witnessed for the truth as effectually as those of the other sex, with evident tokens of God's approbation resting upon them. Two books of the Old Testament receive their titles from young heroines of faith and piety. God moved upon their hearts and upon the hearts of Sarah, Rebecca, Miriam, Rahab, Hannah, Jael, and a host of faithful women, as well as upon the hearts of rulers and prophets.

While it is true that Christ did not choose women to the apostleship, still it would be a difficult matter to show that he was partial in his regard toward the men who followed him. Miracles, discourses, promises, exhortations, recognition everywhere, are bestowed upon womankind by our Saviour. Every step in his life's history from the annunciation to the ascension, is intimately interwoven with the experience of women, and the pathway is cheered and brightened by their help, faith, and sympathy. In his famous painting of Christ before Pilate, Munkacsy represents the Saviour as surrounded by a hostile crowd

of ruffians, priests, and Pharisees. There is but one friendly sympathetic face in the throng; a woman looks upon her Master with all the pity that faith and love could depict.

Reverting to the teachings of Paul, whose writings are in question, we discover very clearly that he was the friend, not the adversary, of women in the work of the Christian church. It is true he insists upon God's order being preserved. He objects to that anomalous condition of things in which a woman rules over a household, or where obstreperous women run the church. And who would not? Such things did exist then; they do now, sad to say. But it is not God's plan. In the church at Corinth we may understand there were various disorders, if we read the letters to that church with care. In the context of the passage referred to in the query, we read: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And we gather that each one strove to deliver his message without regard to order or peace. While some were prophesying or exhorting, others were singing or praying, others were speaking in unknown tongues, others were arguing, and the meetings were disgraceful. Unruly women added their clatter to the general confusion, and along with the other disorders, Paul sought to rebuke this trouble. These women were out of place.

There are three Greek words from which "to speak" is translated,--"*ei-pon*," "*lé-go*," and "*la-lé-o*;" they may be used interchangeably, though to the latter is given by Donnegan the following definitions: "To talk; to speak; to prate; to prattle; to babble; to chatter;" etc., and this is the word used in 1 Cor. 14:34, where it is said women are not permitted to *speak* in the churches. None of these undignified terms are used in defining the other words, a fact which shows that the apostle was rebuking garrulity rather than prohibiting Christians from witnessing for the cause of Christ.

Not only do the circumstances and language lead us to conclude that these restrictions were designed to apply to special cases of impropriety, but other considerations compel us thus to interpret them. In 1 Corinthians 11 the subject is treated. Here we read: "But every woman that *prayeth* or *prophesieth* with her head uncovered dishonoreth her head." Verse 5. Why make this statement, if women were not to be allowed to pray or speak in public? It is then stated that woman was ordained to be subject to man in point of authority, but "neither is the man without the woman, neither the woman without the man, in the Lord." Verse 11. In various epistles Paul freely recognizes the aid rendered him by the women associated with him. For instance (Phil. 4:3): "Help those women *which labored with me in the gospel*"--not simply as housekeepers, for the original language indicates a close sympathy. Greenfield defines the word for "labor" in this instance, "to exert one's power and energies in company with any one." According to the views of some people, he should have written: "Stop those women, for I don't allow a woman to labor in the gospel"--a very different thing from that which he did write. If anybody still remains in doubt about Paul's attitude, let him read Romans 16, especially noting verse 12 "Salute Tryphena and Tryphosa, who labor in the Lord."

No doubt the wise apostle had good reason for writing as he did to the Corinth church, and for instructing Timothy just as he did, as he was about to visit the churches. But it would be a gross libel on this valiant servant of Christ to impute to him the purpose to silence the testimony of the most devoted servants of the cross. A fundamental principle of the gospel is that "God is no respecter of persons," a principle which applies to men and women,

It does not comport with reason that the apostle had such women as these in mind when he penned the words referred to in the query at the head of this article. Women who labor acceptably in the gospel are included among those of whom the Saviour says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

>1892 December 1, Ellen White, *The Medical Missionary*

"Medical Missionary Work"

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the great Physician, who came that "whosoever believeth in him might not perish, but have everlasting life." {MM, December 1, 1892 par. 9}

[Compiler's Note: We encounter here the clear counsel about both "young men and women" being needed as "as nurses or physicians." This ministry has historically been open to both genders. The implication of laying hands on these will be addressed in later passages (1908: 20MR 264 below). Ellen White will later address the medical missionary work in gender inclusive terms, though the medical ministry has gender distinctions as well. (See 1900: 6T 322, 323; 1901: 16MR 71-75 below.)]

1893 June 1, E. J. Waggoner, *The Present Truth* (UK), Vol. 9, No. 11, p. 165 (H)

"The Office of Bishop"

When the Apostle and Paul wrote his epistle to the Philippians he began as follows: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. i. 1. Nothing more than this text is needed to show how greatly the modern professed church has departed from the simplicity of the days of the apostles. Such a thing as more than one bishop in one city would be thought almost a crime in these days. Those denominations which use the term at all, so far from having more than one bishop in one city, have only one bishop over a large territory. So strong is the influence of Roman Catholicism, even this long time after the Reformation, that there is scarcely a denomination of Christians that is not an ecclesiastical institution, with more or less elaborate laws devised by men, for its direction. {165.1}

What is a bishop, in the true Scriptural sense? The only way to answer this question is to examine the texts which mention the office. Read in the first place Titus i. 5-7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." Here we note two points. One is that a bishop is the same as an elder, and the other is that there were to be a number of them in every city where there were believers. {165.2}

The first point is the one specially under consideration. The apostle speaks of the ordination of elders, and then proceeds to define the necessary characteristics of such officers, saying that certain things are necessary, because a bishop must be blameless. This text shows on the face of it that the terms elder and bishop are used interchangeably. An elder is a bishop, and a bishop is an elder. So it was in the days of the apostles, and so it ought to be now. {165.3}

In 1 Tim. iii. 1-7 we find only the word "bishop" used, but the characteristics are the same as those given in Titus. Moreover here as in the epistle to the Philippians, the office of deacon comes immediately after that of bishop, showing that there is no intervening office. {165.4}

Now read 1 Peter i. 1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {165.5}

Note the several points that we find here. 1. The Apostle Peter was himself an elder. He counted himself one among his brethren. 2. The work of the elders is to feed the flock; and therefore an elder is a shepherd; and this fact is shown by the references to Christ as the Chief Shepherd. It may be noted here that a shepherd is a pastor, the word pastor being simply the Latin word for shepherd. Peter, who said that he was an elder, was charged to feed the flock. John xxi. 15-17. From this last text we learn that the work of the elders is to feed not the sheep only, but the lambs of the flock as well. 3. The work of the elders or shepherds or pastors is to take the oversight of the flock which they are set to feed. We shall refer to this again in the next paragraph. 4. There are to be no lords among the elders, whom we have already learned are bishops. Therefore there can be no such thing as a "Lord Bishop" or an archbishop in the church of Christ. Those offices were made by men, and pertain only to a church founded by men, and not by Christ. Christ, who is "that great Shepherd of the sheep" (Heb. xiii. 20), "the Shepherd and Bishop of your souls" (1 Peter. 25), is the only Lord. For a man to allow himself to be called Lord Bishop is to put himself in the place of Christ. {165.6}

Now we will turn to the twentieth chapter of Acts. There we learn that when Paul was on his last journey to Jerusalem, "from Miletus he sent to Ephesus, and called the elders of the church." Verse 17. We read the verses following, which contain the substance of his talk to them, until we come to verse 28, where we read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." {165.7}

Here we learn, as in the epistle of Peter, that the elders are shepherds, charged with the duty of feeding the flock. As Peter exhorts the elders to take the oversight of the flock, so Paul says that the Holy Ghost has made them overseers to the flock. An overseer is one who is over. The word overseer is the literal rendering of the Greek word; from which comes our word "episcopal," which means "pertaining to a bishop." Therefore we find again that elders and bishops are the same. What the apostle really said to the elders of Ephesus was, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you bishops, to feed the church of God." {165.8}

If the reader will now read again all the texts which have been quoted, comparing each one with all the rest, he will see that the following facts are true concerning bishops:- {165.9}

1. A bishop and an elder are exactly the same. 2. There is to be not merely one bishop over several churches, but there are to be several bishops in one congregation. 3. An elder or a bishop is also a pastor or shepherd. Every pastor of a church is a bishop. Therefore the Bible contemplates no such thing as a single church with a single pastor. It enjoins more than one pastor, who is an elder, and a bishop. 4. Elders or bishops are not to be lords; there is but "one Lord," the chief Shepherd. The office of Lord Bishop is not of Divine origin. We shall see at another time where it originated. We may note therefore that the pastors of a local church are as much bishops as is possible for any men to be, provided they are true pastors, feeding the flock. The question of supremacy is settled by the following words of Christ:- {165.10}

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. xxiii. 8. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 25-28. {165.11}

1893 August 31, E. J. Waggoner, *The Present Truth* (UK), pp. 338, 339 (H)

Offices in the Church

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom. xii. 4, 5. {338.10}

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii. 27, 28. {338.11}

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another

the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. xii. 4-11. {338.12}

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 7-12. {338.13}

At one time there arose a question in the little company which Jesus had chosen out, - the church, - as to which should be the greatest, and Jesus said unto them: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii. 25, 26. And again He said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 25-28. {339.1}

The apostles Barnabas and Paul "ordained them elders in every church," as they returned from their first missionary tour. Acts xiv. 23. The apostle Paul wrote to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." Titus i. 5-7. {339.2}

Here we learn that an elder is the same as a bishop. The terms "elder" and "bishop" are interchangeable. The word "bishop" is *episcopos*, from which we have "episcopal," and means one who oversees. It is used in Acts xx. 28, in the apostle Paul's address to the elders of the church in Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Here again we see that elders and bishops are the same. {339.3}

But in this last text we have a reference to another title belonging to the same persons. The apostle exhorted the elders to feed the church of God. Accordingly we read in 1 Peter v. 1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." {339.4}

Here we see that the elders have a flock to feed, under the direction of Christ, who is the chief Shepherd, they being under-shepherds. Now "shepherd," and "pastor" are the same thing, the latter being simply the Latin equivalent of the former. So we learn that there is no difference between elders, bishops, and pastors. The different words represent the same office. The fact that in Phil. i. 1 "bishops and deacons" are mentioned the same as elders and deacons elsewhere, shows that bishops and elders are the same, since there

is no intervening office between bishops and deacons. The duties attached to those offices are fully set forth in the scriptures above referred to. {339.5}

1894 June 5, G. C. Tenney, *Advent Review and Sabbath Herald*, Vol. 71, No. 23, p. 360

"Woman's Relation to the Cause of Christ"

[Compiler's Note: This appears to be almost verbatim the article of Tenney's from the May 24, 1892, *Advent Review and Sabbath Herald*, given above.]

>1895 July 9, Ellen White, *Advent Review and Sabbath Herald* [Note paragraph 8.]

"The Duty of the Minister and the People"

God has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body, we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine. {RH, July 9, 1895 par. 1}

The minister and the church-members are to unite as one person in laboring for the up-building and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should. {par. 2}

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an

intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encourage to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?--Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?--Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. {par. 3}

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work. {par. 4}

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor. {par. 5}

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can

and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church-members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists? {par. 6}

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church-members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith. {par. 7}

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness. {par. 8}

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them

how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted. {par. 9}

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act. {par. 10}

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is his will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church-members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given. {par. 11}

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is altogether too little said concerning the sufficiency that God has provided for every soul that accepts the Lord Jesus Christ. {par. 12}

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedience to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?" {par. 13}

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render him only a feeble half of those powers which he has paid such an infinite price to ransom from the hands of the enemy of our souls? {par. 14}

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! {par. 15}

[Compiler's Note: This entire article has been included to give the setting for the clear call in paragraph 8, about laying hands on women who "consecrate some of their time to the service of the Lord." This ministry cooperates with "the church officers" and "the minister," so it is not solo or independent. The goal is again not to clarify a position in the church but to incorporate more workers for "strengthening and building up the church." The clear implication is that we had failed to "branch out ... in our methods of labor." Apparently both "men and women" have been hindered.]

1897 July 15, Editor, *The Signs of the Times*, Vol. 23, No. 27, p. 8 (424) (S)(U)

"Question Corner, No. 601. 1 Cor. 14:34"

PLEASE explain 1 Cor. 14:34. A. B. E.

The verse reads: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The context shows that in the church at Corinth there was confusion. Verse 33. It was to correct this abuse that this instruction was given. Man and woman are equal in God's sight, each in the sphere where placed of God. To man was given the rulership, and woman was not to usurp authority over man in teaching and ruling in the church. This is what the Lord says. 1 Tim. 2:12. We are willing to believe this; aren't you? Perhaps the opposite of this may have been the case in Corinth. But is it right for women to speak in meeting?--Yes; for the apostle gives us instruction relative to the dress of women who pray and prophesy in public. See I Cor. 11:5, 6, 13. See the godly women helpers in the Gospel mentioned by Paul in Rom. 16:1-15. Priscilla seemed to have instructed Apollos. Acts 18:26. Philip had four daughters who prophesied. Acts 21:9. See also Acts 2:17, 18. Read Mal. 3:16; Eph. 5:19. Do what the Lord wants *you* to do. Leave the obscure texts till the Lord makes plain.

>1898 March 22, Ellen White, Manuscript 43a, "The Laborer Is Worthy of His Hire"

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. . . . The ministers are paid for their work, and this is well. And if the Lord gives the wife, as well as the husband, the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family? {5MR 323.1}

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. {5MR 323.2}

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs. {5MR 323.3}

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages. {5MR 324.1}

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." {5MR 324.2}

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborers? Would not such workers be defrauded if they were not paid? {5MR 324.3}

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carry the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers. {5MR 325.1}

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work. To some who were regarding this matter favorably, I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways. {5MR 325.2}

You can support him in his work by working for him, by keeping your intellect improved. By using the ability God has given you, you can be a home-keeper. And more than this, you can help to give the message. {5MR 325.3}

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have the women whom God could use to help hundreds, binding up their time and strength on one helpless little mortal, that requires constant care and attention. {5MR 325.4}

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: even unto them will I give in Mine house and within My walls, a name and a place better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant: even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him." {5MR 326.1}

This is the grand and noble work that the minister and his wife may qualify themselves to do as faithful shepherds and guardians of the flock. There are those who have no inclination or fitness to help the struggling souls who are ignorant and poor. If these feel it their duty to take orphan children, and care for them, they may do a good work. But let the choice of children be first made from among those who have been left

orphans by Sabbathkeeping parents. God will bless men and women as they share their homes with this class. {5MR 327.1}

But the wives of our ministers, who can themselves act a part in the work of educating others, should in the love of God be co-laborers with Christ. Let them not voluntarily tie their hands by the care of an infant. {5MR 327.2}

Those women who labor to teach souls to seek for the new birth in Christ Jesus, are doing a precious work. They consecrate themselves to God, and they are just as verily laborers for God as are their husbands. They can enter families to which ministers could find no access. They can listen to the sorrows of the depressed and oppressed. They can shed rays of light into discouraged souls. They can pray with them. They can open the Scriptures, and enlighten them from a "Thus saith the Lord."--Ms 43a, 1898. ("The Laborer Is Worthy of His Hire," March 22, 1898.) {5MR 327.3}

[Compiler's Note: The spectrum of terms used here for "woman's work" is helpful. First she is addressed in the context of being a minister's wife, and, "although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry." Her work is "recognized by God as being as necessary to the work of ministry as their husbands." We have had to learn some hard lessons on the issue of pay, which needed not to have been so had we followed this counsel, apparently given before 1891. She does not equate these women with "ministers" but calls them "visitors and Bible readers." She can even continue the work if her husband dies. She counsels us "not in any way to belittle woman's work." As many of the other documents herein do, she points to the Bible examples of women in ministry. The work can be "as rich in results as the work of the ordained ministers." It is clear from this that this ministry, at least at that time, was distinct from that of "ordained minister," though she had called three years earlier for laying hands on such women. The work described here is a work "that a man cannot" do, and "enter families to which ministers could find no access." She calls them "women teachers." She calls plainly for "women who should labor in the gospel ministry"--a "ministry" that at times "would do more good than the ministers"! The team ideal (which we should see dating back to Genesis 1 & 2) is held up. They ("the minister and his wife") are both described as "as faithful shepherds and guardians of the flock." But even childless people ("eunuchs") can help gather "the outcasts" and thus have many children!]

>1898 April 1, Ellen White, Manuscript 49, "The Lack of Spirituality in Our Churches"

The Lord God has work for women as well as men to do. They can do a work in families that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Therefore their labor is needed. We must have it. We who love God in truth are all working for a heavenly kingdom. There is no time to waste upon a class of work that has no Christ in it, or upon that work that woman, who is man's equal, can do if her heart is imbued with the love of Christ our Saviour. {21MR 30.4}

[Compiler's Note: In this lengthy talk to the workers in the *Echo* office in Australia, Ellen White frequently addresses "men and women" in a general sense. In this paragraph alone she focuses on the women. It seems she had a burden this year for women in God's work.

She again repeats here their unique abilities, and affirms in no uncertain terms that a woman is "man's equal." But while her gender favors her in certain areas of ministry, the chief qualification, as with males, is that "her heart is imbued with the love of Christ our Saviour"!]]

1899 April 5, J. P. Henderson, *The Signs of the Times*, Vol. 25, No. 14, p. 5 (229) (S)(U)

"Shall Women Speak in the Church?"

"Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14:34, 35.

In considering this text, the principle on which we should proceed is that "when one text, or passage of Scripture, seems to disagree with another, or with the general teaching upon the same subject, the text, or passage, should be carefully considered in the light of all the circumstances attending it, with a view of seeing the harmony the Scriptures express."

The Indianapolis (Ind.) *Christian Monitor* of June, 1897, publishes, over the signature of Mrs. S. H. Benton, an article which contains some thoughts on this vexed subject so consistent that we venture to present them for the benefit of the readers of the SIGNS. The reasoning may not satisfy all inquiring minds, but it is at least logical.

"It is evident, we think, that the church at Corinth was in great disorder. In reading verses 26-34 inclusive, we find that in their meetings the brethren were impatient to speak, and had been guilty of interrupting each other in discourse. This occasioned hard feeling and confusion in the church, hence Paul commanded them to 'hold their peace,' or 'keep silence,' not forever, but while others were speaking. 'For God is not the author of confusion, but of peace.' It also appears that women had contributed to this disorder by indulging in improper speech in the church. Paul therefore says, 'Let your women keep silence in the church.' Now he can not mean to keep silence absolutely or permanently; for he has already in the same letter recognized woman's right to speak in the church by directing her not to do so with uncovered head. The brethren have just been commanded to 'hold their peace' because they were out of order, and the sisters are here required to keep silence, or end this kind of discourse, because they have been engaged in disorderly and unprofitable talk, as will appear when we consider the following verse.

"But before doing so, we will observe that the apostle gives a separate reason why these women should feel especially reprov'd for having added to the disorder of the church. The reason is, 'For it is not permitted unto them to speak' but 'to be under obedience, as also saith the law.' Now this law, we believe, is the key that unlocks the whole difficulty. It is the law of woman's subjection to man, as insisted upon in nature, in reason, and in revelation. It is not a bondage, or anything else that should hinder women from attaining to the highest excellence in the Christian life. Nevertheless, woman is recognized in this passage, as she is elsewhere in Scripture, as being relatively subject to man. For this additional reason, therefore, let your women keep silence in these disorderly meetings--not being absolutely speechless, for she might act more in obedience to the law of her subjection by adopting some other course. But let her be

prudent and womanly in her speech and conduct, restraining rather than increasing the disorder of the church. This rendering corresponds with the lesson taught in 1 Tim. 2:11, 12: 'Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man.' It is not the silence of the graven image, or the servility of the slave, that is here required; but it is to learn with characteristic modesty and Christlike humility; it is to speak and act in such a manner as conduces to order, which is subjection; it is to behave with true womanliness, which never usurps man's authority, or assumes to dictate to him in church or elsewhere.

" In verse 35 the manner of woman's offense in this church, as addressed in the command of silence in verse 34, is plainly revealed. It seems they were in the habit of asking questions which caused dispute, and added to the general disorder. Hence Paul says, by way of preventing any excuse for such conduct, If your women wish to learn anything, let them inquire before going to meeting, or inform themselves in some suitable manner, for it is a shame to dispute thus in the church.

"Concerning this--'for it is a shame for women to speak in the church'--it does not contain an independent assertion; but, as the word "for" indicates, it depends upon the first part of the verse for its explanation. What is it that it is a shame to speak in the church?--Evidently it is a shame to ask the questions already referred to, and to engage in the controversy which naturally follows. We also find from our exegesis that, in the regular order of the Greek words, the sentence reads thus, For it is a shame with women to speak it (the controversy) in the church. Let your women therefore inform themselves about these things outside the church, in a quiet, womanly manner; for it is a shame for you to speak it with women in the church; i.e., to ask and answer questions back and forth, causing disorder in the church. Hence Paul says, 'Let your women keep silence, or end this kind of discourse in the church; especially should they do so, for it is not permitted unto them to speak, except in obedience to the law, or in a womanly manner.'"

1899 June 14, Amanda Bostick, *The Signs of the Times*, Vol. 25, No. 24, p. 5 (389) (S)

"Women in the Churches Again"

A Suggestion

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands, at home; for it is a shame for women to speak in the church.

"What? came the Word of God out from you? or came it unto you only?" 1 Cor. 14:34-36.

Why divide this paragraph of Paul's Corinthian letter?

By studying the whole letter we see that much, if not all, was a reply to a letter of inquiry from the Corinthian brethren about certain points of dispute among them and of other things that were unpleasant in the social worship. For one thing, the women seemed to have transgressed the bonds of womanliness in the social worship, and the brethren made the suggestion in their letter to Paul that "the women keep silence in the churches," as a quietus to them. The Revised Version says, "Let *the* women," etc., the correct

reading, evidently, instead of "Let *your* women," which puts the suggestion from Paul, while the whole of the thirty-fourth and thirty-fifth verses is a quotation from the letter Paul had received from them. In reply he expressed his indignation at the suggestion of their putting the women to silence by saying: "What? came the Word of God out from you [men]? or came it unto you [men] only?"

Keeping sight of the pronouns in each passage, we see that those representing the women are in the third person, and those in Paul's reply to the suggestion are in the second person and are, without doubt, addressed to the men, who wrote the letter to which Paul is replying. Otherwise we can possibly see no sense in the thirty-fourth verse whatever.

Another objection to charging Paul with the authorship of the thirty-fourth and thirty-fifth verses is that they are entirely inconsistent with the general teaching of the Scriptures and with church membership for women.

>1900, Ellen White, *Testimonies for the Church*, Vol. 6, "Canvassing" [see 6T3 for date]

All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, and helpfulness. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, cannot approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen Holy One he will show respect and reverence because he is wearing His yoke and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with power to clothe the message of truth with a sacred beauty. {6T 322.1}

There are some who are adapted to the work of the colporteur and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their hearts, they will find opportunity to present His word to others and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in preaching instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed and where so much good might be accomplished is neglected. {6T 323.1}

The preaching of the word is a means by which the Lord has ordained that His warning message shall be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected and his work

appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work I would say: As you visit the people, tell them that you are a gospel worker and that you love the Lord. Do not seek a home in a hotel, but stay at a private house and become acquainted with the family. Christ was sowing the seeds of truth wherever He was, and as His followers you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. {6T 323.2}

Canvassers should be able to give instruction in regard to the treatment of the sick. They should learn the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and the bodies of the suffering. This work should now be going forward in all parts of the world. Thus multitudes might be blessed by the prayers and instruction of God's servants. {6T 324.1}

[Compiler's Note: It is of interest how Ellen White uses the terms for ministry here. Canvassing is both a ministry and a preparation to minister. Its experience is of "greatest value to those who are fitting themselves for the ministry" and through "the accompaniment of the Holy Spirit of God" workers are prepared, "both men and women, to become pastors to the flock of God." This echoes the 1880 phrase "pastoral labor" seen above. The "work of the colporteur" is contrasted to that of "preaching." She also differentiates "missionaries" from "ministers." She uses the words of "teacher," "shepherd," "medical missionaries," and "ministry" in addressing "canvassing." She uses as well "gospel worker." The counsel is intensely practical, with both contrasting and interweaving of duties.]

>1901 January 17, Ellen White, Letter 7 To Brethren Who Occupy Positions of Trust

I cannot sleep after half past two o'clock. I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men. Just as long as a man is imbued with the Spirit of Christ, he is registered in the books of heaven as a co-partner with God. He is God's helping hand. As the disciples received bread from the hands of the Saviour to give to the people, so he receives divine grace to impart to those in need. And in the distribution, the gift is increased. {16MR 70.1}

I wish we could appreciate more fully the value of the lesson taught by the miracle of feeding the five thousand. He who makes it his lifework to labor together with God, not

apart from Him, is carrying out the purposes of Christ. It is only such who are fit to be entrusted with the work of dealing with human minds. Those who are not partakers of the divine nature cannot properly estimate the value of the human soul. They do not share in Christ's deep, earnest longing for the souls which cost such an immense price. They have not a personal piety. They cannot be trusted to work in Christ's lines, to lift up, not to tear down; to encourage, not to depress; to restore, not to mar and deface by their own imperfection. They are not safe, accurate judges of the necessities of the soul. They have not the pure, unselfish Spirit of Christ, and therefore they are not qualified to judge of human merit in cases that present peculiar difficulties. {16MR 70.2}

By the great law of God man is bound up with his fellow man. To the answer given by the lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right: this do, and thou shalt live." {16MR 71.1}

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. {16MR 71.2}

The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is medical missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of God to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty Physician, a great Medical Missionary, to heal the wounds sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul. {16MR 71.3}

Pure and undefiled religion is not a sentiment, but a doing of works of love and mercy. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruder. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. {16MR 72.1}

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. {16MR 72.2}

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth as light to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." {16MR 72.3}

Again, He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says, "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." {16MR 73.1}

When Christians do not reveal Christ, of what value are they? Are they not, like savorless salt, "good for nothing"? But when they reveal in their lives the saving properties of the truth, poor, sin-hardened souls are not left to perish in corruption. God's works are seen, for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. {16MR 73.2}

Christ inculcates the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His commandments, they would indeed be lights in the world. {16MR 73.3}

God's promises to the obedient are "good tidings of great joy." They are gladdening to the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lords helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their reward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, who has given them the promise, "Lo, I am with you always, even unto the end of the world." {16MR 73.4}

Look, thirsty, bewildered souls! Can ye not see the fountain of life opened for the weary, wayworn traveler? Can ye not hear the voice of mercy as she beckons to you, saying, "Ho, every one that thirsteth, come ye to the waters"? "Whosoever will, let him take the water of life freely." The waters of this fountain contain medical properties which will heal spiritual and physical infirmities. All are invited to wash away their pollution in this fountain. Drink deeply from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. {16MR 74.1}

Christ said of His work, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Notice--you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause that I knew not, I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him." {16MR 74.2}

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." {16MR 75.1}

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience of the goodness of God. {16MR 75.2}

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the ministers of our God." [Isaiah 61:6-11; 62:2, 3, quoted.] {16MR 75.3}

Shall we not try to crowd all the goodness and love and compassion we can into our lives, that these words may be said of us? {16MR 75.4}

[Compiler's Note: This is the first of three documents in 1901 in which she addresses the work of Jesus as being our model, and quotes Isaiah 61:6, naming those who do Jesus' work "Priests of the Lord" and "ministers of our God." In this letter she twice addresses the need to both genders, "men and women" (73.4) and "brethren and sisters" (75.2). This theme picks up what God told all of Israel at Sinai (Exo. 19:6) which was echoed by Peter to the New Testament believers (1 Pet. 2:9). There is a priestly and ministry work for all. July 1 she wrote Manuscript 55, entitled "Words of Instruction on Administration and Medical Missionary Work" in which she again quoted Isa. 61:6 (as part of the passage from verse 4 to 11). Then in the October 15 *Review and Herald* she published a version of this letter in the article "God's Helping Hand" repeating the call for all to wake up and take up "the work that Christ did when He was upon this earth."]

1901 July 16, W. C. Black, *Advent Review and Sabbath Herald*, Vol. 78, No. 29, pp. 454, 455 (4, 5) (S)(U)

"Christian Womanhood"

[Dear Editor: I send the following lengthy extract from a book entitled "Christian Womanhood," by Rev. W. C. Black, D. D., of the Mississippi M. E. Conference; published in New York, by John B. Alden, in 1890. It is the best and most convincing argument I have ever read on the subject, and deserves more than a passing notice. Mrs. H. W. Pierce

Though somewhat lengthy, we give the article entire, as we think the reader will be so interested in it as to wish it all in one number.-- Editor.]

We have seen that Joel's prophecy, as interpreted by Peter, declares that in the Christian dispensation this gift shall be more widely diffused among women.... Now, is Peter's interpretation vindicated by history? Does the New Testament furnish any instances of women officiating as religious teachers? No one who is familiar with the Holy Oracles will hesitate for an answer. The New Testament furnishes several instances of women who were religious teachers. Some of these receive the official designation

"prophets," others do not. To the latter class belongs Priscilla. She and her husband Aquilla are always mentioned together, and "her name is more than once mentioned before his, as if to indicate a certain conceded and beautiful leadership in her person and spirit."

They were Hebrews, natives of Pontus, and were dwelling at Rome when Claudius issued his edict banishing all Jews from the city. They took up their abode at Corinth, and there Paul found them on his first visit to that city. They were tent-makers.... Paul makes affectionate and honorable mention of them in three of his epistles, written at considerable intervals of time. 1 Cor. 16:19; Rom. 16:3-5; 2 Tim. 4:19. Wheresoever they took up their abode, whether at Rome, Corinth, or Ephesus, there was "a church in their house." On some occasion, we know not when, and in some way, we know not how, they endangered their own lives in his behalf; and the fame of this heroism was spread far and wide among the churches. Rom. 16:3, 4. Priscilla is nowhere called a prophet, but it is certain that she exercised her gifts as a teacher in a manner that was eminently honorable to her, and vastly profitable to the Church. Among the women of the New Testament she enjoys the unique distinction of having taught theology to a distinguished teacher of theology. The most eloquent divine of the age, whom Paul mentions frequently in affectionate terms, Apollos, sat at her feet in her Ephesian home, and received those instructions in the theology of heaven which prepared him to become a worthy co-laborer of the great apostle to the Gentiles.

Priscilla's case is only one out of many. Thirty years after Pentecost we find four female prophets in one family--that of Philip the evangelist. Acts 21:9. Now if there were no other scriptures bearing on the subject, we should have a right to suppose that these four Heaven-favored virgins were not the only inheritors of the Old Testament promise. The New Testament does not profess to give an exhaustive catalogue of the Christian workers of the apostolic age. Thousands served the Church in various capacities, of whom no mention is made. Hundreds of families besides Philip's [may be] contained prophesying daughters. Conclusive evidence on this point is furnished by Paul in 1 Cor. 11:4, 5: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Commenting on this passage, Dr. Adam Clarke says: "Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others 'to edification, and exhortation, and comfort.'" Wriggle and squirm as they may, the opposers of female prophesying can never get rid of the force of this passage. It establishes beyond question the fact that in Paul's day it was a custom in the Christian Church for women to pray in public, and also to officiate as public religious teachers. Not only is this the case, but it is also evident that Paul approves this custom.

Let it be asked, "What were the reasons underlying Paul's directions as to how these female prophets should be appareled when they appeared before an audience?" In reply we quote from Spence and Excell: "For a woman to appear before a public assembly with her head uncovered was against the national custom of all ancient communities, and might lead to the gravest misconceptions. As a rule, modest women covered their heads with the *peplum*, or veil, when they worshiped or were in public. It would have been reprehensible boldness to adopt a custom identified with the character of immodest women." How it would shock a modern audience for a woman to appear on the rostrum

barefooted! Almost as much out of place did it seem in Paul's day for a woman to come before an audience bareheaded. It seems that some of the sisters of Paul's day, being a little inflated by the large liberty which the gospel had conferred upon them, were disposed to defy public opinion, and appear in public with their heads uncovered. Now, in admonishing them against this practice, Paul manifests a desire not to put an end to their prophetic labors, but to give increased efficiency thereto. The spirit of his counsel is about this: Make the best possible use of your gifts. Let not your good be evil spoken of. Even in little matters, such as those which pertain to dress, so conduct yourselves as not to array against you the prejudices of any class of your hearers. Be wise as serpents, and harmless as doves."

But it may be asked: "Does not Paul command the women to keep silent in the churches?"--Yes; in 1 Cor. 14:34, 35, he says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Now, how can this scripture be reconciled with the teachings of the scripture already adduced? Let it be remembered that the obligation to explain the discrepancy rests upon the opposers of female prophesying no less than upon its advocates. The following facts cannot be denied: During the antemessianic period women did prophesy. Peter declares that the Christian dispensation is to be characterized by a wider diffusion of this gift among women. Luke specifies several women who exercised this gift. Paul recognized it as a custom in his day for women to prophesy, and gives directions designed to promote the efficiency of their labors. These facts cover a period of fifteen hundred years, and evince the plans of Jehovah in both the Jewish and the Christian dispensation.

These facts stubbornly refuse to adjust themselves to any theory of the woman silencers. If, therefore, we had no explanation to offer of this seeming discrepancy, we would still be better off than our opposers, for we would simply leave an isolated passage unexplained, while they, building their creed upon an isolated passage, run counter to the general trend of Scripture. But we are not reduced to this extremity. The discrepancy can be satisfactorily explained.

It will be admitted by all who are competent to form an opinion on the subject that it is at least an *open* question whether Paul in this "keep-silence" commandment has reference to prophesying. Suppose we grant for the sake of argument that he does. We can do this, and still maintain our position. This we do on the ground that this command was to have only a local and temporary application. It cannot be denied that the Pauline epistles and also the book of Acts contain sundry injunctions of this character. For instance, there is an injunction against eating "meats offered to idols." ... There were those in the Church who, having been trained to a punctilious observance of all the minutiae of the Jewish ceremonial law, looked upon the eating of such flesh as a participation in idolatry. Thus the "eating of meats offered to idols" became a "bone of contention" in the Church. Paul therefore counsels those who had no scruples about the matter to abstain from such meats out of regard for the consciences of their weaker brethren. It was a question of expediency, not of right. Paul admits, in 1 Corinthians 8, that such flesh eating is not sinful *per se*. "An idol is nothing in the world.... Neither, if we eat, are we the better; neither if we eat not, are we the worse." Paul discarded circumcision as a rite binding upon Christians, and resisted with great spirit those

Judaizing teachers who sought to incorporate it into the Church as one of its permanent institutions. And yet, at least on one occasion, Paul practiced circumcision out of regard for the conscientious scruples of weak brethren. Other illustrations might be given, but these are sufficient for our purpose....

Now we hold that Paul's command about women's keeping silence in the churches, if it be applied to public teaching, belongs to the category of local rules that have their foundation in expediency. Christianity is obliged to adapt itself in some measure to national and even provincial conventionalities. For instance, the free and easy intercourse which exists between a Christian pastor and the female members of his flock in this "land of the free," would not be tolerated in China and other countries. A missionary in a pagan land might therefore at the present day very properly promulgate a rule of conduct for his female converts which they would not think of enjoining upon the Christian womanhood of America. We respectfully submit that it is a very strange procedure to regard such an injunction as this as being the permanent law of the Church, in the face of the fact that women had prophesied in Old Testament times, and that Joel and Peter declare that they shall do so more extensively under the new dispensation, and also in the face of the fact that both Luke and Paul himself recognize it as a custom for them to do so. The permanent law of the Church is given by Joel, "Your daughters shall prophesy." Paul's "keep silence" was only a temporary injunction grounded in expediency. All this is on the supposition that Paul in this command had reference to prophesying. This, however, we do not concede as a matter of fact. We think it can be established to the satisfaction of every unbiased mind that he had reference to something altogether different. To this task we now address ourselves.

In seeking to interpret the words of Scripture, we should always have due regard to the context. Now Paul's general aim in this chapter, Corinthians 14, is apparent. A good heading for the chapter would be, "Concerning order in public worship." Practices had crept into the Church which produced great confusion during public service. Persons who possessed the gift of tongues took great delight in exercising this gift without any regard to the edification of others. This practice Paul rebuked. "In the church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." ... He admonishes those who have this gift to refrain from exercising it unless they themselves, or some other person present, shall act as an interpreter. "If there be no interpreter, let him keep silence in the church." Everything, he tells them, must contribute to the "edifying of the Church." Having discussed this point at considerable length, he notices another practice which created much confusion. There were at that time "diversities of gifts," prophecy, tongues, interpretation of tongues, etc. Now, when they met for worship, those who possessed these extraordinary gifts all sought to make themselves heard, and thus many were speaking at the same time. This also Paul condemns: "How is it then, brethren? when ye come together, every one of you hath a psalm; hath a doctrine, hath a tongue, hath a revelation.... Let all things be done unto edifying." "Prophecy one by one that all may learn."

He next touches upon the subject of interlocutions between the speaker and the hearers. This practice was common in the Jewish synagogues. Auditors interrogated the speaker, objected to his doctrines, and variously criticised his utterances. This practice very naturally found its way into the Christian assemblies. Hearers were not content to be

hearers only. They catechised the speaker, and pronounced judgment on his teachings. In the Corinthian church women as well as men had begun to exercise this privilege. Now, since we have already shown the utter lack of facilities for female education, it is hardly necessary to say that the average woman of Paul's day, especially among the Gentiles, was exceedingly ignorant. Unseemly things were therefore likely to occur. A lot of female ignoramuses, tonguey, conceited, catechising each speaker, disputing with him, and ventilating each her crude notions, would not contribute very much "to the edifying of the Church." Now, precisely this state of things Paul had in his mind when he penned the injunction, "Let your women keep silence in the churches." He is still treating of order in worship. He prefaces this very command about women, by saying, "God is not the author of confusion, but of peace." "Let all things be done decently and in order" is the keynote of this whole chapter.

The question whether God sometimes confers the gift of prophecy upon woman was not in his mind at all. In this very church at Corinth there were women who possessed the gift of prophecy. In referring to them in chapter 11 as we have already seen, he not only does not command them to keep silence, but gives them counsels that look to an increased efficiency in their labors. He had already in this very same epistle recognized female prophesying as a part of the divine plan for the Church. Can any sane man believe that Paul changed his mind before he finished this letter? Did he contradict himself? He certainly did if he meant his command, "Let your women keep silence in the churches," to apply to those women who possessed the gift of prophecy. To all except those who have a pet theory to support, the apostle's meaning is as clear as a sunbeam. This keep-silence command applied not to those who possessed the gift of prophecy, but to those on whom no such influence rested; in other words, to the rank and file of the womanhood of the Church. These he admonishes to refrain from unseemly colloquies in the house of God.... This interpretation makes Paul consistent with himself, while the opposing theory makes him sanction female prophesying in one place and forbid it in another in the very same epistle.

We are glad to be able to cite so reputable an authority as Dr. Adam Clarke on this point: "According to the prediction of Joel, the Spirit of God was to be poured out on the women as well as on the men, that they might prophesy,--that is, teach,--and that they did prophesy, or teach, is evident from what the apostle says in chapter 11:5. But does not what the apostle says here contradict that statement, and show that the words in chapter 11 should be understood in another sense? Both places seem perfectly consistent. It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies.[*] It was permitted to any man to ask questions, to object, to altercation, attempt to refute, and so forth, in the synagogue, but this liberty was not accorded to any woman. Paul confirms this in reference to the Christian Church; he orders them to keep silence; and if they wish to learn anything, let them ask their husbands at home; because it was perfectly indecorous for women to be contending with men, in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chapter 11 regulating her personal appearance when thus employed. All that the apostle opposes is their questioning, finding fault, and so forth, in the Christian church, as the Jewish men were permitted to do in the

synagogue, together with the attempt to usurp any authority over the men by setting up their judgment in opposition." ...

Let it be remembered, however, as we have already stated, that the gift of prophecy did not imply any ruling functions. In New Testament times there was a very wide distinction between teaching and rulership. Woman was not represented in the apostolate, nor is a single instance given in which woman received ordination to the office of elder in the Church. They were not "to usurp authority" over men. Says Dr. Adam Clarke: "Christian women, as well as men, labored in the ministry of the word. Many have spent much useless labor in endeavoring to prove that these women did not preach. That there were some prophetesses as well as prophets in the Church we learn; and that a woman might pray or prophesy, provided she had her head covered, we know; and that whoever prophesied spoke unto others to edification, exhortation, and comfort, St. Paul declares in 1 Cor. 14:3. And that no preacher can do more, every person must acknowledge, because to edify, exhort, and comfort are the prime ends of the gospel ministry. If women thus prophesied, then women preached. There is, however, much more than this implied in the gospel ministry, of which men only, and men called of God, are capable."

[*Compiler's Note: It should be noted that the ellipses above are in the original as reproduced in the *Review*. The sentence prior to the asterisk had some typos in the *Review* reproduction, which rendered the concluding part as, "asking questions, to object, to altercate, attempt to re- semblies." The original source book located on books.google.com showed the final portion of the sentence to read as rendered above.]

>1901 September 25, Ellen White, Manuscript 98, "Fragments"

Words to Parents--To the parents who have received the truth of God, I am instructed to say, "Give your children patient instruction and tender care." When the parents in our churches do the work the Lord has laid upon them, He will have channels through which He can do an advanced line of work. {10MR 108.4}

It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through the inculcation of practical lessons, line upon line, precept upon precept come to their senses, but careful, painstaking effort is required to place them in a right position. Many are lost forever because in childhood and youth they received only a partial, one-sided culture. The precious motive power of the life is wasted, and the sin lies at the door of the parents. {10MR 108.5}

Many who serve in church capacity are in bondage to strange inconsistencies. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false. {10MR 109.1}

In His Word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome every indolent habit. Each child should be taught that he has a work to do in the world. Mothers, there is no work more important than the training of your children for usefulness in this life. It is in the home that a child shows whether he is prepared to take his place in the world. {10MR 109.2}

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:1-4). {10MR 109.3}

If parents do not fulfill their responsibilities, if they do not train their children for the Lord, they must answer to God for their neglect. They are to teach their children that they are to honor their parents, and they are to so live that their children can honor them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must themselves be patterns of piety. {10MR 109.4}

Speaking of the qualifications of a bishop, Paul says, "A bishop, then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: . . . One that ruleth well his own house, having his children in subjection with all gravity, (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Timothy 3:2-5). {10MR 110.1}

Let not parents betray their trust. Let there be no hypocrisy on the one hand or deception on the other, but let them do their appointed work with the fear of God ever before them. {10MR 110.2}

[Compiler's Note: In this example of her infrequent use of the qualifications of a bishop, Ellen White wraps the text from 1 Timothy 3 in her counsel to "parents." She does not once address the responsibility of the man alone. In fact, it is only "mothers" that are singled out (109.2). She even takes the words from Eph. 6:4 addressed by Paul to "fathers" and applies it to both "parents." The implications again appeal to a dual responsibility, from family to that of "bishop." It appears to me that we have failed on one side of the gender question, and are vulnerable to failing as badly on the other side.]

>1901 October 8, Ellen White, Manuscript 104, "The Need of Reform"

The qualifications of an elder are plainly stated by the apostle Paul: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." {5MR 449.3}

If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God's blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home.--Manuscript 104, 1901. ("The Need of Reform," October 8, 1901.) {5MR 449.4}

[Compiler's Note: As clear as the September counsel was to both parents, this October testimony is as clear in being addressed specifically to the man. The responsibility God puts on the male should not be lessened. And the connection between family and church should not be severed by an over-zealous appeal to the single metaphor of "head." Having said that, we should reflect on the fact that her earlier advice, about females at times being better qualified in "management" of the church than males (1879: 19MR 56.3), needs to highlight the practicality with which God works, which follows unchanging principles and not rigid rules.]

1901 November 28, E. J. Waggoner, *The Present Truth* (UK), Vol. 17, No. 48, p. 756 (S)(U)

"The Editor's Private Corner. Women in the Church"

"Will you please explain what is meant by the following: 'Let your women keep silence in the churches; . . . for it is a shame for women to speak in the church.' 1 Cor. xiv. 34, 35." {756.8}

If you read the whole of the Epistle to the Corinthians you will find that the church was in a disorderly condition, given to much unseemly conduct, and even cherishing open sin. Corinth was a populous, luxurious, and licentious city, and the Christian church there had some in it who had been the very worst characters (See 1 Cor. vi. 9-11), and all of them had been heathen; and it appears that many of their loose heathen customs still clung to them. As a consequence they were making the most solemn Christian ordinances take the form of heathen orgies. See 1 Cor. xi. 20-22. {756.9}

Now it is well known that among the heathen lewdness was elevated to the level of religious virtue, and prostitutes occupied a high rank in their ceremonies; therefore when we take into consideration the condition of the Corinthian church, it is not difficult to gather something, at least, of what the apostle meant to guard against by his injunction and statement. {756.10}

Suppose we compare the Scripture referred to with 1 Tim. ii. 11, 12: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." {756.11}

We must keep to the plan of allowing Scripture to explain itself, and therefore the words in 1 Cor. xiv. 34, 35 must be read in harmony with this. The woman is not to usurp authority over the man. This is the Divine order, and it is as valid to-day as ever. {756.12}

But, still allowing the apostle to be his own interpreter, we may be sure that in no place does he mean that a woman's voice is never, under any circumstances, to be heard in the church. Thus in 1 Cor. xi. 5, we read: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Now if he meant that a woman ought never to pray or prophesy, he would have said at once that every woman who prays or prophesies disgraces herself and dishonours God; but he does not. If a woman were never to take any part whatever in church service, it would be folly to say that if she does so with her head uncovered she dishonours her head. Whether her head were covered or not, would make no difference. {756.13}

Women followed Christ, together with His other disciples, and ministered unto Him. Luke viii. 1-3. These women remained with the twelve after the resurrection of Jesus, before Pentecost, and joined with them in prayer and supplication. Acts i. 13, 14. When Paul was on his way to Jerusalem, he "entered into the house of Philip the evangelist, which was one of the seven, and abode with him. And the same man had seven daughters, virgins, which did prophesy." Acts xxi. 8, 9. And finally, writing to the church at Philippi, the Apostle Paul addressed one of the members in particular, thus: "I intreat thee, also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Phil. iv. 3. {756.14}

There has been a great deal of irreverent and almost blasphemous comment upon the words of Paul to the Corinthians in Timothy concerning women; and some have taken the occasion to discredit his writings as being far behind the times. With such conduct a Christian can have no sympathy. Nor should we presume to interpret the Scripture by the customs of to-day. {756.15}

We must not by any means take it for granted that the Apostle Paul's teaching in this matter is obsolete. There is certainly something in it for us; and it certainly means the same, and has as much application now as when it was written. A woman has no more right to usurp authority over a man now than nineteen hundred years ago, or to do anything that is a shame. But when the Spirit of God opens a woman's mouth, and speaks through her, and she is subject to the Spirit, we may be sure that there will be nothing unseemly, but that everything will be done "decently and in order." {756.16}

**1902 January 28, L. A. Smith, *Advent Review and Sabbath Herald*, Vol. 79, No. 4, p. 56 (8)
(S)**

"The Mission of Seventh-day Adventists"

[Compiler's Note: This article concerns the mission to "contend for the faith once delivered unto the saints." It gives several examples of how the Bible is being repudiated by Protestants. The following four paragraphs address one example of such, with the implications.]

Another "example" cited by this Protestant authority is the following:--

"The Bible, 'fairly interpreted,' seems to us to 'enjoin' women to keep silence in the churches. We can get no other fair interpretation out of Paul's language. To our mind it is clear that women now have a right to speak and teach, and that *the Holy Spirit, in the Church has reversed what the Holy Spirit said through Paul*. That is, if Dr. Eaton [editor of the *Western Recorder*] prefers, *we set up our own private judgment against Paul's inspiration*; but we think we have the Holy Spirit' with us." (Italics ours.)

Fairly interpreted, then (to sum up the position here taken), the Bible is misleading; it does not (in places) mean what it says; it is even not to be understood as the writers meant their language to be understood. And further, what the Holy Spirit said at one time it may have reversed at another time; and the inspiration of the Scripture writings is sometimes less reliable than one's own private judgment.

And if this be true, so far from being an infallible guide to the Christian in faith and conduct, the Bible is one of the most unreliable books in existence.. And this is the doctrine upon which the Protestantism of to-day is largely based; for we have cited but one or two of many witnesses who have testified to the same point; nor have they a reputation for extravagant views upon this subject.

>1902 August 26, Ellen White, *Advent Review and Sabbath Herald* [Note paragraph 5.]

"Words to Lay Members"

Our ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,--the salvation of souls. {RH, August 26, 1902 par. 1}

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. {par. 2}

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. {par. 3}

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men--if humble, discreet, and godly--can do more to meet the real needs of families than could a minister. {par. 4}

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed. {par. 5}

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him,

believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name. {par. 6}

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered. {par. 7}

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes. {par. 8}

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase and through their efforts souls will be saved. {par. 9}

The Waste Places of the Earth

The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, giving Bible studies, opening the Scriptures to those in spiritual darkness, many hearts will be touched. {par. 10}

Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world. {par. 11}

Self-Supporting Missionaries

Self supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word,

the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ. {par. 12}

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. {par. 13}

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." {par. 14}

Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God. {par. 15}

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life. {par. 16}

[Compiler's Note: This testimony calls on all "church members" to "begin to work" (par. 3). She specifically calls for "men and women" (par. 4, 11, 16). She then stresses that there is "a work for women, as well as for men" and God will give them "a power that exceeds that of men" in doing "a work that men cannot do"--specifically "in families" and reaching "the inner life" (par. 5). This statement about a work that men cannot do repeats the earlier testimonies of the same vein (see the 1898 documents). But she explicitly addresses "my sisters" not to "wait for greater opportunities." It would seem this advice would direct men and especially women not to wait for ordination before going to work to save souls. (See the section at the end of this collection, entitled "Hands Laid On.") "Families" are called to go into the "waste places of earth" (par. 10), the "isolated places" (par. 12).]

>1902 September, Ellen White, Letter 164, To A. T. Jones (H)

Recently I was talking with a young man who is departing from right paths. He makes the course pursued by yourself, when he was at Healdsburg years ago, an excuse for his defects. He spoke of the attention that you paid to young women, and to one in particular, and said, "His example is much worse than any example I have set." That transaction was

opened before me, and it is not strange to me that your wife wears so sad a countenance. {21MR 96.4}

The attention that you have recently been paying to a married woman is not wise. It is not prompted by the Spirit of God. As the president of the conference, you must guard your reputation. You are to be an example of consistency. {21MR 96.5}

If any woman, no matter who, casts herself upon your sympathy, are you to take her up, and encourage her, and receive letters from her, and feel a special responsibility to help her? My brother, you should change your course with regard to such matters, and set a right example before your brother-ministers. Keep your sympathy for the members of your own family, who need all that you can give them. {21MR 96.6}

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other who can, if necessary, talk with you in regard to it, without any appearance of evil. {21MR 96.7}

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions. Do not speak and act hastily and impulsively. This hurts your influence. You need to give yourself more decidedly to prayer and to receiving the answers to your prayers. The result will be a more consistent life. {21MR 97.1}

The sixth chapter of Acts means much to you and to all who preach the word of God. Read this chapter, and take in its meaning. "It is not reason that we should leave the word of God, and serve tables," the twelve apostles declared. {21MR 97.2}

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And the saying pleased the people, and they chose Stephen and six others to minister to the widows and fatherless and the others who needed help. "And when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." {21MR 97.3}

It is time, my dear brother, that you looked at these matters in a right light. You have been called away from the word of God to serve tables. You think, because you are president of the conference, that your duties embrace many things, yea, almost everything. But you neglect things that ought to be done, and take up matters that do not need your personal attention. You think that because you are president you are the only one who is qualified to do certain things. But instead, the fact that you are president is the very reason that you should not do these things. You should hold yourself sacredly aloof from every appearance of evil. You should not make one movement that will give the people cause to speak unfavorably of you. {21MR 97.4}

There are women who fasten themselves to someone to whom they tell their home difficulties. But there are two sides to every question, and often these women are themselves in need of reproof. They speak only of their side of the question, and words of sympathy that they do not deserve are given to them. {21MR 97.5}

You are not to set such an example that women will feel at liberty to tell you the grievances of their home life, and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell her troubles to the deaconesses of the church. Tell her that she is out of place in opening her troubles to any

man, for men are easily beguiled and tempted. Tell the one who has thrown her case upon you that God has not placed this burden upon any man. You are not wise to take these burdens upon yourself. It is not your appointed work. {21MR 97.6}

I write you thus plainly because you are in danger of following such a course that your good will be evil spoken of. If these things had not been presented to me, and urged upon me, I would not express myself so plainly. {21MR 98.1}

Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfill your obligations to her and to your children. {21MR 98.2}

Writing to Timothy, Paul says, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule this own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." {21MR 98.3}

Study this instruction, and bring it into your daily experience. {21MR 98.4}

Paul continues: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {21MR 98.5}

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" [Ephesians 4:1, 2]. This is a love that proceeds not from human impulses, but from Christ Jesus. {21MR 98.6}

God has given His people a message to proclaim. Let them not hedge up one another's way. They are to labor in perfect harmony. [Ephesians 4:11-16, quoted.] {21MR 98.7}

[Compiler's Note: This letter contains a practical illustration of the work that women can do that men cannot and should not. It contains the only published Ellen White use of "deaconesses." The male weakness is specified, "men are easily beguiled and tempted" (97.6). Can we not hear echoes of Adam's original sin, passed down to his male descendents? And here Ellen White, in one of her infrequent uses of the text, quotes the qualifications of bishops.]

>1903 June 2, Ellen White, *Advent Review and Sabbath Herald*, "Directions for Work"

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come. . . . And whosoever will, let him take the

water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled. "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation." {RH, June 2, 1903 par. 11}

[Compiler's Note: The global work demands "every soul, men as well as women"! This calls to mind the prophecy of Psa. 68:11, "The Lord gave the word: great was the company of those that published it." Apparently in the original, "those" is feminine, thus some like the ASV make that plain. "The Lord giveth the word: The women that publish the tidings are a great host." Let us do all we can in God's plan to facilitate that!]

>1903 September, Ellen White, *Testimonies for the Church*, Vol. 8

"No Time for Delay"

There are among us many young men and women who, if inducements were held out, would naturally be inclined to take several years' course of study to fit themselves for service. But will it pay? Time is short. Workers for Christ are needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in work for the Master. {8T 229.1}

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life. {8T 229.2}

The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment. {8T 229.3}

The youth should be encouraged to attend our training schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel ministers. {8T 230.1}

[Compiler's Note: Twice in this short extract on the urgency of the work Ellen White specifies "young men and young women" to be involved in "evangelistic work," and that the "mechanical employment" which occurs in "sanitariums, publishing houses, and schools," and "food stores, and restaurants," should not keep these youth so "bound

down" that they cannot train to enter the "highways and byways" with the message. In describing this work for both genders she specifically says they should "be engaged in the ministry, in Bible work, and in the canvassing work."]

1906 July 18, Editor, *The Signs of the Times*, Vol. 32, No. 28, p. 5 (433) (S)

"Question Corner, 1858.--'Let.' 1 Cor. 14:34" [1858 is the numbering of the question.]

Does the word "let," in 1 Cor. 14:34, have a permissive or a mandatory significance? If the latter, why is it openly violated by Seventh-day Adventists each week in the year? C.R.B.

If these are the apostle's words we would say that "let" was advisory, neither mandatory nor permissive. But we are inclined to believe that the words are the words of an objector which the apostle quotes; because (1) Paul has before told us how women ought to appear who prophesy or teach (1 Cor. 11:5), a thing which he certainly permitted them to do under proper circumstances; (2) Paul commends women who labored in a public or semi-public capacity, placing Priscilla before her husband (Acts 18:2, 26; Rom. 16:1-3); (3) the prophecy declares God would use women (Acts 2:17, 18), and history demonstrates its truth (Acts 21:8, 9). Elsewhere the apostle refers to what objectors say. See 2 Cor. 12:16-18; 10:10. Read 1 Cor. 14:34, then, as the words of objectors: "Let your women keep silence in the churches; for it is not permitted unto them to speak; . . . for it is a shame for women to speak in the church." And here is the apostle's rebuke to them: "What? was it from *you* that the word of God went forth? or came it unto you alone?" And then he tells us to heed his teaching to earnestly desire to prophesy, to forbid not to speak with tongues; but let all be done decently and in order.

1907 June 26, Editor, *The Signs of the Times*, Vol. 33, No. 26, p. 2 (402) (U)

"With Our Inquirers, 2138--Women in the Church"

Please explain 1 Tim. 2:12. C. W. R. B.

Read the whole clause together, "I suffer not a woman to teach, nor to usurp authority over the man." What the apostle evidently designs to reprove was the assumption of authority on the part of woman. God in the beginning made them equal. Woman was made an help meet for man. Sin came in; our first mother yielded to sin; Adam yielded because he loved his wife. The Lord tells us, not that He decreed it, but from that time forward the woman's desire should be to her husband and he should rule over her. In other words, his very nature would make him the stronger of the two and the one better fitted to lead out and control in matters of business. So in the church of God the apostle lays down the rule that he does to correct the abuses that might spring up from a misunderstanding of proper relationships. We do not understand by this that woman did not have her field of work in the church, because the same apostle commends Phoebe and other noble women in the Gospel. Woman has a field, and a mighty strong one, and that is in the affections. Her faithfulness and devotion, her intuition and sympathy, are more potent many times than all of the strength and natural leadership which man may possess.

>1908 February 23, Ellen White, Manuscript 5

"The Medical Missionary Work"

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands. He therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty. We are living in a time of solemn responsibilities, a time when consecrated work is to be done. Let us seek the Lord diligently and understandingly. If we will let the Lord work upon human hearts, we shall see a great and grand work accomplished. {20MR 264.6}

The medical missionary work done in connection with the giving of the third angel's message is to accomplish wonderful results. It is to be a sanctifying, unifying work, corresponding to the work which the great Head of the church sent forth the first disciples to do. {20MR 265.1}

[Compiler's Note: Combining the calls from 1892 (MM, December 1, 1892 par. 9) and 1900 (6T322, 323), and the one yet to sound from 1911 (SpTB15 2.2), for both men and women to be medical missionaries, with this call for "the laying on of hand" to "set apart" (stated twice) these workers, we face yet another situation in which women would be ordained. The fact that this area of ministry has not been held by the church as "a largely spiritual work" has apparently led us to neglect this act of dedicating such a worker "as sacredly set apart for his work as is the minister of the gospel." Can we understand better the yielding to "the temptation" and the overwhelming move into "private practice" driven often by "selfish motive"? What if every medically trained person in our schools would see and commit to the importance of his or her "work done in connection with the giving of the third angel's message"? Would we not see the "wonderful results" promised, with the "sanctifying, unifying" influence we so desperately need?]

1908 September 17, R. A. Underwood, *Advent Review and Sabbath Herald*, Vol. 85, No. 38, p. 28 (H)

"Duties and Responsibilities of a Church Elder"

In order to understand the responsibilities that rest upon an elder of the church, it is important to understand the mission of the church.

Christ's church on earth is the visible agent by which the knowledge of the principles of the government of God and the light of the gospel of Jesus Christ are to be upheld and presented to the world. Matt. 5:14; 2 Cor. 4:6, 7; 1 Tim. 3:15. Christ said to the members of his church, "Ye are the salt of the earth." Matt. 5:13. Salt has the quality of penetrating, preserving, seasoning, cleansing, cooling, stimulating, and producing thirst. All these elements are combined in the symbol used by Christ to represent his church. Again, the church on earth is represented by the human body with Christ the invisible head. Eph. 1:20-23. The church is also represented by an organized army, with its officers

in command under Christ. 2 Tim. 2:3, 4; 4:7; Eph. 6:10-18. " The battle waging between the two armies [led by Christ and Satan] is as real as those fought by the armies of this world, and on the issue of the spiritual conflict, eternal destinies depend."--*Mount of Blessing.* " The church is represented by a flock of sheep, with Christ as the Chief Shepherd, and his ministers and the officers of the church as the under-shepherds who are to care for and feed the flock. John 10:11-14; Acts 20:28; 1 Peter 5:2-4.

With these brief statements as to the object of the church, let us read the inspired instruction as to the qualifications and duties of an elder: --

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must he blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:6-9. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3 2-7.

A careful study of the qualifications of an elder of the church and the responsibilities he is under to God and to his brethren, will lead no man who senses these responsibilities to seek such an office. A man with proper understanding of the responsibility resting upon one in this position will naturally consider himself unfitted for the position. Let us briefly notice some of the qualifications mentioned:--

1. Blameless.-- Without fault, not meriting censure. Ps. 4:3.
2. A Steward of God.-- One entrusted with the oversight and management of the household, or church of God. Eph. 2:19-22.
3. Not Greedy of Filthy Lucre, Not Covetous.-- A selfish, avaricious, penurious man is utterly unfitted for such a position. Ex. 18:21; Ps. 10:3; 1 Tim. 6:10, 11,
4. A Lover of Hospitality.-- To be disposed to entertain guests and strangers with generous kindness, is an essential qualification of an elder. "This entertaining strangers at a venture is not agreeable. If they knew that all who sought to share their bounty were worthy, then they might be induced to do something in this direction. But there is virtue in venturing something. Perchance we may entertain angels."-- *Mrs. E. G. White.* [Compiler's Note: 2T 26.1]
5. A Lover of Good Men.-- By beholding we become changed. It is a law of association that we are affected for good or evil by the company we keep.
6. Not Self-Willed.-- A headstrong, obstinate, stubborn person should never be chosen to such office. The elder must consider the wishes and opinions of others as well as his own.
7. Not Soon Angry.-- A person easily irritated, excited, impassioned, can not hold the respect and confidence of the people. One must be able to govern himself if he leads others in self-control.

8. One Who Rules Well His Own House.-- The children of an elder should be in subjection with all gravity. One may possess many traits that are desirable in an elder, yet if he fails in this, he is seriously crippled. The man who is justly accused of having an unruly, disorderly, or riotous family is shorn of his strength as an elder.

"The family of the one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to father's influence? If he has not tact, wisdom, power, or godliness at home, in managing his own family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will lie far better to criticize the man before he is put into office than afterward; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move."--*Testimonies for the Church, Vol. V, page 618.*

9. Having a Good Report.-- The person who has a bad reputation in the community (it may be because of his conduct prior to his conversion) should not be selected to bear responsibilities in the church, at least until he has shown his former associates that he is a converted man.

10. Holding Fast the Faithful Word.-- It is of the greatest importance to the prosperity of the church that the elder be "sound in faith." It is not enough that the elder keep the Sabbath; he should be a thorough believer in the third angel's message in all its parts,--*a converted man, a man of prayer and faith.* Such a person will show by example his interest in our missions, Sabbath-schools, the meetings of the church, and will support the cause by faithfully paying tithes and making offerings according to his ability.

11. Apt to Teach.-- To fill the office of elder acceptably, one must have some ability in imparting knowledge to others. To be apt to teach implies that he is ready, quick, prompt, "instant in season, out of season." He should know when to speak, and when to be silent.

"In some churches the leader has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. The leader is slow and tedious; he *talks too much* and *prays too long in public*; he has not that living connection with God which would give him a fresh experience."--*Testimonies for the Church, Vol. V, page 618.*

12. Vigilant.-- He must be attentive to discover and avoid danger, on the alert and watchful. It is the duty of the elder to visit the entire membership of his church, if within reasonable distance. He should see that all take our periodicals, as far as consistent. He should know the spiritual condition of all the church, and by every consistent means possible help to strengthen the weak and faltering.

13. Not a Novice.-- Not one newly come to the faith. "There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work,--men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity."--*Testimonies for the Church, Vol. V, page 617.*

14. Sober, Just, Holy, Temperate.--To be temperate in speech, and in eating and drinking; to be just and merciful to all; to act with long-suffering when duty may make it necessary to reprove, rebuke, and exhort, is a high attainment, reached only by the help of Christ. To be holy and blameless is the high calling and responsibility of the elder. With

fear and trembling he may inquire, "Who is sufficient for these things?" It is only by the grace of God that any man can fill this holy office acceptably.

The blessed assurance that our Lord will give grace and "shall supply all your need according to his riches in glory by Christ Jesus," is one among many of the promises of God which the elders of our churches may fully experience day by day. 115

>1911 May 7, Ellen White, Letter 22

To Br. Ruble, J. A. Burden, J.A., I. H. Evans

In a remarkable way God has brought into our possession some of the institutions through whose agency we are to accomplish the work of reformation to which as a people we are called. At this time every talent of every worker should be regarded as a sacred trust to be used in extending the work of reform. {SpTB15 1.2}

The Lord instructed me that our sisters who have received a training that has fitted them for positions of responsibility are to serve with faithfulness and discernment in their calling, using their influence wisely, and, with their brethren in the faith, obtaining an experience that will fit them for still greater usefulness. The instruction of the apostle Peter, "Add to your faith virtue, and to virtue knowledge," they are to bring into their individual experience, and this work of daily sanctification through cooperation with the Spirit of God, will develop their knowledge and capabilities. {SpTB15 1.3}

In ancient times the Lord worked in a wonderful way through consecrated women who united in His work with men whom He had chosen to stand as His representatives. He used women to gain great and decisive victories. More than once, in times of emergency, He brought them to the front and worked through them for the salvation of many lives. Through Esther the queen, the Lord accomplished a mighty deliverance for his people. At a time when it seemed that no power could save them, Esther and the women associated with her, by fasting and prayer and prompt action, met the issue, and brought salvation to their people. {SpTB15 1.4}

A study of women's work in connection with the cause of God in Old Testament times will teach us lessons that will enable us to meet emergencies in the work today. We may not be brought into such a critical and prominent place as were the people of God in the time of Esther; but often converted women can act an important part in more humble positions. This many have been doing, and are still ready to do. It is a woman's duty to unite with her husband in the discipling [disciplining] and training of her sons and daughters, that they may be converted, and their powers consecrated to the service of God. There are many who have ability to stand with their husbands in sanitarium work, to give treatments to the sick and to speak words of counsel and encouragement to others. There are those who should seek an education that will fit them to act the part of physicians. {SpTB15 2.1}

In this line of service a positive work needs to be done. Women as well as men are to receive a thorough medical training. They should make a special study of diseases common to women, that they may understand how to treat them. It is considered most essential that men desiring to practice medicine shall receive the broad training necessary for the following of such a profession. It is just as essential that women receive such

training, and obtain their diplomas certifying their right to act as physicians. {SpTB15 2.2}

Our institutions should be especially thorough in giving to women a training that will fit them to act as midwives. There should be in our sanitariums lady physicians who understand well their profession, and who can attend women at the time of childbirth. Light has been given me that women instead of men should take the responsibility in such cases. I was directed to the Bible plan, in which at such times women acted the part of the physician. This plan should be carried out by us; for it is the Lord's plan. {SpTB15 2.3}

Again and again light has been given me that women should be chosen and educated for this line of work. Now the time has come when we should face the matter clearly. More women should be educated for this work, and thus a door of temptation may be closed. We should allow no unnecessary temptation to be placed in the way of physicians and nurses, or the people for whom they minister. {SpTB15 3.1}

[Compiler's Note: This passionate appeal, specifically regarding physicians, shows both the gender inclusiveness and the gender distinction that runs like a thread through sacred history. It is this history, with its lessons and principles that Ellen White was pointed to, and appealed to. We have yet to "face the matter clearly." The way forward on this specific issue, as well as all of the gender challenges we face, is only through embracing this truth--"at every advance step in our Christian experience our repentance will deepen" (AA 561.2).]

"Hands Laid On" Statements

While "laying on of hands" is a fundamental issue of Christianity (Heb. 6:1, 2), the history of the church shows both its importance and that we can make too much of it. Consider these extracts of Ellen White statements on the importance and optional character of this theme already given in the above extracts:

Calls for: 1895 (July 9 Review and Herald, par. 8): "should be set apart to this work by prayer and laying on of hands"

Optional: 1898 (5MR 323.1): "although the hands of ordination have not been laid upon her"

Calls for: 1908: "prayer and the laying on of hands"; "set apart"

There is no evidence found yet that she ever said regarding any individual or group that hands never could or should be laid upon them. The "not been laid" statement above occurs early in a collection given below of other statements that use the word "never" or "not" in regards to the laying on of hands. There appears to be a breadth in such a dedicatory act that we have never grasped and followed. It has specific meaning and application, but she seems to imply, by the following statements using the word "never," that at times the church may not sense one's calling, but that one can and should still work for God.

1893 February 4

"if ministerial hands have not been laid upon you in the world"

What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, 'that whosoever believeth in him should not perish but have everlasting life'? What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you and said, 'Ye are my witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially. {GCDB, February 4, 1893 par. 4}

1894 August 3

"hands of ministers have never been laid upon them in ordination for the work"

The Lord is coming. O, the time is short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late. There are many who are laborers together with God whom we do not discern. The hands of ministers have never been laid upon them in ordination for the

work; but nevertheless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ. The success of our work depends upon our love to God, and our love to our fellow-men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. O how greatly we need a moral renovation! Without the faith that works by love, you can do nothing. May the Lord give you hearts to receive this testimony. {SpTA03 12.2}

1894 August 3

"If human hands have never been laid upon them in ordination"

The Holy Spirit attending the worker, together with God, enables him to gather in the sheaves. It is not learned men, not eloquent men, who are to be depended upon to do the work now needed, but humble men, who are learned in the school of Christ, who are meek and lowly in heart, who will give the invitation to the supper, "Come, for all things are now ready." Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. All the churches in our land need the self-denying, self-sacrificing spirit of Christ. God's people are no longer to continue in sin; they are to lay hold of the merits of a crucified and risen Saviour. If human hands have never been laid upon them in ordination, there is One who will give fitness for the work, if they ask for it in faith. In the name of the Lord I entreat you, Ask and receive the Holy Spirit. Press to the side of Christ. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord. Who will be on the Lord's side?--Letter 10, 1899, pp. 9, 10, 14. (To J. H. Kellogg, Jan. 14, 1899.) {2MR 32.3}

1902 February 6

"Human hands may never have been laid on you in ordination"

Dear young friends, remember that it is not necessary to be an ordained minister in order to serve the Lord. There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for his service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, he will give you words to speak for him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord. {YI, February 6, 1902 par. 2}

1904 September 25

"You may never have had the hands of ordination laid upon you"

You have neighbors. Will you give them the message? You may never have had the hands of ordination laid upon you, but you can humbly carry the message. You can testify that God has ordained that all for whom Christ died shall have everlasting life if

they believe on Him. {Tidings, June 8, 1910 par. 6} [Compiler's Note: talk given 9/25/1904]

1905 June 29

"may never have laid on them the hands of ordination"

This is that last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. Today men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them. {RH, June 29, 1905 par. 23}

1909 August 12

"Human hands may never have been laid on them in ordinance"

God calls for whole-hearted, sympathizing, liberal, unselfish men, for nobility of dealing. He will not tolerate selfishness. Christ's servants are to have his spirit; they are to be lifted far above all littleness and cheapness of thought or action. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordinance; but there is One who will give them a fitness for the work, if they will ask in faith. I entreat of you to ask and to receive the Holy Spirit. This Spirit can be received only by those who are consecrated, who deny self, lifting the cross and following after the Lord. We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people and quicken their dulled senses, that they may comprehend the great truths of the gospel--the power of God unto salvation to those who believe. {RH, August 12, 1909 par. 11}

1910 March 24

"may never be set apart to the ministry by the laying on of hands"

Let every minister to whom has been committed sacred trusts, take into consideration the vastness of the closing work of God in the earth, and study ways and means of placing the obligation of accomplishing this work on the large number upon whom it rests. Hundreds and thousands who have received the light of truth for this time, but who are still idlers in the market-place, might be engaged in some line of useful service for God. Of these, Christ is now inquiring, "Why stand ye here all the day idle?" and he adds, "Go ye also into the vineyard." Why is it that many more do not respond to the call? Is it because they think themselves excused, in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands who may never be set apart to the ministry by the laying on of hands. God calls upon all who have been drinking of the water of life, to lead others to the fountain. {RH, March 24, 1910 par. 13}

"even if human hands may never be laid on them in ordination"

In the closing work of the third angel's message, many who have long stood in the market-place as indifferent idlers, will heed the divine commission, and engage in active service for the Master. God has places of usefulness in the home field, and in the regions beyond, that may be filled acceptably by the most humble men, of varied talent, even if human hands may never be laid on them in ordination. Long has he waited for the missionary spirit to pervade the entire church, so that every one shall work, in some part of the world, as in the sight of the hosts of heaven. {RH, March 24, 1910 par. 15}

1911

"upon whom human hands have never been laid in ordination"

Paul set an example against the sentiment, then gaining influence in the church, that the gospel could be proclaimed successfully only by those who were wholly freed from the necessity of physical toil. He illustrated in a practical way what might be done by consecrated laymen in many places where the people were unacquainted with the truths of the gospel. His course inspired many humble toilers with a desire to do what they could to advance the cause of God, while at the same time they supported themselves in daily labor. Aquila and Priscilla were not called to give their whole time to the ministry of the gospel, yet these humble laborers were used by God to show Apollos the way of truth more perfectly. The Lord employs various instrumentalities for the accomplishment of His purpose, and while some with special talents are chosen to devote all their energies to the work of teaching and preaching the gospel, many others, upon whom human hands have never been laid in ordination, are called to act an important part in soulsaving. {AA 355.1} [1911]

Concluding Notes

As we attempt to discover both the principles and the applications, let us ask some probing questions:

1. If part-time, what of full-time?

If the part-time women workers, mentioned in the 1895 counsel, "should be set apart to this work by prayer and laying on of hands," what are the implications for this act of dedication for the women obviously often working full time that she described in the years following in these words we have seen above?

"pastors to the flock of God" (1900: 6T 322.1)

"a power that exceeds that of men" (1902: RH, August 26, 1902 par. 5)

"a work that men cannot do" (*Ibid.*)

"engaged in the ministry, in Bible work, and in the canvassing work" (1903: 8T 229.3)

"as missionary nurses, some as canvassers, and some as gospel ministers" (1903: 8T 230.1)

2. If ministers, what of missionary physicians?

If "physicians" as "missionaries" included women as the 1892 counsel indicated (MM, December 1, 1892 par. 9), then what are the implications, in regards to laying hands on women

physicians, of the 1908 counsel that such physicians "should be as sacredly set apart for his work as is the minister of the gospel" (20MR 264.6)?

Woven into these observations are her continuing appeals for the male leadership called for by Paul, men qualified by their successes as gentle, strong, spiritual leaders in their own homes. See from the above:

1889: 5T 617.1ff (bishop/elder/leader)

1901: 10MR 110.1 (immersed in counsel to parents)

1901: 5MR 449.3 (elder/minister)

1902: 21MR 98.3 (bishop)