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THE ROLE OF WOMEN IN LEADERSHIP POSITIONS
WITHIN THE SEVENTH-DAY ADVENTIST CHURCH

Submitted by
John G. Beach

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Dr. C. Mervyn Maxwell, Professor
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PREFACE

The primary purpose of this paper in its inception was to determine how women have been used as leaders in the Seventh-day Adventist denomination with special emphasis on departmental women in the General Conference. This required selecting specific Review and Herald articles connected with the General Conference meetings. These included the special issues of the Review and Herald Daily Bulletins, the Yearbook, and General Conference Bulletins when these began to be published.

Since this is a slow, tedious process, only a span of twenty-five years was covered in depth in this manner, that is, from 1863 to 1889. Even here, state and local conference positions were ignored and the emphasis was on the larger work field. Subsequent to the 1889 General Conference bulletins, the Seventh-day Adventist Encyclopedia was used to determine those women who for one reason or another were worthy enough to be considered in a historical setting. The other reference used extensively was Arthur W. Spalding's, Origin and History of Seventh-day Adventists. These sources provided the basis for the historical study of women in the church.

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In addition/these historical reference sources, the writings of Ellen G. White in manuscript and published works were consulted to determine her basic position on women in the work. This position may be summed briefly as this: "We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by

reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness." [Review and Herald, July 9, 1895].

It is with these words in mind that I proceeded to seek out a representative sampling of the hundreds of women who contributed to the cause, each in her own way, down through the annals of this church's history. As the story of the women in the history begins to unfold, one is struck with the realization of their vast influence, their dedication to service, the variety of their contributions, their loyalty, their humility, their burden for humanity, and their concern for the cause of the church. They have served as administrators, secretaries, teachers, nurses, financiers, founders, missionaries, Bible workers, pulpit "preachers", clerks, writers, authors, editors, composers and almost every other capacity known to the church.

Yet, these women for the most part have served with little recognition, lacking equality of salary, serving obediently without petitioning for newer, higher responsibilities and almost invariably working in love and devotion. They have done virtually everything, asked for nothing, and received their rewards in knowing they have done what they could.

The study was primarily limited to women who had positions of responsibility within the General Conference or its departments, recognizing that these are multiplied several times over in teaching, nursing, local conferences, missionaries, Bible workers, Sabbath School teachers and other workers.

Great appreciation is extended to Mrs. Hedwig Jemison for her tremendous encouragement and for her assistance in providing leads, references, etc., which often led to a vast storehouse of information. It is unfortunate that time does not allow a full and complete research into this fascinating field of study.

TABLE OF CONTENTS

Introduction	1
Review and Herald Publishing Association	10
The Youth Instructor	16
International Tract and Missionary Society	21
The Sabbath School	26
Firsts	29
Summary and Conclusions	33
APPENDIX:	
A Summary of Significant Women in Denominational History	38
Footnotes	42
Bibliography	44

INTRODUCTION

"It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.'"¹ Even the Women's Liberation movement in all its glory could not have been more direct and outspoken in its demands than was the statement of Mrs. John Couch to "Father" Bates, as he was affectionately known, when she asked him to step aside for someone else.

The occasion was the Exeter, New Hampshire, camp meeting, August 12-17, 1844. Joseph Bates was attempting to keep alive the hopes of the people in the soon coming of Christ after the dates established by the Millerites had come and gone. Samuel S. Snow had arrived with new insights and had spoken in whispered tones to Mr. and Mrs. John Couch about his new found knowledge. It was the power of a woman's voice which penetrated the droning of the hour as Mrs. Couch suddenly arose to her feet in the middle of Joseph Bates talk and suggested to him that there was someone here who had a message worthy of being heard. There are times, indeed, when the "power" of a woman's voice is far more effective than that of a man's, and in this case, the power was used to keep the message moving.

Mrs. White has always encouraged women to be a part of the Lord's work and in 1902 stated,

The Lord has a work for women, as well as 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 on 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.²

What has been the role of women in the Seventh-day Adventist church? What functions have they performed? What positions of leadership have they assumed? These and other questions were the basis for investigating the role of women in leadership positions within the history of the church. The answer seems to be that women within the structure of the denominational organization have never actively solicited, pressed, or in any other way sought to promulgate the cause of women for responsible occupational positions within the church. They have acted in key, influential, supporting roles, and where they have been placed in leadership positions, it has been as a result of their humble dedication to service which simply could not be overlooked.

Ellen G. White is, of course, the backbone of the denomination as God chose to use her in a very special way as a prophetess and spiritual leader, but what of the other women down through the years, what have been their contributions?

Little is known today, for instance, of a woman named Minerva Jane (Loughborough) Chapman, sister of Elder J. N. Loughborough. Even in his outstanding four volume history of Seventh-day Adventists, Arthur W. Spalding makes no mention of her work even though he devotes six pages and contributes twenty-four names to women who have served in the work of the church.³ But, when Minerva Jane retired from her first four years as Editor of the Youth Instructor in 1879, the entire General Conference gave her a standing vote of gratitude for her dedication to service. When she died, Elder A. G.

Daniels said of her in the obituary that she was to be remembered as an "earnest, tireless home missionary, a faithful member of the Sabbath School, a lover of mankind, a Christian whose life won the confidence of all who knew her. She died as she lived, in communion and association with her redeemer."⁴

Mrs. Chapman had given twenty-six years of her life to the Review and Herald of which nine years were as Editor of the Youth Instructor. In this capacity she had been voted a salary, but had refused to accept it. She had also served as Treasurer of the General Conference for six years, Secretary of the Publishing Association, and in an obvious display of confidence and respect for her ability it was voted in a special meeting of the General Conference in 1876 to "revive this [Tract and Missionary] Society, with Sister M. J. Chapman as treasurer, [and] by virtue of his office, the President [also] appointed Sister Chapman Secretary."⁵

The following year was perhaps her busiest in her work with the General Conference for during that year she was elected Treasurer of the General Conference, Editor of the Youth Instructor, Secretary of the Publishing Association, and Treasurer of the Tract and Missionary Society.

It seems rather in character that on the day she died she had worked around the house seeing that all was in order and went in to lie down. She then told her companion and nurse, "'it is all right; now I will take a little rest,' and folded her hands over her breast, she went to sleep, never to wake again in this life."⁶ She was ninety-four years old when she died.

Another young lady, almost as unknown in the cause was Maria L. Huntley, a completely consecrated girl who soon gained the respect of the top men in the work of the Tract and Missionary Society. She had started in the work as the secretary of the state society but soon became the secre-

tary of the larger International Tract and Missionary Society when it was organized in 1874.

Maria served as secretary in one functional capacity or another throughout her career with the Tract and Missionary Society. For a period of eight years she served as both secretary and treasurer of that society. Through the years she developed a closer working relationship with the executive committee of the society and became one of the influential members of that committee in establishing policy of the mission field. While she was originally the only secretary, through the years she began adding one, two, three, and finally as Corresponding Secretary, she had eleven assistants.

During the 1888 General Conference session as evidence of the continuing confidence the brethren had in her ability, she was asked to speak to the general assembly during the missionary meeting. During this message to the assembly, she remarked that "many would gladly work if they knew how," and impressed upon the group the importance of more thorough training of the laity. "It is important that the masses of the people be instructed, that from their ranks may spring many light bearers to others."⁷ This message is still being urged today, more than eighty years later.

Her career was one of dedication to service and this service included numerous committee meetings and "task oriented" assignments which needed to be done such as developing a method of "keeping accounts" for the local T & M [Tract and Missionary] Societies, circulating plans for a special issue of the Signs on temperance, and serving on the "Missionary Board" with such notables as Elders W. C. White, B. L. Whitney, Uriah Smith and O. A. Olsen. This board also included Minerva Jane Chapman and Maud Sisley.⁸

Maria's parents had been pioneers in the Sabbath cause, as connected with the Advent movement, and because of this she grew up in the faith where

she gave her heart to the Lord very early in her life. In recognition of her ability to get things organized, she was chosen in 1889 to go to Chicago — to establish the office of Foreign Correspondence Secretary (which was established that year along with the separate office of Home Correspondence Secretary); to serve as assistant principal and instructor in Missionary correspondence at the Central Bible School; and to continue to serve "in the deliberations of the board."⁹ She died in this service in Chicago, and no more of a fitting tribute could be paid to her than that of Uriah Smith when he wrote:

Her whole heart was in her work, and she made it her study, day and night, how the work could be done so as to prove the most efficient and accomplish the best results. She was very quiet and retiring in her work, never assuming any credit to herself, but satisfied if the object sought could be reached, and the end in view could be gained. She was wholly unselfish in her labors, never happier when she could render some good service to others, and never sparing herself when there was work to be done.

Her exhaustive and endless call to duty was to a large extent responsible for the illness leading to her death.

She was laid to rest in Oak Hill Cemetery, Battle Creek, Michigan. In the presence of a large congregation, some thoughts being drawn from the words of Christ in Mark 14:8, 'She hath done what she could,' as applicable to her life and work.¹⁰

Maria Huntley was forty-three when she died, but few have known the dedication to service as she has shown in her quiet, unassuming way.

A more flamboyant personality and skilled leader came in the form of Jessie F. Waggoner who was invited by the President, Elder George I. Butler, to speak to the General Conference assembly on the subject of "Teachers and Teaching."

Sister Waggoner encouraged the brethren to set Christ as their model as the Master Teacher. "He always had something important to say. The way for us to have something to say is to read, study, think, and pray."¹¹ Apparently in full command of the situation, Jessie proceeded to encourage

teachers to get close to their scholars and to make them feel that he is not afraid of them. In stirring language and note of authority she said, "Literally take off your kid gloves and go to work" and then to be more effective as teachers "do not use question books on paper [reading from prepared notes] but be prepared to make yourself understood."¹²

In the concluding remarks of her talk she emphasized that in every lesson the teacher must "have a point, stick to your point, and make your point." This apparently went over so well that two unanimous motions were voted: "It was moved and unanimously carried that a vote of thanks be extended to Sister Waggoner for the able presentation of the subject," and she was "unanimously requested to prepare a series of article ideas in the Sabbath-School Worker."¹³

Her popularity was so well recognized that she was invited to return in 1888 [the next year] in Minneapolis to present another Sabbath School topic to the General Conference meeting on the Sabbath School work. One of the entire meetings scheduled for the Sabbath School work was devoted to a presentation by Mrs. Waggoner, this time she spoke on "How to Study the Lesson." She said that she would not attempt to lay down any set of rules that would apply to all cases, but the "following is how to study the lesson, in a nut-shell."¹⁴

<u>R</u> <u>p</u> <u>E</u> <u>r</u> <u>A</u> <u>a</u> <u>D</u> <u>y</u>	}	A L L T H E W E E K
<u>S</u> <u>p</u> <u>I</u> <u>r</u> <u>U</u> <u>a</u> <u>D</u> <u>y</u> <u>Y</u>		
<u>I</u> <u>p</u> <u>H</u> <u>r</u> <u>I</u> <u>a</u> <u>N</u> <u>y</u> <u>K</u>		

Mrs. Waggoner proceeded to outline a twelve point program for studying the lesson:

1. Consult the lesson book just enough to see where the lesson begins and where it ends in the Bible.
2. Read carefully two or three times all that the chapter says about it. Then you have the subject in mind and can pick up illustrations, etc. during the week.

3. Study and write down points learned in the Bible narrative.
4. Consult Webster's Dictionary on all words that you do not perfectly understand. Read I Corinthians 14:19. ["In public worship I would rather speak five words that people can understand and be helped by than ten thousand words, while speaking in tongues in an unknown language." I Cor. 14:19, Living New Testament.] By the way, the Bible is the best manual on Sabbath School teaching that I ever saw. If we would study it more I believe we would all be better teachers.
5. Search out the main words in the concordance and see what additional light the rest of the Bible throws upon it.
6. See what Volumes 1, 2, 3, 4, "Great Controversy" say upon the subject.
7. Use the Bible Dictionary when necessary, "Bible Manners and Customs," and "Bible Atlas"
8. Sometimes commentaries are helpful if care be taken to accept no theory unless it agrees with the Bible.
9. Ask yourself the questions, "Why did God have that particular portion of the Bible written? What did he wish us to learn about it? If one of my class should never come to Sabbath School again, could he know from this lesson how to be saved?"
10. Read the lesson in the question book and use whatever additional light you might find there. The idea of not reading what the question book says till the last, is to compel yourself to dig it out for yourself till it is your own. You can speak with confidence, for you know for yourself that it is true.
11. Select your illustrations, bearing in mind this thought: We print our name with indelible ink so that our name will not rub out, we print the lesson on the heart with illustrations so that the lesson (not the illustration) will not rub out. Get an illustration that will fit the lesson whether it be an object, a finished picture, rough dots or marks, or a word picture. If you cannot make it plain yourself, ask the Lord to help you, for He is both willing and able.
12. Put in order and in form of questions the best thoughts you have gained. It should be written down, not to commit to memory, but as a corrector of vagueness of thought and impressions. It compels you to find out exactly what you want to say.¹⁵

Sister Waggoner concluded her talk by impressing on the Elders that it was possible that for some members of the classes in the Sabbath School it would be the last time they would have to know about Jesus and that it was a golden opportunity to save a soul. "An effort should be made to adapt

the lesson to each individual in your class so that each one may understand, and understanding may obey, and thus gain a home in the heart made new."¹⁶

During the following year [1889] Jessie Waggoner practiced what she taught. She wrote about seventy letters, twenty articles for the Sabbath-School Worker, gave a dozen or more talks on the Sabbath-School work, had charge of four camp-meeting Sabbath School Divisions, and again addressed the General Conference on the world-wide status of the Sabbath-School work. "As her report was read, the hearty 'amens' that were drawn out by every mention of progress or expression of desire for help, gave evidence that when the question of supporting laborers who shall give their entire time to the Sabbath School work shall come up for action, it will have a strong affirmation vote," says the reporter covering the conference.¹⁷

Such were the efforts of just three relatively "unknown" in the advancement of the Seventh-day Adventist Church, especially in its formative years: Minerva Jane Chapman, Maria L. Huntley, and Jessie F. Waggoner. Their contributions were highly significant for the times in which they lived and one has to believe that their influence has been felt down through the history of the church, if only in an attitude of dedication and loyalty which permeates each level of service within the organization.

No attempt was made to explore in the same depth the lives or works of the remaining women mentioned in the rest of the paper, nor was this an attempt to completely exhaust the contributions made by all the women in leadership positions within the history of the church. Not only time prohibited such a study, but in many cases a name simply appeared on one page of an article only to disappear on the next as the pages were flipped in a continual search for the unknowns who were dedicated and committed women to the work.

Our sisters Chapman, Huntley, and Waggoner have not been presented as being the key, outstanding women in the history of the denomination, but only as representative of an ever larger force. The following pages summarize some of those women and some of the areas in which they worked. Even in this brief summary, however, it is well to note the powerful influence these women have had in the decisions which have helped to mold the destiny of this movement.

REVIEW AND HERALD PUBLISHING ASSOCIATION

On November 18, 1848, Ellen G. White had a vision instructing her that her husband must begin to "print a little paper." In July, 1849, that "little paper" became a reality with the first denominational publication called "The Present Truth." During the following year, "The Present Truth" as well as another publication "The Advent Review" became the forerunners of the paper which became known as "The Review and Herald" but which was for over a hundred years officially named "The Advent Review and Sabbath Herald." It is now more popularly known as simply, "The Review."

It was in this publishing house in Battle Creek, Michigan that many of the women leaders began their work. Some simply by folding papers, others were setting type, while still others were employed as readers, and copy editors. As the years progressed, so did the Review, and with it the advancement of those who committed their lives to this work.

It was here that Annie Smith, sister of Uriah, started her work with the denomination. She had sent a poem to the Review and Herald entitled, "Fear Not Little Flock," and as a result was invited to join the staff as a proofreader and copy editor. In this position she became one of the first editorial workers in the denomination, but found her real fame in the poetry which she composed. Ten of her hymns are now found in the Church Hymnal.

Concerning one of these hymns, "The Blessed Hope," [No. 371], the tradition among Seventh-day Adventists is that Annie was inspired to write these lines about the three great leaders of the time as representative of the whole denomination:

I saw one weary, sad, and torn,
 with eager steps press on the way,
 Who long the hallowed cross had borne,
 Still looking for the promised day;
 While many a line of grief and care,
 Upon his brow was furrowed there;
 I asked what buoyed his spirits up,
 "Oh this!" said he--"the blessed hope." [Joseph Bates]

And one I saw, with sword and shield,
 Who boldly braved the world's cold frown,
 And fought, unyielding, on the field,
 To win an everlasting crown.
 Though worn with toil, oppressed by foes,
 No murmur from his heart arose;
 I asked what buoyed his spirits up.
 "O this!" said he--"the blessed hope." [James White]

And there was one who left behind
 The cherished friends of early years,
 And honor, pleasure, wealth resigned,
 To tread the path bedewed with tears.
 Through trials deep and conflicts sore,
 Yet still a smile of joy he wore;
 I asked what buoyed his spirits up.
 "O this!" said he--"the blessed hope."¹⁸ [J. N. Andrews?]

While each of the stanzas apparently refer to the leadership of the denomination, it is uncertain who Annie was referring to in the third. While it might appear to be J. N. Andrews, it could very well have been her brother, Uriah, or more recently it has been suggested that it applies to Annie herself for she and her brother did "leave behind 'the cherished friends of early years,' and 'honor, pleasure, wealth resigned.'" And it well bespeaks the consecration of Annie R. Smith, whose whole soul was wrapped up in the blessed hope."¹⁹

Still, "the personal application, if any, of all three stanzas is uncertain; considerable poetic hyperbole would have to be assumed to apply the terms to any of those to whom they have been traditionally applied."²⁰ But, regardless of whether tradition is right or wrong, it still remains that Annie was a consecrated Christian and one of the sweetest persons around.

In fact, it has been said by some that, "a sweeter, more self-effacing, yet talented woman has never been known among us, nor, we may say, elsewhere, than Annie R. Smith."²¹

At an early age of ten Annie had joined the Baptist Church but became an "Adventist" during the Millerite movement in 1844. She had been teaching, but had to give it up in 1850 because of eye trouble. Then, in 1851, while attending a meeting conducted by Joseph Bates, which Annie had attended just to please her mother, she became convinced of the Seventh-day Adventist faith and joined the church shortly thereafter. The account of that first meeting is recorded in Spalding's book, Origin and History of Seventh-day Adventists, and is a remarkable story of how God leads in the lives of people.

That night she dreamed she went but was late. As she entered, they were singing the second hymn. Every chair was occupied except one near the door, and this she took. A tall, noble, pleasant-looking man was pointing to a chart, and repeating, "unto two thousand three hundred days, then shall the sanctuary be cleansed." She dreamed that what he said was true.

Elder Bates that same night dreamed of opening the meeting, but he changed his subject, for what reason he knew not, and took instead the sanctuary question. He was just beginning his address when the door opened, and a young lady entered and took the vacant chair by the door. He dreamed that this young woman was Annie R. Smith.

And so their dreams focused on this point. And as they dreamed, it came to pass. Elder Bates, inattentive to his dream, planned to speak on a certain subject; but the thought of the sanctuary would intrude, and as he rose he took his text on it. Annie started in good time, but missed her way, and so came in late. As she entered she saw the man of whom she had dreamed standing by a chart, and he was pointing to it and repeating, "unto two thousand three hundred days, then shall the sanctuary be cleansed." She took the only vacant seat, by the door.

Joseph Bates saw her, his dream flashed into his mind, and he knew that this was Annie Smith. During the lecture that followed, which presented the sanctuary truth, the third angel's message, and the Sabbath, they were mutually attentive to each other. "This is the truth," said Annie to herself, as she had said in her dream.

As Elder Bates closed the meeting he stepped up to the young woman and said, "I believe this is Sister Smith's daughter, of West Wilton. I

never saw you before, but your countenance is familiar. I dreamed of seeing you last night."

"And I dreamed of seeing you," said Annie, "and of what you preached. I believe it is the truth." She returned to her friends, but within three weeks decided to keep the Sabbath. . . .

James and Ellen White, impressed with her literary ability and much more with Joseph Bates' description of her piety and devotion, invited her to join them. But she replied that she could not on account of the condition of her eyes. "Come anyway," they said. She went, and upon her arrival, prayer was offered for her recovery, with the result that her eyes were healed, and she entered at once upon her duties.

Her term of service was brief, for, contracting pulmonary tuberculosis, which progressed rapidly, she died four years later. She is buried with her parents in the community cemetery at Wilton. But her consecrated life and her talented pen have made an ineffaceable impression upon the cause. Today some of her hymns are among the most treasured in the church: "Toll on a Little Longer," "I Ask Not, Lord, for Less to Bear," "Blessed Jesus, Meek and Lowly," "Hail, Peaceful Day," "He Sleeps in Jesus," "Long Upon the Mountains Weary," "How Far From Home?" and the historic "Blessed Hope."²²

What more is there to say about a young lady who lived for only twenty-seven years except that she has left us all with the one thing she lived for, "the blessed hope."

Perhaps one of the most tragic stories of those who gave their dedicated service to the denomination and who was associated on and off with the publishing work, is that of Mary Kelsey White, wife of Elder W. C. She died at a very young age [33] of a disease contracted while serving with her husband in Switzerland. They returned to America for medical treatment where she managed to live for three years after the doctors had given her but one. She never fully regained her health, however, from that European trip.

Mary Kelsey started in the work at the Review and Herald office before she was thirteen years of age while the office was in Battle Creek. She had progressed from the "folding room" to the "type room" and finally to the position of "proof reader" at the age of seventeen. She then left for Cali-

ifornia where she utilized her previous "printing" experience to work on the Signs of the Times and soon became assistant editor of that paper. She married William Clarence White while in California, but the couple soon returned to the East.

In coming back to the East, Mary became a co-editor of the Youth Instructor with Miss V. A. Merriam for one year. After this, Mary K. and her husband "Willie" again went back to California where she was active in Sabbath School and the Tract and Missionary work of the Oakland church. During this period, too, she was busy with editing book manuscripts for the Pacific Press. It was after this trip to California that the two went to Europe, and her subsequent illness.

After three years of convalescing, she came to the realization during the afternoon of June 18, 1890 that her physical condition was extremely critical and that she would have but a short time to live. "But she felt no dread of death, nor any fear for the future. She spoke of the future in a most cheerful and hopeful way, conversed with her husband of the immortality soon to be given to God's people, and of that happy state to come when they would meet again free from all sickness and trouble, [She] took leave of her children and friends, giving to each some word of good cheer and exhortation, and at half-past nine, calmly fell asleep in Jesus."²³

Another of the early pioneer women in the publishing office was Freddie House who served as secretary, treasurer, and auditor during the middle 1870's. She also taught classes in home missionary work at the college in Battle Creek where she had been one of the first students. She married a lay business manager, architect, and builder of denominational institutions, William C. Sisley in 1875 and from that point forward Freddie

worked closely with her husband as pioneers in educational, medical and publishing institutions.

The two of them helped to found Union College in Lincoln, Nebraska where they went to live "in a barn at first when the country was only open prairie."²⁴ "During much of her married life Sister Sisley not only bore well the burdens of a home with three children, but she was always active in secretarial work, teaching, missionary endeavor, and writing extensively for our papers. She never spared herself in helping others."²⁵ She died in Tennessee, January 25, 1934.

There many others connected with the publishing work in one way or another over the years; many of those started their denominational employment in the "back room"--one of those many clerical jobs of the early years. There were many more who were connected with the Review as writers, poets, or readers, while today, three women serve in the capacity of editorial assistants. Women have always been prominent in the publishing work and there are now regular features which are written especially for women and there are other features written specifically by women.

One of the publishing arms of the Review is a weekly magazine called the Youth Instructor which through the years has felt the impact of the woman's touch. It is of such significance in this study, that it is treated here as a separate topic.

THE YOUTH INSTRUCTOR

Perhaps no one area of the denominational work has been more influenced by women than in the publication of the Youth Instructor, especially as related to the top position as Editor, or "Editress" as the Review and Herald referred to the position on frequent, but inconsistent occasions.

Starting with the second editor, Anna White in 1854, following the founding editor James White, the Youth Instructor has had fifteen women listed in its ranks to the present time. Some seventy-four of the nearly one hundred forty years, or well over half of the years the magazine has been in publication, women have been involved as editors, co-editors, or in the capacity of the editorial committee.

One of the most versatile of these editors was already mentioned in the introduction to this paper, Minerva J. Chapman, who served nine years covering two separate periods (1875-1879) and (1884-1889). But, there was also another lady who contributed significantly to the progress of the Youth Instructor, Adelia Patten Van Horn. In addition to serving as editor from 1864 to 1867, she later became the first woman treasurer of the General Conference.

Adelia was baptized as a young woman by James White and initially served as an assistant to Mrs. E. G. White. She became a clerical worker in the college at Battle Creek as well as the sanitarium and after her work with the Youth Instructor became an "accountant and efficient secretary of the Review and Herald publishing office, straightening out a tangle formed in the association during Elder White's illness."²⁶

She married I. D. Van Horn, a prominent evangelist, and helped him pioneer in the Pacific Northwest, and later in the East. Like so many of the women who gave up early careers in the work to become married, she worked closely with her husband, devoting her energies to support his ministry.

Adelaide Bee Cooper Evans served in the editor's position from 1899 to 1904. This five year period ranked fourth in terms of longevity of women who have held that position. Like many of the women who served the cause in those early formative stages of growth, Adelaide joined the work at a very young age. She began her career with the publishing work as a proof-reader and copy editor under the direction of Uriah Smith, at the Review and Herald office in Battle Creek. She had been born in the state of New York, but started in this work at the age of thirteen.

She resigned her position of editor to marry Irwin H. Evans who at the time was manager of the Review and Herald Publishing Association. She served with him in the Orient as a missionary wife, but her background in the publishing work combined with this mission field experience caused her to publish several books for children and youth. Among her publications were: "The Bible Year, Easy Steps In the Bible Story, The Children's Friend, Men of Might, Really Trulies, Stories of the Kings From David to Christ, Story of Esther, and Strange People and Customs."²⁷

Other women who made their contributions to the Youth Instructor over the years include: Jennie R. Trembley, 1871-1873; Jennie A. Merriam, 1873-1875; Co-editors Mary White and Jennie Merriam, 1879-1880; an editorial committee in 1883 including Eva Bell Giles and Winnie Loughborough (Kelsea), who also served as editor from 1890 to 1891, and Fannie Bolton who was a contributor in 1891. Most of these women served for short periods of time, one or two

years, but there were two women who between them accounted for over half of the total time served by women as editor. Fannie M. Dickerson (later Chase) served eighteen years (1904-1922) and Lora E. Clement served from 1923 to 1952, a period of twenty-nine years.

Fannie Dickerson was a teacher, editor and author. She taught mathematics and science for ten years at South Lancaster Academy where she had gone to school as one of the early students. Her publishing was as varied as her career for she wrote on a variety of subjects including: "Good Form and Social Ethics, In Starland, God Revealed In the Natural World, and Speakers' Manual of Pronunciation."²⁸

Lora E. Clement, the veteran of the Youth Instructor editors, served longer than any editor during the entire history of the magazine, including the men who have served in that capacity. Even before she was named editor, she had served under Fannie Chase as associate editor. She developed a feature column in the Instructor called, "Let's Talk it Over" which was a specialty for many years. Following her long term as Editor of the Instructor, she became the librarian of the Review and Herald Publishing Association until 1958 when her life was cut short in a traffic accident.

The sensitivity and the instinctiveness for articles which appeal to the youth has seemed to be main reason for the calling of women into this critically important work of the publishing department. Through the years in loyal obedience to the needs of the youth, these women have devoted time and energy in the cause, many times with much less salary than that given to men. An example of this is recorded in action of the General Conference in meeting on the publishing association in 1875.

Moved by F. House [Miss Freddie House, secretary of the Publishing Association] that the editors of the Review receive at the rate of twelve dollars per week. Carried.

Moved by S. N. Haskell, that the auditor receive for his past services at the rate of twelve dollars a week. Carried.

Moved by S. N. Haskell, that the secretary and editor of the Instructor receive at the rate of seven dollars per week. Carried. ²⁹

But payment for services was the least of their concerns, for the early pioneers had a conviction and a goal which is known only to those few who have the rare opportunity of establishing, or fashioning the beginnings of a great work. They had a vision and a faith; a hope and a conviction. Most importantly, they had a determination to finish a work, even as they were getting it started.

"INTERNATIONAL TRACT AND MISSIONARY SOCIETY"

"Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should set apart this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church."³⁰ This was Ellen G. White's counsel for identifying new areas of the work which women could have a part. The International Tract and Missionary Society, which today we know as the Home Missionary Department had its roots in an organization composed of women who did serve the community in just the manner described by Mrs. White.

Founded as a local Tract and Missionary Society in New England, it became part of a larger denominational organized group in the General Conference in 1874. But, even this group had its development in "The Vigilant Missionary Society," a "help oriented" group who, behind the scenes, used the inspired leadership of a group of women to become a responsible social action group. This Vigilant Missionary Society was formed in June, 1869 in South Lancaster, Massachusetts with nine charter members: Mrs. Roxie Rice, President; Mrs. Mary H. Haskell, Vice-President; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

The society members "visited their neighbors, helped the sick and the needy, distributed tracts and other publications, and wrote letters shar-

ing their faith in a personal way."³¹ The society was extremely successful and with the encouragement of Elder S. N. Haskell, the group expanded its efforts into other areas, became a state society in 1870 and finally as part of the General Conference in 1874. It was during this initial start-up that Maria L. Huntley, mentioned in the introduction to this paper, became the secretary among a formidable group of officers: James White, president; George I. Butler, vice-president; and S. N. Haskell, business agent. By 1882, it had become the International Tract and Missionary Society and Maria was still an active voice in its progress.

Jennie Thayer was another young lady who was active in this organization. She had begun her service for the church as secretary-treasurer of the Michigan Tract and Missionary Society and also the State Health and Temperance Association. With a wide variety of jobs during the years, she joined the International Society in 1888 and although illness caused her employment to be temporarily disrupted, she served at one time as Corresponding Secretary, Editor of the "Atlantic Union Gleaner," and as Secretary-treasurer and auditor of the Atlantic Union Conference as well as Treasurer of the South Lancaster church.

Jennie's career was also one of dedication and commitment. Never seeking a position of prominence, she simply tried to do whatever she could. While she had many talents in the administrative skills since she worked at various occupational positions including as editor, secretary, treasurer, — auditor, etc., she also had a gift for poetry. In an obscure column heading the obituaries in the Review and Herald, March 15, 1934, we get a glimpse of that poetic capability. It was this poem which was at the beginning of the column announcing the death of Freddie House Sisley.

"SOON THE KING IN HIS BEAUTY WILL CALL THEM"

When the King in glory transcendent
 From heaven to earth shall descend
 To awaken His slumbering people,
 and the power of Satan to rend,
 Then the loved ones from whom we have parted
 With many a sad, bitter tear,
 Will come forth at the sound of the trumpet,
 and beauty immortal appear.

Of no fears, no temptations, no trials
 Will the throng of the ransomed ones tell,
 Of no sickness, no pain, and no sorrow,
 No death, and no funeral knell;
 But rejoicing in Christ their Redeemer,
 With hearts all attuned to His praise,
 They'll ascribe to Him glory and honor,
 And anthems of gratitude raise.

Then weep not for saints who are sleeping
 In death's cold and icy embrace;
 Soon the King in His beauty will call them
 With rapture to gaze on His face,
 To enter the city eternal,
 To dwell in a mansion most fair,
 To receive a crown of bright glory,³²
 The Saviour has gone to prepare.

Jennie suffered a stroke herself just two years after writing this poem. It was a stroke from which she never recovered and by the time she died she was almost completely helpless.

As the executive committee and top executive positions of the denomination continued to be held by men, so was the Tract and Missionary Society. However, through the years, the corresponding secretaries (which had been the principal work of the early New England Society) were primarily women. This had started with Maria Huntley, but by 1883 there were three assistants, one of which was Jennie Thayer, and by 1887, there were nine assistants.

Over the years the department became truly international in scope as the new corresponding secretaries were added to the staff. Women like Mrs. B. L. Whitney of Switzerland, Mary Heilsen of Norway, Elizabeth Hare of New Zealand, Mrs. C. L. Boyd, South Africa; and Josie Baker of Australia.

Many times women who served at one time as corresponding secretaries went on to become notables in other areas of the denominational work. Two such women were Maud (Sisley) Boyd and Nellie Hellen (Rankin) Druillard.

Maud Boyd was a pioneer Bible instructor, colporteur, and the first Seventh-day Adventist women missionary sent to Europe. She was another of the young ladies who started work in the Review and Herald office in Battle Creek. She started working in the composing room at the age of fifteen, attended G. H. Bell's pioneer English classes for Review and Herald employees, and later became a charter member of the first Tract and Missionary Society organized in Battle Creek. She became so enthusiastic over this that she took a six-month vacation to do self-supporting missionary work in Ohio.

In 1877, Maud joined J. N. Andrews in the publishing work in Switzerland. "There, in true pioneer spirit, she set in type the first SDA tract in Italian, even though she did not know the language."³³ Later, she married Elder Charles L. Boyd, then president of the Nebraska Conference. Her life as a wife of a minister was one of serving with him wherever that might lead. It did lead to the Northwest, and then to Africa where he became ill. They returned to the United States where he died. Mrs. Boyd, however, continued in service. She spent nine years as a teacher at Avondale, Australia; three years as a Bible instructor in New South Wales and Victoria; and then for seventeen years as a Bible instructor at the Loma Linda and Glendale sanitariums in California.

Nellie Helen Druillard [Mother "D"] was less noted for her employment in the Tract and Missionary Society than for her other endeavors. She was the founder of Riverside Sanitarium, co-founder of Madison College, and a financier. She was a member of the Rankin family which furnished a number

of women church workers. "'The Rankin Girls,' nearly a dozen of them, red-headed scions of a Wisconsin Adventist family which moved to Nebraska, flamed through the 1870's and 1880's and, in diminished numbers, on into the twentieth century. Almost all of them were teachers, and certain of them made history in the Second Advent Movement.

"Ida Rankin was the first preceptress, or dean of women, in Battle Creek College, and long was prominent in teaching circles. Effie was first matron at Battle Creek and later for many years at Union College. Melissa was the mother of the . . . 1949 editor of the Youth's Instructor, Lora E. Clement. Mary was the mother of Dr. E. A. Sutherland, prominent educator and physician in the Advent cause. Helen (who became 'Aunt Nell' and 'Mother D' to thousands), a graduate of an unusual normal school of that period, was a teacher, a county superintendent, secretary-treasurer of the Nebraska Conference; and after marriage to A. (Alma) Druillard, a keen businessman of the Midwest, was prominent in financial and administrative positions."³⁴

It was when she was seventy-eight years old while recuperating from an auto injury that she decided to do something for the Negroes in the South. She went to Tennessee and established the Riverside Sanitarium (now hospital) and a School of Nursing. She devoted more than ten years of her life this institution before transferring it over to the General Conference for management. Even as she approached her final days, she continued to be active in providing counsel for self-supporting institutions and continued to attend board meetings at Madison College which she had helped to found at the young age of sixty, some thirty-five years before.

THE SABBATH SCHOOL

There has perhaps been no greater influence in the world from a Seventh-day Adventist evangelistic effort point of view than that which has resulted from the work of the Sabbath School. Perhaps, too, there has been no greater influence of women within the denominational structure of the church than is found in the Sabbath School, at least on a local church level if not in the total effort expended towards this task.

Although the Sabbath School work began in 1852, it was not until 1878 that it became an official member of the General Conference. The Youth Instructor, has been an integral part of the Sabbath School down through the years for the youth department. This magazine in itself has been tremendously influenced by the counsel of Christian women, but to even attempt to determine all the women involved in the Sabbath School work would almost be an impossible task. While most of the presidents of the Sabbath School Association [or secretaries of the department as the title has been since 1908] have been men, the basic foundation of the Sabbath School, especially in the lower age groups, has been and still is, women.

Leading the work at the General Conference level has also been the privilege of women, although for the most part, it has been men. One of the most notable personages in the Sabbath School work, men or women, has been Flora Plummer who committed thirty-six years to this work including twenty-three years as the secretary of that department in the General Conference. The next closest in terms of length of service has been J. A. Stevens who served the next fourteen years after Flora Plummer retired.

In addition to serving as the secretary to the department, Sister Plummer wrote a number of books for teachers and officers including: From Acorn to Oak, The Soul-Winning Sabbath School, The Soul-Winning Teacher, and The Spirit of the Teacher. In addition she also wrote a brief history of the Sabbath School and from 1904 to 1936 edited the Sabbath School Worker. There is no doubt Flora Plummer had a "soul-winning" attitude toward her work and toward the Sabbath School which she led. Undoubtedly much of her influence was based on the counsel of Mrs. White on the matter of the Sabbath School work for back in the 1880's Mrs. White had said,

The object of Sabbath School work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion.³⁵

With the young children at heart, the women in the denomination have taken the Sabbath School work seriously and have provided perhaps one of the finest corps of teachers and leaders in any church denomination in the world.

Vesta Jane Farnsworth is another example of the many women who have been active in the Sabbath School. As corresponding secretary of the International Sabbath School Association in the 1890's, and later with her husband as president of the California Conference, she led out in the Sabbath School work wherever she went. During a missionary tour of Australia, she edited the Bible Echo and during her life she also authored four books: Friends and Foes in Field and Forest; Stories Mother Told; The Real Home; The House We Live In.

Through the years women have been instrumental in providing teaching aids, supplies, and books to bring young hearts to Christ. Books which have been published by the Sabbath School Department as aids to teachers have been numerous since Flora Plummer's first book in 1922. Since then,

the department has published Ellen G. White's, Counsels on Sabbath School Work; Mary H. Moore's, They That Be Teachers and A Workman Not Ashamed; Emma E. Howell's, So You're the Secretary; Mary Ogle's, You and Your Sabbath School; and a work of Kathleen Louise Meyer, Teaching Tiny Tots.

In the most vital function of providing visual aids which date back to the first Bible Verse Memory Cards (In black and white) in 1906, the department has provided an impressive library of booklets, pictures, flannel-board cutouts, sandtable figures, and educational training cards. In more recent times, Louise Meyer had published a booklet entitled: How to Conduct Cradle Roll and Kindergarten Institutes. She also published pamphlets on Workshops and Pointers and Patterns for Teachers of Tiny Tots.

Perhaps one of the most unassuming persons who has developed visual aids, based simply on the need for such items, is Jean MacIntosh in California. Starting in her home and later branching to a full-scale production center with local women assisting, Jean has dedicated her life to providing illustrations, flannel-board cutouts, and stories for the younger set for use in the local church Sabbath Schools. With her husband, Elder John doing the beautiful art work, these soon became used in a world-wide effort to reach the young people in their Sabbath Schools. The items were produced under the trade name of "Stewart Design."

It has been women like Jean MacIntosh and another, Vera Groomer who alone has dedicated twenty-two years serving the needs of the Sabbath School, who have a glimpse of the tremendous need to reach the young people through the visual aid. As early as the 1870's, Sister White had counseled us that the Sabbath School should be made more interesting through the use of such aids.

The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth

be simplified and made intensely interesting to the active minds of the children. . . . The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character, that passes off as rapidly as it comes.³⁶

The ladies in the church have and still do understand the way to a child's heart.

FIRSTS

It would seem inappropriate to complete a study of the work of women in the course of history without some identification with women who have succeeded in being the "first" in a given area of endeavor. Although it was not intended to directly pursue these "firsts", many of these came to light in the natural course of investigating the entire work of women. Undoubtedly being first is merely a chance occurrence due to the fact that somebody had to be first. Some were simply the first "woman", while others were the "first" ever of anyone in that particular category. Actually, a whole study could be made on this one topic alone.

Some of the "firsts" have been mentioned elsewhere in the paper in connection with specific women, or specific work, some others are included here purely for the historical interest. For example, Mrs. L. Flora Williams was one of the first teachers in Battle Creek College in 1874 and was the first women principal of that school in 1907.

Martha D. Byington Amadon, the eldest daughter of John Byington was the first teacher of a school established at Buck's Bridge, New York by her father in 1853. This is held to be the first school organized for Seventh-day Adventist children. She was also the first president of the first Dorcas Society when it was formed in 1874.

Loretta Viola Farnsworth Robinson pioneered with her husband in Worcester, Massachusetts, in what was known as city mission work. It was while they were there that Mrs. Robinson became reputedly, the first woman Bible instructor in the denomination.

Anna Matilda Erickson Andross was chosen in 1907 to become the first secretary of the Young People's Missionary Volunteer Department of the General Conference. Later when she traveled with her husband to the Inter-American Division she helped to found the Inter-American Division Messenger and the Mensajero, both of which she edited until she returned again to the United States.

Maud Boyd, whose life was covered elsewhere in this paper within the section on the International Tract and Missionary Society, was the first women missionary to Europe.

Angelia Vesta Cash had the distinction of becoming the first Bible instructor for Italian-speaking people in the United States, a work to which she devoted forty years of her life.

Nellie H. Druillard, also mentioned in the International Tract and Missionary Society, had a number of firsts. Many of these were after she was sixty years of age. She became founder of the Riverside Sanitarium; co-founder of Madison College; organized the Madison Sanitarium and its school of practical nursing, and was its first instructor.

Eva Perkins was the first corresponding secretary of the General Sabbath School Association and together with her husband went to Africa as the first overseas Seventh-day Adventist missionary in the field of education.

Catherine Revel was one of the first Seventh-day Adventist converts in Europe, if not the first. She was a convert resulting from the preaching of M. B. Czechowski in 1865. Interestingly enough she was baptized by immersion with a Baptist minister performing the rite. She was the only Seventh-day Adventist in the community for almost twenty years. Ellen G. White visited with her on two occasions as well as being visited by Elders Andrews, Bourdeau, Haskell, Butler, and Whitney.

Georgia Anna Burgess (Burrus) was one of the first Seventh-day Adventist missionaries in India where she spent some forty years of her life. With Mae Taylor, she opened a girls' school in Calcutta, married while over there and continued to serve with her husband among the Bengali-, Hindi-, Urdu- and Khasi-speaking peoples.

Noni (or Nanibala) Biswas Burrus was one of the first converts in India as a result of the missionary efforts of Georgia Burrus. On her baptism she took the name of Burrus after the name of the lady who had introduced her to the Christian faith.

Katherine Lindsay, a physician, founded the first Seventh-day Adventist nurses' training school at Battle Creek Sanitarium. "Dr. Kate," as she was known, soon became known as one of the foremost teachers of student nurses. She later traveled extensively in Africa and Europe and in 1900 began twenty years of service as an active staff member of the faculty, Colorado Sanitarium in Boulder. A woman of remarkable talents, she maintained her mental vigor until her death at the age of eighty-one.

Rosina Le Meme was the first Seventh-day Adventist on the island of Mauritius. She found out about the church while traveling in Europe and through a series of evangelistic meetings in Switzerland was soon baptized. She returned to the island where she continued to work as a self-supporting Bible worker and with the help of Paul Badaut, who was sent to the island to baptize the believers she had brought into the truth, established a church. She devoted the rest of her life bringing the witness of the Bible to the people on the island.

There are obviously other "firsts" since each department, function, country, institution, or area of service had to have its first woman worker, but the foregoing have served as examples and as representative indications

of the involvement of women in the work, but before this section is brought to a close, the name of Rachel Oakes Preston has to be considered.

Rachel Oakes was a Seventh-day Baptist who persuaded a group of Adventists to accept the Sabbath. Her story is recorded in the Seventh-day Adventist Encyclopedia and is well worth the admonition of Seventh-day Adventists today who find it difficult to convince others of the Sabbath truth. Apparently our early believers were somewhat stubborn on the subject initially themselves.

When Mrs. Oakes sought to introduce the Sabbath to the company of Adventists in the Christian church there [Washington, New Hampshire], she found them so engrossed in preparation for the coming of the Lord that they paid little attention to her Seventh Day Baptist literature.

She did eventually gain as a convert Frederick Wheeler, a Methodist preacher. One Sunday while conducting the communion service for the Christian congregation, he remarked that all who confess communion with Christ in such a service as this "should be ready to obey God and keep His commandments in all things." Later Mrs. Oakes told him that she had almost risen in the service to tell him that he had better push back the communion table and put the communion cloth back over it until he was willing to keep all the commandments of God, including the fourth. The episode set Wheeler to serious thinking and earnest study, and not long after . . . he began to observe the Seventh-day Sabbath.³⁷

Her testimony produced what "was to become, in a sense, the first Seventh-day Adventists."³⁸

Being first offers no particular honor associated with it, except perhaps to the individual involved, but it does represent a trend, a direction in incorporating women into the responsible positions of the church. Each year as the number of "firsts" increase, it represents another step forward in utilizing the great talent that is available to our denomination. In each of these cases the women were first quite by accident rather than design, they happen to be at the right place at the right time, but nevertheless, there were excellent reasons for these women to be chosen when they were. They had the ability as well as the opportunity.

SUMMARY AND CONCLUSIONS

That women have made a significant contribution to the growth and development of this denomination is without question. That they have served loyally, with hearts committed to the Lord in His service is a fact beyond reproof. That their service has opened the path for many who otherwise would not have found love, compassion, and a realization of what it means to "love thy neighbor," is perhaps an understatement of the time. But whether they have been recognized by the church, whether they have been given the honor and respect which they deserve, is still a mute question.

A number of questions which have been raised time and again still need to be answered. What about equal pay for equal work? What about equal opportunity for equal skill? What about equal benefits in moving, living expenses, and other programs for equality of household status? What about administrative positions reserved exclusively for men today for which women are imminently qualified? What about the ordination of women who have dedicated their lives to His service and in many ways do a far better work than men? What about respect for the individual, regardless of sex, age, or race? What about the unexpressed attitudes, the unwritten policies, the unmentioned topics which automatically exclude the voice of the women in the church?

Perhaps this paper is now ending where it should begin, in search of the answers to these and similar questions. However, this paper has served its purpose if for no other reason than that it shows that women have demonstrated their capabilities, they have proven their value, they have offered their services with conviction and in a humble manner. As a denomination we

accepted this service in the manner in which it was given, as a gift of love and dedication to service, but times are changing, women are changing, and it would seem the denomination should be changing. Not that women in this denomination are demanding recognition, higher salaries, greater benefits, more responsible positions, or equal employment opportunities, for that is not their nature, but surely, as a matter of principle, we should be leading out in this matter, not that women deserve it more, but that they deserve no less.

We need to practice respect for others, the women in the work, and while they may not be seeking to be heard, they should be given the opportunities to make the contributions for which they are most certainly capable. It is true that there are no policies prohibiting or limiting the role of women, even as far as ordination is concerned, but policy without practice is of little consequence. It is in unspoken actions that attitudes are formed and judgments are made. As an example, with all of the accomplishments, the many and varied contributions, the persistent efforts of the women down through the history of this church, it does not follow logically that ordination goes unrecognized among the women employees.

Mrs. White, herself, was a champion for the rights and privileges of women in the work:

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborer? . . .

This question is not for men to settle. The Lord has settle it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families. Their work is just the work that must be done, and should be encouraged. In many respects a women can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor by women. 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.³⁹

We have come a long way in utilizing the women within the confines of the denominational employment system especially as teachers, Bible workers, and secretaries. In many cases women do, indeed, do work which men would not even be willing to do even if they were qualified, but let us not come to the point that only the "unpleasant tasks" are strapped to the woman's back, while men reach for the more rewarding ones. We need to reach down deep within our souls and ask ourselves who is best fitted to serve in any given task. If the decision turns out to be a woman, then we should give her that privilege and then to pay her what she deserves.

When Mrs. White was in Australia this matter of wages became a burden on her heart as she saw the dedication of minister's wives and other women in the work. Extracts from these manuscripts are shown here to illustrate how deeply she was convinced of this matter herself, for she felt inclined as a duty of hers, to create a fund from her own tithe money to pay those women who had been laboring so hard and without pay.

Stanmore, Sydney, N.S.W.
April 21, 1898

Dear Brn. Irwin, Evans, Smith, and Jones:--

. . . . (p. 9) These women give their whole time, and are told that they receive nothing for their labors because their husbands receive wages. I tell them to go forward and all such decisions will be revised. The Word says, "The laborer is worthy of his hire." When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all.
--Letter 137, 1888.

The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and

if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?

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

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs.--
Manuscript 43a, 1898.⁴⁰

Even in this area we have come a long way, though the issue still needs further study, but the matter for our concern and our consideration is not so much of "things," but of attitude. It is recognizing the skills and talents of women which are available to use even today (above and beyond the mundane duties they have been given) and treating them with the respect which they deserve as individuals. It is simply doing unto others as you would have them do unto you. It is reaching out rather than staying within.

In closing this paper, it seems appropriate to quote an editorial entitled, "Greetings" by Miss V. A. Merriam, Editor of the Youth Instructor, December 3, 1879.

Twenty-seven years ago, when the Instructor was first printed, it was but little larger than a sheet of note-paper, printed monthly, and its readers were numbered by hundreds; now it is enlarged, beautified with engravings, printed weekly, and numbers its readers by thousands.

A number of the first issue, one printed seven years ago when we first assumed the editorship, and the last number of the current volume, lie before us.

Many of the readers and contributors of the first mentioned are laid away to rest until the Lifegiver shall come; the rest are now heads of families, preachers, missionaries, teachers, editors, etc., filling responsible positions of honor and trust. Truly Times footprints are discernible here.⁴¹

And so they are.

APPENDIX

A SUMMARY OF SIGNIFICANT WOMEN IN DENOMINATIONAL HISTORY

<u>NAME</u>	<u>LIFE-SPAN</u>	<u>HISTORICAL SIGNIFICANCE OR CONTRIBUTION</u>
Annis, Hattie	1880's	Teacher, sent to Washington Mission, 1886
Amadon, Grace	1872-1945	Teacher, bacteriologist, researcher
Amadon, Martha D. (Byington)	1834-1937	First teacher for SDA schools
Anderson, Alma	1869-1956	Pioneer health worker in Norway
Andre, Hattie	1865-1952	Missionary, teacher, dean of women at PUC.
Andross, Anna M. Erickson)	1880-1957	Asst. Secretary, MV Department, General Conference. Author, editor, missionary.
Baker, Josephine L.	1880's	Corresp. Secretary, T & M Society
Belchambers, Marion	1886-1949	Teacher in India, Conference worker
Bolton, Fannie	1880's	Teacher, Washington Mission, 1886
Bonfoey, Clarissa M.	1821-1856	Housekeeper, Ellen G. White
Boyd, Maud (Sisley)	1851-1937	Bible instructor, colporteur, first women missionary to Europe.
Burgess, Georgia A. (Burrus)	1866-1948	One of the first missionaries in India for 40 years. Opened girls school in Calcutta
Burrus, Noni Biwas	1890-1958	One of first converts in India
Cash, Angelia Vesta	1881-1953	Teacher, First Bible instructor for Italian speaking people in U. S.
Chapman, Minerva J.	1829-1923	Secretary, Treasurer of General Conference, Editor of <u>Youth Instructor</u> .
Chase, Fannie M.	1864-1956	Editor, <u>Youth Instructor</u> , teacher, author
Clark, Grace Agnes	1898-1955	Missionary for over 30 years in Kenya
Clement, Lora E.	1890-1958	Editor of <u>Youth Instructor</u>

<u>NAME</u>	<u>LIFE-SPAN</u>	<u>HISTORICAL SIGNIFICANCE OR CONTRIBUTION</u>
Comstock, Belle Jesse (Wood)	1880-1961	Physician, author; in charge of nutrition, endocrinology, White Memorial Hospital
Cornell, Angeline (Lyon)	---	Forerunner of Bible workers, gifted speaker
Davis, Marian	1847-1904	Secretary to Ellen G. White
Driscoll, Anna M.	1870's	Treasurer and Auditor, Publishing Assoc.
Druillard, Nellie H. (Rankin)	1844-1937	Founder, Riverside Sanitarium; co-founder of Madison College; financier
Evans, Adelaide Bee (Cooper)	1870-1958	Editor, <u>Youth Instructor</u> ; author
Farnsworth, Vesta Jane (Cady)	1855-1932	Teacher, Sabbath school administrator; editor
Farnum, Mrs. M. E.	1880's	Writer and contributor to the <u>Review</u>
Graham, Edith M.	-1918	Treasurer, administrator in Australia; Home Missionary Dept., General Conference
Gregg, Lizzie M.	1875-1957	Departmental secretary; administrator, Australia
Haskell, Hettie (Hurd)	1857-1919	Teacher of Bible Instructors, worldwide
Heilson, Mary	1880's	Asst. secretary and missionary in Norway
Henry, Mrs. S. M. I.	-1900	National evangelist with Women's Christian Temperance Union; dedicated personal ministry
Hindson, Anna L. (Ingels)	1862-1933	Editor; Union secretary, Australia
Huntley, Maria	1847-1890	Leader and instructor, T & M Society
Ingersoll, Olive Grace (Perry)	1873-1955	Medical missionary to India
Jones, Mrs. C. H.	1880's	Secretary, SS Association; co-editor of the <u>Sabbath School Worker</u> .
Kellogg, Mrs. E. E.	1880's	Secretary-Treasurer, Amer. Health & Temperance
Kress, Laurette (Eby)	1863-1955	Physician; established medical work in England, Australia, New Zealand
Lane, Mrs. S. H.	1880's	Asst. secretary, T & M Society
Le Meme, Rosina	1880-1919	First SDA on the island of Mauritius

NAME	LIFE-SPAN	HISTORICAL SIGNIFICANCE OR CONTRIBUTION
Lindsay, Katherine	1842-1923	Physician; founder of first nurse training school; known as Dr. Kate
Loughborough, Winnie	1880's	Sabbath School Assoc Secretary; Assistant Editor, <u>Youth Instructor</u>
McEnterfer, Sara	1854-1936	Companion and editorial assistant for Ellen G. White
Mattison, Nora Mabel (Kinzer)	1886-1953	Teacher and Bible Instructor, India
Merriam, V. A.	1870's	Editor, <u>Youth Instructor</u>
Minor, Clorinda S.	-1843	One of the founders of a Millerite paper for women in 1844, <u>Advent Message to the Daughters of Zion</u>
More, Hannah	1808-1868	Missionary from Africa converted to SDA. She was neglected by Battle Creek members who were then rebuked by Mrs. E. G. White
Morse, Hellen	1880's	Writer and contributor to the <u>Review</u>
Morton, Eliza H.	1852-1916	Teacher, writer, contributor to the <u>Review</u>
Peck, Sarah E.	late 1800's	Co-founder of first SDA college outside of North America (Africa); textbook author
Perkins, Eva	1858-1942	Educator, missionary, first correspondence secretary of the Sabbath School Assoc.
Plummer, Lorena Florence (Fait)	1862-1945	Secretary, Sabbath School Department
Post, Lucy B.	1845-1937	Pioneer Bible instructor, South America
Preston, Rachel Oakes	1809-1868	Seventh Day Baptist who persuaded a group of Adventists to accept the Sabbath and thus to become the first SDA's.
Priest, Mary L.	1823-1889	Lay worker, secretary to new Vigilant Missionary Society
Rankin, Ida	1880's	First dean of women, Battle Creek College
Rankin, Effie	1880's	First matron at Battle Creek and Union Colleges
Revel, Catherine	1830-1930	One of the first SDA converts in Europe
Robinson, Loretta Viola (Farnsworth)	1880-1963	First woman Bible instructor; missionary

<u>NAME</u>	<u>LIFE-SPAN</u>	<u>HISTORICAL SIGNIFICANCE OR CONTRIBUTION</u>
Sandberg, Thyra Eva	1880-1963	Conference officer in India
Scott, Lida F.	1900's	Established layman Foundation, Madison College
Scott, Helen May	1882-1963	Missionary and Bible instructor, Korea
Sisley, Fredrica (House)	1852-1934	Secretary-Treasurer, R & H; home missionary
Smith, Annie R.	1828-1855	Poet and editorial assistant; hymn contributor
Starr, Nellie (Sisley)	1854-1934	Bible instructor, health lecturer
Steward, Mary A.	1858-1947	Chief compiler and editor of the first <u>Index to the Writings of Ellen G. White</u>
Stuttle, Lillian D.	1855-1933	Author, poet, contributor to the <u>Review</u>
Thayer, Jennie	1853-1940	Editor, departmental secretary, missionary
Tornblad, Ollie	1868-1953	Pioneer physician in Burma
Truth, Sojourner	1797-1883	Religious mystic, lecturer against slavery
Tunheim, Petra	1871-1923	Missionary; director of West Java Mission
Van Horn, Adelia P.	1839-1922	First women treasurer, G. C.; editor of <u>Youth Instructor</u>
Waggoner, Jessie F.	1880's	Sabbath School corresponding secretary; co-editor, <u>Sabbath School Worker</u> .
Williams, Flora H.	-1944	Editor, administrator in Education, General Conference
White, Ellen G.	1827-1915	Prophetess and Spiritual leader of the church
White, Mary K.	1857-1890	Editor, missionary

FOOTNOTES

- ¹Spalding, Arthur Whitefield, Origin and History of Seventh-day Adventists, I (Washington, D. C.: Review and Herald Publishing Association, 1961), p. 93.
- ²Ellen G. White, The Review and Herald, August 26, 1902, p. 7.
- ³Spalding, op. cit., Vol. II, pp. 42-49.
- ⁴A. G. Daniels, The Review and Herald, January 3, 1924, p. 22.
- ⁵The Review and Herald, November 16, 1876.
- ⁶A. G. Daniels, op. cit.
- ⁷General Conference Daily Bulletin (Minneapolis, Minnesota), November 1, 1888, p. 3.
- ⁸The Review and Herald, November 20, 1879.
- ⁹General Conference Daily Bulletin (Battle Creek, Michigan), October 18, 1889.
- ¹⁰The Review and Herald, April 29, 1890, p. 271.
- ¹¹General Conference Daily Bulletin (Oakland, California), November 1, 1887.
- ¹²Ibid.
- ¹³Ibid.
- ¹⁴General Conference Daily Bulletin (Minneapolis, Minnesota), October 30, 1888.
- ¹⁵Ibid.
- ¹⁶Ibid.
- ¹⁷General Conference Daily Bulletin (Battle Creek, Michigan), October 18, 1889, p. 21.
- ¹⁸Spalding, op. cit., Vol I, p. 245.
- ¹⁹Ibid., p. 404.
- ²⁰Seventh-day Adventist Encyclopedia (Washington, D. C.: Review and Herald Publishing Association, 1966), p. 388.

- ²¹Spalding, op. cit., p. 213.
- ²²Ibid., pp. 213-216.
- ²³The Review and Herald, July 8, 1890.
- ²⁴The Review and Herald, March 15, 1934, p. 23.
- ²⁵Ibid.
- ²⁶Spalding, op. cit., Vol II, p. 43.
- ²⁷SDA Encyclopedia, op. cit., p. 388.
- ²⁸Spalding, op. cit., p. 221.
- ²⁹The Review and Herald, August 26, 1875.
- ³⁰Ellen G. White, The Review and Herald, July 9, 1895, p. 434.
- ³¹SDA Encyclopedia, op. cit., p. 1324.
- ³²The Review and Herald, March 15, 1934, p. 22.
- ³³SDA Encyclopedia, op. cit., p. 150.
- ³⁴Spalding, op. cit., pp. 45-46.
- ³⁵Ellen G. White, Counsels on Sabbath School Work (Washington, D. C.: Review and Herald Publishing Association, 1938), p. 61.
- ³⁶Ibid., pp. 114-115.
- ³⁷SDA Encyclopedia, op. cit., p. 1019.
- ³⁸Ibid.
- ³⁹Ellen G. White, Evangelism (Washington, D. C.: Review and Herald Publishing Association, 1946), p. 493.
- ⁴⁰Ellen G. White, Manuscript Release #267.
- ⁴¹V. A. Merriam, "Greetings", Youth Instructor, December 3, 1879.

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- The Review and Herald. G. C. Proceedings, November 16, 1876.
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- The Review and Herald. G. C. Proceedings, November 20, 1879.
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SUMMARY OF THE PAPER

THE ROLE OF WOMEN IN LEADERSHIP POSITIONS
WITHIN THE SEVENTH-DAY ADVENTIST CHURCH

by

John G. Beach

Women have served well and with distinction in a number of important positions within the Church. They have served as departmental leaders of the Sabbath School and Missionary Volunteer Departments and as Treasurer of the General Conference. In Publishing they have served as Editor of the Youths' Instructor and as editors of other publications and as treasurers and auditors of publishing institutions and they had a prominent role in the Tract and Missionary Society. They have been the founders of sanitariums and nursing schools and the bearers of important messages to the church, such as the prophetic ministry of Ellen G. White and the doctrine of the Sabbath enunciated to Adventists by Rachel Oakes.