

A Brief Historical Background of Women's Ministries in the Seventh-day Adventist Church

For inter-divisional Women's Ministries directors, and others interested in how women have ministered within the Seventh-day Adventist Church, the following data presents a picture of the course of history from 1844 until 2001 of Women's Ministries.

A thoughtful study of the recommendations and actions taken will give an overview of what is expected from Women's Ministries officers by the members of the church body.

The carefully researched material offered here has been condensed from two articles presented in December 1990 and February 1991 by Kit Watts, Assistant Editor of the *Adventist Review* at that time.

December 1844, Ellen Gould receives her first vision as she and four young women pray together in Portland, Maine, USA. Ellen's ministry lasts until her death in 1915.

October 1874, Mrs. Henry Gardner, a member of Battle Creek prayer band leading to formation of Dorcas & Benevolent Association.

1874, Mrs. S. M. I. Henry, superintendent of the National Department of Evangelistic Work for the Women's Christian Temperance Union.

1896, S.M.I. Henry enters Battle Creek Sanitarium, later becoming a Seventh-day Adventist.

1898, Mrs. Henry corresponds with EGW and outlines "women's ministries." Granted ministerial license from GC and became the first Women's Ministries Director for the General Conference. Writes 4-page supplement in *R&H* December 6, 1898.

1899, Mrs. Henry publishes weekly column in the *Review* headlined, "Woman's Gospel Work," filled with Bible studies, poetry, letters, and practical advice. She traveled across the states, speaking tirelessly.

January 16, 1900, S. M. I. Henry dies; 9-member committee works for a time; women's column disappears from *R&H* in June 1901.

July 16, 1915, death of Ellen G. White.

September 1973, First "Role of Women in the Church" committee meets at Camp Mohaven, Ohio.

April 1980, N. C. Wilson, President of the General Conference at the GC Session in Dallas, said the church must find ways to organize and use the vast potential represented by women's talents.

1983, North American Division Women's Commission founded through the Office of Human Relations.

March 1985, Commission on the Role of Women meets. Includes delegates from world field. Recommends an affirmative action plan be developed to improve women's involvement in the church.

July 1985, GC Session in New Orleans votes "affirmative action" for the involvement of women in the work of the church be a priority plan with church leadership, and to request leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination.

October 15, 1985, the GC Committee establishes Women's Ministries Advisory, **Betty Holbrook**, chairperson.

Terms of Reference:

1. *Select authors and articles for denominational publications which will educate the members regarding the roles open to women in the Church.*
2. *Encourage the preparation and publication of informative articles, series, and special issues regarding women in the Church.*

Authority and Responsibility:

1. *Recommend to the General Conference president for consideration by the General Conference officers.*
 2. *Work with the editors of denominational publications wherever appropriate and desirable.*
-

March 1988, new commission on the Role of Women meets again. Recommends more study. GC Women's Ministries Advisory drafts proposal for President Neal Wilson outlining full-time position for a Women's Ministries director.

April 1988, Karen Flowers appointed chairperson of GC-WMA.

August 1988, the GC Women's Advisory adopts the following mission statement:

The Women's Ministries Advisory exists to uphold, encourage, and challenge Adventist women in their pilgrimage as disciples of Jesus Christ and members of His world church.

Our mission is in the larger sense common to all Christians—that of uplifting Christ in the church and in the world. But more specifically, we are called to:

- *elevate women as persons of inestimable worth because they have been created and redeemed*
- *enable women to deepen their faith and to experience spiritual growth and renewal*
- *build networks among women in the world church to encourage bonds of friendship and mutual support and the creative exchange of ideas and information*
- *address the concerns of women in a global context*
- *bring women's unique perspective to the issues facing the world church*
- *seek expanding avenues of dynamic Christian service for women*
- *challenge each Adventist woman with her potential to complement the gifts given to other women and men as they work side by side to further the global strategy of the Seventh-day Adventist Church*

October 13, 1988, "Gender Gap," an editorial in the *Adventist Review*, commends the Oregon Conference for establishing a Women's Ministries Department. Proposes such a ministry worldwide.

March 16, 1989, "Forgotten Heritage," an editorial in the *Adventist Review*, summarizes the work of S. M. I. Henry, and calls for re-establishment of women's ministries.

March 19, 1989, Summit for leaders of nine SDA women's groups meet at invitation of NAD Women's Commission. Voted: to call for a full-time Women's Ministries director at the GC and NAD level.

July 12-17, 1989, Commission on International Role of Women meets in Cohutta Springs; Karen Flowers presents WMA study on women in leadership throughout the world field. The 17 women members caucus and recommend a women's ministries office.

July 13, 1989, Karen Flowers, WMA Chair, presents the findings of "The Role of Women in the Church: An International Survey of Seventh-day Adventist Women in Leadership." This 57-page document presents a profile of 875 respondents from all divisions of the worldwide church and summarizes their concerns.

July 17, 1989, The 17 women members of the Commission on the Role of Women in the Church in caucus state:

We recommend the employment of Women's Ministries coordinators to coordinate ministries for all Adventist women, both lay and denominational employees.

(A) Full time at GC and division levels.

(B) At least half-time at unions and conferences.

July 23, 1989, NAD Women's Commission (Camp Hope, British Columbia, Canada). The commissioners come from each union in North America, and vote to affirm the above recommendations, especially emphasizing that their division elect a director for Women's Ministries.

November, 1989, Dr. Ramona Perez Greek is appointed chair of the North American Division Women's Commission.

June 12, 1990, Karen Flowers, GC-WMA Chair, introduces the proposal for full-time women's ministries director to GC officers. No action was taken at this time.

July 5-15, 1990, the GC Women's Ministries Advisory sponsors booth at the GC Session, Indianapolis. A fabric wall-hanging depicting Adventist women serving Christ in every division of the world is used—will soon be displayed at GC headquarters. Women's Ministries was not discussed at this session.

July 12, 1990, President's Honor Roll, initiated by Karen Flowers, WMA Chair, and Neal C. Wilson. Each division president selects a woman to represent the Adventist women throughout his division who support the church with outstanding contributions.

September 24, 1990, 35 women representing various groups met in Pennsylvania asking the church to appoint a full-time Director of Women's Ministries at all levels. Duties to include identifying, assessing, and developing strategies to meet women's needs; generating and disseminating accurate information concerning the role of women in the Church; sponsoring retreats for the purpose of spiritual nourishment; directing activities to educate women regarding church governance and policies. At the GC level, this person should be a Field Secretary. At all levels this position should be fully funded, with travel budget, and budget to cover research, publications, translations, materials, and meetings.

September 1990, Elizabeth Sterndale is elected by NADCOM/GCC committee as a Field Secretary for the North American Division and accorded officer status as coordinator of NAD Women's Ministries.

October 4, 1990, Annual Council accepts Robert Folkenberg's recommendation:

WHEREAS, Everyone needs affirmation of personal worth and the value the Church places on the individual's gifts and contributions; and

WHEREAS, Women represent a vast storehouse of spiritual gifts which await full development and utilization in the accomplishment of the Church's global mission; and

WHEREAS, Open dialogue bringing women's perspective to leadership will bring greater balance and wholeness to decision making; and

WHEREAS, Women need to be nurtured spiritually, their unique needs addressed, and guided toward Christian service; it was

RECOMMENDED:

1. To authorize the establishment of an Office of Women's Ministries at the General Conference to foster ministry by women to women in the world church. This individual will report to the President. (This position will involve an existing budget, not an additional one.)
2. To request each division to identify its degree of need for Women's Ministries and find the best way to meet this need.

October 5, 1990, Rose Otis is elected Director, Department of Women's Ministries, General Conference.

November, 1990, Dr. Ramona Perez Greek, is appointed Assistant Director of the North American Division's Office of Women's Ministries.

January 24, 1991, Dr. Nancy Bassham is appointed Women's Ministries Director, Far East Division.

March, 1991, Ludmila Krushenitskaya is appointed Women's Ministries Director, Euro-Asia Division.

May 8, 1991, The Ima Nortey is appointed Women's Ministries Director, Africa-Indian Ocean Division.

November, 1991, Birthe Kendel is appointed liaison for Women's Ministries, Trans-European Division.

May 21, 1992, Carol Ferch-Johnson is appointed Women's Ministries Director, South Pacific Division.

November, 1992, Valerie Fidelis is appointed Women's Ministries Director, Middle East Union, an attached field of the world church.

1993, Susana Schulz, is appointed first Women's Ministries Director, South American Division.

March, 1994, Vasti Viana is appointed Women's Ministries Director, South American Division.

July, 1995, the General Conference in Session votes full department status to Women's Ministries.

September, 1994, Linda Koh is appointed Women's Ministries Director, Asia-Pacific Division.

November, 1994, Ivy Petersen is appointed Women's Ministries, South Africa Union Conference.

July, 1995, Rose Otis is elected Director, Department of Women's Ministries, General Conference.

July, 1995, Priscille Metonou is appointed Women's Ministries Director, Africa-Indian Ocean Division.

October, 1995, Ardis Stenbakken is appointed Associate Director, Department of Women's Ministries, General Conference.

November, 1995, Noelle Vitry is appointed Women's Ministries Director, Euro-Africa Division.

December, 1995, Waveney Martinborough is appointed Women's Ministries Director, Inter-American Division.

January, 1996, Frances Campbell is appointed Women's Ministries Director, Southern Asia Division.

March, 1996, Tswelelo Lekolwane, is appointed Women's Ministries Director, Eastern Africa Division.

December, 1996, Dorothy Eaton Watts is elected Director, Department of Women's Ministries, General Conference.

April, 1997, Mary Wong is appointed Women's Ministries Director, Northern Asia-Pacific Division and **Linda Koh** as Director, Southern-Asia Pacific Division.

October 6, 1997, Annual Council elected **Ardis Dick Stenbakken** Director, Department of Women's Ministries, General Conference.

October, 1997, Priscilla Handia Ben is elected as Women's Ministries Director, Eastern Africa Division.

April, 1998, Lynnetta Siagian Hamstra elected as Associate Director, Department of Women's Ministries, General Conference.

June, 1998, Hepzibah Kore, is appointed Women's Ministries Director, Southern Asia Division.

January, 1999, Mary Maxson, is appointed Women's Ministries Director, North American Division.

September, 2000, Natasha Ivanova, is elected Women's Ministries Director, Euro-Asia Division.

October, 2000, Anne-May Wollan, is elected Women's Ministries Director, Trans-European Division.

November, 2000, Evelyn Nagel, is elected Women's Ministries Director, South American Division.

January, 2001, Joy Butler, is elected Women's Ministries Director, South Pacific Division.

April, 2001, Heather-Dawn Small, is elected Associate Director, Department of Women's Ministries, General Conference.

Whirlwind of the Lord

From the Biography of
Mrs. S. M. I. Henry

by

Margaret R. White
(Granddaughter)



Calling All Women

THE CAMPAIGN to remove the Sabbath Observance Department from the WCTU was only one of Mrs. Henry's interests and activities during these busy years.

In a letter to Mrs. White dated October 23, 1898, Mrs. Henry makes this report:

"I have been traveling almost constantly since the first of May. Have attended eleven camp meetings, beside the Wisconsin and Iowa State conventions, the General Conference of the Seventh Day Baptist denomination, where I went by their invitation; and spent one week at College View, Nebraska, working in behalf of the students and church members."

On this same trip she was invited by the secretary of the faculty of the university at Harriman, Tennessee, to give a series of lectures to the five hundred teachers at the teachers' institute.

These events were only incidental, however, to her last and greatest project. The idea had come to her about the time that she was beginning to feel that it might be necessary for her to resign from her position as national evangelist. It was a plan for the mobilization of a vast force to do the work of God. The women of the Adventist Church! What tremendous power and influence might be theirs! Properly organized, trained, and directed, they could do a work equal, if not superior, to that of the WCTU. The more this thought stirred in her mind, the more excited she became.

Mrs. Henry had been working with a very consecrated and superior group of women, women of education, means, and Christian character. They were tireless, energetic, enthusiastic, and hard working. By

comparison, it seemed that many of the Seventh-day Adventist women were more or less apathetic, unambitious, and provincial in their outlook. They had received wonderful counsel and instruction, they were earnest and devoted, but actually they knew little of their own mission and possibilities in the church. If she could only lead them on to do a work greater than that of the WCTU! Her eyes had been opened to see the need, and she felt so small and inadequate to do what should be done. She said, "I have longed to go down into the slums and take up the work that I used to do, but of course, my years are against me in that, and I seem to have other work pressed upon me to such an extent that I cannot do it. But now I see a way by which I may reach out by hundreds of hands where I could by myself only have used two!" Every waking moment her mind was busily at work making plans and envisioning a wide scope of united service for the women of the church.

As she went about to various camp meetings and became better acquainted with the women, the value of such a plan as she had been considering grew in her mind. And so, when a letter reached her at Rockford, Illinois, from Mrs. White, suggesting that she do this very thing, it seemed "a very remarkable coincidence."

Mrs. White said:

"SISTER HENRY:

"... I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord.

"There certainly should be a larger number of women engaged in the work of ministering to suffering humanity,

uplifting, educating them how to believe—simply believe—in Jesus Christ our Savior...

“I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus... Many women love to talk. Why can't they talk the words of Christ to perishing souls? The more closely we are related to Christ, the more surely the heart will know the wretchedness of souls who do not know God...

“Believing the teachings of Christ, that through you, the human agency, he communicated his light, his truth, you are the frail instrument through whom the hidden power of God does work, that his strength may be perfected and made glorious in your weakness.

“(Signed) MRS. E.G. WHITE.”¹

Now that her idea had become a specific assignment, and she felt she had the green light to go ahead, Mrs. Henry began enthusiastically to work out her dreams in a practical way.

It was right in line with the passion of her life, THE HOME. It must be remembered that the great work she had done for the temperance cause had grown out of her determination to make the nation safe for the home—her home, all Christian homes. She had been privileged, as few others, to observe the needs of the home, and the causes of success and failure in the home. She realized the relation of the home to every good or evil in the world. She said:

“In its relation to the church, the home is as the heart to the body, and the mother in the home is its life center. What the mother is, so is the home. What the home is, as a rule, so is the husband and father in his strength or in his weakness. What the home is, what the mother and father are, such are the children in their certainty to fall under the power of temptation. It cannot be otherwise without

some special manifestation from the Spirit of God. It is therefore necessary that a work should be done in the home such as has never been attempted.

“It must go from our women to all the homes the world over. And when each woman among our people shall come to appreciate her opportunity, and rejoice in it, realizing not the burdens she must bear, but the abundant strength that is given with which to carry them, seeing not the danger from the lions in the way, but how they quail and fawn before the courage of even a weak woman's mighty faith; then shall our ministry go abroad in their work, strong, refreshed, victorious.”²

The plan she formulated was so broad and comprehensive in its scope that only one of indomitable purpose would have attempted to carry it out. In it she visualized the womanhood of the church united in study and purpose and self-sacrifice, devoted to a practical demonstration of the power of the Christian home. It was to be, in effect, a woman ministry, not an organized body of women preachers, but a systematic service for mutual help. It had many of the aspects of a vast correspondence school, really a form of adult education.

Study cards were prepared: one for the worker, and one for the learner. The worker, by signing the card pledged “to be so instructed in all truth, to be so led and used by the power of the Holy Spirit, to be so taught a true woman's ministry in my own home, among my neighbors, and in my own immediate social circle, that I may be prepared to labor for suffering humanity, and to help in uplifting the fallen, and educating the ignorant to believe, simply believe—in Jesus Christ our Savior; for the first glance of any soul must be Jesus Christ. Then, if he follows the Lamb of God, as he remains a learner, he will have an intelligent knowledge of what is truth.”

¹ *Review & Herald* Supplement, Dec. 6, 1898.

² *A Woman-Ministry*, p. 13.

The pledge of the learner was “to study to know the principles which constitute Christ's character as they are set forth in His Word, and to live them out practically in the common affairs of everyday life.”

A system of correspondence was devised by which women who needed help in any way in their home life, in dealing with spiritual, moral, or domestic questions might write to those who were qualified by experience to give instruction, and who would answer by personal letters. This plan meant the undertaking of an overwhelming amount of correspondence, and in the year 1899 Mrs. Henry received hundreds of heartbreaking letters from women seeking her counsel, comfort, and advice about their problems. She took their problems and sorrows into her heart and made them her own. Sometimes they so touched her tender sympathy that they became intensely real and personal, and made her ill.

If there is one quality above another in Mrs. Henry's character that makes this story worth recording, it is just this extreme sensitivity to the burdens of others. When men in her reform club in Rockford were in temptation or out of work or in danger of losing what they had gained, she bore them in her heart for days, hardly eating or sleeping, and agonizing upon her bed at night. This same concern was now given to the large body of women, her sisters in file Seventh-day Adventist Church for whom she had such exalted aspirations.

It was not her intention, however, to take this whole load on her shoulders, but one of the main objectives of this new department in the General Conference was to operate as a sort of agency whereby those who had questions and needs could be put in touch with those who had solutions and helpful experience to offer.

Mrs. Henry did a monument of work at this time, answering personally hundreds

of letters and speaking before many assemblies. From the response she was assured that the work which was begun was filling a vital place in the denomination. She speaks of this in letters to her friend Ellen White:

“I have for some time been wanting to write to you and tell you how the women's work is going on, for I know that many things in it would gladden your heart, although, of course, there are other things that might give you many sad hours ... I have never before realized situations quite so sad as some that appear in these letters, and this gives me to understand how truly the Lord moved in opening up this line of work for our women.

“Already we begin to see results in the conversion of souls. These conversions have been principally among the husbands of our sisters.”³

“The work is going forward among our women with great power. They are eager to take hold, and the letters which I receive reveal how great was the need that they should be set to work.”⁴

From the volume of notes of her addresses and letters, a brief selection has been made of her thoughts on a few vital questions which were put to her, and which mothers of today are still asking.

“What Can. I Do?”

“Many women have written me saying, ‘I want to do something. I realize the need in the community, and I would like to do something to extend the truth. But what can I do? How can I do it?’ or ‘I received your letter, but you did not tell me what to do, or just how to proceed.’

“No, I do not tell any woman what or how to do. I do not know enough. The only

³ Battle Creek, Michigan, June 16, 1899

⁴ Battle Creek, Michigan, Jan. 15, 1899

thing that any of us can safely do for another is help her by a living testimony, to see what we must BE; and when we come, by the power and light of the Holy Spirit, to be what we ought to be, there will be no trouble about the doing.

“The world has a right to expect more from us than from any other people. The world's preparation day is nearly passed; its momentous hours have been frittered away; the sun hangs low in the west; the last Sabbath of earth is almost here; the gospel proclamation must begin to run and fly; at last the King's business *truly* requires haste; and it is our work as women to send forth messengers fully equipped for their holy errand. And if she will, every mother may speak with as many tongues, run with as many feet, and work with as many hands as she has children.

“It is especially the mission of Seventh-day Adventists to make the consecrated life beautiful in the eyes of a beauty-loving world. Your home must be made so attractive because of the manifestation of the Spirit that is in it, because of the beauty of love and faith, because of the aroma of heaven, that it will hold the children and youth against all the show and glitter of a vain world.

“*This must be done.* It is our only resource in preserving our children against the day of the Lord.”

“Why Is It That My Children Do Not Obey Me?”

“The child in the home deals by the father, mother, and the principles they represent, precisely as father and mother deal by the heavenly Father and the principles He represents. The only deviation from this rule is found in the personal repentance and conversion of the child. This may seem like a hard thing to say, but it is so

awfully true that it must be said, no matter how hard it may strike home. The time may come when your child will see where you have failed, and correct himself by the light of the Holy Spirit, and in so doing give you a little taste of the judgment day in your own soul. Pray God that it may be so, and not too late.

“Hard to Manage”

“A sister said to me, ‘What is the matter with Seventh-day Adventist children? They are the hardest in the world to manage.’ I have heard that said again and again, and it is true.

“*There is good reason.* Seventh-day Adventists are a peculiar people. They are all hard to manage. And for this, *be thankful.*”

Any, man or woman who is not hard to manage is sure sooner or later to become somebody's tool. All that is needed to make the tool is to find somebody who has a little larger ability, a little more wit to take hold of a manageable man, and make him over, and use him as he will.

“There is a sentiment that it is a Christian grace to be easily managed, and people have tried to cultivate a manageable spirit with the result that Seventh-day Adventist, their homes, their children, as well as all that goes to make them are a necessity in the economy of God. They have a strange place to fill in the earth. Their homes must be unlike any other. Take two people such as will make good Seventh-day Adventist, let them come together in the making of a home, and they must have an experience such as no others can have in so relating themselves to each other that any home life at all will be possible. Before a home is possible those who compose it must come to know that divine principle of unity which is never found excepting through the manifestation of the Spirit.

“The husband in this home, recognizing the life which he lives in his flesh is altogether by the power of the Holy Spirit, settling every question for himself alone as if he and God alone in the world—will be a hard man for his wife to ‘wind around her finger.’ And she should be glad to have it so, for if she could wind him, another woman might. Let her thank God that no other brain, not even hers, can think for him.

“And the same thing must be true of the wife. Her relation to God must be settled upon the same basis. The same divine intelligence that is accessible to man is open to woman, that it knows just as well how to teach and lead a woman as a man. No man knows any woman well enough to cut out a lifework for her to make up.

When two people have come together according to this plan, each adjusting his individuality to the same Spirit, although they may be filled with the material out of which dissension might be manufactured, they must live at peace in the unity of the Spirit. This is the true basis of the home. Without it there can be no home such as God intended to establish in the earth for a testimony of His Spirit.

“The children that are born into such a home of two such people, must be unmanageable until they have elected and surrendered themselves to control. They can be taught, cultivated, grown, but as God in the beginning had planned, they will be free. God must have willing service that a son yields a father, from a loving, free, deliberate preference to serve.

“God wants out of you a child like himself, of free and independent action, instead of a tool such as he can pick up and use as a stick. This is one feature of the image in which man was created. Your home is to be made a place in which this image of God shall be reproduced in every child that comes into it.

“The child in your home with this wonderful legacy of power may be so taught in principles, and established in truth that he shall make the wise choice, and by his own election become not only a willing, but an unchangeable servant of God; and it is the mother’s grandest office to preside over and direct the processes by which this end shall be attained ...

Principle, Rather Than Emotion, the Best Influence

“One mother said to me, ‘I have wept my eyes almost out over my boy, but it does no good. He has got so that just as soon as he sees I am going to cry, he will take his hat and get out of the house.’

“And who can blame him? That sort of influence is not of God. Character can not be built by tears and pleading, but only by principles of truth. The only power to which the child should yield is the power of the Word and the Spirit that is life.

“A father or mother will sometimes say to this or that Christian friend, or to the minister, ‘I wish you would try to exert a personal influence over my child.’ But nothing has made God more trouble than the possibilities bound up in a strong personal influence brought to bear upon the individual who at last must give an account of himself. Personal influence must always go by spasmodic periods. Many a mother has defeated the work that God wanted her to do in her children because she has depended upon that, instead of the patient teaching of principle.

“There are so-called Christian people who would apparently be glad of any influence that would lead a child into any sort of a show of Christian living, if only there might be avoided the disgrace of a public revelation of wickedness. They would not care so much for anything that could be kept covered. They reason that if the boy

can only be kept in church, if he can only be kept to a profession of faith, be kept from outbreaking sin, he is all right.

“It often happens, when a child has done something that the mother has seen as wrong, that she has used command, pleading, and tears, living all the time herself in direct violation of the special principle involved, and still hoping by these flimsy devices of her influence to

restrain him from an openly evil course and the public disgrace that it might involve.”⁵

⁵ Selected from *A Woman-Ministry*.

More and More Unto the Perfect Day

ONE BEAUTIFUL Sabbath afternoon Mrs. Henry and her daughter Mary were sitting together on the lawn by the sanitarium, enjoying the loveliness of the summer day, watching the birds and listening to their songs. They had been silent for some time, and then the mother, with an expression of great peace on her face, turned to her daughter and said, “I have been thinking of the difference between myself now and years ago. Once it would have spoiled my Sabbath to see men working on the road. Now I hardly notice them. My Sabbath is within.”

Mary had not noticed them, either, but there they were, a score or more of dusty laborers, mingling the sound of hammer and spade with the carol of birds and the singing of hymns. As they watched the shadows deepen and the sun go down, Mary thought, “It is because my mother has made the supreme sacrifice that she has infinite peace. Like Abraham of old, she went up with her all to the altar. And God blessed her and multiplied her strength.”

God had indeed multiplied her strength, and though her last years were marked by a beautiful serenity of spirit, her energies seemed to be gathering momentum. Every moment was occupied. She seemed indefatigable. A summary of her activities reveals a tremendous output of work-tracts, letters, addresses, books, and an extensive trip. It was almost as if she had some premonition that time was running out for her, and there was so much that she wanted to do. Those who were closest to her, however, think that she did not have the least intimation that her work was almost over. The impelling purpose was her feeling that “the coming of the Lord draweth nigh,” and the “King's business requires haste.”

She neglected nothing that she knew of to maintain her health. She lived entirely upon zwieback, granose, legumes, nut foods, and fruit. If she were going to give an address soon after a meal, or had an unusually hard day's work in mind, she would eat nothing but fruit for dinner or breakfast, or both. She always slept in a cold room, with the window halfway up.

Every morning she took a cold shower or plunge bath, priding herself on getting into the water in winter as cold as it came from the pipes. When at home, she always went to bed about eight o'clock, and rose at five. Her heart was examined several times during the years of 1898 and 1899, and always seemed perfectly normal for her age.

On the twelfth of July, 1899, Mrs. Henry and Miss Durland left Mary's home in Battle Creek for a six-month evangelistic trip through the South and West. Her youngest son Arthur came from New York to have a short visit with her before her departure. They went away in high spirits, full of enthusiasm for what was to be Mrs. Henry's most memorable itinerary. Miss Durland, now Mrs. Mace, of Takoma Park, Maryland, recalls some interesting side lights on the trip. She says:

"We traveled constantly for six months, taking in meetings in the Central States and on to various parts of California. We carried large portmanteaus filled with health foods in bottles and cans—almond butter, malted nuts, propose, bromose, and all the other oses and butters. We were equipped with a little alcohol lamp or stove, and had our meals in fine style wherever we were. I still remember how heavy were the containers of foods, and how difficult it was to get a meal properly served when the train was rolling and everything sliding about. But we did it, and Mrs. Henry thrived on the meals. I had to use an old-fashioned Remington typewriter, which was like a threshing machine compared with the typewriters of the present day.

"Because I could not check the typewriter or handle it with all the other luggage, I checked it in a trunk, wrapping it in a red flannel blanket, and padding the corners in the trunk in order that my beloved machine would come through without injury. We usually traveled in day coaches for economy's sake. But one particular time, I

remember, Dr. J. H. Kellogg chanced to be on the same train and discovered that Mrs. Henry and her secretary were in the day coach. Suddenly the porter arrived and bundled us, bag and baggage, into the Pullman, where, he said, it would be more comfortable. And sure enough it was luxury, but short-lived luxury, for we soon reached our destination."

Mrs. Mace smiles as she looks back on her inexperience as she first began her traveling career. She says:

"It takes time and resourcefulness to know just how to make train connections and get baggage delivered to the proper place at the right time... Not the least of my unhappy and rather amusing recollections was my traveling attire. I surely lacked a guide in choosing my outfit, but lacking such an asset, I chose my own apparel. I remember starting out on a long trip for the first time wearing an inexpensive dark green flannel suit, and a yellow straw hat of wide brim and ribbons and bows. It was a real picture hat, entirely inappropriate for traveling, both as to size, shape, and color. I remember thinking that when I made my first appearance at the depot Mrs. Henry looked me over somewhat unapprovingly, but she did not make any unfavorable remarks. She simply trusted circumstances to bring about the needed discipline in dress, and sure enough they did. It was not long before we were caught in a drenching rain, for which I was not prepared, and soon my traveling attire wilted, shrunk, and creased, while my yellow hat looked like a market basket. As quickly as possible, I secured permission to go to the nearest shopping district and picked out a small black hat, ornamented only by a long black quill. When I returned in triumph with my purchase, Mrs. Henry smiled and seemed very much pleased, and said I had chosen a very becoming hat for traveling."

They visited the South first, touching points in Tennessee, Arkansas, Texas, then on to Missouri, Colorado, Utah,

Washington, California, Oregon, British Columbia, returning to Seattle for the National WCTU Convention, stopping at her son Alfred's home in Salt Lake City both going and returning, and finally reaching home again the tenth of December. Everywhere she was strong, alert, observing.

Her impressions of the South were expressed in a letter to her daughter:

"If those who are indifferent to the Southern work could make this trip, and even from the shifting standpoint of the moving train observe the half-clothed men, women, and children, black and white, squatting before the cabins, perched upon fences, lounging everywhere empty-handed, gazing with brutish interest at the train, there would surely be an increased interest in this direction.

"The question would come to my mind, Do those people never do anything? If they had been standing with tools in their hands, as if they had been at work, it would have relieved the situation; but I do not remember having seen one of all this wayside-cabin class, either black or white, who appeared to have any further interest in life than would have been manifested by a herd of cattle chewing their cud; except once, when a woman was seen walking briskly through a company of lounging men as if she were really going somewhere with something on her mind."

One stop-off at camp meeting remains especially vivid in Mrs. Mace's mind:

"One time we were at camp meeting, and a little oil heater had been provided as a protection for Mrs. Henry against dampness and chill, supposed to be lighted early in the morning. One particular morning Mrs. Henry awakened before I did, and thinking not to disturb me, she got out of bed and lighted the stove, then went back to sleep. In the meantime the flame rolled up and the smoke poured out, covering everything inside the tent. By the

time we came to our senses we found ourselves and our clothing and everything else covered with long strips of soot and smoke. It was a funny experience to remember, but not so funny at the time. But dear Mrs. Henry did not scold or complain but took right hold with me to begin to clean up. What a time we had getting our complexions back to normal! That was to me a lesson in patience and Christian charity which I have never forgotten."

Everywhere on the trip she met those whom she had blessed with her counsel, prayers, and evangelistic fire, as well as colaborers and old friends. At Spokane she met Bishop Vincent, who was holding a conference of Scandinavian ministers. It was a great comfort and pleasure to be invited by this friend of her youth to "speak a few words of greeting and counsel" to the conference. In Victoria, British Columbia, she gave her two lectures of former years, "What Is the Boy Worth?" and "Why So Many Children of the Church Go to Ruin." Here also she met another old friend, of twenty-five years' acquaintance, who was at that time United States Consul at Victoria. This gentleman with his wife invited her to dinner, and gave her a most delightful reception. Again, in Portland, Oregon, and in St. Helena, California, she had in her audience friends and acquaintances of former years.

Upon the return trip she spoke Sunday morning in her son Alfred's church in Salt Lake City, taking as her theme the "Ministry of the Home." The last time she had left her son's home she had been taken away in a chair, supposedly a confirmed invalid. Now, five years later, she stood in perfect health before a large congregation, "a sweet-faced old lady, with a most pleasing manner on the platform, and a voice like a silver bell," as one of the newspapers expressed it. The same paper said, "From the first word of her discourse

to the last she held the close attention of every hearer.”

Mrs. Mace speaks from memory of her impression of Mrs. Henry's appearance at this time:

“Mrs. Henry’s eyes were so clear and brilliant as to never be forgotten. I can see her now—a frail little woman standing in the pulpit, wearing a black dress, with a white lace kerchief fastened in the folds about the neck and extending down to the waist like a vest; her pince-nez glasses riding a rather protruding long nose, and her gray hair precisely parted over the forehead and twisted into a knot at the nape of the neck; and the charm of her personality displayed in a smile such as I have never seen since. Mrs. Henry was too wonderful a character to describe in cold type. One would have to be associated with her really to understand the worth of her character.”

In a postscript to the letter which Mrs. Henry wrote to Mrs. White on November 8, 1899, in which she described her trip, Miss Durland made this comment regarding newspaper publicity: “I add this note to Mrs. Henry's letter to say that her work is always received with the greatest interest at every place where she goes. The newspapers are very liberal in their notices of her work, often giving a good sketch of her life, and a very complete synopsis of her lectures.”

Home again after the long trip, Mrs. Henry summed it up as follows:

“I was absent from home five months; traveled over nine thousand miles; have spoken two hundred and fourteen times; was subject to nearly all conditions of living and climate which would test the strength of the most robust, and yet have returned in good working order. I would not hesitate to start at once on another tour if circumstances required. After one day of rest I have taken up the

work which is waiting for me in my office, without any sense of especial weariness, and with a consciousness of strength and courage for all that is before me. For all of this I am profoundly grateful to Him who evidently planned the journey, and led me all the way; for I have received many tokens of the fact that each stage of it had been divinely ordered.”

It was good to be home and to turn from public responsibilities to private enjoyments in the bosom of her family. Mrs. Henry was living now with Mary, who had married and with her husband and little son was living on Van Buren Street in Battle Creek, Michigan. Mary's husband, Dr. Rossiter, was a member of the staff of the Battle Creek Sanitarium, and taught in the medical school. Mary was editor of the *Good Health Magazine*.

The last days of the nineteenth century were rapidly running out like the sands of the hourglass, and as the holiday season drew near, celebrations to welcome the dawn of the twentieth century were being planned all over the country.

All unconscious that the sands of her life were also running low, Mrs. Henry joined in the preparations for an unusually gay and happy Christmas. She invited Arthur and his wife and little daughter Dorothy to join the Rossiters for the holidays. Alfred and his family were too far away to be present. Mrs. Henry had always made birthdays and holidays occasions of great merriment and glee for her children, observing year by year certain time-honored family traditions in their celebration.

Now she helped Mary as they brought out the box of tinsel and trimmings and prepared to deck the rooms for Christmas. A large red crepe-paper bell hung in the hall and festoons of twisted tinsel and crepe-paper criss-crossed the ceilings. There was no tree, but mistletoe and pine boughs adorned the mantels and Christmas

candles imparted the necessary aroma to complete the requirements for the seasonal atmosphere.

On Christmas Eve the stockings were “hung by the chimney with care,” and later surreptitiously filled by the different members of the family, each acting for Saint Nick. Long after the others had succumbed to weariness and gone to bed, Mrs. Henry was still “spooking around,” as Mary put it, tucking in a last gift to the stockings on the mantel.

The opening on Christmas morning revealed the mother’s love and thoughtfulness for her children as she had traveled far and wide, gleaning here and there a choice treasure to bring surprise to their eyes on Christmas Day—tiny white dresses for the baby, pieces of silk, rare colored photographs, a Japanese lacquered box, and many other articles.

The mother claimed the special privilege of cooking the dinner, wishing to demonstrate her new principles of diet. All morning she busied herself in the kitchen and pantry, cutting, slicing, chopping, mixing, and when the dinner was served, the large turkey of former years was conspicuous by its absence. But no one minded, for the healthful delicacies that had appeared in its place made a very satisfactory substitute.

Three days after the turn of the century Mrs. Henry started off to attend a special session of leaders of the General Conference in Graysville, Tennessee. She had been so happy with her children and grandchildren that she was unusually reluctant to leave.

“Why must you go?” pleaded Mary.

“Because I have promised. Besides, you cannot understand what a rest and treat it is

to me to hear some voice in Bible teaching beside my own.”

She took her little grandson in her arms for a moment, and bade the waiting group good-by as usual, stepped out to the carriage in her usual brisk manner, and was rolled away to the station.

On Tuesday morning, January 12, Mary received a letter from her mother saying she had succumbed to an attack of *la grippe* with pneumonia complications. “I feel that I have done wrong in that I have not taken periods of rest, and have promised the Lord that I will take at least one week every three months, whether I feel that I need it or not; and more if I do need it.”

Enclosed with the letter was an importunate note to Dr. Rossiter, requesting him to come without delay to bring the invalid home. The doctor left that afternoon, but the disease had progressed too rapidly for her to return home. She died Tuesday afternoon, January 16, 1900. Many asked whether it was a return of her old heart trouble, but the doctor confirmed her statement that it was simple pneumonia and nothing else. She was reconciled to go in the assurance that she had “fought a good fight; she had kept the faith,” and she was confident that there was a crown of life laid up for her which her Lord and Master would give to her at the resurrection.

She was laid to rest beside her father and mother and twin babes in the little cemetery at Pecatonica, Illinois, in the beautiful spot she had herself chosen forty years before as the resting place of her dear father. Here she waits the touch of the Life-giver, who has promised, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”

A Tribute by Bishop Vincent

I knew Mrs. S. M. I. Henry in her early womanhood, when she was a student at the old Rock River Seminary at Mount Morris, in Illinois. I have known her through all the years since then—wife, mother, friend, writer, worker. She was a loyal wife, a faithful mother, an unfaltering friend, a gifted writer, an indefatigable worker. As the base of all this, and as the crown of all, and as the sweet strength of all, she was a Christian—simple hearted, devout, righteous, sympathetic, consistent, unselfish, honest, full of charity. As I reread this list of adjectives and weigh them, my sober judgment demands that they remain on record.

As a girl Sarepta Irish was guileless and gentle. She was the embodiment of generosity.

She was an idealist and a dreamer. She was born a poet, and some of her work in this realm is exceptionally fine. On the other hand, she has written many practical papers, and several volumes of real value to parents and to reformers.

She was a good mother, and at times under most adverse circumstances fulfilled her duties and bore her burdens. Her children in varied spheres are an honor to her, and pronounce her name with reverent affection.

She had her share of suffering, but the faith that made her strong in her struggle for the common mercies of life, and for the

education of her children, transformed her into the heroic saint in the years of pain and feebleness. She was a model of submission and patience; she never lost the childlike grasp of her Father's hand.

Of her change of religious profession I say nothing. I do not understand it. But she did, and that is enough for me. She was, under her later confession, just what she was through all the years before—a sweet, consistent, unselfish Christian.

The church with which she spent her latest years is to be congratulated for the service she rendered, and for the memory of goodness and serenity she bequeaths to it.

I saw her last in the State of Washington, where, at an annual conference over which I presided last autumn, she presented the cause to which she was so deeply devoted—that of the Woman's Christian Temperance Union. Her face was thin, her profile clean cut; lines of thought and earnest purpose were drawn across her brow, and her eyes were full of light. She never seemed to me to be so strong and gentle and consecrated as at that moment.

I am glad that my last vision of her, as a sweet memory, is a kind of prophecy of what I expect to see in her beyond the river! Her death ended the earthly part of a pure and lofty life.

A Tribute by Frances E. Willard

Under the sway of a Christian civilization the tendency is toward individuality of character, and as a natural sequence, of vocation also. Hence this is the age of specialists and experts. "This One Thing I Do" must be the motto of that man or woman who would condense into a year results one thought sufficient for a lifetime. Perhaps no field of labor illustrates this practical truth more clearly than our well-beloved WCTU. Since we emerged from the nebulous period, and sought specific work through superintendencies, national, State, and local, the change has been as from a picture in Berlin wools to a clear-cut steel engraving. Among those who, though their gifts would have made them successful in almost any field, showed their wisdom by the careful cultivation of one, Mrs. S. M. I. Henry, for years our superintendent of the National Department of Evangelist Work, stands prominent.

Long before either of us had asked concerning the blessed cause of Temperance, "Is all this anything to me?" I had read with great interest the poems of Sarepta M. Irish, in the *Ladies Repository*. The same love for humanity and loyalty to its best Friend, that characterized her earliest lines, shines in her temperance addresses, books, poems, and daily life.

She had nothing but the promise of God behind her pen as the means of an education, and the Lord and her friends know much better than she does how she got along. She was paid liberally for her pen work, however, and thereby enabled to spend two years at school. She had many convictions that she ought to enter the foreign missionary field, and had there been agencies at work then that are now so successful, she would doubtless have done this. At her study table

she worked out the problem of daily bread with her pen.

The crusade found her at this study table, and she was called out of the quiet she had always known before. She was a most timid woman. No one ever expected her to do anything in public, but under the pressure of a conviction that had to be answered, she made the call for Christian women to come together, and became the mouthpiece of a WCTU, March 27, 1873.

She made her first public address in State Street Baptist church, Rockford, during the crusade, to an audience that overflowed into the street, and with as little embarrassment as she has ever experienced. A reform club was organized the year after she began her work.

Mrs. Henry was one of our most effective speakers at the capital of Illinois when we presented the great Home Protection Petition. She made the memorable plea from the point of view of a widow with fatherless children, and asked the same power to protect them from the dram shops that their father would have possessed had he not given his life for his country. Her lecture on "What Is the Boy Worth?" is a masterly presentation of the most vital question of the hour, and has been given with telling effect in scores of towns and cities. Mrs. Henry's book *Pledge and Cross* has had the largest sale of any book of its kind, and conveys the very essence of the gospel temperance crusade. The Temperance Training Institute is a very happy invention of Mrs. Henry, by which normal Sunday school methods are applied to the elucidation of our work and the spiritual side is strongly emphasized. Mrs. Henry is also superintendent of our National Training School for Temperance Workers.*

*A condensation of the sketch by Frances E. Willard in *Woman and Temperance* (1883), pp. 184-192.

Alphabetical List of Biographies of Adventist Women

To assist you in planning programs, displays and other material of a historical nature, here are brief biographies of a number of Adventist women who have become relatively well known. There are many others from every division of the world—these are merely representative. Most of these held positions of some importance in the development of our church, many in the early years; for this reason, most are North American. As you prepare programs, displays or written materials, please include as many women from your own division as possible. (No dates are indicated for those still living at the time of printing.)

Betty Ahnberg
1931-1986

“Aunt Sue” of the “Story Hour.” Ahnberg pioneered in radio programming for children.

Ana Rosa Alvarado

Cuban pastor, evangelist, educator and musician for 45 years. Is said to have preached in every church in Cuba and raised up many of them.

Martha D. Byington
Amadon
1834-1937

First Dorcas Society president; taught in one of the first church schools.

Anna M. Erickson
Andross
1880-1957

Assistant secretary, MV Department, General Conference; author, editor, missionary.

Ai Araki
1890-1982

Bible worker and church leader in Japan. Although blind, she led and preserved her church throughout World War II, the only congregation in Japan to remain intact through the war.

Nancy Bassham

A Thai converted from Buddhism, she returned as a missionary to her people. Educator and first Family Life and Women’s Ministries Director in the Asia-Pacific Division.

Lyn Behrens

Australian physician. First woman president of Loma Linda University.

Lottie Blake
1876-1972

First African-American Seventh-day Adventist woman physician. Established the school of nursing at Oakwood College; directed the Rock City Sanitarium. Helped to treat Ellen White. With her physician husband, she became a missionary in Central America and the Caribbean.

Maud Sisley Boyd
1851-1937

Bible instructor, colporteur, educator. First single woman missionary to Europe. Helped J. N. Andrews establish the publishing work in Europe and assisted J. N. Loughborough in pioneer tent evangelism in England. She married Charles L. Boyd; they were among the first missionaries in South Africa. Their daughter died and he became sick and died shortly after. Maud then went to Australia where she served as matron, preceptress, teacher, and Bible instructor. She continued her work in Loma Linda in retirement.

Gertrude Brown
1866-1948

An English physician. Worked with J. Harvey Kellogg. Pioneered medical work in British Isles; with her husband, established a sanitarium in Crieff, Scotland.

Georgia Burrus
Burgess
1866-1948

She was prepared to go to India as a missionary with only \$1; fortunately, someone gave her \$80 more. Opened a school in Calcutta. The first year she served alone as self-supporting. She served there as educator and frontier missionary for 40 years, ministering especially to women and among the Hindu people.

Minerva Jane
Loughborough
Chapman
1829-1923

Began work as a typesetter at the Review and Herald. Later she was made Secretary-Treasurer of the Publishing Association until she was appointed Editor of *Youth's Instructor*. She worked for the press for 27 years. She served as General Conference Treasurer from 1877 - 1883 and from 1885 - 1887 she was Corresponding Secretary of the General Conference.

Fannie M.
Dickerson Chase
1864-1956

Editor of the *Youth's Instructor* from 1903 to 1922; teacher, author.

Lora E. Clement
1890-1958

Associate Editor and Editor of *Youth's Instructor* for 41 years.

Grace Agnes Clark
1898-1955

English missionary to East Africa, she helped re-establish Adventist missions after World War I. Appointed Secretary-Treasurer of Kenya Union Mission 1937 - 1942. An authority on the Luo language, she has done Bible translations that are still used today. Buried in Nairobi.

Belle Jessie Wood
Comstock
1880-1961

Physician, author; in charge of nutrition, endocrinology, White Memorial Hospital.

Marian Davis
1847-1904

Helped Mrs. White in producing *The Desire of Ages*, *The Great Controversy*, *The Ministry of Healing*, *Patriarchs and Prophets*, *Thoughts From the Mount of Blessing*, *Christ's Object Lessons*, and *Steps to Christ*. Mrs. White called her "my bookmaker."

Del Delker

Contralto soloist for the Voice of Prophecy radio broadcast. Has made 70 recordings and 32 solo albums.

Nellie H. Rankin
Druillard
1844-1937

Financier, treasurer. A teacher by training and experience, she was one of Adventism's most remarkable women and a particularly able financier. Served as the Nebraska Conference Tract Society Secretary. Later married Alma Druillard; they went to South Africa where she became Treasurer and Auditor of the conference. She helped found Madison College and served as its treasurer and fiscal advisor for twenty years. Also instrumental in establishing Emmanuel Missionary College, later known as Andrews University. At age 78, she helped found Riverside Sanitarium, single handedly organizing the institution and training its workers.

Eva Dykes
1893-1986

Musician and educator for over 50 years. First Seventh-day Adventist woman to receive a Ph.D. in the United States, graduating from Radcliffe in 1921. Taught at Walden and Howard Universities and Oakwood College.

Hattie Enoch
Late 1800's

Licensed to preach in Kansas. GC President G. I. Butler, said, "Elder Cook (Conference President) thinks she is a better laborer in such things than any minister in the state." She and her husband later pioneered the work in Bermuda.

Adelaide Cooper
Evans
1900's

Editor, *Youth's Instructor*, 1899-1904.

Edith M. Graham
d. 1918

When the Home Missionary Department was first organized as a branch of the Publishing Department, Miss Graham, Treasurer of the Australasian Union Conference, was asked to lead it. When it became an independent GC department five years later, Graham was re-elected as Secretary. She died a few months later.

Eva Perkins Miller
Hankin
1858-1942

Taught at Battle Creek 12 years; she and her husband were among the first to go to Africa as missionaries in the field of education. They taught at Claremont Union College (forerunner of Helderberg College); she served as bookkeeper, teacher, preceptress and matron. After her husband's death she married again. She then served as Indiana Conference Educational Secretary before she and her second husband returned to Africa, where she became Education Secretary of the Union and Assistant Editor of the *South African Sentinel*.

Jessie Halliwell
1894-1962

Missionary nurse who, with her pilot husband, supplied the only medical care to thousands along the Amazon River for 38 years.

Chessie Harris

Educator and humanitarian. More than 1200 children have received care at the Harris Home in Huntsville, Alabama. Recognized in 1987 as one of America's Unsung Heroines, she was also honored by President George Bush.

Hetty Hurd Haskell
1857-1919

A teacher; became a missionary in England (1887-1892) and South Africa (1892-1897). In 1897 she met the widowed Stephen Haskell and accepted his proposal to go to Australia to marry him. Ellen White reported that she was one of the "lady carpenters" who got the men going when building on Avondale College was stalled. According to Ellen White, Hetty was a "woman of rare ability as a manager."

Sarepta Myrenda
Irish Henry
1839-1900

Temperance activist, personal evangelist and writer. Mrs. S.M.I. Henry became ill and while recuperating at the Battle Creek Sanitarium, became an Adventist. She began to correspond with Ellen White, then in Australia. Mrs. White encouraged her to continue her public role with the Women's Christian Temperance Union and her interest in women. In 1898 Mrs. Henry established the first Women's Ministry at the General Conference. The General Conference voted her a ministerial license that year; she wrote a weekly column for the *Review and Herald* on women's ministry and duties. Unfortunately, she died two years later and her work was not continued for many years.

Anna L. Ingels
Hindson
1862-1933

Secretary, secretary-treasurer, and missionary in Australia. Was Editor of the *Missionary Leader* for 18 years and *Australasian Record* for 34 years. Served eight years as the union Secretary of the Young People's Department and 30 years as Secretary of the Australasian Union Sabbath School Department.

Betty Holbrook
1926-1996

Teacher, author and missionary to South America. Chairperson of first General Conference Women's Ministries Advisory. Director of General Conference Home and Family Service and Assistant Director for Church Ministries.

Maria L. Huntley
1847-1890

President, Tract and Missionary Society, which later became Church Ministries and Publishing departments and the Adventist Book Centers. Only woman other than Ellen White to address the 1888 General Conference Session.

Florence Armstrong
Keller
1875-1974

Graduated in the first class from Walla Walla College and later from Kellogg's American Medical Missionary College. She became the first woman physician sent overseas when she and her doctor husband served together 19 years in New Zealand; she served as physician for the Maori royal family. Later, as a faculty member of the College of Medical Evangelists (now Loma Linda) she was influential in raising funds to build the White Memorial Medical Center. She continued doing surgery and seeing patients six days a week until she was 92.

Louise Kleuser
1890-1976

Bible worker, pastor, evangelist, editor, and seminary professor. Conference Education Department Secretary and Associate in the GC Ministerial Association and an editor of *Ministry*.

Anna Knight
1874-1972

The daughter of ex-slave sharecroppers, she read herself into the Adventist faith through the *Signs of the Times*. Graduated in nursing from Battle Creek College in 1898. Built a self-supporting school for Blacks in Mississippi. She became the first African-American woman missionary, serving in India. Upon her return to the US, she served as educator, nurse, Bible worker, conference and union departmental secretary. In 1940 she was appointed to the General Conference North American Negro Department.

Lauretta Eby Kress
1863-1955

Mrs. Kress studied nursing under Dr. Kate Lindsay at Battle Creek and then she and her husband went on to graduate from medicine at the University of Michigan. At Battle Creek Sanitarium one of their patients was Mrs. S.M.I. Henry. The Kresses pioneered Adventist medical work in England. Later they gave seven years of mission service to Australia and New Zealand before returning to the United States. When the Washington Sanitarium and Hospital opened, her husband was the first medical director and Dr. Lauretta was the first surgeon. She is said to have delivered more than 5,000 babies during her career.

Juanita Kretschmar	Humanitarian, prayer warrior and speaker. Started New York City Van Ministry and Good News Network.
Phoebe Lamson Mid 1800's	One of two first physicians at Battle Creek Sanitarium.
Ellen S. Lane 1880's	An evangelist with her husband, Ellen Lane became the first Adventist woman to receive a ministerial license. She is said to have been a more popular preacher than her husband.
Katherine (Kate) Lindsey 1842-1923	Physician graduating at the head of her class from the University of Michigan with the second class that accepted female students. Founder of first nurses' training school at Battle Creek Sanitarium in 1883. Served 20 years at Battle Creek and then served at Claremont Sanitarium in South Africa. She practiced at the Colorado Sanitarium in Boulder until retirement.
Elsa Luukkanen 1916-1996	Very successful Finnish evangelist and pastor. She and other women carried especially heavy burdens during WWII when the male pastors were drafted. In 1968 the Finnish Union leaders inquired about the possibility of ordaining these women; this was one of the factors leading to the 1973 Mohaven meeting (See Margarete Prange).
Sara McEnterfer 1854-1936	Worked on Mrs. White's staff over 33 years, helping with writing, editing and taking dictation.
Helen Luella Morton 1913-1981	Doctor and missionary to Thailand. Established hospital at Chiang Mai. Lectured internationally on drug abuse and taught at Loma Linda. Murdered in Thailand while serving there.
Rose Marie Niesen Otis	First Director of the General Conference Women's Ministries Department when it was started again. Vice President for Ministries, North American Division.
Sarah Elizabeth Peck 1868-1968	Worked on Ellen White's staff 10 years in Australia. Her work is still the backbone of the indexing system used in the White Estate. She was also Principal of Claremont Union College in South Africa and taught at Union College. Served as Superintendent of Education in the California Conference and concluded her career in the GC Education Department. She assisted in the preparation of the book <i>Education</i> and began writing the <i>True Education Readers</i> series.

<p>Flora (Lorena Florence) Fait Plummer 1862-1945</p>	<p>She led the General Conference Sabbath School Department for 23 years—longer than any other individual. Before that, in 1900, when the Iowa Conference President received a call, Mrs. Plummer became Iowa's Acting President. This was the only case of a woman holding such a position until the 1990's (see Phyllis Ware).</p>
<p>Lucy Post 1845-1937</p>	<p>Served as a Bible worker in Minnesota, Dakota and Ohio Conferences. Single and 50 year of age, she became the first Adventist woman missionary to South America (Uruguay).</p>
<p>Margarete Prange</p>	<p>German pastor and evangelist. Because of her effective leadership, young ministers often interned under her. Her success as a pastor led conference leaders to ask about ordaining her, one of the factors that led to calling the Council on the Role of Women in the Church at Camp Mohaven in 1973. A member of the 1989 Women's Commission.</p>
<p>Mary Priest 1823-1889</p>	<p>Elected the first Secretary of the Vigilant Missionary Society in 1869 (later became the Tract and Missionary Society; see: Maria Huntley). During the 20-year period she wrote more than 6,000 missionary letters.</p>
<p>Rowena Rick</p>	<p>Missionary in Asia-Pacific area and Associate Treasurer, General Conference.</p>
<p>Leona Running</p>	<p>Starting at the Voice of Prophecy and a copy editor for <i>Ministry</i>, she went on to become Professor of Ancient Languages at the SDA Theological Seminary for more than 40 years. She knows 17 languages and has taught most Adventist ministers who have passed through the seminary in the past 40+ years.</p>
<p>Fredricka House Sisley 1852-1934</p>	<p>General Conference Treasurer, helped her husband found Union College; they became missionaries in England, South Africa, and Australia.</p>
<p>Annie Rebekah Smith 1828-1855</p>	<p>Early hymn writer and editor. While the James Whites traveled, she published the <i>Advent Review and Sabbath Herald</i>. Annie was the older sister of Uriah Smith and the same age as Ellen White. Converted to Adventism by Joseph Bates in 1851. She died of tuberculosis.</p>

Ana Stahl
1870-1968

A Swedish nurse and educator, she became a pioneer missionary in South America and was instrumental in starting church schools for the Indian people. Worked there with her husband for 29 years.

Marinda (Minnie)
Day Sype
1869-1956

Pastor, evangelist, licensed minister for 54 years working in Iowa, Oklahoma, Pennsylvania, Washington, Oregon, Idaho, and Florida conferences and the Bahamas. Conference Home Missionary Departmental Director.

Jennie Thayer
1853-1940

Was active in the Michigan Conference Tract Society and assisted J. N. Loughborough in editorial work in England. She then became the Atlantic Union Conference Secretary-Treasurer and Auditor.

Adelia Patten Van
Horn
1839-1922

Helped care for James and Ellen White's children. Is credited with starting Bible lessons especially for children and youth in 1863. Was fourth Editor of *Youth's Instructor*. From 1871 to 1873 she served as the fifth Treasurer of the General Conference.

Mary Walsh
1892-1997

Preacher, pastor, Bible worker, trainer of pastors.

Phyllis Ware

Executive Secretary and Treasurer of the Central States Conference who became interim president on the death of the president, Paul Monk in the 1990's.

Ellen Gould Harmon
White
1827-1915

Early leader and prophetess of the Seventh-day Adventist Church. She was a popular speaker, preacher, and counselor to individuals and institutions. Author of 126 books and compilations.

Lulu Wightman
Early 1900's

She raised up 17 churches. Licensed to preach in 1898. Considered one of the denomination's most successful evangelists. Unfortunately, later she and her minister husband became discouraged and left the church.

Flora Harriet
Lampson Williams
1865-1944

Taught at Southwest Union College and headed three conference-level departments in Michigan: Education, Missionary Volunteer, and Sabbath School. In 1921 she became Assistant Secretary of the Education Department at the General Conference. Edited *Home and School* magazine.

Much of the historical information is taken from Kit Watt's chapter, "Ellen White's Contemporaries: Significant Women in the Early Church" in *A Woman's Place*, edited by Rosa Taylor Banks; from *Notable Women of Spirit* by John G. Beach; and the *Seventh-day Adventist Encyclopedia*.

Biographies of Adventist Women by Category

Bible Worker	<p>Ai Araki Maud Sisley Boyd Louise Kleuser</p>	<p>Anna Knight Lucy Post Mary Walsh</p>
Church Administrator	<p>Anna M. Erickson Andross Nancy Bassham Minerva Jane Loughborough Chapman Grace Agnes Clark Edith M. Graham Eva Perkins Miller Hankins Sarepta Myrenda Irish Henry Anna L. Ingels Hindson Betty Holbrook Maria L. Huntley Louise Kleuser Anna Knight</p>	<p>Juanita Kretschmar Rose Marie Niesen Otis Sarah Elizabeth Peck Flora (Lorena Florence) Fait Plummer Mary Priest Rowena Rick Marinda (Minnie) Day Sype Jennie Thayer Phyllis Ware Ellen Gould Harmon White Flora Harriet Lampson Williams</p>
Editor/Writer/ Author	<p>Anna M. Erickson Andross Minerva Jane Loughborough Chapman Fannie M. Dickerson Chase Lora E. Clement Belle Jessie Wood Comstock Marian Davis Adelaide Cooper Evans Eva Perkins Miller Hankins Sarepta Myrenda Irish Henry Anna L. Ingels Hindson Betty Holbrook</p>	<p>Louise Kleuser Rose Marie Niesen Otis Sarah Elizabeth Peck Mary Priest Leona Running Annie Rebekah Smith Jennie Thayer Adelia Patten Van Horn Ellen Gould Harmon White Flora Harriet Lampson Williams</p>

Education	Ana Rosa Alvarado Martha D. Byington Amadon Nancy Bassham Lyn Behrens Maud Sisley Boyd Georgia Burrus Burgess Fannie M. Dickerson Chase Eva Dykes Eva Perkins Miller Hankins Chessie Harris	Hetty Hurd Haskell Betty Holbrook Louise Kleuser Anna Knight Katherine (Kate) Lindsey Sara McEnterfer Sarah Elizabeth Peck Leona Running Ana Stahl Flora Harriet Lampson Williams
Finance	Minerva Jane Loughborough Chapman Grace Agnes Clark Nellie H. Rankin Druillard Edith M. Graham Anna L. Ingels Hindson	Rowena Rick Fredricka House Sisley Adelia Patten Van Horn Phyllis Ware
Humanitarian	Chessie Harris Juanita Kretschmar	
Medical	Lyn Behrens Lottie Blake Gertrude Brown Belle Jessie Wood Comstock Jessie Halliwell Florence Armstrong Keller Anna Knight	Laretta Eby Kress Phoebe Lamson Katherine (Kate) Lindsey Helen Luella Morton Ana Stahl
Miscellaneous	Radio: Betty Ahnberg Translator: Grace Agnes Clark Counselor/Prophet: Ellen Gould Harmon White	

Missionary	Anna M. Erickson Andross Nancy Bassham Lottie Blake Maud Sisley Boyd Georgia Burrus Burgess Grace Agnes Clark Nellie H. Rankin Druillard Hattie Enoch Eva Perkins Miller Hankins Jessie Halliwell Hetty Hurd Haskell Anna L. Ingels Hindson Betty Holbrook	Florence Armstrong Keller Anna Knight Laretta Eby Kress Juanita Kretschmar Katherine (Kate) Lindsey Helen Luella Morton Lucy Post Rowena Rick Fredricka House Sisley Ana Stahl Marinda (Minnie) Day Sype Jennie Thayer
Music	Ana Rosa Alvarado Del Delker Eva Dykes	
Pastor/Evangelist	Ana Rosa Alvarado Hattie Enoch Sarepta Myrenda Irish Henry Louise Kleuser Ellen S. Lane	Elsa Luukkanen Margarete Prange Marinda (Minnie) Day Sype Mary Walsh Lulu Wightman

“Every specialized ministry should be a discipling ministry, and a teaching ministry as well as a reaching ministry.”

Monte Sahlin, *“Sharing Our Faith with Friends Without Losing Either”*

An explanation regarding the letter from Ellen G. White to S. M. I. Henry

When Mrs. Henry became a Seventh-day Adventist she wanted to know if she should continue her work with the Women's Christian Temperance Union, of which she had been an important and active leader. Mrs. Ellen White was living and working in Australia at the time, so Mrs. Henry contacted her by mail. They soon developed a friendly relationship through letters.

Mrs. Henry shared with Ellen White her concern regarding the women in the Adventist Church. It did not seem to Mrs. Henry that the Adventist woman in the local church was very well trained, involved in her church, or aware of her Spiritual Gifts. Mrs. White responded. The following is part of the letter in which Mrs. White encouraged Mrs. Henry to begin a Woman's Ministry. Mrs. Henry proceeded to begin this work with great energy and foresight. Tragically, she died two years later and the special work for and by women lay dormant for ninety years.

May 9, 1899

Woman's Gospel Work.

The Lord greets the word: the women that publish the lamp are a great host." Ps. 82:11, 16 V.
Make a chain: for the land is full of bloody crimes, and a city is full of violence." Isa. 7:22

Do not forget the 12 M. hour of prayer, for one another, work, and for those for whom special requests are made.

"FAITH is the polar star
That guides the Christian's way,
Directs his wanderings from afar
To realms of endless day.

"Faith is the rainbow's form
Hung on the brow of heaven.
The glory of the passing storm,
The pledge of mercy given."

THE EXCELLENCY OF THE SOUL.

[In place of the usual study, this week I give to my sisters a portion of a letter just received from Sister White. It is so full of good things that I feel I must share it with you, knowing that it will be a means of strength and encouragement to you, as it has been to me.—
A. M. L. H.]

"SUNNYSIDE," COORANGONG, N. S. W.,
March 25, 1899.

DEAR SISTER HENRY: I awoke at two o'clock, and know there is no more sleep for me. Your letter was read with interest, and I am grateful to my Heavenly Father, that although we can not meet face to face, we can have the advantages of pen and ink for communicating with each other.

There is a large work to be done, and we are seeking to do all we can in Newcastle and suburbs. The ministers are now aroused to opposition. We feel sorry for these shepherds, and sorry for the poor sheep who are starving for the precious words of life, which we, as God's servants, would be glad to give them, and which they long to receive, but of which they are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul! If they could by proofs be made to understand that they must each act for himself, that each has a soul to save or to lose, then they would each act individually and independently of any human influence. If we can make these souls, who are waiting in the balance, to see, once to have a clear conviction of, the excellency of the human soul, which Christ has so valued as to give his life to save, we would be able to win them. What an account the ministers must meet who are making of none affect the plain, distinct "Thus saith the Lord."

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand, the worth of the human soul.

If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed.

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected

upon the hearts of others. God will bless you, and all who shall unite with you, in this grand work.

Many youth as well as our older sisters manifest themselves shy of religious conversation. They do not take in the matter as it is. The word of God must be their assurance, their hope, their peace. They close the windows that should open heavenward, and open the windows wide earthward. But when they shall see the excellency of the human soul, they will close the windows earthward, cease depending on earthly amusements and associations, break away from folly and sin, and will open the windows heavenward, that they may behold spiritual things. Then can they say, I will receive the light of the Sun of Righteousness, that I may shine forth to others.

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern.

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

Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls.]

But let every worker, whether a child, a youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe that his prayers are accepted of God, because he has charged all to watch and to pray without ceasing. Some pray during the week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy, and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but keep itself in calmness and in peace.

The wails of a world's sorrows are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, to speak the words that will refresh and cheer and brighten the path of others.

If we can, my sister, we should speak often to our sisters, and lead them in the place of saying "Go." Lead them to do as we should do: to feel as we should feel, a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted in the mind of every church-member.

[We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same method.] Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner. Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, that lamp, well supplied with the holy oil, can to some purpose throw its light on the sinner's path. [Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. O, what a work may be done if we will not stretch ourselves beyond our measure!

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.]

Personal work must be done; personal sanctification makes each one a partner with the Lord Jesus Christ, and he is invincible. Those who follow in the footsteps of Christ will not be seeking for show and parade. Christ is not there. He that will come after me let him deny himself, and take up his cross, and follow me. Without me, ye can do nothing to my name's glory. All this world's lusts, pleasures, and human power will pass away. Not one jot or tittle of all the world's pleasures and its supposed valuable treasures will be taken into the eternal world with any soul. One kind of life is spent in doing the will of God, and that life and labor shall abide forever; for the labor spent in advancing the kingdom of God in this world will carry its results into the future eternal kingdom of God.

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day! Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fall nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily.

In much love,
(Signed) ELLEN G. WHITE.

Scores of letters say, "But I do not understand your plan." "I do not yet understand what you would have me do." No; nor would I have you understand any plan of mine; but I would help you to know your privilege to be taught directly from the Holy Spirit just what and how to do the work which has been laid upon you as a woman in the light of the faith of Jesus, which we profess to share with him and with one another. The Spirit of God will work through you and by you in a manner entirely different from anything ever manifested anywhere before; and he will never use you twice alike. "Let this mind be in you, which was also in Christ Jesus;" and the Lord will then take care of itself.

A. M. L. H.

Evangelism p. 27; 445-444; 473