
The Adventist Heritage Calls for Ordination of Women

by Bert Haloviak

Ordination of women to full gospel ministry is called for by both the historical heritage of the Seventh-day Adventist Church and by the guidance of God through the ministry of Ellen G. White. It is particularly helpful to look at the church's 107 years of licensing female ministers.

Ellen S. Lane was the first Adventist woman to hold a ministerial license. In 1868 she received a "preacher's license" from the Michigan Conference. This was a genuinely significant step if the action of the 1878 General Conference is to be taken seriously. Commencing on October 4, this "largest gathering of Christian Sabbath-keepers ever assembled in this country," adopted the following resolution:

RESOLVED, That those who apply for a license to preach the third angel's message, before they receive a license, be examined by a competent committee in regard to their doctrinal and educational qualifications.¹

The "license to preach" or "ministerial license" was taken very seriously by the denomination since it was seen as the route to the full ordination and reception of ministerial credentials. After the General Conference session on October 7, the Michigan

Conference gathered on the very campground where the General Conference session was being held, and renewed Ellen Lane's license. Also following the session, Julia Owen received a similar license from the Kentucky-Tennessee Conference. Both women were wives of ordained ministers, and both had indicated a marked "calling" to ministerial labor.²

In 1879 Kansas and Minnesota joined the list of conferences licensing women. Illinois issued licenses to 10 different women ministers. At the time of the 1881 session, at least seven women held ministerial licenses.³

Ellen White actively involved herself in the examinations that occurred prior to the issuing of licenses, and she attended many of the conference proceedings where ministerial licenses were issued to women. At the Kansas Conference proceedings of 1879, the committee on credentials and licenses made their initial report, after which it was observed, "Sister White spoke at some length on the subject of licenses." At the afternoon meeting, the committee submitted a further report that contained ten additional names, including that of Hattie Enoch. The next year, in Oregon, Mrs. White observed that she had met with various licentiate applicants and that she had recommended that some not receive licenses.⁴

Phase two of the licensing process begun in 1878 occurred at the 1881 General Conference Session. Two resolutions seem per-

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tinient to the question of the ordination of women.

RESOLVED, That all candidates for license and ordination should be examined with reference to their intellectual and spiritual fitness for the successful discharge of the duties which will devolve upon them as licentiates and ordained ministers.

RESOLVED, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.⁵

The first resolution was adopted, but there was obvious division of opinion upon the second and it was referred to the General Conference Committee. There, it apparently died. Ellen White was not present at the 1881 session, nor did she apparently comment upon it. If one takes the position that Ellen White's silence indicates disapproval of ordination or, if the issue were important, it would have been resolved by her through a vision, then one is faced with the question as to why Ellen White approved the licensing of women. Such licensing obviously set women upon the path to ordination. The General Conference discussion of ordination of women soon after their licensing makes that clear.

The 1884 and 1885 General Conference sessions discussed various issues concerning licensing and ordination, leading to the 1886 publication of "The Church: Its Organization, Ordinances, Discipline," by J.H. Waggoner. He observed:

The Conferences always give licentiates to understand that the first giving of licenses is only a trial. . . . By giving him a license [however] they strengthen his conviction that it [is] his duty to preach. (p. 19)

Waggoner also noted that the license did not authorize the licentiate to celebrate the ordinances, administer baptism, organize churches or solemnize marriages. It is interesting to note that a number of state legislatures did allow licensed ministers to perform the marriage ceremony, but the issue apparently never came to a question of court resolution in the 19th century.⁶

The ministry continued to be upgraded through the 1870s and into the 1880s, and women continued to be licensed by local

conferences. At the 1887 General Conference Session, the General Conference implemented what had been done at the local conference level nine years earlier when it licensed Ruie Hill and Hattie Enoch to serve in General Conference mission areas within the United States.⁷

G.I. Butler observed that Smith Sharp, president of the Kansas Conference, was making full use of licentiates there, especially in personal-type revival ministry. Butler observed to Ellen White:

Among these are Marshall Enoch and his wife who is a public speaker who labors with her husband. Elder Cook [Kansas minister, soon to become president of the conference] thinks she is a better laborer in such things than any minister in the state.⁸

After 15 years of ministry in the United States, Elder and Mrs. Enoch pioneered the work in Bermuda.

Butler observed that there were other "promising licentiates coming up" in Kansas and mentioned "a young lady, Presbyterian, a school teacher, who was candidate for County Superintendent of Common School," as one prospect.⁹

Ellen Lane began her ministerial experience during her husband's ministry in Ohio. Initially assisting him during a time of illness, Lane attained increasing proficiency as a speaker. Together with J.O. Corliss they pioneered the work in Tennessee. Ellen Lane was licensed in Michigan when they returned to that state, and both she and her husband conducted evangelistic meetings to the time of his death in 1881. Mrs. Lane continued an extremely effective ministry as a licensed minister until 1889.

Women's Ministry and the New York Experience

At the turn of the century, the president of the New York Conference, G.B. Thompson informed one ministerial license candidate that workers are usually asked to "show by bringing in some fruit of their work that they have a call

in this direction, and then the conference, if they show a call to that work, is willing to take them on and give them some [financial] help."¹⁰ Lulu Wightman provided tangible evidence of her "call" to the gospel ministry. Indeed, the results from her evangelism would rank her not only as the most outstanding evangelist in New York state during her time, but among the most successful within the denomination for any time period. Between 1896 and 1905, Wightman's pioneer work as a licensed minister helped raise churches in places where Adventism had never gained a foothold before: Hornellsville, Gas Springs, Wallace, Silver Creek, Geneva, Angola, Gorham, Fredonia, Avoca, Rushville, Canandaigua and Penn Yan. After her husband was licensed in 1903, they jointly established churches in Avon, Lakeville, Hemlock, South Livonia and Bath.

The ministry of Wightman can be pursued at length merely by reading the local news-

"The fact that men and women are converted to God through the preaching of women should suffice. . . . It is high time for women to begin to preach the word and that the Lord is with them in power and might may be perceived by all who are not looking through smoked glass."

—John Wightman

papers in places where she held evangelistic meetings. The Gorham, New York, *New Era* reported:

Mr. & Mrs. Wightman, who have been here about eight months, preaching and working in the interests of the S.D. Adventists, left for Rushville on Monday, where they will locate and do missionary work in their cause, and in connection look after the flock there. During their residence

here these people have made many friends and have converted some to their religion, and their departure is regretted by many who even did not agree with their views, as they were intelligent social, and good citizens. They will probably return next summer when they can preach in the tent.¹¹

Wightman had married a former newspaper editor who worked with her without ministerial pay for seven years. He received some remuneration from colporteur work. Lulu Wightman was also the sister of K.C. and E.T. Russell, both of whom were prominent workers within the denomination.

A study of Mrs. Wightman is especially useful to an analysis of a history of women's ministry because the records of the New York Conference during the 1890s and 1900s have been well preserved. Such a study is also useful because her husband was quite articulate and, on at least one occasion, spoke on the issue of ordination at a time when women themselves appear not to have openly discussed the matter.

Wightman's initial experience in seeking ministerial labor provides an interesting variation to the usual policy of the 19th century. Since she was considered the finest singer in the New York Conference, she was offered some remuneration if she labored in tent meetings during 1896, but her husband could receive no conference remuneration. However, that year instead of focusing upon music at camp meetings, Wightman, with her husband's assistance, established churches at Hornellsville and Gas Springs.

The next year, S.M. Cobb, who had ministered in New York state since 1884, wrote to the conference president:

I say as I have said all the time in reference to Sr. Lulu Wightman, that a good lady worker will accomplish as much as good as the best men we have got, and I am more and more convinced that it is so. Look at Sr. Lulu W's work; she has accomplished more the last two years than any minister in this state, and yet the Conf. has held her off [at] arms length, and refused to recognize her as a suitable person to present the truth, when in fact she was out of sight of the very ones that opposed her, in point of ability (you know who I mean) . . .

I am also in favor of giving license to Sr. Lulu Wightman to preach, and believe that there is no reason why she should not receive it, and if Bro.

W. is a man of ability and works with his wife and promises to make a successful laborer, I am in favor of giving him license also.¹²

Wightman's ministry was temporarily delayed for several months in 1897. However, despite the birth of her daughter, Ruth, in August of that year, Wightman received a ministerial license at the New York Conference proceedings of September 10. She commenced meetings in Avoca, New York, on November 11.

At Avoca, Wightman was confronted with attacks that were often made upon Seventh-day Adventist women ministers in the 19th century, when one of the ministers from the area observed that Paul "suffers not a woman to teach." Wightman's husband responded by citing Scriptural evidence for women's ministry and by citing the evidence of observation:

The fact that men and women are converted to God through the preaching of women should suffice. . . . It is high time for women to begin to preach the word and that the Lord is with them in power and might may be perceived by all who are not looking through smoked glass.¹³

The ministry of the Wightmans in New York state illustrates the 19th century practice of the husband-wife ministerial team. However, while both had strong evangelistic leanings, Lulu Wightman was the more effective and enthusiastic evangelist.

Wallace [a church] had not ought to be deserted just now, but as evangelists we ought to be moving on. Moving on is what does the work.

We don't like the idea of going to the churches too much. We prefer getting right into new fields.¹⁴

Wightman used evangelistic methodology with broadsides, flyers and newspaper advertisements. She usually advertised herself as a "Bible evangelist." Her commitment to evangelism was such that she tried to leave companies of believers even in out-of-state places where she "vacationed" for health reasons. She purposely chose places where churches were not established.

The following two snatches of correspondence illustrate the nature and irony of the Wightman ministry. The first item is addressed to Lulu Wightman's husband by

the president of the New York Conference, and the second illustrates the full scope of her ministry:

Enclosed find a small token of appreciation from the Conference Committee for your work in *assisting your wife* [emphasis added].

Sister Wightman is one of the active laborers of the New York Conference, and has labored successfully for several years in the field as a minister in tent work in the summer and in halls, etc. in the winter.¹⁵

John Wightman was licensed as a minister in 1903, some six years after his wife, and ordained in 1905. It was in 1903 that the General Conference statistical secretary began to make close observations about

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local conference reports. He noted that in New York state 60 percent of the new members joining the church entered as the result of the efforts of "two licensed ministers" (the Wightmans) and one Bible worker (Mrs. D.D. Smith). At the time, the New York Conference had 11 ministers and two Bible workers.

Apparently the result of licensing John Wightman caused a discussion concerning the question of salary for the husband-wife team. When the conference president suggested that Mrs. Wightman "voluntarily lower her salary" from \$9 to \$7 per week to conform to the usual licentiate salary of \$7, her husband felt grieved. He wrote a private letter to the president of the New York Conference in 1904 which reveals that the question of ordaining Lulu Wightman had come up at the 1901 annual meeting of the New York Conference.

Mrs. Wightman's personal work was considered by three or four former [auditing] committees as being that of an ordained minister *unquestionably* [emphasis in original]; and yet, at Oswego [location of 1901 New York Conference meeting], they felt (brethren Daniells and Thompson, to which opinion Elder Underwood and others strongly demurred) that a woman could not properly be ordained—just now at least—and so they fixed her compensation as near the "ordained" rate as possible. As her capability was recognized and general fitness known to all, and work continued, the \$9 is still as fitting under the circumstances as before.¹⁶

It should be observed that Underwood had just served a term as president of District No. 1 [becoming the Eastern Union at the 1901 General Conference reorganization]. In effect, according to John Wightman, the General Conference president and the local conference president opposed the ordination of Lulu Wightman. It would appear that the presence of A.G. Daniells at the New York Conference in 1901 was more from accident than by design. The former union president "and others" "strongly" disagreed with the premise that

"If there were twenty women where there now is one . . . we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth."

—Ellen G. White, 1879

1901 was an inopportune time for ordaining women.

The Wightmans' ministry continued and embraced a variety of roles. Mrs. Wightman attained state and national acclaim in religious liberty lectures before a number of state legislatures. Her husband proudly wrote of her:

Yesterday a resolution was adopted in the House of Representatives inviting Mrs. Wightman to address the representatives in the House of Representatives chamber on "The Rise of Religious Liberty in the United States." I believe this action upon the part of the Missouri legislature is unprecedented in the history of our people.¹⁷

Tragically, the Wightmans would come to a point where they no longer felt comfortable within the ministry and membership of the Seventh-day Adventist Church. The issue of women's ministry would, however, receive its greatest impetus from the one in whom they came to lose confidence, Ellen White.

Ellen White and the Ministry of Compassion

Ellen White's attitudes on the role of women are, of course, important. In the late 1870s, Ellen White began to observe centralization of the Tract and Missionary organization and tendencies within the church in general to allow "one man's mind and one man's judgment" to become a determining factor in decision making.¹⁸ The result, Ellen White affirmed, was a lessening of the spiritual life within the churches. She would continue to make similar observations two decades later.

Her solution during the late 1870s and early 1880s and 1890s was for a more "pastoral," personalized ministry that more directly involved women. In early 1879, Mrs. White urged:

Women can be the instruments of righteousness, rendering holy service. . . . If there were twenty women where now there is one. . . . we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. . . . Zealous and continued diligence in our sisters toiling for the spread of truth would be wholly successful, and would astonish us with its results.¹⁹

Mrs. White focused upon another phase of ministry that she would again emphasize in the 1890s.

We are lacking in deed of sympathy and benevolence, in sacred and social ministering to the

needy, the oppressed, and the suffering. Women who can work are needed now, women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls.²⁰

When she saw a tendency for an elder in a local church to "dictate and control matters" to the detriment of the sisters within that church, Ellen White strongly observed:

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life.²¹

She went on to make the broad observation that the "dictatorial spirit" present in that local church, was a general weakness in churches and felt "grieved for the people of God."

By 1895, Ellen White wrote what must have been a bombshell:

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 be set apart to this work by prayer and laying on of hands.²²

Mrs. White was calling for ordination at a time when women had apparently not previously been formally ordained to any type of work. The 1976 edition of the *Seventh-day Adventist Encyclopedia* reads:

Since in the New Testament there is no record of deaconesses having been ordained, they are not ordained in the SDA Church. (p. 379)

Mrs. White not only was in favor of some form of ordination of women to church work, she also advocated that they be paid with tithe funds.

In addressing the question of the nature of the 19th-century church, with its focus upon husband-wife ministry and the question of tithe usage, Mrs. White observed that she received "light upon this subject" even prior to her going to Australia in 1891.

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 [emphasis added]. The method of paying men-laborers and not their wives, is a plan not after the Lord's order. . . This arrangement. . . is liable to discourage our sisters

from qualifying themselves for the work they should engage in [i.e. ministry]. . . Seventh-day Adventists are not in any way to belittle women's work. . . This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel.²³

Clearly reacting to the team evangelistic efforts so successfully conducted by J.O. Corliss in Australia, Mrs. White's next statement informs us why she was looking for "hundreds of laborers" where there was then one:

After the community has been stirred by a well organized campmeeting, then shall the workers pull up stakes and leave to attend another campmeeting and let the work ravel out? I say, divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost. This house-to-house labor, searching for souls, hunting for the lost sheep is the most essential work that can be done. . .

It seems Ellen White was ready during the 1890s for full ordination of women in the ministry of the church.

There are ministers' wives, Srs. Starr, Haskell, Wilson and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. 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 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.²⁴

Ellen White is clearly calling for a paid women's ministry. Her statements concerning their being paid from tithe were even more startling in the setting of the severe economic crisis being faced by the church at the time. Her statements obviously anticipate the 20th-century church with its pastoral-instructional functions. Ellen White affirmed that she was not troubled over the "poor souls" who were laboring for nothing for she "will not allow it to go thus."²⁵

Beginning in June of 1895, Ellen White wrote a series of articles that focused upon methodologies designed to evangelize the cities. Methodology was born of the experiences in Australia, but designed to be applied universally. One of the proposals made by Ellen White in her series of articles that appeared in the *Review and Herald* was that women involved in this evangelistic methodology "should be set apart to this work by prayer and laying on of hands."²⁶

When Ellen White's wording is compared to what she would later write concerning women receiving tithe and true gospel ministry, it seems to indicate that Ellen White was ready during the 1890s for full ordination of women in the ministry of the church.

On July 9, Mrs. White was obviously endorsing the evangelistic team approach so successfully used by Corliss in Australia when she wrote:

Should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways. . . 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 be set apart to their work by prayer and laying on of hands. In some cases they will need to counsel with the church officers [conference] or the minister [conference]; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church.²⁷

Ellen White is here talking, not about local

church Dorcas work, but about what was then termed the Christian Help Work. The scope of that work usually transcended the local church because it involved instruction by a conference employee and because it was designed to absorb more than local funds. The "counsel" Ellen White referred to prior to ordination meant seeking approval from conference officials, not primarily from local church officials.

Ellen White's *Review and Herald* articles make it abundantly clear that her concept of ministry called for a broadening, rather than a narrowing, of the burden of "ministering." Her focus seemed more in the line of "pastoral" work and she often called for a ministry during this period that stressed more the teaching-personal labor kind of ministry than that of "sermonizing."

Ellen White's emphasis affected the United States and her articles and messages brought the Christian Help Work to a high level of activity. Obviously responding to the focus of Ellen White, O.A. Olsen urged Abbie Winegar, recent graduate of the medical course, to work "on the principles of health, and Christian Help Work" during a visit in the Upper Columbia Conference. Olsen wrote the president of that conference:

The Conference could well afford to be at some expense in utilizing her time for awhile in the work. Now, I know that times are hard; I know that you have a severe time out there, and that funds are scarce. I appreciate all that, and we may feel that we can not expend funds upon such a line of work; but from the light that God has given me, and from the practical results that have come under my observation, I am satisfied that any Conference that can have the opportunity, can well afford to expend some money in that line of work, even if there has been curtailment in some other lines. . .

Hereafter this branch of the work will receive much more attention than it has in the past. This must be so, if we shall meet the mind of the Spirit of God.²⁸

The Christian Help ministry very prominently affected the denomination. Ministers, including some women, were making this the primary focus of their evangelistic thrusts by that year.²⁹ Indeed, by 1899, Aus-

tralasia alone maintained four separate institutions providing foundation to the Christian Help ministry, one of which was the Rescue Home in Napier, New Zealand, which was actively guided by "Pastor" Margaret Caro, a licensed minister.

Ellen White believed that the ordination of women to ministry was appropriate and has pointed us to a Biblical rationale for ordaining women, based on Isaiah 58.

The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. . . [Note: the term "helping hand" is especially relevant since it was the name given several of the Christian Help Work missions in Australia. There were also a number of

Christian Help Work missions in the United States called helping hands.

If men *and women* would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their reward. . .

Wake up, my brethren and *sisters*. You must do the work that Christ did when he was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. . .

Of those who act as his helping hand the Lord says, "Ye shall be named *priests* of the Lord; men shall call you *ministers* of our God [Isaiah 61:6]. . . Shall we not try to crowd all the goodness and love and compassion we can into the lives, that these words may be said of us? [emphasis added].³⁰

NOTES AND REFERENCES

1. *Review and Herald*, October 17, 1878, pp. 122, 124.

2. *Review and Herald*, October 17, 1878, p. 127; and November 14, 1878, p. 158.

3. Information gleaned by checking all conference proceedings listed in the *Review and Herald* during 1877 and 1881.

4. *Review and Herald*, June 12, 1879, p. 190; W3a, June 14, 1880.

5. *Review and Herald*, December 20, 1881, p. 392.

6. *Ibid.*, pp. 48, 51.

7. 1887 General Conference Session Reports, pp. 16-17.

8. Butler to Ellen White, May 24, 1881 (Butler, G.I. 1880-81 WE).

9. *Ibid.*

10. Thompson to Brother Sands, April 13, 1900, NYC 11 Bk., p. 125.

11. Cited in *New York Indicator*, January 31, 1900.

12. S.M. Cobb to A.E. Place, August 6, 1897, NYC 11, 1897 incoming.

13. John S. Wightman to S.W. Pratt, copy, December 15, 1897, NYC 11, 1897 incoming.

14. Lulu Wightman to A.E. Place, January 27, 1898, and S.H. Lane, November 1, 1904, NYC 11, 1898 and 1904 incoming.

15. G.B. Thompson to John Wightman, August 13, 1901; and Dear Brother, January 30, 1902. NYC 11 Bk., pp. 450, 518.

16. John Wightman to S.H. Lane, September 2, 1904. NYC 11, 1904 incoming.

17. John S. Wightman, "Sunday Legislation Defeated," *Missouri Workers' Record*, April 28, 1909.

18. Ellen White to Stephen Haskell, October 29, 1880, H55, 1880; Ellen White to James White, W.49, 1880.

19. *Review and Herald*, January 2, 1879, p. 1.

20. *Ibid.*

21. J33, 1879.

22. *Review and Herald*, July 9, 1895, p. 434.

23. Ellen White, "The Laborer Is Worthy of His Hire," Mss. 43a, 1897, MR 267.

24. I191a, 1898. 6ST, 1897-1898, pp. 62, 68, 69.

25. *Ibid.*

26. *Review and Herald*, July 9, 1895, p. 434.

27. *Ibid.*, pp. 433, 434.

28. O.A. Olsen to Dr. Abbie Winegar, May 22, 1895; and R.S. Donnell, May 21, 1895. RG 11, Bk. 14, pp. 386, 379, 380.

29. The secretary of the General Conference reported:

I have been writing to some brethren in other sections of the country about the Christian Help Work, especially where they are starting it anew. It seems that the work is taking that turn; in fact the Lord has called especial attention of all churches, and especially those that are in the large cities, to this line of work. (L.A. Hoopes to W.T. Drummond, September 20, 1897. Rg 21, Bk. 22, p. 491).

30. Ellen White, January 17, 1901, B7 1901. ST 1901, pp. 298, 301-303.

Women Licensed as Ministers, 1878–1975

Editors' note: Following is a partial list of women "licensed to preach" by the Seventh-day Adventist Church from 1878–1975. This list, compiled from the Seventh-day Adventist Yearbook, indicates the date each candidate first received ministerial license and the conference or other organization issuing the license. Beginning in 1915, listings were made only for every fifth year. Special thanks to Josephine Benton, who is writing a history of Adventist women ministers, for her aid in preparing this chart.

1878		1902	
Anna Fulton	Minnesota	Mrs. S.N. Haskell	Greater New York
Ellen S. Lane	Michigan	Minnie Syp*	Oklahoma
Julia Owen	Kentucky-Tennessee		
1879		1904	
Libbie Collins	Minnesota	Alma Bjdigg	Finland Mission
Hattie Enoch	Kansas	Mrs. J.E. Bond	Arizona
Libbie Fulton	Minnesota	Bertha E. Jorgensen	South Dakota
Lizzie Post	Minnesota		
1880		1910	
Anna Johnson	Minnesota	Pearl Field	Nebraska
		Mrs. Ura Spring	Nebraska
1881		1920	
Ida W. Ballenger	Illinois	Ella H. Osborne	Northern California
Helen L. Morse	Illinois	Mina Panasuk	North Dakota
		Emme Wells	Greater New York
1884		1925	
Ruie Hill	Kansas	Mrs. E. Flo Hawkins	Illinois
		Mrs. B. Miller	East China Union Mission
1886		1930	
Ida W. Hibben	Illinois	Carol Bond	Southern California
		Mrs. E. Eder	Northern Texas
1887		Beulah Langdon	Northern Texas
Mrs. S.E. Pierce	Vermont	Pearl Stafford	Oregon
1893		1935	
Flora Plummer	Iowa	Lucy Andrus	Hopei Mission (China)
1894		1945	
Margaret Caro	New Zealand	Jessie Curtis	East Pennsylvania
1895		1960	
Mrs. S.A. Lindsay	New York	Mrs. W.H. Anderson	Central Union Conference
		Marye Burdick	Georgia-Cumberland
1898		Edna J. Cardey	Potomac
Sarepta Irish Henry	General Conference	Freda Ford	Kentucky-Tennessee
Lulu Wightman	New York	Lucia H. Lee	Georgia-Cumberland
		Emma Phillips	Kentucky-Tennessee
1899		Mary Saxton	Potomac
Edith Bartlett	British Conference	Mary E. Walsh	Pacific Union
		Mrs. J.W. Wilhelm	Kentucky-Tennessee
1900		1965	
Hetty Haskell	General Conference	Lois Mays	Potomac
Mina Robinson	British Conference	Julia Ross	Potomac
1901		1970	
Carrie V. Hansen	Utah	Mrs. Phil Neal	Kentucky-Tennessee
Emma Hawkins	Iowa	Mrs. Harry Weckham	Kentucky-Tennessee
Mrs. E.R. Williams	Michigan		
		1975	
		Josephine Benton	Potomac
		Clare Yauchzie	Ontario

*Spelling of family name later changed to *Sype*.