

Women in Religion by Tim Naab

God is a God of purpose. God created everything, therefore everything has a purpose. Men are designed to fulfill a purpose as are Women. There will always be major consequences when a Man attempts to fulfill the purpose of the Woman or the Woman tries to fulfill the purpose of a Man. *Isaiah 14:27 For the LORD of hosts hath **purposed**, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his **purpose**.*

Letter of John Wesley to Mary Bosanquet, June 13 1771

Mary Bosanquet was one of the first Methodist women preachers. In this letter Wesley acknowledges her right to preach at a time when such a notion would have been unthinkable to his colleagues in the Anglican ministry.

The letter reads:

*"MY DEAR SISTER,--I think the strength of the cause rests there--on your having an **extraordinary call**. So I am persuaded has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of His providence. Therefore I do not wonder if several things occur therein which do not fall under the ordinary rules of discipline. St. Paul's ordinary rule was, 'I permit not a woman to speak in the congregation.' Yet in extraordinary cases he made a few exceptions; at Corinth in particular.--I am, my dear sister,"*

Your affectionate brother.

J Wesley

London
June 13. 1771

My Dear Sister

I think, the Strength of the cause rests there, on your having an Extraordinary Call. So, I am persuaded, has every one of our day-preachers: Otherwise I could not countenance his preaching at all. It is plain to me, that the whole Work of God termed Methodism, is an extraordinary Dispensation of his Providence. Therefore I do not wonder, if several things occur ⁱⁿ ~~there~~ such do not fall under ordinary Rules of Discipline. St Paul's ordinary rule was, "I permit not a Woman to speak in the Congregation." Yet in extraordinary Cases, he made a few exceptions, at Corinth, in particular.

I am,

My Dear Sister,

Your Affectionate Brother

Wesley

John and Charles Wesley and a handful of other Oxford students devoted themselves to a rigorous search for holiness and service to others.

The Holy Club, the name given to John and Charles Wesley's group by their fellow collegians in mockery of their emphasis on devotions, was the first sign of what later became Methodism. Begun by Charles and led by John after his return to Oxford University in 1729, the Holy Club members fasted until 3 PM on Wednesdays and Fridays, received Holy Communion once each week, studied and discussed the Greek New Testament and the Classics each evening in a member's room, visited (after 1730) prisoners and the sick, and systematically brought all their lives under strict review.

1729 The Holy Club never exceeded twenty-five members, but many of those made significant contributions, in addition to those of Charles and John Wesley. John Gambold later became a Moravian bishop. John Clayton became a distinguished Anglican churchman. James Hervey became a noted religious writer. Benjamin Ignham became a Yorkshire evangelist. Thomas Brougham became secretary of the SPCK. George Whitefield, who joined the club just before the Wesleys departed for Georgia, was associated both with the Great Awakening in America and the Evangelical Revival in England. Looking back from 1781 John Wesley saw in the Holy Club the "first rise" of Methodism. The "second rise" was in Georgia in 1736, when he met with selected members of his congregation on Sunday afternoons. From these grew the idea for "Methodist societies" which became the backbone of the Methodist organization.

John Wesley was an abolitionist and defenders of Women's rights. He was the champion of women's dignity and rights in an age when women generally were mistreated. Although women were not allowed to "preach" in early Methodism, a very large place was made for them in the work of the Church. (Cf. Works, XII, 353:357.)

1730 Methodism originated in the 1730s as part of the great evangelical revival which changed the face of popular religion in Britain and North America. Its first leaders were the Anglican clergymen John and Charles Wesley, assisted by itinerant preachers. With the separation of Methodism from the Church of England by 1800, the itinerant preachers were ordained as ministers and were assisted by local preachers recruited from the laity. Since 1744 the policy-making body of Methodism has been the annual Conference. The early Conferences consisted of itinerant preachers, to which were added lay representatives in the nineteenth century.

1742 John Wesley begins appointing women in leadership roles in the church
<http://rylibweb.man.ac.uk/data1/dg/methodist/methfem.html>

1757 John Wesley charged Mary Bosanquet Fletcher with the Kingswood School. First deaconesses in Methodism (See above letter)

1761 **Mrs. Sarah Crosby**, a Methodist woman, began preaching (Chilote, Paul Wesley. *John Wesley and the Women Preachers of Early Methodism*. 1991.)

1772	Mother Ann Lee Shakers , an American sect with Quaker roots that flourished in the mid-1700s. Mother Ann Lee, founder of the sect, regarded herself as the female equivalent of Jesus Christ. She claimed to be able to speak in seventy-two languages. The Shakers believed sexual intercourse was sinful, even within marriage. They spoke in tongues while dancing and singing in a trance-like state. (Charismatic Chaos, John F. MacArthur, 1991, p. 234)
1780	Jane Newland started a prayer meeting. Quickly the meeting expanded to three times a week (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1781	Sarah Laurence , a Methodist, began preaching (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1785	Sarah Mallet , a Methodist woman, answered the "call" she felt to preach (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1785	Mary Sewell was listed as a "local preacher" on the Methodist Norwich Circuit (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1792	Elizabeth Dickinson began preaching (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1793	Anne Cutler , the "Praying Nanny", began evangelistic missions (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1793	Mrs. Mary Taft began preaching (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1800	Mrs. Jane Treffry began preaching (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1801	Dorothy Ripley became a missionary to America. She met with President Thomas Jefferson concerning the slavery issue (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1802	Sarah Eland began preaching (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1802	Jane Aitken inherits her father's publishing firm, becoming the first woman publisher of the Bible in the US.(Read, Phyllis J. and Bernard L. Witlieb 1992. <i>The Book of Women's Firsts</i> .New York: Random House.)
1809	Diana Thomas was authorized by the Kington Quarterly Meeting. She began preaching sometime between 1805-1810. Her ministry spread from England into Wales.
1812	Alice Cambridge became an intinerant evangelist (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991.)
1814	Two women in Truro, Cornwall founded a separate Methodist group. Their worship included jumping, shouting and mimicking angels playing trumpets.
1819	Zilpha Elaw began preaching at camp meetings (<u>Timeline: Selected Dates in Wesleyan/Holiness History of Ordaining Women</u>).

1819	Elizabeth Dart became the first Bible Christian (a Wesleyan denomination) female itinerant preacher. She was appointed to Kirkhampton Circuit.
1819	Zilpha Elaw , African-American holiness preacher delivered her first sermon at a camp meeting.
1820	<u>Mary Toms</u> became a preacher on the Luxulyan circuit for the Bible Christians.
1822	United Church of Christ sent Betsy Stockton , a former slave, to be a missionary to Hawaii.
1822	Elizabeth Dart became the leader of the Bible Christian Connexion in Bristol.
1825	Alice Cambridge lead a revival in Nenagh (Chilote, Paul Wesley. <i>John Wesley and the Women Preachers of Early Methodism</i> . 1991
1827	Jarena Lee travelled 2325 miles and preached 178 sermons. She documented her activities for this and other years in <i>The Life and Religious Experience of Mrs. Jarena Lee, a Coloured Lady</i> . First published in 1836, this is the first personal narrative authored by an African-American woman.
1830	Margaret McDonald . She was born in 1815 and lived in Port Glasgow, Scotland during the beginning years of the Dispensationalism movement under John Darby . McDonald was fifteen years old in 1830 when she claimed to be a "prophetess." She would often go into trances and record visions of the end of the world. Influenced Edward Irving and John Nelson Darby.
1830	Irving proposed the new doctrine of a secret rapture of the church at a prophecy conference in Dublin Ireland in 1830 at Powerscourt Castle (Lady Powerscourt Letters) and soon after, Darby developed the full-fledged doctrine of Dispensationalism as it is known today. Among her prophecies, Margaret McDonald claimed that Robert Owen, the founder of New Harmony, Indiana was the Antichrist.
1836	The Order of Deaconesses formed in the Reformed and Lutheran churches at Kaisersweith.
1836	Sarah Worrall Lankford , started the Tuesday Meeting for the Promotion of Holiness in New York City.
1837	Sarah Grimke wrote letters on the "Equality of the Sexes" to Mary Parker, President of the Female Anti-Slavery Society. Her work provided Scriptural support for women's equality, marriage equality and ministry. Letters included: <u>The Original Equality of Woman</u> , <u>Woman Subject Only To God</u> , <u>The Pastoral Letter of the General Association of Congregational Ministers of Massachusetts</u> , <u>Social Intercourse of the Sexes</u> , <u>Heroism of Women -- Women in Authority</u> , <u>Relation of Husband and Wife</u> , <u>Ministry of Women</u> , and <u>Man Equally Guilty with Woman in the Fall</u> .
1837	Phoebe Palmer , experienced what she called "entire sanctification." She began leading the Tuesday Meeting for the Promotion of Holiness. At first only women attended these meetings, but eventually <u>Methodist</u> bishops and other clergy members began to attend them also.

1844	<p>Ellen White founded the Seventh-day Adventist church and members must vow to believe that she was a prophet! From the 27 Fundamental beliefs, #17..1844 that Ellen White wrote that she received her first vision. She stated that she was with five other women in the home of Mrs. Haines in Portland, Maine. Her first vision was a depiction of the Adventist people following Jesus, marching to the city (heaven). Upon receiving the vision, White prayed all day that God would not make her share it. This vision was taken by those around her as an encouraging sign after the devastation of the <u>Great Disappointment</u> (a period in the early history of certain Christian denominations in the United States, which began when Jesus failed to reappear on the appointed day of October 22, 1844 as some Christians had expected.). She was encouraged both in visions and by fellow church members to more broadly share her message, which she did through public speaking, articles in religious periodicals, and eventually early broadsides and pamphlets</p>
1848	<p>Elizabeth Cady Stanton and Lucretia Mott organize and hold the first conference on women's rights in a Wesleyan Methodist Church in Seneca Falls, NY. One of its resolution calls for the "overthrow of the monopoly of the pulpit" held by men. Wesleyan Methodists championed the rights of women. Women's Rights Convention also known as the <u>Seneca Falls Convention</u>. It is commemorated by the Women's Rights National Historical Park in the village today.</p>
1850	<p>The <u>Five Points Mission</u> is founded in New York City by <u>Phoebe Palmer</u> and other Methodist women.</p>
1851	<p>Dorothea Trudel began a healing ministry that linked prayer and anointing with oil.</p>
1853	<p>Rev. Luther Lee, a founder in the abolitionist Wesleyan Methodist Connection preaches at the ordination service of Antoinette Brown (Blackwell) in a congregational church in South Butler, NY. He later published his sermon, "Women's Right to Preach the Gospel," in which he said, "I do not believe that any special or specific form of ordination is necessary to constitute a gospel minister. All we are here to do, and all we expect to do, in due form, and by solemn and impressive service, to subscribe our testimony to the fact that in our belief, our sister in Christ, Antoinette L. Brown, is one of the ministers of the New Covenant, authorized, qualified, and called of God to preach the gospel of his son Jesus Christ." (Read, Phyllis J. and Bernard L. Witlieb 1992. <i>The Book of Women's Firsts</i>. New York: Random House. p. 70</p>
1858	<p><u>Hannah Whitall Smith</u>, of the Religious Society of Friends (also known as Quaker), experienced a profound personal conversion.</p>
1859	<p>Catherine Booth, co-founder of the Salvation Army, who is known as "The Army Mother," publishes her pamphlet <i>Female Ministry: Woman's Right to Preach the Gospel</i>.</p>
1860	<p>Jessie MacFarlane began preaching in Edinburgh (Orr MacDonald, Lesley. <i>A Unique and Glorious Mission</i>. 2000.)</p>
1860	<p><u>Hannah Whitall Smith</u>, found what she called the "secret" of the Christian life, devoting one's life wholly to God and God's simultaneous transformation of one's soul.</p>

1860	Phoebe Palmer publishes her book, <i>Promise of the Father</i> , which asserts a woman's right to preach.
1863	The Northern Universalists ordained Olympia Brown . She pastored in Weymouth Massachusetts. (Read, Phyllis J. and Bernard L. Witlieb 1992. <i>The Book of Women's Firsts</i> . New York: Random House. p. 72)
1863	Elizabeth Ferrard ordained as a deaconess in England.
1863	Universalist Church ordained Augusta Chapin as a pastor. (Read, Phyllis J. and Bernard L. Witlieb 1992. <i>The Book of Women's Firsts</i> . New York: Random House. p. 87)
1863	Open Brethren Isabella Armstrong preached at the Wishaw.
1865	Catherine Booth , co-founds a mission on London that in 1878 becomes the Salvation Army with her husband, William, in which married women and men are equally commissioned to serve at all levels of the organizations. In 1896, more than 50% of all officers in the United States are women.
1866	Mary Hamilton and Mary Preston preached during the revival in Scotland.
1867	A congregation in the Christian Church ordained a woman, thus opening the door for other women to be ordained in the denomination
1867	Jessie McFarlane preached at the Open Brethren assembly in Newmains.
1868	AMANDA BERRY SMITH . She was encouraged to seek sinless perfection after attending Phoebe Palmer's meetings, and in 1868 she claimed to have received the experience. She became "a leading light" to bring Black churches into the holiness doctrine (Synan, <i>The Holiness-Pentecostal Tradition</i> , p. 28).
1869	Maggie Van Cott , an itinerant preacher becomes the first woman licensed to preach by the Methodist Episcopal Church.
1880	CARRIE JUDD MONTGOMERY (1858-1946) was a very influential holiness-Pentecostal evangelist who had a wide impact through her preaching and writings. In 1880, through the ministry of a black woman, Mrs. Edward Mix, Montgomery was healed of injuries she had suffered in a fall which had left her invalid. Later that year she wrote her testimony in a book, <i>The Prayer of Faith</i> , and encouraged others to believe God for divine healing.
1880	MARIA BEULAH WOODWORTH-ETTER (1844-1924) had a vast influence in the early Pentecostal movement. The <i>Dictionary of the Pentecostal and Charismatic Movements</i> says that "she was a monumental figure in terms of spreading the pentecostal message" and notes that "most early Pentecostals looked at Woodworth- Etter as a godsend to the movement and accepted her uncritically." The <i>Pentecostal Evangel</i> , published by the Assemblies of God, says: "Pentecostals today regard Sister Etter--along with Raymond T. Richey, Charles S. Price, Aimee Semple McPherson and others--as one of the pioneer salvation-healing itinerant evangelists who opened the way for a flood of tent evangelists for some 10 years beginning in the late 1940s" (<i>Pentecostal Evangel</i> , May 31, 1998, p. 22).

1881	CARRIE JUDD MONTGOMERY (1858-1946) founded Triumphs of Faith, "a monthly journal devoted to faith healing and to the promotion of Christian holiness." The magazine bridged the Holiness and Pentecostal movements (Dictionary of Pentecostal and Charismatic Movements, p. 627).
1883	Traveling Pentecost Bands founded by Vivian Dake of the Free Methodist church operate in Pennsylvania and the Midwest. In 1892, two-thirds of the nearly 125 evangelists are female.
1889	The Los Angeles Church of the Nazarene issues a constitution stating, "We recognize the equal right of both men and women to all offices of the Church of the Nazarene, including the ministry" (<u>Timeline: Selected Dates in Wesleyan/Holiness History of Ordaining Women</u>).
1891	B. T. Roberts, founder of the Free Methodist Church, publishes Ordaining Women.
1892	Methodist Protestant Church changed their rules to allow the ordination of women.
1895	The National Baptist Convention was founded. From its inception, they allowed the ordination of women.
1895	Pentecostal Holiness Church was founded. From its inception, they allowed the ordination of women.
1895	THE DUNCAN SISTERS , Susan Duncan, Hattie Duncan, Nellie Fell, M.E. Work, and E.V. Baker, founded the Elim Faith Home
1897	Pilgrim Holiness Church was founded. From its inception, they allowed the ordination of women.
1898	LILIAN BARBARA YEOMANS (1861-1942) claimed a healing in January 1898 under the ministry of John Dowie. In September 1907 she claimed to experience entire sanctification with the speaking of tongues. She held evangelistic crusades throughout the U.S. and Canada off and on until she was eighty years old. A series of letters about the Pentecostal experience, published under the title Pentecostal Letters, was influential. In her later years she taught on the faculty of Aimee Semple McPherson's Bible school (Dictionary of Pentecostal and Charismatic Movements, p. 907).
1898	The Constitution of the Los Angeles Church of the Nazarene states, "We recognize the equal right of both men and women to all offices of the Church of the Nazarene, including the ministry."
1898	The African Methodist Episcopal Zion Church changed its rules to allow the ordination of women.
1899	Mary Lee Harris Cagle is ordained in the New Testament church of Christ which merges with other regional groups in 1908 to form the Church of the Nazarene.
1901	Alma White , The Pentecostal Union (of Denver, Colorado) is renamed from The Pillar of Fire Church 1917) - Alma Bridwell White - Wesleyan- Arminian . . A derivative of the Methodist Holiness Movement .

1901 Agnes Ozman, later LaBerge, was the first to speak in tongues at the opening of the 20 century with the understanding that this was the Bible evidence of Spirit baptism. There is some reason to believe that Agnes had been exposed to Fire-Baptized enthusiasts prior to attending Parham's school in Topeka. In 1911, Agnes and her husband joined the Fire-Baptized Holiness Church in Oklahoma. Joseph Campbell writes in his **Pentecostal Holiness Church** that she was "pastor and evangelist". The Oklahoma Conference minutes places Agnes in Perry, Oklahoma. She was also apparently connected with Harry Lott, well known for re-organizing the FBHC in Oklahoma and opening a Rescue Home in 1908.

1901 **IVEY CAMPBELL** (1874-1918) claimed an experience of entire sanctification in 1901 and five years later attended services at William Seymour's Azusa Street Mission in Los Angeles. There she claimed a Pentecostal tongues experience and soon began to preach in various churches and conferences in Ohio and Pennsylvania. She was one of the preachers at a Pentecostal camp meeting in Alliance, Ohio, in 1907, "that had a major impact on the spread of Pentecostalism in the northeastern U.S." (Dictionary, p. 107).

1903 Mary Magdalena Lewis Tate The **Church of the Living God, the Pillar and Ground of Truth** is organized

1904 **ALICE BELLE GARRIGUS** (1858-1949) accepted the Pentecostal doctrine and experience in the early 1900s, and in 1910 she moved to Newfoundland for "preach the full gospel--Jesus as Savior, Sanctifier, Baptizer, Healer and Coming King" (Dictionary, p. 330). She founded the Bethesda Mission in 1911, which, under her leadership, grew into the Pentecostal Assemblies of Newfoundland in 1930.

1904 **THE DUNCAN SISTERS**, Susan Duncan, Hattie Duncan founded the Elim Tabernacle

1904 **Evangeline Booth**, daughter of Catherine and William is appointed commander of the Salvation Army in the United States. She serves for 30 years.

1906 **NEELY TERRY**, who invited Seymour to Los Angeles in 1906, where he founded the famous Azusa Street mission. On his way from Texas to California Seymour stayed in the headquarters of the Pillar of Fire denomination in Denver which was headed by a woman, ALMA WHITE. The church to which Seymour was first invited in Los Angeles was pastored by a woman, JULIA W. HUTCHINS. When Seymour died in 1922, his wife, Jenny, continued as pastor of the Azusa Mission. ("Seymour, William Joseph," Dictionary of Pentecostal and Charismatic Movements, pp. 780,781). Women also at the forefront of the tongues speaking and other phenomenon experienced at Azusa, and six of the twelve elders at the Azusa Street mission who were in charge of examining potential missionaries and evangelists for ordination were women. Women in leadership roles at Azusa included Jennie Evans Moore (who married Seymour in 1908), Mrs. G.W. Evans, Phoebe Sargent, Lucy Farrow, Ophelia Wiley, Clara Lum, and Florence Crawford. Women also led in singing and sometimes preached to the congregation at Azusa.

1906 **MINNIE TINGLEY DRAPER** (1858-1921) accepted the doctrine of healing in the atonement and rejected doctors and medicine. She preached and laid hands on the sick after this, and served as an associate of A.B. Simpson, who founded the Christian and Missionary Alliance in 1897. She served on the executive board of the CMA until 1912. In 1906 Minnie Draper claimed a Pentecostal experience of tongues and became associated with the Pentecostal movement. She helped found two churches, the Bethel Pentecostal Assembly in Newark, New Jersey, and the Ossining Gospel Assembly in Ossining, New York. She served as president of the Bethel Pentecostal Assembly missionary board from 1910 to her death in 1921.

1906 **THE DUNCAN SISTERS**, Susan Duncan, Hattie Duncan founded Rochester Bible Training School, in Rochester, New York. Many of the early Pentecostal leaders were trained at this institution.

1906 The **Apostolic Faith Church** is organized by Florence Crawford who travels to Portland, Oregon and holds a meeting at SW 2nd and Main. Crawford is an early worker and the publisher of the paper began by **William Seymour** at **Azusa Street Mission** in Los Angeles. Crawford decides to locate her evangelistic work and begins a newspaper *The Apostolic Faith*, which is the same name that William Seymour uses for his paper. Crawford soon has a wide distribution of her paper, thanks to the mailing list she obtained while working with Seymour. There still remains controversy over whether she took the list or had Seymour's permission to take it.

1906 **RACHEL A. SIZELOVE** (1864-1941) was influential in early Pentecostalism. She received the "baptism in the Holy Spirit" and was commissioned to preach at the Azusa Street mission in Los Angeles in 1906. She then carried the Pentecostal message back to her home of Springfield, Missouri and began holding cottage meetings. She claimed to have had a vision that Springfield would become a center of worldwide Pentecostal influence.

1906 **LILIAN T. THISTLETHWAITE** (1873-1939) helped pioneer many of the earliest Pentecostal congregations in the Midwest in the first part of the century. Charles Parham named her the first "general secretary of the Apostolic Faith Movement." Thistlethwaite wrote a history of the Pentecostal revivals in Topeka, Kansas, which she entitled "The Wonderful History of the Latter Rain."

1907 **ETHEL GOSS** preached evangelistic services together with her husband, Howard Goss (1883-1964), one of the fathers of the Pentecostal movement. Howard sat under the ministry of Charles Parham from 1903 to 1907, at which time he began holding his own preaching meetings. In 1914 Howard Goss helped organize the Assemblies of God in 1914, but a year later he accepted the Jesus Only doctrine and left the AG in 1916 to serve in various leadership capacities in the Oneness movement. Together with her husband, Ethel co-wrote *The Winds of God*, a history of the early Pentecostal movement.

1907 **MARY BODDY** (?-1928) claimed a healing of asthma in 1899 and began a healing ministry. In 1907 she had a Pentecostal experience and spoke in tongues. After that she "had a special gift of helping seekers into the experience of the baptism of the Spirit" (Dictionary, p. 91). It was Mrs. Boddy who laid hands on the famous Pentecostal evangelist **Smith Wigglesworth**, when he was "baptized in the Spirit"

1907 **CHRISTINE AMELIA GIBSON** (1879-1955), like many of the early Pentecostals, advanced from the holiness doctrine of entire sanctification to the Pentecostal Spirit Baptism-tongues experience. In 1907 she began pastoring a Pentecostal church, and in 1925 she founded the Zion Bible Institute in Providence, Rhode Island.

1907 Large numbers of women preachers went out from Azusa or, after visiting Azusa, went back to various parts of the world to preach. These included **IVEY CAMPBELL**, who preached in Ohio, **MABEL SMITH** who "preached nightly to overflowing crowds" in Chicago, **RACHEL SIZELOVE** in Missouri, **LUCY LEATHEREMAN**, who made a trip around the world, **DAISY BATMAN** and **JULIA HUTCHINS**, who preached in Liberia, and **FLORENCE CRAWFORD** in Oregon.

1907 **Various:** Pentecostal pioneer in New York was **Miss Maud Williams (Haycroft)**. In Canada, some early pioneers of the Pentecostal movement included **Ellen Hebden** in Toronto, **Ella M. Goff** in Winnipeg, **Alice B. Garrigus** in Newfoundland, the **Davis sisters** in the Maritime provinces, **Mrs. C. E. Baker** in Montreal, and **Zelma Argue** throughout all of the Canadian provinces. **Mrs. Scott Ladd**, who opened a Pentecostal mission in Des Moines in 1907, **"Mother" Barnes** of St. Louis, Missouri, who, with her son-in-law, B. F. Lawrence, held tent meetings in southern Illinois in the spring of 1908, and **Marie Burgess**, who preached in Chicago, Toledo, Detroit, and New York City, where she founded Glad Tidings Hall, which soon became an important center for the spread of the Pentecostal revival.

1908 **CARRIE JUDD MONTGOMERY** (1858-1946) claimed to have experienced the "baptism in the Holy Spirit" evidenced by tongues. She shared the speaking platform at healing crusades with other popular Holiness-Pentecostal evangelists, such as Maria Woodworth-Etter and W.E. Boardman. She also developed a lifelong friendship with A.B. Simpson, the founder of the Christian and Missionary Alliance. In fact, she was the first recording secretary for the CMA when it was organized in 1885, and she spoke at many CMA conventions. Through her influence, several CMA ministers sought the Pentecostal experience. It was through Montgomery's writings that A.J. Tomlinson, founder of the Church of God of Prophecy, was convinced of healing in the atonement and complete sanctification, or Christian perfection.

1908 20% percent of all elders and 15% of licensed preachers are women as the Church of the Nazarene is organized. (By 1973 only 6% of clergy are female.)

1914 **LEANORE O. BARNES** (1854-1939) was an early Pentecostal evangelist. She preached in the Midwest and promoted the Pentecostal "baptism in the Holy Spirit" experience evidenced by tongues. She was a charter member of the Assemblies of God in 1914, but soon joined the "Oneness" or "Jesus Only" movement which denied the doctrine of the Trinity. She was associated with "Mother" **MARY GILL MOISE** (1850-1930) and her Faith Home for homeless girls in St. Louis, and this became a center for the Oneness movement in that area after a visit in 1915 from Oneness evangelist Glenn Cook (Dictionary, pp. 49,644). The home was a way station for traveling Pentecostal preachers and also served as a Bible school. The various Pentecostal doctrines were taught here, including entire sanctification, healing in the atonement, and the Baptist of the Holy Spirit with the evidence of tongues. "Mother Moise" also held the belief that Christian need never die, but she died in 1930.

1915 **ALICE EVELINE LUCE** (1873-1955) was a church planter in India when she sought and allegedly received here Pentecostal experience in 1910. In 1915 she was ordained by the newly formed Assemblies of God, and later she established the Berean Bible Institute in San Diego for the purpose of training Hispanic preachers. She had a wide influence through her literature, including a Bible school curriculum, lessons for Sunday School quarterlies, several books, and regular contributions to the Apostolic Light magazine.

1923 **Amiee Semple McPherson** founds **Angelus Temple in Los Angeles** (a convert of McPherson was a man by the name of **Dr. Charles S. Price**)

1924 The **Elim Institute** is a Pentecostal/charismatic funded by Minnie Spencer

1925 **ELIZABETH SISSON** (1843-1934) was an influential evangelist, conference speaker, and writer in the early Pentecostal movement. In her autobiography she "describes sitting in an Episcopal ordination service wishing she were a man so that she could be ordained" (Dictionary of Pentecostal and Charismatic Movements, p. 788). She claimed that later, while meditating on that service, she had a vision of Christ, who said to her: "I have ordained you." Eventually she was affiliated with the Assemblies of God and her articles were published in the AOG paper, the Pentecostal Evangel.

1925 Women constitute 32 % of pastors of the Church of God, (Anderson).

1930 **MYRTLE BEALL** (1896-1979) began preaching in the 1930s and later founded and pastored the 3,000-seat Bethesda Missionary Temple in Detroit, Michigan, which was dedicated in 1949. She was forced to withdraw from the Assemblies of God after accepting the post-World War II New Order of the Latter Rain movement which had originated at Sharon Schools in North Battleford, Saskatchewan, Canada. It claimed to be the latter rain miracle outpouring which was expected to precede Christ's coming. Allegedly God has raising up prophets and apostles to lead this miracle outpouring, and "the prophetic word" was emphasized, whereby the secrets of men's hearts were revealed. Beall's Bethesda Missionary Temple became a very influential center for the New Order of the Latter Rain.

1933 **Kathryn Kuhlman** (1907-1976) is called the "world's most widely known female evangelist" by the Dictionary of Pentecostal and Charismatic Movements. She established the large Denver Revival Tabernacle in the mid 1930s, but this work was destroyed when she became involved with married evangelist Burroughs Waltrip, who subsequently left his wife and two children and married her.

1942 **LOUISE NANKIVELL** was one of the most famous evangelists of the Pentecostal healing revival of the 1950s. She "preached in sackcloth because of a vow made in 1941 when she reported that God had healed her of pernicious anemia" (David Harrell, Jr., All Things Are Possible, p. 80). Nankivell was listed in the 1953 book by Gordon Lindsay, Men Who Heard from Heaven. The book sketched the ministries of 22 Pentecostal ministers. She was featured on the cover of Lindsay's Voice of Healing magazine, May 1952.

1945 **THELMA CHANEY**, was a co-evangelist for awhile with the influential Pentecostal preacher Franklin Hall, author of Atomic Power with God through Prayer and Fasting. She established a moderate reputation of her own and claimed that miracles, signs and wonders followed her ministry with Hall (Harrell, p. 81).

MILDRED WICKS, LOUISE NANKIEVELL, and FERN HUFFSTUTLER.

1954

Mildred Wicks was one of the editors of Jack Coe's Herald of Healing magazine, which was founded in 1950, and she preached at the opening celebration for Coe's Dallas Revival Center in 1954.

1956

The Methodist Episcopal Church and United Presbyterian Churches approve the ordination of women.

1960

MARILYN HICKEY (author of God's Seven Keys to Make You Rich) is another Pentecostal leader today. She pastors a church in Colorado, has written many popular books, and frequently preaches at large conferences. When Rodney Howard-Browne conducted his "laughing revival" crusade at Carpenter's Home Church in Lakeland, Florida, in 1993, Hickey flew to the meetings and spent her time there on the floor laughing hysterically. When Howard-Browne called this Pentecostal female preacher to the microphone, she laughed and fell down and could not speak (Charles and Frances Hunter, Holy Laughter, 1994, p. 35).

1962

EDITH DIFATO (1924-) is cofounder of the Catholic-Ecumenical Mother of God community in South Bend, Indiana. She was an early participant in the Catholic Charismatic Renewal which began in the late 1960s. The Mother of God community grew out of Catholic Charismatic prayer meetings which Difato and others conducted. Her teaching is an unlikely combination of doctrines compounded from the teachings of personalities as diverse as Catholic saints and Presbyterian Bible teachers. "She has emphasized that inner revelation is central to baptism in the Spirit..." (Dictionary, p. 244).

1973

FREDA LINDSAY (1916-), wife of the famous healing revival historian Gordon Lindsay (1906-1973), became president of the Christ for the Nations ministry at the death of her husband. "The real growth of that institution came under her leadership" (Dictionary, p. 541).

1974

The Church of God (Anderson) resolves to promote women's opportunities for church leadership.

1974

The four largest Holiness denominations report 4,119 women clergy: the Salvation Army (3,037); the Church of the Nazarene, 426; the Church of God (Anderson), 272; and the Wesleyan Church, 348.

1980

The General Assembly of the Church of the Nazarene adopts a resolution affirming the historic right of women to be elected and appointed to positions of leadership.

1984

The four largest Holiness denominations report 4,105 women clergy.

1992

Church of God Anderson women clergy hold their first consultation and begin publishing "Women in Ministry and Mission." The percentage of women ministers in the Church of God (Anderson) is 15%. Separately Wesleyan Women in Ministry hold their first conference.

1994

Dr. Susie Stanley, convenes the first Wesleyan/Holiness Women Clergy Conference in Glorietta, NM. Biannual conferences in 1996, 1998, and 2000 draw hundreds of women from representative Denomination.

2000

Wesleyan/Holiness denominations affirm the ordination of women.
