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OUR GOD-APPOINTED ROLES

(Should Women Be Ordained?)

by

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Introduction

I am in agreement with the premise that the lot of women generally needs to be improved with respect to employment privileges and wages (already adequately covered by other papers); however, I am addressing my paper primarily to the minority among our professional and educated segment of women who seek a new role for women in the church.

I. The Father God-Son Relationship

"'God is love.' His nature, His law, is love. It ever has been; it ever will be. 'The high and lofty One that inhabiteth eternity,' 'whose ways are everlasting,' changeth not. With Him 'is no variableness, neither shadow of turning.'

"Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. . . .

"The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate,--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only begotten of God, was one with the eternal Father,--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. His 'goings forth have been from of old, from everlasting.' And the Son of God declares concerning Himself: 'The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.

"The Father wrought by His Son in the creation of all heavenly beings. 'By Him were all things created, . . . whether they be thrones, or dominions,

or principalities, or powers. All things were created by Him and for Him.' Angels are God's ministers, radiant with the light ever flowing from his presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the 'express image of His person,' 'the brightness of his glory,' 'upholding all things by the word of His power,' holds supremacy over them all.

"The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven.

"Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High.' Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not

content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

"Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator, aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor His Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that mastermind, which, next to Christ's was first among the hosts of God. But God who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself.

"The King of the universe summoned the heavenly hosts before Him that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes,

and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His [God's] purposes of beneficence and love.

"The angels joyfully acknowledged the supremacy of Christ and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed down with them; but in his heart there was a **strange, fierce conflict**.¹

All of us are painfully aware of the results of Lucifer's actions and attitude.

When the God-appointed roles were maintained in heaven, there was "perfect harmony,"² but when Lucifer coveted "the glory with which the infinite Father had invested His Son"³ all heaven and earth's problems began.

II. Man Created for a Specific Role

Adam was created "to have dominion over all that his eye could behold":

"After the earth with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the scene of action. To him was given dominion over all that his eye could behold; for 'God said, Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth.' 'So God created man in his own image; . . . male and female created he them.' Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there can be no occasion for erroneous conclusions. God created man in his own image." . . . Though formed from the dust, Adam was 'the son of God.'

"He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, 'Thou madest him to give dominion over the works of thy hands; thou hast put all things under his feet . . . the beasts of the field, the fowl of the air, . . . and whatsoever passeth through the paths of the seas.'

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.⁴

After Adam was created and he had named every living creature that was brought before him, he saw that each creature had been given a companion but there was not found any help meet for him. ⁵

"Among all the creatures that God had made on the earth, there was not one equal to man. And 'God said, It is not good that the man should be alone; I will make an help meet for him.' Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.⁶

III. Woman Created for a Specific Role

God Himself gave Adam a companion.

"He provided 'an help meet for him,'--a helper corresponding to him,--one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, not to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation. 'For no man ever yet hated his own flesh, but nourisheth and cherisheth it.' 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.'"7

We find that God celebrated the first marriage. It was one of the first gifts of God to man:

When the divine principles of marriage are recognized and obeyed, marriage is a great blessing. Notice the results of such a marriage:

"It (1) guards the purity and happiness of the race, (2) it provides for man's social needs, (3) it elevates the physical, the intellectual and the moral nature."8

What a handsome pair they were!

"As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."9

"Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too was noble, perfect in symmetry, and very beautiful."10

Then God placed Adam and Eve in a garden. What rich, blessed companionship they enjoyed together with minds quick to learn at every step they made together--a beautiful communing of kindred minds--intellectually enriched

by their contacts with the Creator.

"In the surroundings of the holy pair was a lesson for all time,--that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through his created works. If men would give less attention to the artificial, and would cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation. Pride and ambition are never satisfied, but those who are truly wise will find substantial and elevating pleasure in the sources of enjoyment that God has placed within the reach of all. . . .¹¹

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigor imparted by the tree of life and their intellectual power was little less than that of the angels. . . . They were ever discovering some attraction that filled their hearts with deeper love, and called for fresh expressions of gratitude.

"So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God."¹²

But the dwellers in Eden had been placed there on probation. Their happiness could be retained only on condition of obedience to the Creator's law.

"They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts, and bring upon them misery and ruin."¹³

Angels warned Adam and Eve to be on guard against the deceptions of Satan, for his efforts to ensnare them would be tireless.

"While they were obedient to God the evil could not harm them."¹⁴

The angels who loved Eve cautioned her to

"beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that

she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution she soon found herself gazing, with mingled curiosity and admiration upon the forbidden tree."¹⁵

Satan insinuated that God had been seeking to prevent her from reaching a "nobler development, and finding great happiness."¹⁶ Such has been Satan's work all through the centuries to the present, and he has pursued it with great success.

Then it happened! She disobeyed God!

Eve could still have saved the day, but instead of humbly confessing her sins, she tried to shield herself "by casting the blame upon others, upon circumstances, or upon God--making even His blessings an occasion of murmuring against Him."¹⁷

First the Lord passed sentence upon the serpent, then the ground, and then

"Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, 'Thy desire shall be to thy husband, and he shall rule over thee.' In the creation, God had made her the equal of Adam. Had they remained obedient to God--in harmony with his great law of love--they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction."¹⁸

Eve allowed Satan to beguile her into disobeying her Creator. Then she caused her husband whom she was to help to disobey God. She took the initiative.

"It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him, has too often rendered the lot of woman very bitter and made her life a burden."¹⁹

What are the results of women trying to reach a sphere not
"assigned" to them?

"Eve had been perfectly happy by her husband's side in her Eden home; but like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God has assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. In their efforts to reach positions for which He has not fitted them, many are leaving vacant the place where they might be a blessing. In their desire for a higher sphere, many have sacrificed true womanly dignity, and nobility of character, and have left undone the very work that Heaven appointed them."²⁰

IV. Women in the Old Testament

Queen Esther

Queen Esther, in the providence of God had been made the queen of the Medo-Persian kingdom:

"The crisis that Esther faced demanded quick, earnest action; but both she and Mordecai realized that unless God should work mightily in their behalf, their own efforts would be unavailing. So Esther took time for communion with God, the source of her strength."²¹

As a beautiful and loving wife of the King Ahasuerus and her complete submission to the King of the universe, God used her in a special way to save His people.

Huldah, the Prophetess

When Josiah was eighteen years of age he heard for the first time the exhortations and warnings recorded in the manuscript found in the temple by Hilkiah, the priest. Josiah was deeply stirred. He appointed men to investigate the matter, and these men went to Huldah, the prophetess.²²

"Through Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted."²³ But because Josiah had humbled his heart before the Lord, Huldah prophesied that he would not see the evil which would descend upon Jerusalem.

Huldah as a prophetess was greatly respected. She passed on to others the message that God had given to her, but she held no administrative role.

Deborah, Prophetess and Judge

A very interesting situation is described in Judges: "In those days there was no king in Israel, but every man did that which was right in his own eyes."²⁴

In Judges 4:1 we find that Ehud, Israel's "deliverer"²⁵ was dead and the people began doing evil in God's sight. There seemed to be no man of real purpose and leadership to guide Israel, and God sold them into the hand of the king of Canaan for their disobedience.

At this point, we read: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at this time."²⁶

Since no man had the courage and leadership to take the initiative, Deborah--being a prophetess and knowing God's will--reminded Barak, "Hath not the Lord God of Israel commanded . . . " And she proceeded to remind him of what God had commanded to be done.

"Barak knew the scattered, disheartened, and unarmed condition of the Hebrews, and the strength and skill of their enemies. Although he had been designated by the Lord Himself as the one chosen to deliver Israel, and had received the assurance that God would go with him and subdue their enemies, yet he was timid and distrustful. He accepted the message from Deborah as the word of God, but he had little confidence in Israel, and feared that they would not obey his call. He refused to engage in such a doubtful undertaking unless Deborah would accompany him, and thus support his efforts by her influence and counsel."²⁷

Deborah knew full well that Barak ought to carry this responsibility without her; however, she told him: "I will surely go with thee notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman."²⁸

Deborah had no desire to carry Barak's responsibility and she later describes in what capacity she carried out God's desires: "I arose as a mother in Israel."²⁹

Deborah was also a judge in Israel.

Ellen White states that the work of judges "was simply to enforce the laws that God had given; they had no authority to legislate for the nation."³⁰ And as a judge Deborah's work was to enforce the laws that God had given, but she had no authority to legislate.

V. Women in the New Testament

Mary the Mother of Jesus

Let us begin with Mary. God ordained her to be the mother of Jesus -- "spirit filled". God blessed her through all the anxious years and even at the crucifixion, Christ, in His "tender mercy" saw His mother and committed her to John, the beloved disciple who cared for her the rest of her life.

Anna and Simeon

Simeon and Anna were the two people who recognized the baby Jesus as his parents brought Him to the temple--a man and a woman:

"As Simeon enters the temple . . . he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel the One who he has longed to see. To the astonished priest, Simeon appears like a man enraptured.

"Anna also, a prophetess, came in and confirmed Simeon's testimony . . . and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord."³¹

Christ Appreciated Woman's Spiritual Capabilities

There are two accounts in the Gospels of Jesus' recognizing, honoring, and rewarding with physical healing the faith of women: a Jewish woman whom Jesus healed from an issue of blood and a Gentile woman whose persistent faith was rewarded by delivering her daughter from an unclean spirit.

Christ Appreciated Woman's Intellectual Capabilities

The Rabbis were unwilling to teach women, for education was for men only, except for that given to girls in the home. But Jesus taught women, not only publicly, but privately. As part of the multitudes which followed Him, women heard His public teaching. The miracle of the feeding of the five thousand specifically states that there were women present.³²

Further evidence that women were present in the crowds that heard Christ's teaching is the interesting use He made of women in His parables and illustrations. For instance, the parable of the mustard seed which a man took and planted is followed by the parable of the leaven which a woman took and hid in the meal.

In another pair of parables recorded in Luke 15, the Lord speaks first of the joy of a man finding a lost sheep (v 3-7) and then the joy of a woman who found a lost coin (8-10).

In Christ's teaching concerning prayer, the Lord spoke of an importunate friend who came asking food at midnight and of an importunate widow.³³

In teaching His followers peace of mind He pointed to the lilies of the field which do not toil (man's work) or spin (women's work).³⁴ On another occasion He told His disciples that the time would come when one of two men in the field and one of two women grinding would be taken and the other left.

In addition to this public ministry, Christ taught women individually and in private. Some of the most profound revelations concerning Himself and His Father that were given on these occasions indicate His appreciation not only of the intellectual capacity in women but also of their spiritual capabilities.

The first of these took place as Christ passed through Samaria. While sitting at Jacob's well, He held a theological discussion with the Samaritan woman. To talk to her may not have been contrary to the practice of the day, but to teach her certainly was. To hold this kind of conversation with a Samaritan was to break all conventions and demonstrates Jesus' wider interest in people outside Judaism. In the conversation Jesus spoke of the

deep truths of living water and proper worship; and although there is no command from Christ to this woman to testify of what she had been taught, He did not disapprove or reject the witness which she bore and which resulted in bringing many men to Him.

On many occasions Christ visited the house of Mary, Martha, and Lazarus. On the very first visit recorded in Luke 10:38-42 He is seen teaching Mary who "sat at Jesus' feet. and heard his word." Martha complained that her sister should be helping with the domestic preparation. With a gentle reproof and yet with affection he tried to teach her that "one thing is needful"; that is, the care of the spiritual life.

However, we must bear in mind that most of Christ's teaching was to men and especially to His twelve disciples, but these instances are proof of a new awareness of the recognition of women, His confidence in their capabilities and His concern for their spiritual education and welfare.

Christ's Appreciation of Woman's Ability to Serve

On one occasion the sacrificial giving of a widow was used to teach the disciples that true value is based not on quantity but on quality.³⁵ In other words, Christ held up to men the lives and examples of women.

In Luke 8:47 he called for the woman he had healed for a public declaration of her faith, not only to strengthen her faith, but in so doing the woman gave her testimony "before all the people."

In Luke 7:36-50 we find Mary anointing the feet of Jesus. "She heard Jesus speak of His approaching death, and in personal sacrifice she had purchased an alabaster box of 'anointment of spikenard, very costly' with which to anoint His body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy, and she was eager to be the first in honoring her Lord."³⁶

Mary's costly ointment paid highest tribute to the Master, for "this was the kind of demonstration reserved for princes and persons of great distinction."³⁷ It was a woman who led the way in saying "that no tribute is rich enough to pay to Him,"³⁸ and this kind of worship He not only received but defended before all.

Some conclusions are evident from these passages: Jesus opened the privileges of religious faith equally to men and to women. He gave His messages publicly and privately to women as well as men. Christ's frequent and prominent mention of women is noteworthy by contrast with the status of women in Judaism. Christ gladly received certain kinds of service from women, including their public testimony. There can be no doubt that in regard to spiritual privilege Jesus considered the two sexes equal.

However, regarding spiritual activity, there is a difference between that of men and women.

It is significant that no woman was chosen to be among the twelve disciples. It is significant that Jesus chose and sent out seventy men. It is also significant that the Lord's supper was instituted in the presence of men only:

"In the upper chamber of a dwelling at Jerusalem, Christ was sitting at the table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples."³⁹

Surely, then one must recognize that Jesus Himself differentiated between men and women in their spheres of activity: spiritual privileges of women were equal to that of men; however, definite differences existed in their spiritual activities.⁴⁰

Regarding the leadership in the Christian church, we find the following in Acts of Apostles:

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of the leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church, '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.

The order that was maintained in the early Christian church, made it possible for them to move forward solidly, as a well-disciplined army, clad with the armor of God. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert, and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places, were met by concerted action on the part of all; and the plans of the enemy to disrupt and destroy were thwarted."⁴¹

Women as Ministers to Jesus

In the four Gospels whenever ministry is spoken of as being rendered directly to Jesus, it is the ministry of either angels or of women. After the temptation, angels "came and ministered unto him."⁴² The other instances speak of the ministry of women.

After Jesus healed Peter's mother-in-law, she arose and ministered to the Saviour and his disciples.⁴³

In Luke 8:2-3 we find as Christ and the disciples went through every city and village preaching "certain women which had been healed of evil

spirits and infirmities, Mary called Magdalene out of whom went seven devils, and Johanna the wife of Chuza, Herod's stewards, and Susanna, and many others, which ministered unto him of their substance."

On two occasions we find recorded that Martha served Jesus.⁴⁴ It is at the time of the crucifixion and the resurrection that we find women assume a prominent place.

At the crucifixion "many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."⁴⁵

Later these women had moved within talking distance of the cross: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."⁴⁶

"Not a few women are in the crowd that follow the Uncondemned to His cruel death. Their attention is fixed upon Jesus. Some of them have seen Him before. Some have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. Notwithstanding the action of the maddening throng, and the angry words of the priests and rulers, these women give expression to their sympathy. As Jesus falls fainting beneath the cross, they break forth into mournful wailing.

This was the only thing that attracted Christ's attention. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. He looked upon these women with tender compassion."⁴⁷

When Jesus died Joseph and Nicodemus came boldly to the cross and "gently and tenderly removed with their own hands the body of Jesus from the cross. . . . The three disciples straightened the mangled limbs, and folded the bruised hands upon the pulseless breast. The Galilean women came to see that all had been done that could be done for the lifeless form of their beloved Teacher. . . . The women were the last to leave the cross, and the first at the tomb of Christ."⁴⁸

Women were the first to receive the news of Christ's resurrection. And they were the first to carry the news of the resurrection.⁴⁹ Although their word was not believed immediately by the disciples, the Lord's rebuke of the disciples shows that He expected them to believe:

The Lord "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."⁵⁰

Paul does not include a single woman's name in the list of witnesses he cites when writing to the Corinthians.⁵¹

In other words, "Outside Christian circles, the evidence of women would have been dismissed of little value. Had it been adduced, it would have been ridiculed as the fantasies of excitable females."⁵²

VI. Ellen White's Role in the Church

Several prophetesses are mentioned specifically in the Bible. Their role was to impart knowledge to others of God's will. In no case did they exercise authority or occupy positions of leadership.

When two capable men failed to accept their God-appointed work, God chose a woman, Ellen Harmon White, to be the church's modern prophet.

It is most interesting to note that Ellen White never preached at the eleven o'clock service when her husband was present:

"Her understanding of the proper relationship between husband and wife stands out in a letter written to a friend in her early married life: 'We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head.' She would not stand in the pulpit to speak at the Sabbath morning service if James White was present. He would take the Sabbath morning service, and she would speak in the afternoon. Only when he was stricken with paralysis in 1865 and for some time could not take his place in public work did she depart from this procedure."⁵³

Although the brethren of the General Conference issued her ministerial credentials, she was never ordained by human hands.

We have two original copies of her Ordination Credentials in the vault at Andrews--one for 1885 and the other for 1887 [See Exhibit A]. They were both signed by George I. Butler, President of the General Conference, and Uriah Smith, Secretary. The word "Ordination" is neatly crossed out on the 1885 Credentials.

During Ellen White's time she never desired ordination, nor "did she perform those functions reserved to the ordained minister."⁵⁴

In 1905 Ellen White wrote:

"It is not right for you to suppose that I am striving to be first, striving for leadership. . . . I want it to be understood that I have no ambition to have the name of leader, or

any other name that may be given me, except that of a messenger of God. I claim no other name of position. My life and works speak for themselves."⁵⁵

Duty of the Minister and the People

In a Review and Herald article entitled "The Duty of the Minister and the People," we read:

"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 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.

"The minister and the church members are to unite as one person in laboring for the upbuilding 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. . . . 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. . . . Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. . . .

"Women who are willing to consecrate some of their time in 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 in this work by prayer and the 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.

women

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. There is a world to be warned."⁵⁶ [See Exhibit B for entire article]

Women who can consecrate "some of their time to the service of the Lord" should be set apart for this work as is a deacon to do the work of a deaconness.

Words to Lay Members

In another article entitled, "Words to Lay Members," Ellen White gave the following counsel regarding the work of women:

"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. . . .

"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.

"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.

"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. . . .

"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 workers. 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."⁵⁷ [See Exhibit C for entire article]

In Desire of Ages we read:

"To His disciples Christ said, You have been witnesses to My life of self-sacrifice in behalf of the world. . . . To you, My disciples, I commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church. . . .

"The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to become coworkers with Christ."

"Canvassers as Gospel Evangelists"

Again, this RH article clearly delineates between the work of the minister of the gospel and the canvassers:

"The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. . . .

"Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul. . . . The eloquent Paul, to

whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations.

"All who wish 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 work of 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 become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion will not 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 a power to clothe the message of truth with a sacred beauty. There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. . . .

Good!

"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 you are a gospel evangelist, and that you love the Lord."⁵⁹ [See Exhibit D for entire article]

Note that Ellen White clearly makes a distinction in every one of these references between the work of the ordained minister and every believer who hears the gospel commission:

- 1) All to whom the heavenly inspiration has come are put in trust with the gospel.
- 2) All who receive the life of Christ are ordained to work for the salvation of their fellow men.
- 3) All who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ--men, women, and children.

"In the closing scenes of this earth's history, many . . . children and youth will astonish people by their witness to the truth which will be borne in simplicity, yet with spirit

and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future many children will be endued with the Spirit of God, and will do a work proclaiming the truth to the world. . . . They will do a work in the world that not all the powers of evil can counteract."60

Ordained Ministers and Their Wives

Ellen White presented great principles of justice in regard to the work women were to do and the wages they were to receive. A testimony was written by Ellen White relating to ministers and their wives. Today we find some young women who are seeking for ordination, and want to work along side their ordained husbands. As we give study to this manuscript certain interesting principles come to light:

"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 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 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 lines 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?

"When 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 God's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out by our Conference, is liable to discourage our sisters from the work in which they should engage.

"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 to receive wages for the labor she performs.

"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 of spreading the truth, the Conference should have wisdom to understand the justice of her receiving wages.

"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 entreat thee also, true yokefellow, help those women which labored with me in the gospel . . .

"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 minister? Should it not command the hire of the laborer? Would not such workers be defrauded if they were not paid?

"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. . . .

"Consecrate your powers to God as a Christian worker. You can help your husband in many ways. You can support him in his work by writing for him, by keeping your intellect improved. By using the ability that God has given you, you can be a homekeeper. And more than this, you can help give

the message. 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. . . . (Isaiah 56:1-8 is quoted here.)

"This is the grand and noble work that the minister and his wife may do by qualifying themselves as faithful shepherds and guardians of the flock. . . . 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. 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 open the Scriptures and enlighten those around them by a "Thus saith the Lord. . . .

"Men and women need to have sanctified discrimination in regard to their work. They can render back to God his own in the most devoted service for the benefit of human minds, the purification of human defects, and the uplifting and elevating of those in the higher classes. Many of these need to understand pure Bible principles. There are those who occupy positions where they could do a good work if they were converted, and understood what is taught in the Scriptures. These need to be saved as verily as those who are in wretched circumstances. The needy should not be neglected, but neither should these in an influential sphere be passed by because of their apparent devotion to the things of this world. Many in high social positions are heartsore and sick of vanity. They are longing for a peace that they have not. Even those in the highest ranks are not to be passed by. Many of them are hungering and thirsting for salvation. Some in their childhood have been instructed in the word of God by their parents, and they are now longing for help.

"Let the devoted followers of Christ become interested in these in higher life. The workers who have learned from the Master will know how to meet this class, and they are to remember that they are never alone in their labor. With tact and discrimination, they will find open doors in many families, where the members, if they become interested, will learn to know the truth for themselves, and will also draw in their friends and acquaintances to investigate the truth.

"Frequently we may become acquainted with those in higher life through those who are in very humble circumstances. If Bible workers can by wisdom reach the higher classes, it is their duty to do so. They are not to turn away from the necessities

of the lower classes, and neither are they to neglect to make any effort to reach the higher classes.

"The Lord would have his ministers heed the light that he has given in regard to this matter. Seek to reach those who need help, whose souls are hungering for the truth. As Christian workers, we have made a great mistake in not making well-directed efforts to reach those who have influence. We should labor for those who, if converted, will exert a powerful influence for good.

"The Lord's call to his supper is, 'Come, for all things are now ready.' Speak to those who are ready to perish. Those in high social positions are worthy of far more being done for them than has been done. Let God's ministers feel the burden of this work. Let their wives take up this work, and in Christian humility, dignified by Christ's grace, present the truth as it is in Jesus. Let them be prepared to attend mother's meetings, or other meetings in which they can speak words for the Master. But enter into no opposition, create no controversy.

"God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field. Those who in their life-work have not come into contact with the higher classes of society, need not feel that they cannot do the work. It is not eloquence that makes their work acceptable. It is through the humble and contrite that God works. The dignified and self-sufficient cannot touch or help needy souls.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?' The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all the saints."⁶¹

This is the area to which we need to address ourselves: how to utilize the great potential of women who are working in other professions who would welcome the opportunity of working in a minister-and-wife team. In a survey taken last week [September 9, 1973], a group of ministers', doctors', and dentists' wives were asked how many would like to be part of a minister-wife team if they were paid the salary they are now receiving. Of the 38 women present 19 indicated they would welcome the opportunity.

"My greatest dream," wrote one woman who indicated she taught music two days a week and would rather work with her husband in giving Bible studies and visiting instead of dividing her interests.

To the question, "How many would favor the ordination of women as Gospel ministers?" the replies were as follows:

Yes	1
No	34
Undecided	3

For further illustrations on husband-wife team see Exhibit E.

E. G. White Counsel to a W.C.T.U. Worker.

Mrs. S. M. I. Henry was a very energetic W.C.T.U. worker who became a Seventh-day Adventist. In a letter to her, Ellen White wrote:

"The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands. . . .

"My sisters, there are many ways open before you. Address the crowds whenever you can. Hold every jot of influence you gain by association, that will introduce the leaven into the meal. . . . Personal work must be done, and personal sanctification makes each one a partaker with the Lord Jesus Christ, and He is invincible. . . ."

"Teach our sisters that their question should be each day, Lord, what wilt thou have me to do this day? Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. Every day we may advance in the perfection of Christian character. As we wait and watch for opportunities to do the will and work of God, every word we utter, every work we perform in Christ's lines will have an enduring preeminence. . . . Speak the words given you of God, and the Lord will certainly work with you."⁶²

In 1899 Mrs. S. M. I. Henry was invited to the General Conference where she spoke to the Adventist ministry:

"There has seemed to be something not discernible upon the surface, which has hindered the progress of the gospel; and I want to tell you, brethren, no matter how much you may look abroad for these things, how much these hindrances may seem to come from the world, I want to tell you that if everything was all right in the home which are

represented by this people, the gates of hell could not prevail against you."⁶³

Mrs. Henry spoke as if she had been in their ranks for years. She warned:

"If there is something in the home which is continually chafing and fretting, if the children are not growing up as they ought to, if the affairs of the home are not pervaded by the Spirit of God, if its atmosphere is not sweet with the fragrance of heaven,--how can a man go out, and be strong to proclaim the gospel of Jesus? If, when he arises in the pulpit before his people to preach to them, there is something behind him, in his own home, which is chafing, fretting, making his heart heavy, and causing his brain to work all the time around a domestic trouble, how can he take up the sacred message, and make it clear to the people?"⁶⁴

Here was a woman who had given more than twenty years to the cause of the liberation of women, children, alcoholics, and men. Her experience told her that it was only through the home that the problems of the world would be solved. Just as the other crusades had commanded her full strength and attention, she focused now on what she knew to be the most crucial principles facing the people of God today. "The home is the heart of the church; and the mothers its center of life," she said. It had long been her conviction and it now became her burden.

"What the mother is, so is the home. What the home is, so is the husband and father, either in his strength or in his weakness. It cannot be otherwise."

She went on to explain that a man may be sincere, honest, and tender-hearted; he may desire to do right and to have a Christ-centered life. "But," said Mrs. Henry, "if Jesus does not live there, represented in the life of the mother and wife in his home, he is crippled and weak in spite of all that he can do or be."⁶⁵

For the woman today, already struggling for self-expression and attempting to discover who she is or is trying to become, the lifestyle offered by Mrs. Henry can become the true freedom being sought by so many

today. While it may not fit the picture of the "liberated" woman, who sees in men something she wants for herself, it does represent the Christ-centered life, a lifestyle supported by the Scriptures and the writings of Ellen G.

White and espoused by Mrs. S. M. I. Henry:

"God has opened up to me the necessity that there should be a work done in the homes of this and every other people, and it should go from the women to our people. Our women must be able to live this message of domestic gospel, and it must be carried from our homes into other churches, and out into the homes of the world."⁶⁶

VII. Modern Women

As there have been capable women in leadership posts in the past (Beach paper), today there are many women serving in important positions and carrying heavy responsibilities. At Andrews University, the institution with which I am most familiar, there are brilliant, dedicated women serving as heads of departments, full professors, and associate professors, as well as using their talents in writing and speaking. Take for instance such women as Dr. Ruth Murdoch, Dr. Alice Marsh, Dr. Mercedes Dyer, Dr. Pat Mutch, and Dr. Mildred Youngberg, to mention a few, who maintain happy homes, are completely fulfilled, who are frank to admit that they have all the freedom they want, and who out of the wealth of their experience are such capable speakers that they are in constant demand not only in the church but also in the community. So much so that they cannot possibly keep up with the requests they receive for speaking appointments. Some of these women have taught in extension schools overseas, held institutes or family life series in other divisions.

Dr. Pat Mutch has been at Andrews University only a year, but her accomplishments sound like a Whose Who write-up:

- Berrien Springs Village SDA Church - 2 prayer meetings:
- Study of CDF.
- Goshen, Indiana - assisted with Project Heartbeat given for community by CABL (students)
- Green Bay, Wisconsin - speaker on vegetarianism for community program sponsored by SDA Church
- Kettering Medical Center - lectures for two days: workshop on nutrition for area dietitians
- Battle Creek, Michigan - guest speaker for cooking school sponsored by SDA Church for own members: "Nutritional Value of Vegetarian Diet"
- A.U. - Lectures on nutrition and alcoholism for Institute on Alcoholism sponsored by the G.C. Temperance Dept.
- A.U. - Panel member for program on social interaction - joint worship
- A.U. - Panel member for program Alumni Weekend on Mass Evangelism Project
- Chairman, Study Commission for Mission '75 for SDA Dietetic Assoc.

Acting Director for Coordinated Undergraduate Dietetic
 Program at A.U.
 Lecture presenting graduate research - Southwestern Michigan
 Dietetic Association
 Talking on health to American Association Retired People -
 Niles, Michigan
 Article for Review and Herald on diet during pregnancy.
 Assignments for additional articles for RH & Listen
 Assigned member - Academic Policies
 Student Life
 Ad Hoc - Social Interaction Committee
 CABL Council
 Study Committee to develop undergraduate major in health

She is married to a young man who has just finished his Ph.D. in
 Chemistry and has recently joined the Andrews staff. It is heartwarming to
 watch her in the presence of her husband. Highly competent professionally,
 she is also very feminine and finds great joy and satisfaction in fulfilling
 her God-appointed role in the home. She sees no need for ordination.

When Dr. Manley recently became President of Union College, his
 secretary, Beth Wilkens, was appointed Assistant Dean of Students. She is
 doing an outstanding job. When women of good judgment are qualified and
 dedicated, they are being chosen for positions of responsibility. Several
 women have recently received honorary doctor's degrees. These women are
 quick to admit that God had ordained them to specific roles and that they
 find as much freedom as they desire within these roles.

Much has been done during the past ten years to improve the lot of
 women within the church. With this special emphasis given to women this
 week, much more will undoubtedly be done. I am sure that every woman of
 the church stands ready to do all she can to assist in whatever way she can
 to accomplish the task that God has assigned to each one of us.

CONCLUSION

The question is often asked, Should we ordain women in the church
 today? In the Old Testament we do not find a single instance of a woman

serving in the role of a priest.

In the New Testament, Christ did not choose any women as disciples or apostles. Ellen White did not seek ordination, nor did she advocate ordination for women. The fact that she never chose to be ordained gives us an underlying principle that is an extension of what God's attitude was and is toward the ordination of women. She never held an executive position; however, Ellen White speaks frequently of women and the work they are to do in helping the ordained minister, but not by means of ordination ^{to} of the gospel ministry.

Although there are vast areas where the women of the church can serve with distinction, the ordained ministry is not one of them.

And of those who seek for ordination, the following counsel should be considered:

"Eve had been perfectly happy . . . in her Eden home; but, like restless modern Eves, she was flattered with the hope of entering a higher sphere than that which God had assigned her. In attempting to rise above her original position, she fell far below it. A similar result will be reached by all who are unwilling to take up cheerfully their life duties in accordance with God's plan. In their efforts to reach positions for which he has not fitted them, many are leaving vacant the place where they might be a blessing. In their desire for a higher sphere, many have sacrificed true womanly dignity, and nobility of character, and have left undone the very work that Heaven appointed them."⁶⁷

FOOTNOTES

- ¹PP 33-36
- ²PP 35
- ³Ibid.
- ⁴PP 45
- ⁵Genesis 2:20
- ⁶PP 46
- ⁷Ibid.
- ⁸Ibid.
- ⁹PP 44-45
- ¹⁰Story of Redemption, p. 21.
- ¹¹PP 49
- ¹²PP 50-51
- ¹³PP 53
- ¹⁴Ibid.
- ¹⁵PP 54
- ¹⁶Ibid.
- ¹⁷PP 58
- ¹⁸Ibid.
- ¹⁹Ibid., 58-59
- ²⁰Ibid., 59
- ²¹PK 602
- ²²2 Kings 22:15-20
- ²³PK 399
- ²⁴Judges 17:6; 21:25
- ²⁵Judges 3:15
- ²⁶Judges 4:4

²⁷₂ BC 1002

²⁸Judges 4:9

²⁹Judges 5:7

³⁰PP 603

³¹DA 55

³²Matthew 14:21

³³Luke 11:5-8; 18:1-5

³⁴Matthew 6:28

³⁵DA

³⁶DA 559

³⁷Marcus Dods, The Gospel of St. John II, 6. London, Hodder & Stoughton, 1908

³⁸Op cit.

³⁹DA 642, Based on Luke 22:14-18.

⁴⁰Charles Caldwell Ryrie, The Role of Women in the Church, (Moody Press, Chicago, 1970) p. 31

⁴¹Acts of Apostles, pp. 95-96, See Schedule _____ for complete context.

⁴²Matthew 4:11

⁴³Matthew 8:14, 15

⁴⁴Luke 10:40; John 12:2

⁴⁵Matthew 27:55, 56

⁴⁶John 19:25

⁴⁷DA 743

⁴⁸DA 774

⁴⁹Matthew 28:1, 7

⁵⁰Mark 16:14

⁵¹1 Cor. 15:5-8

⁵²F. F. Bruce, The Dawn of Christianity, (London, Paternoster Press, 1950) p. 68

⁵³A. L. White, Spectrum, Spring, 1972, p. 20.

⁵⁴Ibid., p. 8

⁵⁵E. G. White Letter 320, 1905, p. 4

⁵⁶RH, July 9, 1895, p. 270

⁵⁷RH, August 26, 1902

⁵⁸DA 821-822

⁵⁹RH, January 15, 1901

⁶⁰MLT 62

⁶¹Manuscript 43a, 1898

⁶²Letter 54, 1899 (Letter to Sister Henry)

⁶³General Conference Bulletin, Marcy 7, 1899, p. 172

⁶⁴Ibid.

⁶⁵Ibid., p. 173

⁶⁶Ibid.

⁶⁷PP 59