the one in whose name the Jewish people have been persecuted down through the centuries.

Discovering that there were in fact other Jewish believers in Jesus, Susan decided to devote her life to reaching her own people with the Gospel. "I wanted to use my 'cause-oriented' zeal as well as my experience in writing and drama to work at dispelling these misunderstandings." A former advertising copywriter for J. C. Penney, Susan now controls the media advertising campaigns of Jews for Jesus, placing full-page Gospel statements in the secular media in the U.S.A. and in other parts of the world, emphasizing that you can be Jewish and believe in Jesus. Many thousands of responses come onto her desk every year from people, both Jewish and non-Jewish, who have never had the opportunity to hear the message of the Gospel before. Her advertisements reach those who would never darken the doors of a church service or evangelistic meeting.

Some 40,000 Jewish people around the world are now on the mailing list for Issues, a bi-monthly magazine which Susan edits in the form of a soft-sell "Messianic Jewish perspective." She frequently appears on television and radio and is involved in advising other missionaries all over the world on relating to the Jewish and secular media. Truly a woman of her time, Susan has built up a network of contacts all over the place, Christians whom she is able to motivate to write letters to their local editors. She serves as a member of the Lausanne Committee for World Evangelization and is much in demand as a representative at consultations on evangelism, since she falls into three sought-after minority categories—she is young, Jewish, and female.

THE TENTH WOMAN

As I see these nine women of God, devoting their lives to the furthering of his kingdom on earth, I see in the dim shadows behind them another figure, ministering, healing, teaching. I don't know her name. I can't even see her face clearly. I don't know anything about her life, her story.

She's a woman of faith, giving herself in God's service. She never wrote a book. Nobody ever wrote a book about her. After she went to meet her Lord face to face, they never even recalled her name. They simply buried her.

Today no one remembers that she ever lived. No one tells the tales of the miracles that she performed, the words of wisdom that she spoke, the hardships that she endured. No one visits her shrine. Her last resting place is unknown.

But her name is written large in one volume from which it will never be erased—the book of life. With the unknown women of the history of the church, she stands beside the heavenly throne. One day I hope to be able to embrace here there and share the joys and sorrows of her story. For I know who she is. She is my sister.

Woman's Place in the Church As Taught in Holy Scripture

by Rev. C. H. Judd, of Ning-Hai

Reproduced from The Chinese Recorder and Missionary Journal, vol. 27, no. 6, June 1896.

(a) "These all continued with one accord in prayer and supplication with the women" (Acts 1:14).
   "They were all, with one accord, in one place" (Ch. 2:1). "They were all filled with the Holy Ghost and began to speak with other tongues" (Verse 4).
(b) "This is that which was spoken by the prophet Joel . . . your sons and your daughters shall prophesy" (verses 16-17). "On my servants and on my handmaids will I pour out in those days of My Spirit; and they shall prophesy" (v. 18).
(c) "Philip had four daughters, virgins, which did prophesy" (ch. 21:9).
(d) "Every man praying or prophesying having his head covered dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." (I Cor. 11:4,5)
(e) "Desire spiritual gifts, but rather that ye may prophesy" (I Cor. 14:1)
(f) "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (v.3).
(g) "He that prophesieth edifieth the Church" (v. 4).

In the above passages of Scripture we have the following facts:
(a) That the women as well as the men shared in the Pentecostal blessing of the Holy Ghost, and are mentioned as being in prayer with the men, and that they all spoke with tongues.
(b) That this was defended by Peter, saying that Joel had previously foretold that the Spirit should be poured upon all flesh and that the sons and daughters should prophesy.
(c) That the evangelist Philip (the only one mentioned by name as such) had four virgin daughters, who did prophesy.
(d) That women praying or prophesying must have their heads covered. (Hence the custom of women
keeping on their head dress while in public worship, whereas men remove theirs.)

(e) That Christians, which surely includes women, are commanded to desire to be as prophesy.

(f) That prophecy is not merely to foretell or to write inspired Scriptures, but for edification, exhortation and comfort, and will be done away (1 Cor. 13:8) at such time as the Church no longer needs edification but is made perfect in love (1 Cor. 13:10), which is far from the case at this time. And, lastly (g) shows that when the sons or daughters prophesy, it is for the Church.

Dr. Bullinger has shewn very clearly in an article too long to quote here that prophecy is "to speak for God"; while Jeremy Taylor speaks of it as "preaching"; and the Word of God clearly tell us what is its purpose now (1 Cor. 14:3,4), and their definition is very close to the examples given in God's Word.

In the Old Testament we have very clear examples of women who prophesied, for example:

Deborah, a prophetess (Judges 4:4).
Miriam, a prophetess (Exodus 15:20).
Huldah, a prophetess to whom the King Josiah sent to enquire in his trouble (II Chron. 34:22).
We have also a very full account of the words of Hannah, which appear to have been spoken in the house of the Lord (I Sam. 2).

In the New Testament, in accordance with the prophecy by Joel, we find an increasing number of women who prophesied together with those who "laboured in the Gospel," and in this day we see the promised fact in Psalm 68:2 (Revised Version), actually taking place. "The women that publish the tidings are a great host." Praise God for it!

In Luke's Gospel are recorded the words of Elizabeth, who was filled with the Holy Spirit. The same Gospel also contains the words of Mary (chapter 1:41,46-55). In Chapter 2:36 we have Anna, a prophetess, in the temple, and who "spake of Him to all them that looked for redemption in Jerusalem." I suppose there were men, as well as women, who looked for redemption; hence she must have spoken to both sexes and in the temple. However few the "little flock" may have been, if she might do it then, surely any woman filled with the same spirit may do the same thing now, and in any place not more sacred that the temple was then.

Now as to preaching the Gospel, of "labouring in the Gospel." Paul specially asks the Philippians (Ch. 4:3) to "help those women which laboured with me in the Gospel." (Συνεβάλλοντο, lit., fellow-athlete).

In Rom. 16 several such "labourers in the Gospel," both men and women, are greeted or named. In the Revised Version, verse 1, Phoebe, a deaconess or minister (διακονον) of the Church of Cenchreae is commended.

In verse 3, Prisca (or Priscilla) and Aquila, "my fel-

low-workers in Christ Jesus," are saluted; the woman being placed first, with evident significance, when spoken of as a worker in Christ, as also in Acts 18:26 (R.V.) when expounding to the learned Apollos the way of God more perfectly; but when spoken of simply as the wife of Aquila, she is put after her husband (Acts 18:2). So devoted were these two workers that they laid down their own necks for Paul's life.

In verse 6 Mary, who bestowed much labor on you (on you "in Rome beloved of God.")

Verse 7, Junia (a woman, if the A.V. be correct in this place—who is here, with Andronicus, mentioned as being of note among the apostles, not merely "known to the apostles," as some have tried to twist this into—the word "of note" is the same as in Matthew 27:16, a 'notable' prisoner. Sixteen apostles are named in the New Testament, not including the same word translated "messenger."

Verse 12, Tryphena and Tryphosa, who laboured in the Lord.

Persis (a woman) the beloved, who laboured much in the Lord.

Surely it is a distortion of simple and plain language to make the inspired records "laboured much in the Lord," "laboured with me in the Gospel," mean merely doing temporal work for others who laboured in the Gospel. We do not deny, but delight to own any temporal work for the Lord Jesus as acceptable to Him, and it will receive its reward; but let us call things by their right names, not distort the words used, "fellow-labourers in the Gospel," from their true and simple sense.

Such then, are some of the women who "publish the tidings" and may God grant that their number may greatly increase, as already large numbers have done good work in the foreign field in addition to many noble women in our own land. Good were it if many of our evangelists had, like Paul, many such fellow labourers in the Gospel in their own work.

In I Tim. v. 1 if προβατίστρια is correctly translated "an elder" and we think it is, then in verse 2, προβατίστριάς, "elder women," ought to have consistently been translated "eldresses."

We cannot overlook the fact of the testimony of the woman of Samaria in John 4, who so spoke to the men that many believed on Him because of her word. Would that every evangelist, male or female, might now so speak that "many believed on Him" through their word, and we should have fewer barren Gospel meetings. We cannot but fear that "tradition of the elders" and prejudice have had great weight with many in opposing a woman preaching God's Word.

Two passages of Scripture have, however, stood in the way of many honest minds; and these two,

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CBE at Leadership '88
by Phyllis Alsdurf

It is fitting that I almost missed my plane to Washington, D.C. for Leadership '88 because I couldn't pull myself away from a cross-cultural wedding—a Vietnamese friend marrying her English teacher. Seeing the sanctuary filled with folks from all parts of the globe was like a taste of heaven. (To say nothing of the egg rolls and roast pig!)

And to some degree such was Leadership '88.

The conference, held in late June, was sponsored by the North American Lausanne Committee for World Evangelization and was designed to encourage cooperative action in world evangelization by a new generation of Christian leaders. Inclusivity was the focus, with a genuine effort made to involve women and ethnic groups at every turn.

CBE's strong presence there (almost a dozen members from the Twin Cities chapter alone attended plus many from other parts of the country) was due in large part to the groundwork done by Cathie Kroeger months before. She worked with Pam Nicastro, the woman appointed by the Lausanne Committee to encourage attendance by women, and attended a planning conference to discuss how to best mobilize women for world evangelization. And at the conference itself, her energies undiminished, Cathie led a workshop, chaired a meeting regarding a possible international conference for women, shared her biblical scholarship and recent findings in Ephesus with those who came by the booth, all the while keeping a two-year-old grandson entertained!

The conference sessions themselves were rich—incomparable Bible studies each morning on Philippinean Biblical studies with Earl Palmer from First Presbyterian Church in Berkeley; challenging addresses from speakers like Leighton Ford, Charles Colson, Roberta Hestenes, Luis Palau, Kari Malcolm, Caesar Molebatsi, and Richard Halverson; panel sessions which focused on the practical aspects of world evangelization and included members from a wide variety of perspectives.

But perhaps even more important was a format which encouraged the establishment of new relationships and meaningful interaction with those of similar calling and interest. Each morning attendees divided up into over 200 covenant groups of six members each (computer-selected to assure an ethnic, regional and denominational mix) for discussion and prayer about the challenges of that day. In addition to workshops, networking groups were convened according to whom you serve, what you do, where you come from, and what concerns you.

All of these situations afforded CBE members ample opportunity for giving an answer concerning the hope that lieth within. And almost without exception the response was one of openness. Repeatedly, men and women expressed a sincere desire for help as they reconsidered the place of women in the church. We were ready with reprints, brochures, and books. How thrilling to meet sisters and brothers from throughout the country who had been looking for just such an organization as CBE.

By the end of the five days all of us felt "talked out," our heads a-spin with new ideas to think through, new contacts to follow up on, new tasks to complete. And we were each more convinced than ever that there is indeed a place for us, a place for CBE in the task of world evangelization.

View From the Booth
by Susan McCoubrie

What our booth lacked in the professionally designed, high tech set-up of the other exhibits was more than adequately compensated for by our comfortable, welcoming atmosphere. One of the other exhibitors commented that our booth seemed to be one of the few successful ones at the conference.

There was rarely a moment when someone wasn't visiting. Comments ranged from "may your tribe increase" to "this is what I've been looking for, for years" to "I know I need to confront this issue. Will you help me?" There were those who, after reading our sign would look the other way and walk a little faster, but we felt constantly affirmed by those who stopped by. Particularly gratifying were the long conversations we had with a number of male pastors who were struggling with the issues we raised and wanted some thoughtful answers.

We gave out freebies in the form of Priscilla Papers, brochures, book lists, and 1989 conference promotions. We sold reprints and books not available in bookstores. We talked ourselves hoarse daily, and now the response is beginning to come into the office in the form of memberships and further inquiries. Those mainly responsible for keeping the booth open were Deborah Lunde, a board member from Cooperstown, North Dakota, Nancy Pedulla, from Pittsburgh, Pennsylvania, and Phyllis Alsdurf and Susan McCoubrie from the Twin Cities chapter.
A Sampling of CBE Reactions to Leadership ’88

What I liked most about Leadership ’88 was its world-wide perspective. I find America as a whole to be extremely provincial. Few places in the world have as hard a time thinking beyond their shores as does America. So it was extremely refreshing to be in an atmosphere where we were thinking beyond America. A total world vision came across so clearly and that was so meaningful.

There is tremendous value in coming together for five days for a global perspective on evangelization. But it can become valueless if people just get together and talk and then do nothing afterwards. What happens now will prove how valuable the conference really was.

As far as women are concerned, the conference demonstrated that we have come a long way. In 1974 the Lausanne conference was primarily a white men’s club. But that is no longer the case. Women represented about 25 percent of the conferees and those on the platform. It should be closer to 50 percent, but it definitely was a step in the right direction.

Looking to the future, I think CBE needs to be a place where we can nurture leaders. I’m constantly asked where the women leaders are. Women have not been geared, nurtured, trained, and encouraged for leadership. On the one hand, we have to pick up wounded women on the road to Jericho, but we have to become more than just a company of wounded women. We have to provide training so that women are available for leadership.

That doesn’t mean just copying the men. We need servant leaders, not macho leaders. We can’t just mimic the men and become aggressive leaders. Our contribution is to call the church back to servant leadership, rather than the exclusive few telling the others what to do.

—Kari Malcolm

Robyn Claydon, the LCWE associate for women’s ministries—our ombudswoman—is a perfect representative for us! At the conference, CBE was given repeated recognition and affirmation with the sense that we are LCWE’s officially-endorsed articulators on the women’s issue.

My eyes welled with tears at the closing service Friday morning when the banners of the Lausanne Covenant were carried out to the world by elder Christian statesmen and women (among whom were our own Cathie Kroeger and Kari Malcolm), joined arm-in-arm by a new generation of emerging Christian leaders, both men and women.

Take courage, my sisters, “our labors are not in vain in the Lord!”

—Deborah Menken

It is almost impossible to overestimate the importance of CBE’s presence at Leadership ’88, both the booth as resource center and the individual members involving themselves in experiences with others. As we shared the events of the week with one another, we found we all had encountered people searching out and wrestling with the issue of women, men and Christ, people with a clear sense that this concern was now profoundly on their agenda, and people in the process of dramatic change.

Although I had sensed this before, I now have no doubt after the conference that something new and remarkable is occurring among God’s people and in the world generally regarding women and men. During the break one morning, a chance remark I made in the coffee line led a man to ask me to spend some time helping him understand what is currently going on among women in the church and to give him some theological direction in the matter.

I discovered while we talked that he is a leader of an international evangelistic organization and is involved with future policy-making on women in ministry. I was able to assure him of the careful orthodoxy of many biblical feminists and CBE in particular, as well as their evangelical enthusiasm.

As we considered together what Christ offers women, the powerful egalitarianism of the Gospel took on a beauty for both of us that drew us together in a sort of wonder. We spoke for three hours and both left the conversation as changed people, I with an awe for the integrity and bold gentleness of this Christian man and his willingness to make hard choices to follow God rather than social pressure, and he with a changed view of what the Gospel has

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President's Report
by Catherine Kroeger

This summer has been a busy one, starting with a trip to Turkey, which was very productive in terms of my research. I found a good deal more material that will be helpful in work on I Tim. 2:12. If the directive was written to Ephesus, then I think we need to understand as much as we can about the religious situation at Ephesus and its environs. The material is there in abundance but poorly published.

I was particularly looking for material demonstrating the dominance of maternity in the thought of Asia Minor, and on every hand there were many small female idols which emphasized maternal rather than simply erotic characteristics. They seem to have been used primarily in household and private devotion rather than in a public dimension. I was looking too for material demonstrating a preoccupation with Eve and the serpent. The Pastoral Epistles mention false teachers who were absorbed with “myths”—which myths did the Ephesians consider most important? What motifs did they carve upon their buildings, altars, coins and statues—and paint upon their walls? Again and again I found illustrations of stories in which a woman is depicted in some special relationship to a serpent.

Naturally I was also interested in early Christian remains, particularly those in Cappadocia where Macrina began her ministry. (I found a rock fortress, with many chambers hollowed out, which coincides very closely the description of her teaching center and hospital.) To my astonishment, there is archaeological evidence of Christian building as early as the first century A.D. Of course then we must ask, who carried the Gospel there? Was it the Apostle Paul himself in the travels which are so sketchily described in the Book of Acts; or was it some of the other early disciples? Early Christian tradition tells of the early itineration of women missionaries as well as men in Asia Minor, and the physical evidence of the fruit of their labors still remains.

On the way home I stopped off in London; and my friend Gretchen Gaebelien Hull and I each did a presentation for a colloquium at the London Institute of Contemporary Christianity. The colloquium was sponsored jointly by the Institute and Men, Women, and God, our sister organization in London. Gretchen gave a second talk, this time intended for a more popular audience.

I think all of us who attended Leadership '88 were thrilled with the response which was given to CBE! The conference emphasized the same things we do: getting women on about their business for Christ, winning souls to Christ, doing whatever God calls them to do. For the first time we were really making an impact on mainstream evangelicalism. That doesn’t mean everyone bought our message, but we were there and given a fair hearing.

Two of our members—Kari Malcolm and Roberta Hestenes—were plenary speakers. Faith Martin gave an Exhibitor’s presentation which evoked some real interest. I did a workshop with a dynamic young black woman, Brenda Salter McNeil, about the obstacles which women face in the task of world evangelization; and afterwards our booth was swamped.

I had a very nice visit with Robin Claydon, the woman in charge of women’s ministry world-wide for the Lausanne Conference. She is an Australian and sister of Men, Women, and God organizer Marlene Cohen. [CBE shares goals, faith statement, and close ties with Men, Women, and God, International.] Robin herself is a member of the Australian chapter of Men, Women, and God. At the conference she suggested that we form a sort of “Lausanne Women” network worldwide. CBE was asked to host the meeting where this was discussed with all interested women, and I chaired it. “Lausanne Women” would include all those who want to participate, but CBE could play a significant role and provide leadership.

On August 4, a sweltering hot day, our Cape Cod Study Day drew thirty seven people. Participants came from Michigan, Philadelphia, New Hampshire, Connecticut, New York, and Massachusetts. Our topic was the difficult passages about women in the writings of St. Paul; and the leaders were Mardi Keyes of I’Abri, Gretchen Gaebelien Hull, and my husband Dick and myself.

In Cambridge, Minnesota, I met with a wonderful group of women who are considering forming a CBE chapter. We are quite excited at the prospect of a chapter in a smaller community with a strong evangelical component, and we hope that this chapter could be a model for others. Remember—all you need to form a local chapter is five members!

I also spoke at the regular August meeting of the Twin Cities chapter of CBE and at the national synodical meeting of the Reformed Presbyterian Church, held at Northfield, Minnesota. Helen Tews Johnson did a lively business selling our books.

I am investing considerable time and energy in the preparations for our 1989 conference. We already have heard from people in Australia and England who are expressing a strong desire to attend. I am preparing to approach several foundations about funding for the conference, but that cannot take the place of grass-roots giving. Indeed, foundations are much more willing to give when they see that members are already helping to carry the load financially. We deliberately keep our membership fees low so that everyone who wishes may join, but we do need the help of those of you who are able to make {continued on page 12}
CBE National Conference
Bethel College, July 1989
by Alvera Mickelsen

The first national conference of Christians for Biblical Equality will be held July 20 to 23, 1989, at Bethel College with the theme "Serving Together." Frommer's Guide considers the location, the Twin Cities, one of the ten best vacation areas in America. The Twin Cities chapter of CBE will host the conference and oversee local arrangements. The conference will begin on Thursday evening and end at noon on Sunday, July 23.

The program is still being formulated, but confirmed plenary speakers include Kari Torjesen Malcolm, Elaine Storkey, and Gretchen Gaebelain Hull. Kari Malcolm is author of Women at the Crossroads, an internationally known speaker, and an active member of Twin Cities Christians for Biblical Equality. Elaine Storkey is the author of What's Right with Feminism (Wm. B. Eerdmans, 1985) and was the main speaker at the CBE convening assembly held in March, 1987. A lecturer in sociology and philosophy at Oak Hill College and at Open University, she is president of the International Men Women, and God and a colleague of John Stott at the London Institute of Contemporary Christianity. The daughter of Frank Gaebelain, CBE Board member Gretchen Hull is known for her book Equal to Serve and for her strength as a biblical speaker, especially on the authority and inspiration of Scripture. The program will include numerous workshops and seminars on topics involving biblical teachings, social problems, singleness, family, and career concerns.

Costs for the conference have not been fully determined, but will probably total no more than $200 for room, meals, registration, and full participation. Child care services will be available if there is sufficient demand. Nancy Graf Peters is planning a special program of activities for children so that the whole family can be included. Although the conference is nearly a year away, put the dates on your calendar NOW so that you can plan to enjoy the fellowship, inspiration, and education available.

CBE News
International Conference, anyone?

Inger Marie Lindboe writes from Oslo, "I would like to inform you of a Scandinavian Conference we will arrange in November. The papers will be given in English as you can see. The conference will take place at Granavolden, not far from Oslo. The price 500 N kr, includes bus from Oslo (and return) and accommodation with full board. The last date of is Sept. 9, but if we still have places left we welcome later registrations as well." (Write Inger Marie Lindboe, Universitet i Oslo, Institutt for Bibelvitskap, Postboks 1023 Blindern, 0315 Oslo 3, Norway.) The topic of the conference is "Feminist Reconstruction of Early Christian History: Methodological and Hermeneutical Questions."

The Evangelical Fellowship of Asia, based in New Delhi, India, (the World Evangelical Fellowship's regional fellowship) is planning an Asia Women's Conference in Singapore in February of 1989.

The Association of Evangelicals of Africa and Madagascar (AEAM), based in Nairobi, Kenya, is planning the Pan Africa Christian Women's Assembly (PACWA). The 1985 UN Convention held in Nairobi on "The Decade of the Woman" triggered many theological controversies in Africa and raised many questions about women and biblical values.

PACWA is not going to be one short event but a movement that shall be launched by an event sponsored by AEAM, which is a key member of the World Evangelical Fellowship. Before the PACWA conference scheduled for August 7-14, 1989, five pre-PACWA regional mini-conferences are planned (two in West Africa: English and French; one in Central Africa: French; one in East Africa: English; and one in Southern Africa). An average of 100 key evangelical women shall be gathered to each of these.

At the PACWA event itself, the plan is to bring together 1,000-1,500 key evangelical women from all over Africa and some from the West.

Following the PACWA event, massive follow-up activities are planned. These include workshops, seminars, production of teaching materials including books, cassette tapes, and newsletters. They also plan to create a Women's Desk at AEAM headquarters to coordinate the on-going activities.

The purposes of these efforts are: 1) to assert the true dignity of women as found in Jesus Christ and contained in the Bible; 2) to inject into African society biblical morals and values through the women who are the mothers of any society; 3) to stop the tide of ungodly liberalism and secularism with its resultant materialism. 4) to deliver Africa from moral decadence and ultimate collapse. 5) to evangelize Africa for Christ.

CBE might help with this endeavor by making some of our materials available in French. If anyone would be willing to assist with translation and preparation, please contact Susan in our office.

Noteworthy

Libbie Patterson, formerly director of Women’s Concerns at Fuller Seminary, has recently assumed the position of associate provost.

Know anyone with a crisis pregnancy? The Nurturing Network helps women find alternate college placements, jobs, and housing in a supportive family. Contact The Nurturing Network, 851 Main Street, P.O. Box 2001, Osterville, Massachusetts 02655. Telephone 508-420-1010.

Letters

Our local chapter is off to a fantastic start. Both the smaller Friday night meeting and the Colloquium served as a catalyst for me personally. I was a seminar drop-out who had stopped attending when I had senior status in the M. Div Program (my reasons for falling by the wayside weren’t too bad—conflicts with my teaching schedule at a small local college and three babies since I started). When we were looking for respondents, we originally wanted two women and two men, but we couldn’t find two women in the area who were proficient enough in Greek! That was frustrating to me, and I knew that I had the capacity to be proficient, but I hadn’t followed through. When you made the call for more women in the areas of ministry and biblical scholarship, I realized that it was time for me to go back. What’s interesting is that this is a better time for me in so many ways. Finances aren’t really a consideration (they would have been a serious consideration before), and consequently the marketability of my degree(s) won’t deter me. My focus is clearer since I have formulated some clear-cut goals, which I shied away from earlier because I really didn’t want to run against the tide of Conservative Evangelical Christianity. I always had wanted to dig into hard-core exegesis, but subconsciously picked my second or third choice every time (that’s campus ministry and church history). Hopefully my skin will be thick enough this time around to last, but I know that the support that I have discovered in CBE will make a big difference. I have this almost scary sense of God’s hand being in all of this in an unmistakable way. I believe that God created me to do this work, and I’m going to pursue it with my heart. God has put so many things in place in my life that I almost feel like Esther—God has given me the position I have for this purpose.

Please accept my membership application and the small check that you will find enclosed with this letter. I am most pleased to be able to send them to you. I have been almost constantly involved, through my teaching in class and through my counseling with individuals, in trying to help men and women within this place to come to grips with the full range of biblical material and its support for the equality of men and women in marriage and ministry. The task has not always been easy, but it has become a bit easier in recent days since I have learned of the birth of your organization. A network of evangelical men and women committed to the promotion of a biblical basis for women and men in ministry has been sorely needed by all of us who have felt as though we were working alone against the tides of rigid conservatism on the one side and radical feminism on the other. I am happy therefore to offer you my resources, in and through this small donation, in and through my prayers, and in any other way that I might.

Thank-you very much for your recent letter regarding CBE. I appreciate your concern as an organization, and were I not so overwhelmed already with commitments, I would no doubt respond and join your group. However, I am at this point seeking to trim everything possible for a particular calling to which I must give my attention, namely, helping to establish a new church.

Over the years it has been my deep concern to try to address the needs of men. That has not been because of disinterest with women but rather my own awareness of how many women are hurting because the church has not adequately ministered to its men. I will no doubt maintain that emphasis in hopes of bringing about a deeper commitment of love and care within the Body. Thank-you again, and this letter brings my best wishes in Christ.

A Gift For Our Donors

Of the 17 papers given at Summit III of the International Council on Biblical Inerrancy, only one was given by a woman—Gretchen Gaebel in Hull. Her essay “Discrimination and Human Rights” is available as a gift to persons who donate $10 or more to CBE.

Change of Address

We implore members and subscribers to notify the CBE office promptly of changes of address. First of all, we don’t want to lose track of people; and secondly, the return mail process is expensive. Every time a copy of Priscilla Papers is returned as undeliverable, it costs us $2.5¢. We need the money for our ongoing ministry!

Priscilla Papers is published quarterly by Christians for Biblical Equality. Letters, comments and questions should be sent to the editor, Betty Kroeger Elliott, 2807 Cameron Road, Falls Church, Virginia 22042. Subscription requests should be sent to Susan McCoubrie at the CBE office.
imperfectly translated, have been set against all the numerous plain statements of God’s Word. The first is in I Cor. 14:34, “Let the women keep silence in the Churches; for it is not permitted unto them to speak (literally, to be speaking, or talking); but let them be in subjection, as also saith the law. And if they would learn anything (not ‘if they would pray or prophesy’) let them ask their own husbands at home; for it is shameful for a woman to speak (or be talking) in the Church.”

If the “keep silence” means that she is not to pray or prophesy, then it would equally forbid a woman to say “Amen,” or to sing in public worship. Yet, strange to say, many who will not allow her to prophesy or pray in the Church, which God has given direction how she is to do—with her head covered—will allow her to sing in the assembly, for which there is no special direction for her. Surely, in order to be consistent they should also forbid a woman to sing. He who merely quotes the words, “Let your women keep silence in the Churches,” apart from other Scriptures, would be as well to quote, “Let him keep silence in the Church” (Verse 28).

Nor must we so explain one part of Scripture as to contradict another. For the same Holy Spirit could not lead women to prophesy for the edification of the Church and give them direction to have their heads covered when they do so, and in the same epistle tell them not to do it. But what then is meant by the women keeping silence in the Church? In Eastern countries, where but few women can read at all, it is quite common for women in the meetings to sit in groups talking and asking questions of each other. This, says Paul, they may not do, but if they “wish to learn anything” (not if they wish to prophesy) “Let them ask their husbands at home; for it is a shame for a woman to be speaking (Gk. pres. inf.) in the Church.” In China the women are so talkative that for once that we have to tell men to be silent we have to tell the women a dozen times, but we do not mean thereby that they are not to sing, pray or exhort as the Spirit leads them.

Another passage I have heard against women prophesying is I Tim. 2:12, “I permit not a woman to teach (‘in the Church’ is frequently added without any authority), nor to have dominion over a man, but to be in quietness” (R.V.). The words here translated “woman” and “man” are exactly the same words as are in Ch. 3:2 translated “wife” and “husband,” and evidently ought to be so here, in order to make proper sense of “if they continue,” etc., in verse 15 “they” referring not to men and women as such, but to wife and husband, (In Titus 2:3 women are to be “teachers of what is good,” καλοδιδακταλοις. In Luke’s German version and in the French version this passage correctly reads, “I permit not a wife to teach nor have dominion over her husband (son marii), which clearly shows it to be simply a family matter and nothing to do with Church worship at all, for in Christ Jesus there is neither male nor female, but ye are all one in Christ. (Gal. 3:28)

One writer in opposing women preaching or teaching has quoted II Tim. 2:2 thus “‘The things thou hast heard of me... commit thou to faithful men (not women).’ The word here translated ‘men’ is διδωρωποισ, the same word as that used in I Tim. 2:1, ‘prayers for all men,’ and verse 4, God ‘will that all men should be saved.’ If ‘men’ in the above case means ‘not women,’ as he says, then it would mean ‘not women’ in the other cases, which would be a sad thing indeed for our souls.

Again, God has said, “Quench not the Spirit, despise not prophesying” (I Thes. 5:20). Does not this account for the awful barrenness of some Churches or assemblies where God has filled some of His “daughters” with the Spirit, but they have not been allowed to prophesy and edify those whom they could have helped, and thus the Holy Spirit has been quenched? “We do not allow it,” has been sufficient answer from those who could not gainsay God’s plain word.

Let us beware, lest in refusing to listen to those whom God has made His handmaids to deliver His Word in the Holy Spirit we turn aside rivers of living water from ourselves, and they flow elsewhere into hearts humble and low enough to receive them.

The accusation so often made, that women who preach neglect their homes, is utterly untrue in most cases; it might equally be said that men of business neglect their work when they preach the Gospel, or exhort in the Church. As to their loss of time, does it take any more time for a woman filled with the Spirit to give out God’s message than it does for her to sit and listen to some “stale mania” so often given to God’s children in the Churches? One meeting I heard of, where a few men and women had met on the Lord’s Day. None of the men were able to edify the others, and wisely kept silent; but a few women, well able to edify them in the Holy Spirit, were not allowed to speak; hence, after an hour’s silence, they all departed, and the Spirit grieved,—I had almost said departed too; for one never heard of a soul converted in that assembly.

Surely the life and labours of such women as Catherine Booth, whose influence reached the lives of awakening of many thousands of souls; Frances R. Havergal, Miss Weston among sailors, Mrs. Denning, who reached hundreds of souls, and other such women, have all testified to the fact that in Christ Jesus there is neither male nor female, and that God is willing to use either for His service, if only the vessel be clean and fit for the Master’s use.