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Daughters of Sarah: A Scriptural Treatise on the Adornment and Work of Christian Women

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DAUGHTERS *of* SARAH

"Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well . . ." (1 Pet. 3:6).

A Scriptural Treatise on the Adornment
and Work of Christian
Women.



By
MRS. DENNIS KELLOGG
Farmers Branch, Texas



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Note: All scripture quotations are from King James Version, except where otherwise indicated.

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TO A GREAT-SOULED WOMAN
By Walter R. Adams

*I'm glad that only flesh and bones
Must rest hemmed in by two white stones.**

*By permission of THE KALEIDOGRAPH PRESS.

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INTRODUCTION

SOLOMON the wise said, "Of making many books there is no end." This statement is as true of books as of anything temporal, for the world is indeed filled with books. It is becoming increasingly easy to find books, but it has ever been difficult to find good books.

Much has been written and said about the place and work of women, but I unhesitatingly pronounce this the best scriptural treatise on this subject by a woman that I have examined. The writer of the following pages is well fitted by her knowledge of the scriptures and her godly life, as well as by her literary attainments, for such a work. She is the wife of one of our young gospel preachers.

In the summer of 1938 I was in a gospel meeting in Corsicana, Texas, where Sister Kellogg then lived. She requested that I examine a manuscript upon which she said she had been working for about a year. I was so struck with the scripturalness and the beauty of the style that I read the manuscript through at one sitting.

The work of editing, publishing, and distributing the book was placed in my hands. The funds for the undertaking have been furnished by Christians who have examined the manuscript and, like me, have seen in it the possibility of filling a great need. Due credit is hereby acknowledged to those who by their contributions have made the publication of this book possible. I also wish to express my appreciation to those who have offered helpful suggestions concerning the editing. Neither the writer nor the editor of this book will realize any monetary gain from it.

This little work will serve a definite purpose for good to all who will read it carefully, with an open heart and an open Bible. It is not its purpose to supplant the Bible, but rather to encourage a wider study of the sacred text. That its circulation may be wide, and that it might assist the women who read it to a clearer understanding of their God-given duties, is my prayer.

G. B. SHELBURNE, Jr.

Abilene, Texas, December 1, 1938.

FOREWORD

"WHAT wilt thou have me do, Lord?" is a question which confronts every God-fearing woman as she takes upon herself the name of Christ and seeks to walk in the paths of righteousness. In an effort to help my sister-traveler answer this all-important question I have searched out the scriptures which apply especially to women. I have arranged them in related groups, added correlating passages, and combined the whole with such comments and suggestions as seemed good. While this treatise is in no sense comprehensive, it is hoped that it will prove a practical aid and an inspiration to the Christian woman desiring to abound in works of righteousness. Truly, it has been said, "Great the field and unnumbered the opportunities for women to be workers in the kingdom of God."

My subject-matter is arranged under two general divisions, namely: the adornment, and the work of a Christian woman. To illustrate, let us picture a full-grown cherry tree laden with luscious fruit. God gave a law concerning the kind of adornment which should be peculiar to this tree, also the kind of fruit the tree should bear. Can any deny that He legislated wisely?

In like manner God ordained adornment (inner and outer) and fruit or work becoming to the woman.

I am grateful to E. E. Stark and to G. B. Shelburne Jr., ministers of the gospel, for the advice and encouragement they gave me in the preparation of this book. Correspondence concerning its contents is invited.

And now, dear reader, should this little volume help you that your adornment may be more perfect and your labor more abundant, my object shall have been accomplished, and to the Christ born of woman be all the glory.

MRS. DENNIS KELLOGG,

Farmers Branch, Texas, December 1, 1938.

PART FIRST: WOMAN'S ADORNMENT

Chapter I

OUTWARD ADORNMENT

EVER since Mother Eve sewed fig leaves together to make herself a covering, the problem of outward adornment has been one of primary importance to womankind. Up through the ages her apparel has presented an ever-changing panorama of style and color. It is not from that angle, however, that we wish to discuss this vital problem. Rather, let us examine the teachings of Holy Writ in regard to the principles taught on this vital subject, with the view of letting it influence our outward adornment.

The first divine injunction we wish to notice is recorded in Deuteronomy 22:5: "The woman shall not wear that which pertaineth to the man, neither shall a man put on a woman's garment; for all that do so are an abomination to the Lord, thy God." Although this commandment comes to us from the old law, it must be granted that the New Testament continues with the teaching that man and woman were ordained to occupy separate and distinct spheres, with characteristics and functions peculiar unto themselves. Therefore, it is not unreasonable to conclude that Christian women should refrain from wearing clothing that pertains to man.

Continuing the thought of the distinctiveness of man and woman, we turn next to 1 Cor. 11. Although various interpretations are placed upon the first sixteen verses of this chapter, and many profuse arguments are made over it, we pass these all by and notice only certain teachings which stand out undisputably. Among these is the fact that men and women should have a different manner of wearing their hair. We read in I Cor. 11:14-15, "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Whether a thing is a shame or a glory should be enough for one to know. A Christian

woman desiring to follow a way that is right, and cannot be wrong, will choose to wear her hair long. A halo of long hair, well-kept and becomingly arranged, is an ornament truly befitting the virtuous woman—the fairest and most beautiful of all the creations of God.

In regard to clothing, we have these two similar admonitions to guide us: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered (braided, A. R. V.) hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9-10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3-4).

It is evident that modesty should be the keynote in the selection of clothes. The bizarre, the lavish, the gaudy, and the indecent have no place among the attire of godly women. Too often women have an inherent desire to array themselves so as to attract attention or to make a show. This motive is warned against by the preceding scriptures. Equally sinful is the attitude some take in excusing themselves from attendance upon church services because their clothes are not good enough. Both of these attitudes should be overcome, and in their place substituted a desire for the inward adornment of the hidden man of the heart. A woman should so fill her life with Christian thoughts and deeds that clothes become of secondary importance. Inconspicuousness and sobriety should be her aim, whether she have the offerings of the village store or the most exclusive salon from which to choose.

I do not mean by this that she should be tawdry, slovenly, and unkempt in appearance, but on the contrary, she should care for her body as the temple in which the Spirit of God dwells. Neatness, cleanliness, and simplicity should be the guiding factors in every

Sic

woman's personal grooming, for in them lie the secret of true beauty. We ask, then, do these scriptures forbid the wearing of gold and silk? Certainly not. The writer only intends to convey the idea that adorning the body with silk and gold is negligible in comparison with the adorning of the inner man. The virtuous woman of Proverbs 31:22 had coverings of tapestry and clothing of silk and purple.

From the foregoing discussion we conclude that the purpose one has in mind is the most important thing, when it comes to outward adornment of the physical body. So then, it behooves us as Christian women to array ourselves, not to court the appraisal of mankind or to satisfy vanity, but rather as "women professing godliness."

Chapter II

INWARD ADORNMENT

THE following words are from the pen of the apostle Paul:

"—but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16).

From this passage of scripture we see the preeminence that is given to the inward man, and consequently its adornment is of greater importance. This problem of inward adornment is one that can be solved alike by rich or poor, learned or unlearned. Let us now inquire diligently concerning the rules God has given to guide us in its solution.

In Timothy 2:10 we learn that godly women are to adorn themselves with good works. What lovelier adornment could a woman possess? The following chapter will develop this topic more fully.

Turning next to 1 Peter 3:4, we read: "But let it be the hidden man of the heart in that which is not corruptible; even the ornament of a meek and quiet spirit which is in the sight of God of great price." This truly is an ornament to be desired, for Jesus tells us, "Blessed are the meek, for they shall inherit the earth." Not this literal earth, of course, but their inheritance is that new heaven and earth (Rev. 21:1). To be meek is to be not self-willed. Jesus is referred to as the meek and lowly Nazarene—meek because He submitted to His Father's will. A meek woman is content to let Christ direct her life.

Continuing with the succeeding verse, 1 Peter 3:5, we note these words, "For after this manner in the old time holy women also who trusted in God adorned themselves." Looking back through the pages of divine history, we find many holy women in whom the characteristic of meekness was predominant. We see Sarah as she meekly obeyed Abraham, calling him
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lord; and who can read the beautiful story of Isaac and Rebekah and fail to be inspired by the meekness of Rebekah as she humbly submitted to divine guidance? In Hannah we behold the very embodiment of meekness as she brings her only son to the altar and presents him as a servant to the Lord. Ruth, too, displayed a spirit of meekness when she made this sublime utterance to her mother-in-law, "Entreat me not to leave thee or return from following after thee; for whither thou goest I will go, and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God" (Ruth 1:16).

An epitome of the inward adornment which a Christian man or woman should possess is found in 2 Peter 1:5-7: "And besides this (obeying the first principle commandments), giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Let us not regard this command as something vague, something to be viewed from afar, but let us conscientiously, diligently, and day by day mold into our lives the divine characteristics of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. We will then have an adornment which in the sight of God is far richer than pearls and costly array.

In correlation with the preceding paragraph we read the sixth chapter of Ephesians, verses 13 to 17. Here we are told to put on the whole armour of God. First we are to gird our loins about with truth. Truth, we learn in Jno. 17-17, is the word of God, and Peter tells us that obedience to the truth will purify our souls (1 Peter 1:22).

A girdle typifies strength; then, being gird about with truth, we have strength, the strength referred to in Prov. 31:25, "Strength and honor are her clothing."

Secondly, we put on the breastplate of righteousness. Upon reading Ps. 119:172, we learn that all the com-

mandments of God are righteousness. Then, to be adorned with righteousness, one must strive to follow each commandment of God without addition or subtraction, knowing that God has said, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:18).

We are bidden next to have our feet shod with the preparation of the gospel of peace. This consists in preparing oneself for the Christian life. The fact that the feet are mentioned in connection with the preparation of the gospel of peace is significant, for Christians cannot successfully walk the Christian life without having their feet properly prepared. The soldier is drilled and equipped before he is sent to battle. Just so should the Christian be prepared for the great battle of life.

With the shield of faith the Christian can quench the fiery darts of the wicked, having a "thus saith the Lord" for every temptation, false accusation, or question that is hurled at her by the cynic or gainsayer.

Crowning all this godly armour, we place upon our head the helmet of the hope of salvation. This hope is an anchor to the soul, both sure and steadfast (Heb. 6:19). It serves as an incentive for our Christian labors, for we labor in hope, that we may receive that eternal crown of life.

We might well sum up the thoughts of this chapter by quoting the words of Solomon: "Who can find a virtuous woman? for her price is far above rubies. . . . Many daughters have done virtuously, but thou excellest them all" (Prov. 31:10, 29).

PART SECOND: WOMAN'S WORK

Chapter III

WORK PERTAINING TO THE HOME

SOUL-STIRRING indeed are these words of Jesus to His heavenly Father, "I have finished the work which thou gavest me to do." We note that God gave to Jesus a peculiar work. To the followers of Jesus, God also gave a peculiar work, as is attested by numerous scriptures throughout the New Testament. It is the work designed especially for women that we wish to study in the following pages. We shall notice first a woman's work as pertaining to the home.

After the all-wise Creator had spoken into existence the heaven and earth and all things therein, and had made Adam lord over all, He said, "It is not good that man should be alone; I will make him an help meet (*worthy of*, cf. Matt. 3:8, R. V.) for him" (Gen. 2:18). Hence came woman, the gentler counterpart of man himself. A woman's primary purpose then, is that of being a help to her husband. Together they are to work out the problems of life, each performing the duties to which he is fitted by nature. However, in this partnership, there must of necessity be a head; so to woman falls the lot of being in submission, for we read, "Wives submit yourselves unto your husbands, as it is fit in the Lord" (Col. 3:18). In this connection we notice Eph. 5:24, "Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands in everything." We pause here to note the conclusion that a wife is to be in subjection to her husband, as she is in subjection to the Lord, or as he asks of her those things that are according to Christ's law.

Continuing with the twenty-fifth verse, we find a parallel exhortation: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." This presents the ideal relation which should exist between man and wife; yet, there are those unfortunate and faithful women whose husbands have little or no regard for God's law. To this class the following pas-

sage is addressed: "Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word, be won by the conversion (manner of life, R. V.) of the wives, while they behold your chaste conversation, coupled with fear" (I Pet. 3:1-2). These women need a double portion of faith and patience; yet their long suffering will be rewarded, if not in this world, then in the world to come. To those sisters who are contemplating marriage to a man "out of the Lord" let me suggest that you consider this step long and seriously, for, regardless of his many virtues, he lacks that much of being good enough for you. If, as some think, such a marriage is not sinful, the marriage of a Christian to a non-Christian is unwise and exceedingly dangerous. Christian widows are expressly instructed that they are at liberty to marry "only in the Lord" (I Cor. 7:39).

Another duty of women is to bear children. Concerning this we read, I Tim. 5:14: "I will therefore that the younger women marry, bear children, etc." The suffering incident to bearing children is a curse which was placed upon disobedient mother, Eve, when God said to her, "I will greatly multiply thy sorrow and thy conception, in sorrow shalt thou bring forth children" (Gen. 3:16). Reasoning in this connection, Paul says, "Notwithstanding she shall be saved in child bearing, if they continue in faith, and charity, and holiness with sobriety" (I Tim. 2:15). A story is told of a woman who said regarding this passage, "I know I will be saved, for I have borne fourteen children." This, however, is not the true interpretation of this passage, but rather it teaches that bearing children is one means God has provided whereby women may redeem themselves from the effects of Eve's disobedience. While the travail of childbirth is truly a crucible of suffering; yet, looking at it from another standpoint, it is a glorious privilege. We begin to understand why, when we experience the incomparable joy of a baby's smile, his tender caress, and innocent babble; yet greater is our understanding when we add to it, the crowning joy of

seeing our children grow into beautiful Christian men and women who rise up to call their mother blessed. (Read Proverbs 31:28.)

Our discussion now leads logically to that of child-training. It is readily acceded by all that children should be trained, for we read in Pro. 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." Since the mother is more closely associated with the child, to her falls the greater part of the task of training. First, the child should be taught to obey and to honor his parents (Eph. 6:1-2). This proves to be the way for teaching him other things, predominant among them a knowledge of the Bible. Paul instructs thusly: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Psychologists tell us that the years from three to six are the most impressionable age in a child's life. Therefore, during this period a child should be taught the simple story of the life of Jesus, and of the creation of the earth and all things therein. Then, as he increases in understanding, the whole scheme of redemption can be unfolded to him. From the basic study of the Bible he will, of course, acquire such character-building principles as honesty, temperance, patience, kindness, charity, and reverence. The most effective way of teaching a child the great truths of the Bible is to put them in practice in your own life. Children are by nature imitators, and will follow your example, be it good or bad. Take them to church regularly. Teach them to regard worship as sacred and to conduct themselves accordingly. Needed correction should not be withheld, and the rod should not be abandoned (Prov. 22:15; 23:13-14).

The Apostle Paul records for us a striking account of the proper training of a child. Speaking of Timothy, he says, "From a child thou has know the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15). He was not only taught by his grandmother

Lois, and his mother Eunice, but they lived before him such things as they taught; hence Paul's language: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).

Reading from the thirty-first chapter of Proverbs, we find another duty of women recorded in the verse 27: "She looketh well to the ways of her household and eateth not the bread of idleness." It is the duty of every Christian woman to see that her house is well-ordered, her family as properly fed and clothed as her means will permit. Paul teaches that the woman should *guide* or *rule* the house (1 Tim. 5:14, A. V., cf. R. V.). Much forethought, planning, economy, and labor are necessary to do this job satisfactorily.

The last home duty which we wish to notice is that of entertaining strangers. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2). Make your home a house of hospitality. Feed the hungry wayfarer that comes your way. Aid him as he otherwise has need, for Christ tells us that "In as much as ye have done it unto the least of these brethren, ye have done it unto me" (Matt. 25:40). There is a poem that tells the story of a woman who was busily sweeping and garnishing her house, for she was looking for the Master. In the midst of her labors a frail old man knocked at her door, seeking a place to rest. The woman told him to go on, as she had no time for him. Later a care-worn woman came in seeking some one to tell her troubles to; and third, a hungry child knocked at the door. Each one she told to go on, as she was too busy preparing for the Master to help him. The story ends with the visit of the Master. The woman welcomed Him royally, but He told her He had no time for her, as He had been to her house three times that day in disguise. She had had no time for Him, and now He had no time for her.

Chapter IV

WORK PERTAINING TO THE CHRISTIAN LIFE IN GENERAL

THE foundation upon which the Christian life rests is a knowledge of God's word. Then how diligently, constantly, and reverently we should study it! True, most mothers lead a very busy life; yet they can and must take time to read the pages of inspiration, that they may know how to work out their own salvation with fear and trembling. One should make a practice of studying some every day. This is easy to do when a person is as concerned with supplying his spiritual food as his physical food. I know of a saintly woman who made a practice of reading her Bible for ten or fifteen minutes as soon as she arose each morning. She did this regardless of the long list of chores to be done during the day. In this way she put God first and gave herself food for meditation as she went about her many arduous tasks. David prayed that the meditations of his heart might be acceptable, and to this end we find an infallible guide recorded in Phil. 4:8, "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Not only should we study that we may save ourselves, but also study that we may teach others the way of salvation. Although a woman is restricted from teaching in a public capacity, as we will note later, there is much private, informal teaching that she may do. Paul gives these instructions to Titus (Chapter 2, Verse 3): "The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things." Now we notice the good things she is to teach, as recorded in the two verses following. "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste,

keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Not only should these things be taught, but every Christian woman should be able to instruct the unsaved with whom she comes in contact concerning the first principles of the doctrine of Christ. I would suggest that she commit to memory a number of scriptures pertaining to the primary steps in obedience to the gospel, namely: faith, repentance, confession, and baptism. Too, she should acquaint herself with the various cases of conversion as given in Acts of Apostles. By having a knowledge of the Bible a woman may often be able to instruct others how to live the Christian life more perfectly. We read that Priscilla and her husband, Aquila, took Apollos unto themselves (away from the synagogue) and expounded unto him the way of God more perfectly. A knowledge of Bible truths will enable a woman to withstand the gainsayers, and to give to everyone that asketh a reason for the hope that is in her with meekness and fear (1 Pet. 3:15).

Another important factor in the Christian woman's life is prayer, that means whereby she may commune with her Maker. Now let us briefly notice some things concerning prayer. How often should we pray? True, we should always have a prayerful heart, and should sanction in our heart the congregational prayers, but is this sufficient? For an answer we read Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." We see then, that Christians should offer in praise the fruit of their lips, or make an audible prayer to God; and this should be continually or from day to day. David tells us that he prayed morning, evening, and noon.

How should prayer be offered? Prayer should be offered by a righteous person (1 Pet. 3:12), who asks in faith (Jas. 1:6), in the name of Christ (Eph. 5:20), and according to the Father's will (1 Jno. 5:14).

Now what are some of the things for which we are

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taught to pray? Besides expressing to God our praise and thanksgiving, we should pray for forgiveness of sins, for the necessities of life, and for divine help and guidance (Luke 11:2-4). The Christian is also taught to pray for others (Jas. 5:16), for his enemies (Matt. 5:44), for the rulers of the land (I Tim. 2:1-2), and for wisdom (Jas. 1:5).

Pertaining to the Christian life in general, we have discussed the admonitions to study and to pray. Now let us note the injunction to help others. In Gal. 6:10 we read, "As ye therefore have opportunity, let us do good unto all men." A more explicit passage along this line is found in Jas. 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Of course, to visit in this sense does not mean to make a social call, but rather to minister to their needs. When one is visiting the sick or needy, here are a few suggestions that may prove helpful:

1. Supply good reading material, including Bible literature.
2. Take an attractive dish of food to tempt jaded appetites.
3. Arrange for any accumulated sewing to be done.
4. Help with any household duties, including mending, canning, laundry, etc.
5. In proper cases see that necessary medical attention is being given, and that the food, clothing, and fuel supply is adequate.

If you cannot supply all their needs, secure the cooperation of others in doing so. By way of example, Mrs. A. called on Mrs. B., who had just returned from the hospital. She noticed a box full of sewing to be done for the children. A list of this sewing was made and passed around. Several women agreed to make

one or more of the garments, thereby greatly aiding the suffering woman.

An effective method for doing good and helping others may be carried out by the women of the church working as a unit in this way. Designate a regular day on which the women may meet from house to house. In this meeting plans may be made for helping the sick and needy, sewing may be done, and quilts may be pieced. A store-room may be kept, one lady having the oversight of it. In this store-room may be kept a supply of canned foods and clothing to be distributed as the needs arise. Too, there may be a supply of sheets, towels, etc., to be lent in case of sickness or emergency. By observing closely, these ladies may find many opportunities for helping underprivileged children. They may supply them with milk, cod-liver oil, health examinations, educational and recreational advantages, as the need may arise and the opportunity may be presented.

A grand Bible example of a woman who helped others is recorded in the ninth chapter of Acts. This woman's name was Dorcas, and of her it was said, "This woman was full of good works and alms-deeds which she did." At her death the widows stood by weeping, shewing the coats which she made while she was with them. Let us each strive to be a Dorcas.

Chapter V

WORK PERTAINING TO THE CHURCH

THE question of what a woman should do and what she should not do in the assembled church is one upon which there has been much controversy. Let us lay aside any pre-conceived ideas and prejudices, and in all sincerity seek for the truth upon this vital subject. We approach the question from a negative standpoint and note first the third chapter of first Timothy. Here we learn that a woman cannot hold an office in the church, for this privilege is assigned to man. This chapter states the many qualifications of a bishop, and a deacon, plainly stipulating that they are to be men.

As a second point, we find that a woman is not to usurp authority over the man. For proof we read 1 Tim. 12:11-12: "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." This passage is so plain as to need no further comment; yet volumes have been written in a vain effort to change or to elaborate upon its meaning.

This leads us to a discussion of a third prohibition which is that a woman is not to teach in a public capacity. Nowhere in the Old Testament do we find an example of a woman's teaching or preaching publicly. The priests and Levites were to be the public readers and teachers of the law (Deut. 31:9-13). Deborah was judge of Israel, but not a public speaker or captain of the army raised. Barak was called to lead the army. Miriam, although occupying a position of prominence, did not publicly proclaim to the children of Israel the law, as did Moses. Queen Esther did her work in a private way. Huldah was not a public proclaimer of her prophecies, as were Jeremiah and others, but she gave them at home to those who came and asked (2 Kings 22:14-20).

Now we look to the New Testament for examples of

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women as teachers. Mary and the women who saw Jesus after His resurrection did not preach it publicly, but went to the apostles and told them (Jno. 20:17). The woman of Samaria delivered her message as any who carries news to her neighbors. Joel 2:28 foretold that the spirit would be poured out upon the women as well as the men, and that they would prophesy. This they did (Acts 21:8-9). Women were servants of the church, as was Phoebe (Rom. 16:1-2), but they did not serve as public preachers or teachers. We see why we find no example of women as public teachers when we read I Cor. 14:34-35. Here the Spirit-guided pen of Paul prohibits them from doing so in this language: "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." The God-fearing women will accept this restriction of their public teaching as final; yet there are those foolish, gullible, women, ignorant of the scriptures, who, for a number of reasons, will allow themselves to be deluded and led into doing something which the scriptures expressly forbid. So appallingly disastrous have been man's efforts through the ages to alter God's law, that it seems he would not dare presume again to attempt to change a divine legislation.

We come now to the positive side of the question and learn some of the many things a woman can and must do in the church. A woman should have fellowship in the points of worship as engaged in by the church when it assembles; namely, singing, praying, breaking bread, and laying by in store. She should, however, abide by the restrictions as noted, and, instead of teaching, she should learn in silence, and, instead of being in authority, she should be in obedience. The command to sing is to the women, as well as to men (Col. 3:16; Eph. 5:19). She should sing with the spirit and with the understanding (1 Cor. 14:15). If possible, she should cultivate her voice and increase her musical knowledge, so as to

render a higher quality of praise in song. A woman is to pray with the spirit and with the understanding also. To do this, the mind must be cleared of all things pertaining to the material. A woman is not to pray audibly while in the church assembly, but is to sanction in her heart the things said by the man who is wording the prayer. It is a woman's privilege to have fellowship in partaking of the Lord's supper. She should do this reverently, rightly discerning the Lord's body. Having her thoughts concentrated upon a blessed Savior writhing in the agony of a cruel death that we might live, she will have no time for frivolous chatter or for powdering her nose. Lastly, the command, "Let every one of you lay by in store as the Lord has prospered him," includes the women, along with the men (1 Cor. 16:2). If the woman is not a wage earner, she should decide with her husband how much is to be jointly contributed. In making this decision the principles taught in the following scriptures should be borne in mind: Mal. 3:8, 1 Cor. 9, 2 Cor. 9.

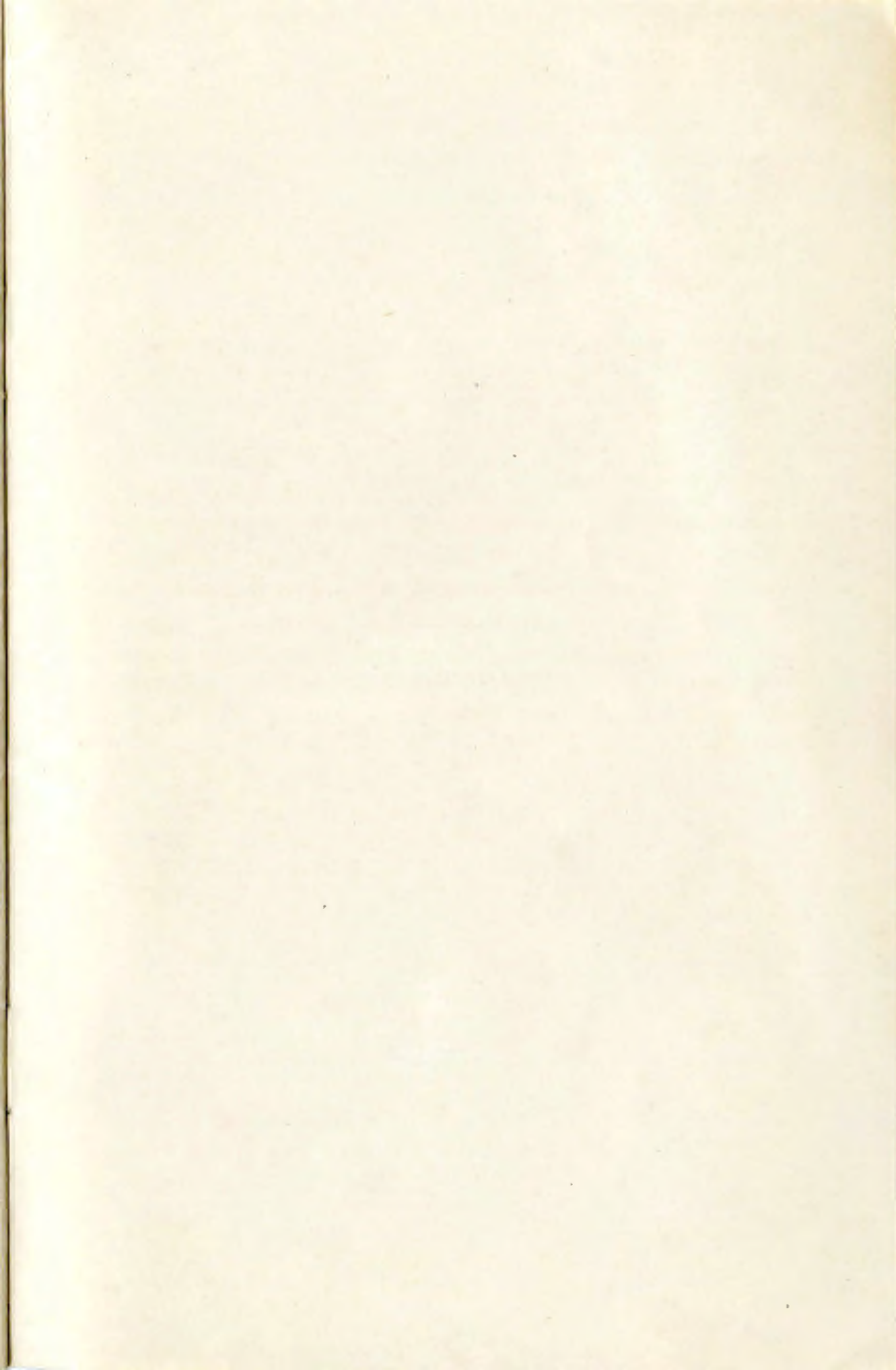
In addition to the above, the following suggestions are made concerning what a woman may do in relation to the church. She should be careful to greet each visitor and stranger at the church services. Make them feel welcome, so that they may depart having a desire to come again. Too, the woman may make a mental note of the absentees, so that they may be visited in an effort to remove the cause of their absence. She may invite people to church services, and, if necessary, see that a way is provided for them to attend. Another work which the woman may do is to care for the church buildings and grounds. One of the most pathetic sights I have ever seen is a run-down church building (window panes broken, floors untidy, seats scarred and dilapidated) surrounded by a bare, unkept church yard. Does it not behoove us to make as attractive as possible the place where we expect to meet the Lord in worship? Ways and means for doing this may be worked out under the various conditions existing.

After a woman has done her best to follow the posi-

tive commands given her, she will have no time or inclination to violate the negative commands.

Hoping this little treatise shall have given you a broader vision of the all-important mission of woman, I close with the words of wise Solomon. "Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands, and let her own works praise her in the gates" (Prov. 31:30-31).

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