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Feedback: Was Mary a Minister?

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one of the silent majority. You have deep convictions. That is half of being intellectually mature.

The other half is that your mind is trained to change those convictions that are not based on a "Thus saith the Lord" when new truth makes such change appropriate. My ulcers begin to flutter during every political campaign, when voters insist that candidates tell what they are going to do after they are elected. Any political candidate who will tell you without qualification, what he is going to do after he is in office, is not intellectually mature.

The last difference between a mediocre manager and a leader is this: *The inspired leader is emotionally stable.*

What does that mean? That means that the gap between what you believe and what you do is very small. There is a gap in everybody's life between what he or she believes and what he or she does. But the wider that gap gets, the more the neurosis increases and mental illness sets in, until it is insanity. Therefore, you must be conscious of the gap, and you must discipline yourself to keep it as small as possible. You cannot do that without a philosophy of life. You must have a well-thought-through, well-organized philosophy that outlines your convictions.

That is the difference that God made between a human and a dumb animal. He gave man the power to judge between right and wrong. So you have experience and you learn, and this gives you beliefs that you shape into a philosophy that gives you a guideline against which you can make your judgments. Then you have the respect of your people. You have followership, which leadership requires.

In our missions, in our hospitals, on our campuses, in business, in medicine—whatever you happen to be in, make up your mind to go about it in an orderly, skillful way. You will soon have a record of achievement, you'll have a mission, you can't help but consult with your people. You will have intellectual maturity that you will sense and appreciate. But more than all of that, you will be able to live with yourself. □

Feedback

ABOUT THOSE BOOK REVIEWS . . .

I do want to express my deep appreciation for your editorial "Profiting From His Prophet" in the May issue of *Ministry*. It was worth the price of the subscription, and I hope every subscriber reads it. As one looks back over our history as a people, one cannot help wishing that the principles expressed in your message had ever been our guide. Had it been so, no deviations in theology, education, medical training, music—or any area—would have been made. Since the past cannot be undone, we can pray that the future may find us holding fast to the counsels given us from the Lord, regardless of whether or not the "great" of earth support them.

One almost cringes upon seeing the book reviews recommended for the minister's reading. Granted that he must read widely, yet how widely read is he in God's messages through Ellen White? Members are chagrined to hear from the pulpit statements directly contrary to plain counsels from God. Yet we have heard from those same lips the admission that there is not time to read *all* Ellen White wrote, nor are all her books in the pastor's library. But other books? Yes. We would suggest that for every book the pastor reads from an uninspired author, he read an inspired one, such as *Our High Calling*, *Sons and Daughters of God*, and other small compilations once used as Morning Watch books.

Earnest, heartfelt prayer. Thoughtful study of Inspiration. These are priorities.

A Retired Worker

WAS MARY A MINISTER?

In the Parley section of the July issue Dr. Sayles urges that we have "women in the ministry." To support her burden she quotes *Evangelism*, pages 471, 472: "It was Mary that first preached a risen Jesus. . . . The refining, softening influence of Christian women is needed in the great work of preaching the truth."

This paragraph, as *Evangelism* indicates, comes from an Ellen White article in the *Review* for January 2, 1879, which in its turn is the third installment of a series. The focus of the entire series is the involvement of church membership in missionary activity, and the particular application of this appeal to women is that they serve in the tract and missionary work, then (1879) getting under way in the denomination. Ellen White also mentions that women can serve as

church clerks and as Sabbath school teachers, but her recurring theme in this series of articles is the distribution of literature and the writing of soul-winning letters.

In view of this context, it is not very likely that the reference here to women "preaching the truth" is a call to women to become full-time gospel ministers. Indeed, the statement itself casts considerable doubt on this interpretation. "It was Mary that first preached a risen Jesus." Mary was hardly a gospel minister! What she did to "preach Jesus" was what today we would call witnessing. A moment later Sister White substitutes the phrase "spread of the truth" for "preaching the truth."

Evangelism gives other statements that call on women to take advantage of every opportunity given them to preach, but these do not provide a basis for women to become ordained gospel ministers. I am not certain that women should not be ordained to the ministry, and sometimes I think they should. My point just now is simply that in my opinion the sentences quoted by your correspondent do not, when taken in context, support her burden.

C. Mervyn Maxwell
Berrien Springs, Michigan

Editorials From page 3

want of means. More means must be invested in it. . . . There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest.

"In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. . . . Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church."—*Counsels on Stewardship*, pp. 40, 41.

Guest editorial by F. L. Bland