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THE WOMEN
OF
THE ADVENT MOVEMENT

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CHAPTER I

INTRODUCTION

The purpose of this paper is to present the findings of an inquiry into the contributions made by women to the Advent cause in America between the years 1840 to 1844 and to note their part in its advancement.

This Advent awakening in the United States is called "Millerism" or "the Millerite movement" since William Miller was its pioneer exponent. The group confidently believed that the second coming of Christ was imminent and looked for Him to appear at the end of the 2300 years of Daniel's prophecy.¹ This was at first believed to end in the year 1843. Thus the movement is sometimes called "the '43 movement." Further study showed the period to end on a date corresponding to the Day of Atonement which was the 10th day of the 7th Jewish month of the year 1844. This was calculated to be October 22, 1844² and the proclamation of this finding and the urgent call to preparation for Christ's coming which was expected at that time was at times referred to as the "seventh month movement."

Ministers of various protestant demoninations were among the first in accepting the Advent cause. Charles Fitch, Presbyterian, Josiah Litch, Methodist, and Joshua Himes, minister of the Christian Church in Boston were among the first, and they contributed much to the cause. Thousands from all demoninations followed their example.

Among them, of course, were women. That they may have in some way contributed to the advancement of that great message and that in doing so their example is worthy of emulation by the women in the Church today is justification for this study.

¹ Daniel 8:14.

² Samuel S. Snow computed this calendar date and presented it at the Exeter campmeeting, held August 12-17, 1844, the proclamation of such an announcement was called the "Midnight Cry" of the 1844 movement.

Little has yet been done to evaluate or to objectively set forth these contributions. The sources of data used in this paper are limited to what was obtainable in libraries, generally, and in the Advent Source Library of the Seventh-day Adventist Theological Seminary. Many periodicals were examined in an endeavor to find material. These are noted in the bibliography. As names of women appeared these names were traced through the available papers to get as complete a picture as possible of the individual mentioned. An endeavor has been made to present the picture without bias in keeping with the facts available.

CHAPTER II

THE HISTORICAL BACKGROUND

In order to evaluate women's place in the Advent movement, we must understand the general status of the women of that period.

The simple liberty of choice which we take so much for granted today as being an equal right of women as well as of men was unthought of in the not too far distant past. The great spiritual Magna Charta that sent every human being to the altar in solitary communion with the Creator was the gift of Christ, who proclaimed that every individual "Jew and Gentile, male and female, bond and free"³ had a right to his or her soul and was responsible for its salvation. For our civilization this was the first Bill of Rights for women. Even in the time of the Hebrew theocracy this seems not to be thought of, for the head of the Jewish household determined the faith of his family; wife and mother would have been the last to differ from the patriarch. In the early Christian church there were many perversions and misrepresentations of Christ's great emancipation for all classes. Latin Christianity lost to women much of the freedom of individual choice and expression in religion, (as it did, indeed, to many men) but still Christ had given to womanhood the dignity of the direct approach as individuals to the Infinite. Nothing could obliterate the idea that woman and slaves as much as men and masters, must worship as equals and manage his or her own spiritual concerns in individual responsibility.

It has taken centuries, however, for this idea to invade and secure itself upon the minds of the people as a whole. It was no less a personage than Rousseau, (1712-1778) who was in many ways the morning star of the

³ Galatians 3:28.

revolutionary era, who wrote:

"It is easy to be conceived, that if male children be not in a capacity to form any true notions of religion, those ideas must be greatly beyond the conceptions of females--as the conduct of a woman is subservient to public opinion, her faith in matters of religion should, for that reason, be subject to authority. Every daughter ought to be the same religion as her mother, and every wife to be the same religion as her husband - for though such religion should be false, that docility which induces the mother and daughter to submit to the order of nature, takes away, in the sight of God, the criminality of their error."

Even the moderately sensible Dr. Johnson (1709-1784) felt that a deficiency of intellect was an advantage in a woman. It is not surprising that he regarded it as a natural characteristic. It was he who made the celebrated remark when Boswell told him of a Quaker lady whom he heard preach: "Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all."⁵ The clever women in Dr. Johnson's circle (and there were many) held their peace. Perhaps they were heeding the words of Dr. Gregory (1774-1841) written some time before to his daughters:

"Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men . . ."⁶

The probable reason, that a Quaker lady was found preaching was because in her church there has never been a set of leaders to whom deference must be paid as official functionaries and there is no sexoligarchy. All men and women, alike, await the inner guidance and about as many of one sex as the other may "speak to edification."⁷

In the latter part of the eighteenth century - "a very few women were classical scholars; a somewhat larger number were Puritan theologians, and

⁴ John Langdon Lavis, A Short History of Women, pp. 340.

⁵ John Bartlett, Familiar Quotations, pp. 234.

⁶ Dr. Olinthus Gilbert Gregory - A Father's Legacy to His Daughters, Quoted in A Short History of Women, pp. 329.

⁷ Anna Carlin Spencer, Woman's Share in Social Culture, pp. 356, 357.

a few were students of English and even of Italian poetry."⁸

Mary Wollstonecraft (Mrs. Godwin, 1759-1797) believed that "woman must live to serve, and know herself as well as God and man, and the ways of God must be justified to her as to her husband." As one of the first English social theorists, she expresses an attitude of thought in her "Vindications of the Rights of Women"⁹ which grew and developed into a movement for educational equality for women.

The Friends had pioneered in this by providing education for "all children and servants, male and female" at the Penn Charter School in Philadelphia, 1697.¹⁰ The Moravians in 1749 founded the first private institution in America for admitting girls to higher educational opportunities.¹¹

In 1792, Newburyport most reluctantly allowed girls over nine years of age to come in an hour and a half after the boys were dismissed for instruction in grammar and reading during the summer months. In 1804 provision was made for a girl's school to meet six to eight a.m. and Thursday afternoon when the boys were not using the class rooms.¹¹

Emma Willard established her Female Seminary in Troy, N. Y. in 1821. This, however, was only for very wealthy girls. At South Hadley, Massachusetts, Mt. Holyoke Seminary was founded by Mary Lyon in 1837. This was one of the earliest attempts to give education to poor as well as to rich girls. Oberlin College accepted women in attendance by 1833.¹¹

Great as the strides toward equality in educational opportunity had been, the early nineteenth century was still wrapped in the fogs of traditional evaluations. Equal consideration and opportunities were still too a

⁸ Trevelyan in Short History of Women, pp. 323.

⁹ John Langdon Davis, Short History of Women, pp. 354.

¹⁰ Ibid., pp. 354.

¹¹ Mary Eastman, History of Women's Education in the Eastern States, pp. 100-104.

great extent ideals of the future. Abigail Adams in 1817, speaking of opportunities for women in her day, said:

"The only chance for much intellectual improvement in the female sex, was to be found in the families of the educated class and in occasional intercourse with the learned."¹²

It was Ezra Stiles (1727-1795) President of Yale, who had declared after examining Lucinda Foote, twelve years old, that he had found her "full qualified, except in regard to sex, to be received as a pupil in the Freshman class . . ." She was not admitted to the Freshman class, but she did get a full college course under President Stiles' personal tutelage, and then proved that education did not undermine the family by marrying and having ten children.¹³

The seventeen centuries of Christianity which also cover an era of Roman practical law, Greek culture and expanding knowledge had until the latter part of the eighteenth century made little progress so far as this is judged by woman's claim to individuality, to interests, and to intelligence. As a whole women did not benefit except at second-hand by all the progress, material and otherwise, the world had experienced. There had been, of course, women like Catherine of Sienna (1347-1380) whose figures "flit like angels through the darkness of [their] time,"¹⁴ and who had courageously spoken when moved by the evident need around them. While that has ever been true, it was not until the latter part of the eighteenth century that any great strides toward equality were taken. Significantly, the latter part of that century was the "time of the end" indicated in the prophecies of Daniel when knowledge in the Scriptures would increase,¹⁵ and correspondingly, the greater freedoms expounded in the Bible would come into practice.

¹² Anna Garlin Spencer, Women's Share in Social Culture, pp. 356, 361.

¹³ John Langdon Davis, Short History of Women, pp. 331-339.

¹⁴ Alexander Flick, The Decline of the Medieval Church, Vol. 1, pp. 180, 181.

¹⁵ Daniel 12:4.

The advancement in educational opportunities for women around this time has already been noted. There was a parallel expansion of her opportunities within the church. The earliest mission work for women in India had been started by Mrs. Marshman in 1800. Miss M. A. Cooke, the first unmarried woman missionary, had gone out in 1820. The first women's Missionary Society called "The Society for Promoting Female Education in the East" was founded in London in 1834. Adoniram Judson's letter was written, challenging the women members of the church, in 1831.

Charlotte Elizabeth (1790-1846) became editor of the "Christian Lady's Magazine" in England in 1834. She also was editor of the Protestant Annual and the Protestant magazine, all of which were vehicles for her anti-Catholic views. She was a conscientious student of prophecy and as she accepted the Advent message, it became an underlying theme in her writings. Remarkably clear was her concept of the Papacy's developing power and its relationship to the coming of Christ.

"That this time is not now far off, we have abundant proofs as the signs that thicken around us. The period that remains is but as an hour, and surely we may watch with the Lord that one hour."¹⁶

In the Unitarian Church, women have had opportunities for training for the ministry since the founding of the Meadville Theological School in 1844.¹⁷ The Universalist denomination and the Congregational bodies were among the first churches to recognize and educate women for definite service in the church and this began with the dawn of the last century. Oberlin was Congregational and as noted was one of the first colleges to allow women students. It was natural that with the attempts toward educational equality women would take a more active part in the responsibilities of the church.

¹⁶ Charlotte Elizabeth, Works of Charlotte Elizabeth (1848 ed.) Vol. 2, pp. 457.

¹⁷ Anna Garlin Spencer, Women's Share in Social Culture, pp. 356, 361.

So we find that in the beginning of the nineteenth century women were reaching out from their firesides to take hold with men of the public problems of the day. The mores which had continued to restrict them in practically every line of activity were beginning to change.

CHAPTER III

THE ADVENT WOMEN

The interdenominational composition of the Advent group gives to that movement the most progressive and sterling qualities of all the churches they represent. Taken as a whole, their way of life and trends of thought might be classed a little to right of center. They were generally conservative, yet refreshingly broad in many things including their evident acceptance of women as equal with men in receiving and extending the Advent message. This can be ascertained from an understanding of the attitudes taken by the denominations represented. We have already mentioned (page 7) the recognition of women's ability to contribute to the service of the church by the Unitarian and Congregationalist bodies. Naturally, we would expect individuals embracing the Advent cause from these churches to carry over the same progressive ideas. An examination of the attendance at various meetings also indicate the recognition of women's obvious responsibility in embracing the Advent hope and doing what she could to advance it.

I. NUMBER OF WOMEN ATTENDING CONFERENCES.

At the second session of the "General Conference of Christians expecting the Advent of the Lord Jesus," held at Lowell, Massachusetts, June 15-18, 1841, members of the conference were listed by states. Of the 195 people in attendance, eighty-nine or 45% were women.¹⁸ While three fourths of these were wives of men in attendance, it is worthy of note that the only delegates from sixteen of the sixty-four towns represented were women. At the third conference in Portland, Maine, Oct. 12-14, 1841, fifty-four of the 114 (or about 47%) in attendance were women.¹⁹

¹⁸ Signs of the Times, Vol. 2, No. 8, pp. 63, July 15, 1841.
¹⁹ Signs of the Times, Vol. 2, No. 15, pp. 113.

There was no listing of members attending the fourth conference. But at the fifth conference, November 2-6, 1841, held at Low Hampton, N. Y., (William Miller's home town) forty-five "Brethren" and thirty-one "females" were listed separately.²⁰ Among the women was listed one: "L. P. Miller." This seems to be the only time that Lucy Miller's name appears in attendance at these meetings.

The fragmentary gleanings concerning her are full of interest to even the casual reader. William Miller writes of his engagement very solemnly in his diary (he was a careful chronicler) under date of January 2, 1803.

"Be it remembered that in this day, it being Sunday in the afternoon of the aforesaid day, I did bind myself and was bound to be, the partner of Miss Lucy Smith, of Poultney Vermont and by these presents do agree to be hers and only hers till death shall part us (provided she is of the same mind). Whereunto I here set my hand and seal."²¹

The short clause "(provided she is of the same mind)" is significant of an attitude toward women that was typical of the more advanced thinking of his time regarding women's rights and her ability to think for herself.

Sylvester Bliss sums up Lucy Miller's influence and work pretty well in his Memoirs of William Miller in the following statement:

"As Mrs. Lucy Miller is now living 1853 all that might be said to her praise may not be said here. It is sufficient to state, that she was remarkably endowed by nature and by her industrial and economical habits, to make domestic life highly agreeable, and to favor Mr. Miller's promotion and success in the departments of public life in which he was called to move."²²

²⁰ Signs of the Times, Vol. 2, No. 17, pp. 131.

²¹ Diary. Vermont Historical Society - quoted in The Midnight Cry, F. D. Nichol, pp. 20.

²² Sylvester Bliss, Memoirs of William Miller, pp. 18.

It must be understood that there were many women like Lucy Miller who remain practically unnoticed in the history of Millerism, whose names appear, like hers only once or perhaps not at all, whose contributions, while unmeasurable, should not be underestimated.

Attendance at the group meetings is tangible evidence of the interest women took in the prophetic interpretations. At the Seventh Conference held at Dover, N. H., January 14, 1842, of the one hundred in attendance 60 were women²³ and of the seventy-three in attendance at the Sandy Hill conference held February 1, 1842, twenty-seven were women.²⁴ After these, few conferences are listed as to numbers present, but from a consideration of those presented, it is clear that women in attendance were a little less than 50% of the total in attendance, and consequently lent their encouragement and support to the meetings.

II. WRITTEN CONTRIBUTIONS, LETTERS AND VERSES

As early as June, 1841, women's names began to appear under letters, articles and verses published in the "Signs of the Times" and later in the "Midnight Cry" and other publications. The following meditative poem written by Mrs. Hamons is one of the earliest to appear:

Mountain Sanctuaries

A child midst ancient mountains I have stood,
Where the wild falcons made their lordly nest
On high; the spirit of solitude
Fell solemnly upon my infant breast
Though then I prayed not; but deep thro'ts have pressed
Into my being since I breathed that air;
Nor could I now one moment love the guest
Of such dread scenes, without the springs of prayer

²³Signs of the Times, Vol. 2, No. 20, pp. 155.

²⁴Signs of the Times, Vol. 3, No. 1

O'er flowing in my soul. No ministers rise
Like them in pure communion with the skies,
Vast, silent, open unto night and day!
--So must the o'erburdened Son of man have felt
When, turning where inviolate stillness dwelt,
He sought high mountains, there apart to pray.

Mrs. Hemons,²⁵

Charlotte Elizabeth (see page 7) was quoted in an early Signs,²⁶
her Advent leanings appreciated and respected. Little notes of encouragement
and thoughtfulness such as the following also began to appear in 1841.

Aurelia Wright in a letter to Brother Himes warns:

"We must not expect this subject to become too popular; for when
the Son of man cometh, shall He find faith on the earth."²⁷

The following note is signed briefly, "Sister A. M. of Whitefield,
N. H."

To Bro. Himes: News of the Second Coming is the most heart cheering
doctrine that I have ever heard advanced.

He thinks the star is rising in the Eastern sky and soon very soon
the day will break, and Christ will make His glorious appearance. But
it grieves me to think that if the righteous are scarcely saved, where
will the ungodly and sinner appear.²⁸

Indicative of the individual study given the prophecies by women
everywhere is this excerpt from a letter written by a "Sister in Greenland,
N. H.:

"I have read Bro. Miller's lectures carefully, and have prayerfully
searched out his Scripture references. There is no doubt in my own
mind, but that the 2300 days, or years of Daniel's vision, will end
in ___43."²⁹

She had also heard Josiah Litch speak and expressed her feeling in a
poem called "When He Returns - May We Appear Clothed in His Righteousness."

²⁵ Signs of the Times, Vol. 2, No. 6, pp. 63.

²⁶ Signs of the Times, Vol. 2, No. 21, pp. 162.

²⁷ Signs of the Times, Vol. 2, No. 12, pp. 95.

²⁸ Signs of the Times, Vol. 2, No. 19, pp. 152.

²⁹ Signs of the Times, Vol. 2, No. 14, pp. 111, 112.

This quaint quatrain appears at the close of another letter of encouragement from Emily Dean, a little girl seven years of age who had been in attendance at one of the Advent Campmeetings.

Though trials may await you,
The crown before you lies,
Take courage, brother Chapman,
And you will win the prize.³⁰

This may sound a bit trite to us but it was a typical manner of expression in those times.

In the same edition of the Signs of the Times that the name of James White appears for the first time, is a letter from Sarah C. Rugg who had been in attendance among the eighty-nine women present at the Second General Conference from Groton, Massachusetts. [See page 9] In her letter can be seen the nature of the work done by women to extend the Advent message:

"Dear Brethren and Sisters: I have believed in Christ's speedy return for about five years; I have not been idle in this cause. The Lord assigned me such a portion of this work as he knew I could accomplish . . . I looked to God for wisdom and went to work. I have purchased books and various publications, and distributed them far and wide, in every direction almost . . . I have made it a point to write upon this subject to many different parts of the U. S My care is to do my Master's will, finish up my work and be ready . . . I anticipate coming to Boston when the tabernacle is finished unless the New Jerusalem should come down first; if it should, we will meet there which would be far better."³¹

The influence of such women radiated from the home outward. Their greatest concern was for their immediate families. This is put forth strongly in a message in the form of a letter written to the sisters. It opens with this challenging statement:

"Dear Sisters: Time is short, what is the state of our families".

³⁰ Signs of the Times, Vol. 7, No. 20, pp. 163.

³¹ Signs of the Times, Vol. 5, No. 2, pp. 18, 19.

Then the writer who signs herself "J. B.", and was evidently a woman, continues:

"Dear Sisters: Although we are the weaker vessel, yet we have opportunities of giving some kind invitation to either father or mother, sister or brother, our children, or our near and dear relatives, our neighbors or friends, around us . . . O, then save them if it be possible for we must all stand before the judgment seat of Christ, and there give account of the time that is given us here."³²

One of the most outstanding woman writers of the Advent movement was Mrs. Clorinda S. Minor, of Philadelphia, whose many articles and numerous poems begin to appear in the July 20, 1843, number of the Midnight Cry.³³ This first contribution was a poem entitled "Looking for Christ." A second poem, "Will Ye Also Go Away" appeared in the Signs of the Times of November 29, 1843.³⁴ From that time forward her articles and verses appear many times in the Midnight Cry and the Signs of the Times.³⁵

The following is a typical article by Mrs. Minor and is also indicative as its title implies of the character of the people who looked for Jesus to come in 1844.

The Character of a True Adventist by C. S. M.

He has faith in God, and believes every word which he hath spoken. He loves the Lord with all his heart, and soul, and mind, and strength, and therefore loves and rejoices in his appearing. He dare not trust in any arm of flesh, or lean unto his own understanding, but perceives by faith that the word of God abideth forever. That sweet promise, "I will come again," is a joy and treasure to him, that a scoffing world cannot disturb or dissipate. Christ is within him, the abiding earnest of glory; his one single desire is, come, Lord Jesus, come quickly. Having this glorious hope, he purifies himself, lays aside every weight, keeps himself in the love of God. The exceeding brightness, which by faith, he perceives in the near approach of a coming Saviour, extinguishes every earthly glory. He is weaned from the world, and cut loose from its pride, ambition and desire. He has become of no repute

³² Signs of the Times, Vol. 6, No. 3, pp. 23, 24.

³³ Midnight Cry, Vol. 4, No. 22, pp. 122.

³⁴ Signs of the Times, Vol. 6, No. 15, pp. 123.

³⁵ See Appendix A for a list of writings by C. S. M.

for the offence of the cross which he bears without the camp. He is childlike in malice, and submits meekly to ridicule and contempt. He is awake, watching, and waiting patiently for the hour of his release. He uses this world and its cares as though he used them not, and is not therefore anxiously careful for to-morrow, but seeks first the kingdom and its righteousness, knowing assuredly that in answer to his prayer, give me THIS DAY my daily bread, all things needful will be added. He prays without ceasing, and his heart is lifted up to God in all places and at all times; he expects through grace to overcome, and be kept by the power of God, spotless and unblameable unto the coming of the Lord Jesus Christ. When those whom he has loved, and who have all the while companioned together with him in waiting for Jesus, grow weary through the stupor and darkness that is now settling fast upon the moral world around us, and turn aside from the precious faith, his soul is moved, but he fixes his eye MORE trustingly on the Lord, and exclaims, "to whom shall I go? or whom have I in heaven or earth beside thee?" Such declarations seem to stimulate him to renewed zeal, and he looks over the sure chart of his coming inheritance, trims his lamp anew, and rejoices that through the darkness he can discern the rising glory of the morning star. He is therefore happy--having that perfect love that casteth out all fear, and which overflows his soul with joy and peace. He understands and believes honestly, with unwavering confidence, that the Bible teaches assuredly that the Lord Jesus shall be revealed in the clouds of heaven the present Jewish year. Thus believing in his heart he is ever ready to confess Christ before men, and to give a reason of his hope with meekness. Such an one necessarily feels a constant readiness, through the abundant grace given unto him, to hail the glorious advent with joy unspeakable and full of glory.³⁶

Mrs. Minor seems to have had a fair grasp of Biblical truths and keen spiritual discernment. After the Exeter Campmeeting she wrote the following concerning the sanctuary service:

"In the true Holy of Holies Christ now sitteth, as mediator of the new covenant, to pardon the chief of sinners until the 10th day of the 7th month, which is the 10th day from the new moon, in this present month October. . . From the 9th day, at sunset to the 10th at Sunset, was to be observed as most holy. For on that day shall the Priest make an atonement for you to cleanse you, that you may be clean from all your sins before the Lord. Lev. 16:30."³⁷

Typical of the confidence with which the Adventists looked toward Jesus' coming is this article written by Mrs. Minor, March 21, 1844:

"What Will You Do If It Don't Come."

We have no sympathy with the motive of expediency which prompts this question. We are striving to know what we shall do when it does come, and

³⁶ The Midnight Cry, Vol. 5, No. 12, pp. 95.

³⁷ The Midnight Cry, Vol. 7, No. 17, pp. 134, October 19, 1844.

to be ready for the glorious event. We honestly and firmly believe that it will COME, and we are engaged in a great work, and are unwilling to come down to discuss the vague dreams of unbelief. Sufficient unto the day is the evil thereof, and we can therefore take no sceptical thought for tomorrow. The Lord will assuredly provide for every emergency; and when there is necessity for the above consideration, we shall doubtless have an answer ready for the inquirer. Neither are we anxious, (as seems to be the case with some of whom we had hoped better things,) to lengthen our day of grace, by adding to our calculation either months or years. Whether we suffer or whether we rejoice, it is for the Lord. His will is our will, and we know that it will assuredly be done, on earth, even as it is in heaven. When we professed this faith, we counted the cost in the fear of God, and our expression, was only the sign of the substance and evidence within, which works by love, and we are persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, and in the precious hope of his immediate appearing.³⁸

The following report of the condition among the Adventists in Philadelphia just before the disappointment is interesting:

"Philadelphia."

Dear Bro. Southard--The Lord is truly working wonderfully among his waiting children in this city. His Spirit is poured out, and He is sitting as a refiner and purifier of silver on many hearts. There is great searching of spirit, and many are weeping and returning unto the Lord. The virgins are no longer satisfied with the form and profession of their faith, but are thirsting after and receiving its power and life. But the wicked do wickedly and will not understand, and the professing church look on with wonder and contempt. The Lord is seeming to say, "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." The effect of the true midnight cry is truly a miracle in our sight. It overturns, levels, and purifies all worldly distinctions. The question is every man to his Maker. Men of business have closed their stores, mechanics their shops, and the laborer has forsaken his employ. Every believing heart is fixed on the glorious time of the coming of the Son of God. As it approaches, they are more and more weaned from earth, and humbled under a sense of the coming glory. The turmoil, vanity, and pride of earth, recede from their sight, and they are only careful to please God. Meetings are continued day and night, and the brethren and sisters are full of faith and the Holy Ghost, and rejoicing in the glorious anticipation of seeing the King, on the tenth day of the seventh month. Even so, come Lord Jesus. C.S.M.³⁹

³⁸ Midnight Cry, Vol. 6, No. 9 & 10, pp. 283, March 21, 1844.

³⁹ The Midnight Cry, Vol. 7, No. 16, pp. 124.

Mrs. Minor was the editor of a paper called The Advent Message to the Daughters of Zion, of which there seems to have been two printings; only the second one ^{was} available for examination. This number was called Volume 1, number 2 and came out September 4, 1844. It was as stated by the Advent Herald, "enriched by articles from the pens of sisters C. S. Minor E. C. Clemons . . ." and others. It was believed by the editor of the Advent Herald that the second number of the paper designed to meet the "needs of a large class"⁴⁰ in the church would "fully sustain the character of the previous one."⁴¹

"Advent Religion" is typical of the articles written by Mrs. Minor in this paper.

ADVENT RELIGION

This religion tests the power of living faith, and is a worship of spirit and truth. It brings NEAR the realities of the invisible, the true, and the eternal. It is the power of the manifestation of the truth of God, and depends not on the forms and traditions of men. It realizes the personality, and approaching revelation, of the Son of God. Which glory so irradiates the soul, who savingly receives it, that the same loathing of self, and worldliness ensues, which the Prophet expressed when he saw the Lord sitting upon a throne, high and lifted up. He said, "woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean penitence, humiliation, and going out of self, as in the case of Isaiah, is followed by the reception of the Holy Spirit, in the application of the live coal from the altar of mercy, by which their iniquity is taken away, and their sins purged. With this assurance of acceptance with God, they rejoice with exceeding joy, at the evidence of his near approach, they are cut loose from the world, and entirely consecrated to the coming glory. This religion gives power alike over the love and fascinations of earth, and prepares the spirit to meet with meekness, and calm endurance, the opposition of sinners, and the ridicule, and contempt, of a professing world. It is, as it were, a mingling, or foreshadowing, of the future with the present, by which the reality and

⁴⁰ The Midnight Cry, Vol. 6, No. 17 - also Vol. 6, No. 18, pp. 352, a similar announcement appeared in the Signs of the Times, Vol. 6, No. 18, pp. 352.

⁴¹ Advent Herald, Vol. 7, No. 10, September 4, 1844.

perfections of the eternal, extinguishes the false and unreal, with which we are surrounded. Among the scared and chilling powers of time, there are many weary hearts that sigh for a better shore, and a purer sky. Why then do they linger? The second Advent of the Prince of Peace, will soon unfold again the gates of Paradise. Why will they not BELIEVE, and enter in, and be eternally at rest? C. S. M.⁴²

It is with regret that we add the further history of this woman who seemed to have done so much for the Advent cause. Her name appears in connection with the Gorgas incident. This was an instance of fanaticism led by Dr. C. R. Gorgas who believed that it had been revealed to him that the Advent would take place at three o'clock in the morning of the twenty-second of October. One to two hundred people were influenced by this to make an encampment outside the city of Philadelphia where they waited for the Lord to come. Jonah Litch writing to William Miller, October 25, 1844, said:

"Dr. Gorgas with the help of C. S. Minor in spite of all I could do, led off about one hundred and fifty to flee from the city on Monday morning."⁴³

George Grigg also indicates this in a confession written for "The Midnight Cry" in explanation of the Gorgas encampment:

"Sister Minor and myself took the lead in this matter. I should think the whole number that went out, including children to be about one hundred and fifty . . . The next morning Tuesday my faith in the pretended vision of Dr. C. R. Gorgas entirely failed, and at ten minutes after three, I laid myself on the floor in the house, and slept soundly till five."⁴⁴

Joshua Himes who was editor of the paper to which Mrs. Minor had contributed a great deal wrote the following "Word to the Advent Brethren," April 3, 1845:

1st. The movement of Dr. Gorgas; in which he pretended to be inspired, to give the precise hour of the Lord's advent; and also, to direct the Advent congregations to go out of the cities at that time, or, in case of a refusal to do so, that they would perish!! We were shocked with it at the time, and are so still. Such pretensions, we regard but little short of blasphemy. Yet, in some places, many embraced his view, and carried it out, in all its extravagance. Among these, our respected sister C. S. M., a former writer in this paper, was one of the most active! And when she knew that it was an imposition, by the failure of all he had said, through his pretended in-
The Advent Message to the Laughters of Zion, Vol. 1, No. 1, pp. 47.

~~43 Adventual Collection, Aurora, Illinois, cited by F. D. Nichol,~~
The Midnight Cry, pp. 324.

44 Midnight Cry, October 31, 1844, pp. 141.

spiration, instead of acknowledging it, and condemning the whole matter, as a humble Christian should, she sent us a communication, in which she attempted, to mix up this impious GORGAS movement with the seventh month revival, as a Divine whole!!! This, be it known to all our good friends abroad, was the principal reason, why we could not publish her communication, which she has recently sent to the "Voice of Truth," and other papers, entitled, the "Retrospect of the Seventh Month." Sister M. owes the Advent cause, if not the Church, and world, a confession, of the sore evils of that movement, in which she took so conspicuous a part, against the remonstrances of Bro. Litch, and others, and by which the Advent cause in Philadelphia, received its heaviest blow. It gives us pain, to be obliged to bring out this fact before our friends. But, as this peculiar time of our trial, when prejudice is being raised to its height, against the "Watch," sister M. has taken occasion, to do her part of the work, by representing, that we had shut out her article, on the seventh month, as though our opposition to that movement, was the cause of its rejection? But the fact was otherwise--it was in consequence of the GORGAS movement, which we considered a deception. He was either deceived himself, or, he meant to deceive others;--we would hope, the former was the case. It was, however, NO PART of the Advent doctrine.⁴⁵

Later (1851) led by false visions of her brother, Mr. Boyd, she made a trip to Palestine, enlisting the services of John Messullam, a converted Jew, in an attempt to restore Judah and Israel. The project failed.⁴⁶

Miss Emily C. Clemons of Rochester, N. Y., who was among the "female workers" included in the report of the Scottsville Campmeeting by Joshua Himes (see page 32) was a prolific writer. Her name and initials appear below many articles and poems in the Midnight Cry, the Signs of the Times and the Advent Message to the Daughters of Zion.⁴⁷ One of the earliest articles she wrote, January, 1844, was called "Redemption Nigh" and was a lengthy presentation of reasons for believing the Saviour would soon return. After stating her reasons in clear and precise language, she concludes:

"But yet time lingers a little, and the Saviour is saying to his poor Laodicean Church, that knows not "that she is wretched, and miserable, and poor, and blind and naked," "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment

⁴⁵ The Morning Watch, Vol. 8, No. 14.

⁴⁶ Harbinger and Advocate, March 12, 1853, pp. 308 and April 16, pp. 349 Cited in L. E. Froom, Syllabus for History of Prophetic Development XVII, pp. 271.

⁴⁷ See Appendix B.

that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Yes, "to those that look for him, will he appear a second time without sin unto salvation." They are not in darkness that the day of the Lord should overtake them unawares,--they watch for the sign of the coming of the Heavenly Bridegroom, and when they see them they rejoice, for their redemption draweth night."⁴⁸
Emily C. Clomona, Rochester, N. Y.

In "the Advent Message to the Daughters of Zion" she wrote several articles among them one which is typical of her style and general tone.

"The Memorial of Mary? She Hath Done What She Could."

Who does not love the character of Mary, and desire to imitate her? Wherever the gospel has been preached, the good work she wrought on their Savior has been spoken of for a memorial of her. The character of Mary's piety was deep, ardent, and fervent,--she sat at the feet of Jesus and learned of him, thus became meek and lowly in heart. Mary's love for the Savior, led her to honor him--in the midst of rebukes, reproofs and murmurs she brake the box of precious ointment, and poured it on his head. It was had to "anoint him for his burial." "He that saveth his life shall lose it, and he that loseth his life shall save it unto Life Eternal." Mary feared not the frown of friends who wisely and expediently scanned the consequences of anointing the Saviour. For some had indignation within themselves, and said, "Why was this waste of the ointment made? To what purpose is this waste? For it might have been sold for more than three hundred pence and have been given to the poor. And they murmured against her. (Mark 14.) John records that Judas Iscariot expressed those pious fears respecting the waste, and the marvellous commendation for the poor. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." And some of the true disciples even,--borne away with Judas' very benevolent argument, had indignation within themselves, and murmured against her. Every age has its good work to be wrought on the Savior. True, it is not to anoint him for the burial, but it nevertheless is of such a nature that only a Mary can do it. There was a fitness--an appropriateness in the work of Mary that claims our admiration. She had much of the spirit of her blessed Master, and she had too, an availing faith. It was unbelief in the disciples that caused them to question the propriety of breaking the alabaster box to anoint Jesus. It was covetous in Judas that made him appear so benevolent. Those weak, humble, and devoted sisters, who are ready to follow Jesus, through evil report and through good report, are Marys. They, like the sister of Lazarus, have chosen the good part that will never be taken away from them. Many of this class have in times past gone to prison and to death, for the quenchless love they had for Jesus. Sitting at his feet with a child-like and teachable spirit, they learn

⁴⁸ Signs of the Times, Vol. 7, No. 1 & 2, pp. 45, 46, Jan. 25, 1844.

his word,--thus they are in a position to receive the "present truth," and testify for it to those around them. The Marys were latest at the cross, and earliest at the sepulchre. The love of Jesus is the roving principle of their souls. The frowns of the world move them not; for they know that it frowned more darkly on their Savior. The fear of losing popularity moves them not--faithfully and truly they will do what they can for the being who died for them, if they lose all things earthly in consequence. Where are the Marys of this time for whom a memorial is being recorded on high? Who would not have a Mary's crown? who then will do a Mary's work? In the face of opposition it must be done--the dearest friends, it may be, will murmur--the world will darkly frown, strong faith must gird thee, else thou wilt not endure. The Marys were first to welcome Jesus after his resurrection, and now shall they not be among the first to discern the signs of his coming, and know that he is near even at the door? Mary will never be heard opposing the glad tidings that the Savior is coming speedily. Oh, no, her soul will glow with rapture at the very thought of it, and while she may fear that it is too good news to be true, she will respond to the announcement, "Behold I come quickly!" Even so come, Lord Jesus. Those who have the faith and love of the sister of Lazarus will not weary in well doing--they will wait the vision, and meanwhile do what they can for the expected Jesus.⁴⁹

This poem follows. We cite it as an example of her many verses.

THE COMING SAVIOR.

He will not come a stranger
Rejected of "his own,"
Not his a lowly ranger
But glory and a throne!
No longer "meek and lowly,"
Will the "man of sorrow" bow,
But Godlike to his triumph
And radiant his brow.

The "faithful servant" watching
The master will reward--
He who has trusted wholly
In his unfailing word,
At the Savior's blest appearing
Will find his joy complete,
As crowned with glory, humbly
He worships at his feet.

⁴⁹ The Advent Message to the Daughters of Zion, Vol. 1, No. 2, pp. 30, 31.

At Jesus' longed-for coming
 Angels will swell his train,
 And all the sleeping "faithful"
 Will rise and live again!
 Oh, what transporting rapture
 Will clothe the blissful throng,
 How sweet the gushing praises
 Will echo heaven along!

The earth "restored" as Eden,
 The "heavenly country" then
 Will bare no more the traces,
 Of the curse that once had been;
 For Jesus hath redeemed it
 And "purchased" to possess--
 So saints for full redemption
 The author 'll ever bless.

He will not come as stranger
 Rejected of "his own,"
 Not his a lowly ranger
 But glory and a throne!
 No longer "meek and lowly"
 With the "man of sorrow" bow,
 But Godlike be his triumph
 And radiant his brow.⁵⁰ E.C.C.

Just before the disappointment she was asked by Joshua Himes to write to William Miller to report the state of affairs among the Millerites in Boston. It is quoted by Nichol as being typical of "the tempo of the times" For that reason and because it helps us to understand Miss Clemens, we cite it here.

Dear Brother Miller,

I was deeply interested in hearing yours of the 6th inst: read at the Tabernacle last evening by Brother Himes, & gladly write you in compliance with his request. (In the letter referred to William Miller accepted fully the October 22 date).

The Midnight Cry is searching our souls through & through. We feel to humble ourselves in the dust & magnify the Lord.

He that is might hath done great things; & holy is his name. We had never been brought into this faith had we not known the voice of God. He has said My sheep hear my voice & they follow me. There was something

sweet, soul-subduing & heavenly in the sound of this Cry when I first heard it at the Exeter Campmeeting. Yet I was kept back by "wise & prudent" considerations from embracing the present truth until about a week since when I came to this place.

Such a breaking down of soul I never saw--no power but the sword of the Spirit can slay in this manner. Tuesday evening Brother Jones lectured in the Tabernacle on this Cry which he had got into his soul with all its blessedness. He is clear & strong in the faith & his words have mighty power--this is the case with all who receive it from the Lord. Brother Himes came out last Sabbath (on his return from N. Y.) & expressed his belief that the Lord would come on the tenth of the seventh month. A great sensation was produced. Many had been hoping that he would not embrace the trying truth & that they in consequence would have an excuse to shelter them in the day of the Lord. These souls Brother Himes very emphatically shook off from his skirts. He then gave a summary of the work of arousing the world to judgment. First there was the proclamation that the Lord was coming. Then came the defence of this truth--the settling the controversies of Zion--& lastly the preparation for the Saviour's coming which is our present work. The Tabernacle is crowded, every night & doubtless will be by day now that the Conference has commenced. At six o'clock this morning there was a prayer meeting at that place. Br. Himes is in a sea of business. Two power presses running constantly day & night can scarcely supply the demand for the Herald. Multitudes are pouring in from the country to attend the Conference--comparatively few lecturers come, however, they are going on the wings of steam to sound the glorious Cry. Brother Brown arrived last evening from Nantucket stopping at New Bedford on his way. He gave an interesting account of the state of things at those places. As in other places the cry arose all at once & thrilled through the souls of all. Brother Brown thinks the cry arose all at once & thrilled through the souls of all. Brother Brown thinks he cannot stop here scarcely at all--but has concluded to relieve Brother Himes by remaining today & assisting at the Tabernacle. We would gladly have you with us, but the Lord's will be done--as you say we shall meet in a few days. The Spirit of the Lord moved upon my dear father to accompany me to this place. He attended the meetings at the Tabernacle for several days & is quite broken down before the truth--he says it is God's work & if he could have the broken & contrite heart of an Adventist he would be willing to be called by that name! Praise the Lord!

Last evening (Wed.) Brother Himes addressed the immense congregation at the T. His subject was in Dan. 9th showing that it was time that caused the prophet to set his face unto the Lord God to seek by prayer & supplication, with fasting & sackcloth & ashes. Before closing he read your very welcome letter & we all felt to praise the Lord. We knew you would embrace the faith for we read when the cry was made, "all those virgins arose & trimmed their lamps."

Brother Bliss has left for Hartford to sound the alarm. His wife & family have arrived in this place. Sister B is penitent & believing & designs going forward in baptism. Brother Litch arrived yesterday. Sister Hedge at whose house I am stopping, has dismissed her boarders, & thrown open her doors to the Advent people. Her movement is speaking loudly The Lord is Coming!

Glory be to God! dear brother we shall soon meet in the kingdom--Till then a short farewell!

In the glorious hope of seeing Jesus on the tenth of the seventh month,

Yours sister,

/Signed/ E. C. Clemons.⁵¹

Brother Himes added the following note written in pencil at the close of Miss Clemons letter -

Dear Br. Miller:

The above is written at my request. I know you will excuse me for not writing you at length--The time is short. I am reigned up to the Judgment. I never felt it so before. God is now testing us. Do we believe what we have preached--We have got to answer it--on the answer, yes, or no, depends our Salvation.

Love to all the Brethren. My faith is given in the /Advent/ Herald. God bless you. And may we meet soon in the Kingdom.

/Signed/ J. V. Himes.⁵¹

She was evidently sincere, and very much in earnest as she looked for Jesus to come. After the disappointment (January, 1845) she wrote expressing her feelings about the experience. The first verse is as follows:

Ye who rose to meet the Lord
Ventured on His faithful word
Faint not now, for your reward
Will be quickly given.⁵²

Evident from later writings is the fact that she must have drifted with the First-Day Advent group and accepted their attitude toward the experience of the Disappointment for she writes:

"I view the Bridegroom-come-theory, as the leading error of the dread train that has scattered 'fire-brands, arrows, and death' in our ranks."⁵³

⁵¹ Adventual Collection, Aurora, Ill, quoted by F. D. Nichol, Midnight Cry. Appendix B, pp. 478.

⁵² Morning Watch, Vol. 8, No. 7, pp. 49.

⁵³ Advent Herald, Dec. 31, 1845, pp. 163, Col. 1.

A paper called "Hope Within the Veil" published in Portland, Maine, in 1845 was edited by Miss E. C. Clemons⁵⁴ also the Millerite movement.

The contribution of Mrs. Minor and Mrs. Clemons cannot be underestimated because of their later inconsistent position. This is no stronger than the denials of the faith made by many men of the early Advent movement after the disappointment. It in no way changes the fact that their former words and acts were in accordance with the truth.

III. SPEAKERS

That women also conducted meetings effective in convicting individuals interested in prophecy is very evident from the announcement which began to appear regarding them in 1843. The following was in the October Midnight Cry and is the only time that Sister Fazon's name appears.

Newark -- The meetings there are well attended and increasing in interest. Sister Fazon, of Paterson, will lecture next Sabbath.⁵⁵

Some months before this (May, 1844) the name of Olive Marie Rice appeared. She had been a member of the Methodist Missionary Board with the purpose of going to some place as a missionary. In accepting the idea of a soon coming Saviour she stated May 19:

"And probably God has made me the humble instrument of saving more souls, with in a few weeks past, by sounding the Midnight Cry than most missionaries, at the East at least, have had as the fruits of their labors in many years."

She speaks of giving up her studies and joining an Advent company:

"Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a schoolhouse two miles from the village. I explained the chart and spoke nine or ten times in the form of lectures, for the first time in my life. God attended the word, and during the week, I spent in the place about thirty were hopefully converted" . . .

From that beginning she evidently increased her field of labor and was heard by large audiences. She states them to range from 1000 to 1400

⁵⁴ L. E. Froom, Syllabus for Hist. of Prophetic Development, XVII, pp. 270.

⁵⁵ Midnight Cry, Vol. 5, No. 7, pp. 49.

people. She concludes:

"And while God works in such power, and converts so many souls where I labor, I cannot, dare not stop, for the only reason I am a sister, and though men may censure and condemn, I feel satisfied before God, and expect, with joy to render my account for thus warning my fellow beings, I feel confident it is the Lord that is doing these marvelous things, and He shall have all the glory, in time and eternity."⁵⁶

We have several times heard of a sister, in central New York, whose labors were highly blessed. The following letter in the Signs of the Times, contains her own narrative.

Bro. Himes,--It is nearly six years since I first made an entire dedication of all to God, and found the blood of Christ efficacious to cleanse the heart, and began to reckon myself dead unto sin and live unto God, through Jesus Christ. Most of the time since, I have enjoyed the blessed witness of entire acceptance with God, and have felt to say, The will of the Lord be done, and a constant desire to glorify God in body and spirit, which are his. Oh, the delightful, heavenly, blissful communion and fellowship with God my soul has enjoyed, eternity alone can tell. Many a silent grove and closet where Providence has placed me, could they speak, would tell the strong crying and tears poured forth to God, that he would glorify himself in making me as useful as possible in this world. Since Christ said, "Herein is my Father glorified, that ye bear much fruit," I have felt encouraged to plead, like Bramwell, that I might be delivered from the bitterest of all cups, a useless life. From a child I have deeply felt that God had a great work for me to do, and consecrated myself to the missionary cause. A little less than three years since, I joined the Methodist Missionary Board, to go when or where Providence should direct, and am under great obligations to the Wesleyan Education Society, which, under God, has been instrumental in preparing me for usefulness. I am still willing and desirous to be a missionary wherever in the wide world God shall direct. But I feel assured, from the power of God's everlasting truth set home to my heart by his spirit, that all the missionary work I do must be done quickly. And probably God has made me the humble instrument of saving more souls, within a few weeks past, by sounding the midnight cry, than most missionaries in the east, at least, have had as the fruits of their labors in many years. It is a little more than a year since my blind eyes were opened to see that the Bible forbid the idea of the world's conversion and a temporal millennium before Christ's coming, that popery must prevail till his coming, and the wheat and tares must grow together till the harvest at the end of the world. I then began to inquire, Is the time of Christ's second coming revealed? I found the time plainly given in the 8th and 12th chapters of Daniel, which brings us to the last end of indignation, and to the resurrection.

⁵⁶ Signs of the Times, Vol. 5, No. 11, pp. 87.

After prayerful examination, I believed that these definite numbers were given to reveal future events, for the special benefit of those who should live at the time when the midnight cry, "Behold, the bridegroom cometh," should be sounded, and when, according to Daniel, "the wise shall understand." I had the privilege of hearing Bro. Miller deliver a course of lectures in Palmer, Mass., last June, and blessed be God, my prejudices were done away. What was once dark and sealed from my understanding, by God's blessing on the word became delightfully plain. Since about that time, I have firmly believed and fearless proclaimed that this blessed year 1843 is the one the Bible designates for the closing up of this world's history and the deliverance of captive Zion. The Bible looks like a new book. I can praise the Lord with all my heart that I ever heard the midnight cry, and fully believe it will be the means of my obtaining a brighter crown and a richer treasure in glory, and a more abundant entrance into the everlasting kingdom of the great God and our Saviour Jesus Christ.

When I closed the school I was teaching at the time I believed this blessed doctrine, I could not conscientiously return to my studies in North Wilbraham, Ms., to prepare for future usefulness, when a few months at the longest must close not only my labors in this world, but those of all mankind. I was compelled by a solemn sense of duty, by the influence of the Spirit, and the power of truth, to go and warn my fellow men, to the extent of my ability, to prepare for Christ's second coming, and the solemn scenes of judgment. I labored, I trust not in vain, to awake the people of my native place, Wilmington, Vt., in reference to this subject.-- In the towns of Bethany and Prospect, Conn., the Lord more abundantly blessed me in reading from the Bible and the works of others on this subject, and in urging the importance of a speedy preparation to meet Christ at his coming. Souls were converted and sanctified.

By the merciful providence of God, I was next directed to this state with a second advent company, where I have found such a field of labor, and my labors have met such glorious results, that I have not doubted, and cannot doubt for a moment that I am in the path of duty. Soon after arriving in Oxford, I was solicited to tell about Christ's coming, in a school house two miles from the village. I explained the chart, and spoke nine or ten times in the form of lectures, for the first time in my life. God attended the word, and during the week I spent in the place, about thirty were hopefully converted.

I was then convinced that the Lord had something more for me to do than to assist in prayer meetings.--Since that time, there are constantly four or five places calling for my labors at the same time. I have now labored in this way about nine weeks, in seven different places. The number of conversions have averaged about thirty-five in a place while I was with them, and in no place such, if any, less than twenty, and the revivals are still in progress. In the town of McDonough, where I found them asleep in religion as well as about the Lord's coming, in two places, the village and a settlement five miles from it, powerful revivals commenced. Ninety or one hundred have been converted. The listening audiences consisted of from 1000 to 1400 people. In the town of Smithville, the people have been awakened to seek a preparation to meet the Lord. In the east part more than fifty were converted while I labored with them.

Several expect to see Christ come in the clouds with power and great glory this year. In this town, including a revival in one neighborhood before I came here, more than one hundred have been converted.

I have labored in two villages in the town of Greene. About forty were converted while I was there. Seventy or eighty had been converted before under the labors of Bro. Collins, and in the other meetings. The Lord is doing great things in this region, and preparing the people for his coming. I have lectured in meeting houses in every place except the first. They have been filled often to overflowing, and people have left for want of room. I have been compelled to go into the desk in order to be heard in the galleries and back parts of the house; and when there ~~ago~~ has spoken through me by his spirit in a wonderful manner. I never had such liberty, energy, and power of the Spirit before; and more attention, solemnity, and weeping in congregations I never saw. We have usually only to clear the seats, and they rush forward for prayers as though in haste to get there before they were filled. One hundred and fifty presented themselves for prayers in McDonough village. In two other places the body slips have been filled with mourning souls. Universalists, infidels, and in some places some of the most influential persons, have been among the fruits of this work.

While God works in such power, and converts so many souls where I labor, I cannot--dare not stop for the only reason that I am a sister. And though men may censure and condemn, I feel justified before God, and expect with joy to render my account for thus warning my fellow beings. I am confident it is the Lord that is doing these marvellous things, and he shall have all the glory in time and eternity. Surely God chooseth the weak things of this world to confound the mighty, and I have often felt those words applied, "It is not you that speaketh, but the spirit of your Father which speaketh in you." The will of the Lord be done.

Yours in the blessed hope of being changed in a moment--in the twinkling of an eye, and seeing Jesus as he is in 1843.

Olive Maria Rice.⁵⁷

Another letter follows telling some of the places where she worked:

Smithville, March 13, 1843.

We have received a letter, June 16th, in which she says: "Since I sent that communication, I have labored with some success in the town of Plymouth, Otsolick, and others in the same county. I have now come into Cortland county, and there are towns all around me, where they have had no lectures about Christ's coming. In this town, (Willet,) there have not only been no advent lectures, but no revival, amidst all the interest of the last few months. I have begun in the Baptist meeting house to explain from the Bible, illustrated by the chart, the fulfilment of the prophecy, and the evidence that this year takes hold of eternity. The people hear with interest. * * * I am very strong in the faith, that this is the last year of time. I was pleased with Bro. Miller, on the types, &c. I wish I could say to every believer, 'Remember Lot's wife,' and when we have so near escaped this sin-ruined world, do not let us

look back, and set our affections on this Sodom, and think it so delightful, it cannot be destroyed so soon, when its doom is pronounced, and God is calling upon us to to escape, for those who turn back now must meet a worse doom than to become a pillar of salt. Yours in hope of a blissful immortality this year.

Olive Maria Rice.⁵⁷

Her efforts were evidently very widespread. She traveled a great deal as indicated by further announcements. October 19, 1843, this appears:

Olive Maria Rice--This devoted sister is still laboring in this state [New York]. She lectured recently in Batavia, and Pine Hill, Genesee Co. and Attica, W. [West] Mooring Co. near which place she was lecturing October 3rd. The effect is good wherever she goes.⁵⁸

And in January, 1844, a similar indication of her efforts:

Collins, N. Y. --Sister Olive Maria Rice was lecturing in the place on the 13th instant.⁵⁹

That the Lord blessed her service is indicated from a letter written by a Brother L. D. Tanner to Bro. Southard which appeared in the Midnight Cry in June, 1844.

Dear Bro. Southard:

I am surprised and rejoice at the steadfastness existing in the minds of a few in these parts who were awakened to trim their lamps for the Bridegroom's coming . . . principally through the labors of Sister O. M. Rice.

There must have been an earnest, eloquence and sincerity about this woman and an astonishing physical energy to enable her to do what she did.

Mrs. Sarah Higgins is another speaker concerning whom several announcements appear in the Midnight Cry.

Br. Higgins, by divine permission will speak at Newark, Thursday afternoon and in this city [New York] the following Lord's day [Sunday] if probation continues.⁶⁰

⁵⁸ Midnight Cry, Vol. 5, No. 10, pp. 73.

⁵⁹ Midnight Cry, Vol. 6, No. 1, pp. 215.

⁶⁰ Midnight Cry, Vol. 7, No. 15, pp. 117.

Concerning other meetings at which she spoke the following appears:

Sister Higgins has been strengthened to labor the last two or three weeks. That Lord's day she spoke three times. In the afternoon and evening the large house at the corner of Chrystie and Delancey Streets were crowded to overflowing, and the Spirit of the Lord attended the Word. We have heard of several interesting cases of conversion, and we have no doubt that very many will have reason to praise the Lord for sending her to this city. Monday evening she lectured in Newark, and left on Thursday for Philadelphia.⁶¹

Her personal work is indicated in a Litchfield campmeeting account:

At Litchfield campmeeting, Sister Higgins had some serious conversation with a young woman from New York, whose three brothers, were present. The young woman went into a tent to be prayed for, but the brothers took her out because they thought it degrading to ask for prayers at a Miller meeting. The evening after Sister H. left the ground, these three brothers were all converted. At their request, their sister called at this office to communicate this delightful fact.⁶²

A Mrs. Higgins is spoken of after the disappointment in a letter written by R. M. Whiting who wrote from Williamsburg, Long Island, October 24 and connects her name with an instance of fanaticism:

"Our poor Brethren were deluded into a belief of 'Signs and lying wonders' -- gift of tongues and modern prophecies. These things were preached especially by a Mrs. Higgins. They were urged to quit their employment and they did so in great numbers.⁶³

This letter written after the Disappointment indicates a fine spirit and seems to belie a tendency toward fanaticism.

Dear Brother Southard,--While many of my dear brethren who have been engaged in the glorious work of sounding the "midnight cry" and waking up the "confession," I feel it would be a privilege for me to confess also. I confess I have been disappointed. I did believe with all my soul that I should see the "King in his beauty" on the tenth day of the seventh month, and when the day had passed, I felt like sitting alone and weeping, and I must say that society was a burden to me; and like the prophet Isaiah, the exclamation was extorted, "Surely I have labored in vain, and spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

⁶¹ Midnight Cry, Vol. 7, No. 16, Oct. 12, 1844, p. 118.

⁶² Midnight Cry, Vol. 7, No. 16, pp. "126 - first" appearance, Vol. 7, No. 15.

⁶³ F. D. Nichol, Midnight Cry, pp. 325, Appendix E, pp. 485, 486.

Although I could refer my cause to God, knowing, I had asked of him light, and could not believe he had sent darkness and delusion, and received for myself the powerful and comforting assurance applied by the Spirit, "I will vindicate my truth; I will vindicate my word!" and was comforted thereby, yet I felt for Zion; in her afflictions I was afflicted. "Zion said, The Lord hath forsaken me, and my God hath forgotten me!" But hear, O Zion, afflicted

With wave upon wave,
Whom no man can comfort,
Whom no man can save,

"Can a woman forget her sucking child:--she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." "He that toucheth thee, toucheth the apple of mine eye." Kind assurance,--blessed words. And then again in the same chapter, (Isa. 49:23,) "Thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

It may be asked, How will you extricate yourself from the dilemma into which you are thrown by the confident manner you have proclaimed the coming of the Lord and on the 10th day of the 7th month? I will illustrate the subject as it appears to me. Elijah was directed by God to go down to Bethel; he inferred doubtless, that as God had promised him deliverance, he should be delivered at that place; but was he? No. Did not God direct him to go down to that place? Certainly. Again, "According to thy coming out of the land of Egypt will I show thee marvellous things." Mich. 7:15. Did not the angel of the Lord go before Israel, and a pillar of cloud by day and fire by night, lead them directly down into the wilderness?--did not the cloud stand over them when they were hemmed in before the Red Sea?--and did not proud Pharaoh conclude that "they were entangled in the land--the wilderness had shut them in?" He pursues after; they thought themselves in a fatal position, but the angel of the Lord encamps between them and their foe; the pillar and cloud of fire removes and stands behind them, and was dark to the Egyptians while it was light to Israel. So the evidences which the Spirit has made plain to us, although all behind us, they yet reflect light to Israel, as a light house when passed.

I believe we have passed every point of time, and are now like Elijah after he had passed over Jordan: they journeyed on without another point of destination a little way, and communed till the chariot of Israel appeared. But praise the Lord, "we are not in darkness that that day should overtake us as a thief." "A thief cometh not but for to steal, and to kill, and to destroy." John 10:10.

Now is a time to try the sincerity of those who have laid their wealth on the altar of God.

I would say to my dear brethren that while they may find it necessary to return to some lawful employment, they must be careful to watch, and keep their garments unspotted from the world, beware of taking thought for the future. Let your loins be girt about--your lights burning, and ye like unto men that wait for their Lord, when he will return from the wedding. They that are ready will go in to the supper.

Yours in the patient waiting for Jesus.

S. J. Higgins.⁶⁴

At the Scottsville Campmeeting held July 29, 1844, Joshua Himes reported the lecturers and laborers present. After naming ten of the "Brethren" who took part in the exercises he adds:

"And among the female laborers, were sisters Hersey, Seymour, Clemons and Spence."⁶⁵

The "Sister Hersey" referred to was evidently Lucy H. Hersey, the daughter of Charles Hersey of whom he comments in a letter:

"My daughter has spoken on an average of nine times a week to large and attentive congregations who have been held in breathless silence, as they have sat and listened to the evidence of Christ's speedy coming. Many of the dear children of God have been quickened and converted the Advent doctrine."⁶⁶

That the above remarks were not those of a prejudiced father is confirmed from a statement that appeared later, August 11, 1844:

"Sister Hersey gave three lectures at Talman Hall last Sabbath to a crowded audience; many of whom listened with profound attention and not infrequently in tears to her discourse."⁶⁷

The earliest record of Miss Hersey's speaking was found in the February, 1844, *Midnight Cry*.

Schenectady, N. Y.—A Friend writes, Feb. 19:—"Miss Hersey, accompanied by her father, had just closed a course of fourteen lectures in this city, and it has been attended with the best of results. Many have come out very strong in the Second Advent doctrine.

Prof. Nott told me that he and Prof. J. A. Yates had calculated the chronology of Miss Hersey, and they came to the same result—although they cannot make the Jewish year end previous to about the 1st of Oct. next. They (Prof. Nott and Yates) took separate rooms, and when done, compared notes and found that both agreed."⁶⁸

⁶⁴ *Midnight Cry*, Vol. 7, No. 22, pp. 174.

⁶⁵ *Midnight Cry*, Vol. 7, No. 3, pp. 30.

⁶⁶ *Midnight Cry*, Vol. 6, No. 23, pp. 399, 400.

⁶⁷ *Midnight Cry*, Vol. 7, No. 3, pp. 24.

⁶⁸ *Midnight Cry*, Vol. 6, No. 6, pp. 249.

Sister Spencer is mentioned in Bro. Himes report (page 32) but little can be found regarding her. However, the following letter is indicative of the nature of her labors. It appeared October 12, 1844:

Hamilton, U. C. Oct. 7, 1844.

Dear Br. Southard--Two weeks ago I was in the place and in Toronto, and there was not a believer in the 10th day of the seventh month; and found that I was the first to introduce the subject by word of mouth: but many there were drawn to a solemn consideration of the subject, and some received the word gladly by reading the papers, but did not come out as believers. Since then I have been in Rochester, but felt it my duty to return to this field of labor; and my heart rejoiced to find Brother Mansfield, and many of the brethren and sisters in Toronto, much stronger on this time, than they ever were on forty-three. Their language is, "It is God's truth."--They hold meetings all day, and will continue to do so, till the Lord comes; nor do they think it consistent to follow their daily occupations, as the time is short.

It is astonishing what life, vigor and comfort this truth gives to virgins that have oil in their vessels, although they did slumber. I have found it impossible to keep quiet at home with this truth, (as I trust, sealed on my heart by the Holy Ghost.) I feel it my duty to run (as Mary of old told of a risen Saviour,) to proclaim a coming Saviour on the 10th day of the seventh month. I witness from place to place, that it is truly "meat in due season." There is a solemnity on the minds of the people in general, that has not been felt for months.

I have just arrived here from Oakville, where I labored yesterday, and expect to go from place to place on the run till my Jesus comes,--"for he will come, and will not tarry."

My love to the dear brethren and sisters in N. York, who I trust have their heads lifted up and rejoicing, knowing that their redemption is so nigh. Bless the Lord, O my soul, for this!

Yours sister in Christ,

Martha Spence.⁶⁹

IV. OTHERS

Rachel Oakes Preston deserves a place among the Advent women as the herald of seventh-day Sabbath observance. She embraced Adventism in 1841 and introduced the Sabbath truth to Adventists in Washington, New Hampshire.

⁶⁹ Midnight Cry, Vol. 7, No. 16, pp. 124.

That they did not as a whole observe it until after the Disappointment was disturbing to her. However, shortly afterward she rejoiced in its acceptance by a large part of the company. She was evidently helpful in bringing the importance of the Sabbath truth to T. M. Preble who wrote on the subject and thus awakened an interest in it on the part of the Adventist leaders.⁷⁰

Ellen Gould Harmon whose life is treated fully elsewhere needs only to be mentioned here. Her personal stand with Adventism in March, 1840, at the age of twelve at the sacrifice of former church affiliations is typical of the attitude taken by many at that time. She with her parents were disfellowshipped from a Methodist Church in Portland Maine, for " . . . supporting an anti-Methodist doctrine and congregation viz.: Millerism."⁷¹

In speaking of her conversion and subsequent desire to help her young friends, Ellen Harmon tells how she attempted to work for them by arranging meetings with them. She writes:

. . . Some of whom were considerably older than myself /she was probably about fourteen/ and a few married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out . . . At every one of our little meetings I continued to exhort and pray for each one separately, until everyone had yielded to Jesus . . . Everyone was converted to God . . . Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. In every instance but one these persons yielded themselves to the Lord . . . Let come what would, I determined to please God, and live as one who expected the Saviour to come and reward the faithful.⁷² Every possible bit of money that could be spared was laid aside to buy books and tracts which were given away or sent abroad. Every loaf of printed matter was precious since it was a messenger of light to the world. Every opportunity was taken to spread the message of a soon coming Saviour.⁷³

No finer example of the spirit of the Advent woman can be found than in this early account of Ellen Harmon.

⁷⁰ L. E. Froom, Syllabus on History of Prophetic Development XVII, pp. 263-266.

⁷¹ F. D. Nichol, The Midnight Cry, pp. 457n.

⁷² Ellen G. White, Life Sketches, pp. 41, 42.

⁷³ Ellen G. White, Life Sketches, pp. 48.

CHAPTER IV CONCLUSION

Fragmentary as these glimpses of the women in the Advent movement is ~~that~~ they have given us at least a partial picture of their attitude and position in the group as a whole.

More, however, than we can estimate is the influence of the countless unnamed women of the Advent movement who like Lucy Miller ministered through the home. This paper would in no way minimize their importance. It was true in the early nineteenth century as it has ever been true, that a woman's deepest influence flows silently like a quiet stream hidden among ^{the} leaves and blossoms it keeps evergreen.

Occasionally a glimpse of the meaning of their ministry becomes evident in some deed of sacrifice and service, but then it is lost to sight again hidden in the homes they bless.

As in the case of William Miller, the evident sincerity, earnestness and simplicity of the Advent women, whether in public service or in the home, attracts to them our greatest respect.⁷⁴ They were a group who earnestly endeavored to know the truth as it was presented in Scripture and whose duty was: "to believe and try to understand, live and proclaim to others, the good news contained in the Bible."⁷⁵

Greater than in the early Advent movement are the opportunities for women to serve in the church today. Her public responsibilities are also larger and therefore more important.

Political equality and economic emancipation have followed the free use of educational facilities for women until in this mid-twentieth century there remains only the completion of the emotional emancipation already begun.

⁷⁴ Little's Language, Jan. 19, 1850, pp. 138, quoted in F. D. Nichol's Midnight Cry, pp. 474.

⁷⁵ Letter from Miller, Jan. 27, 1845. In Boston Investigation, Feb. 12, 1845. Quoted F. D. Nichol's Midnight Cry, pp. 413.

Whether or not it is a good idea is up, of course, to the women. The old feminists expected much of such an emancipation. Women's vote would make a better world, women's high sense of morality would lift the standards and make men better, but they reckoned without their daughters who have generally done away with the dual standard but not by "demanding Galahads so much as they themselves are becoming Apsacias."⁷⁶

The church women in this era of freedom cannot now as in the days of Rousseau use "docility" in place of independent religious thought. They must know what they believe and why. If they believe with conviction they cannot help but proclaim these convictions as occasion arises and that in a manner in keeping with the situations in which they find themselves. As in the early Advent movement it is still practical and within good taste for a woman not so much to wish to be seen and heard as she is unafraid to be so if circumstances demand it. There is no difference of sexes in the crises before us. All are to be tested and all are to give an account for the influence exerted in the circle within which they move. Women like Olive Maria Rice, Lucy Hersey and Ellen Harmon have left us records to challenge our highest endeavor.

⁷⁶ John Langdon Davies, Short History of Women, pp. 378, 379.

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APPENDIX

APPENDIX A. A partial listing of articles and poems written by Mrs. Clorinda S. Minor.

<u>Title</u>	<u>Paper</u>	<u>Page</u>
The Advent Principle (article)	Midnight Cry, Vol. 5, No. 26,	pp. 204.
What is the Glorious Liberty of the Children of God? (article)	Midnight Cry, Vol. 5, Nos. 20, 21,	pp. 162.
A Tribute of Regard (article)	" Vol. 5, No. 16, 17,	pp. 156.
Will Ye Also Go Away (poem)	" " No. 14,	pp. 112.
Abrahamic Covenant (article)	" " "	pp. 109.
A Glorious Hope (article)	" " No. 13	pp. 101.
O Ye of Little Faith (article)	" " "	pp. 101.
The Character of a True Adventist (article)"	" " No. 12	pp. 95
It Resteth Greatly (article)	" " No. 5	pp. 37
Be Ye Also Ready (poem)	" " No. 8 & 9	
Look Up Thou Weary Sentinel (Poem)	" " "	pp. 37
His Coming (article)	" " "	pp. 36
A Young Disciple (letter)	" " No. 4	pp. 33
Anticipation (poem)	" " No. 4	pp. 33
Do We Realize It (article)	" Vol. 6 No. 2	pp. 220.
On the Death of Sophia Drake (poem)	" " No. 3	pp. 225.
Reality (poem)	" " "	pp. 226.
The Hour of Temptation (article)	" " "	pp. 228.
The Sick Advent Child (poem)	" " No. 4	pp. 233.
The Path of Holiness (poem)	" " No. 6	pp. 247.
Second Advent Tracts (article)	" " "	pp. 250.
Advent Hope (article)	" " No. 7	pp. 264.
Advent Cross (article)	" " "	pp. 264.
Advent Faith (article)	" " "	pp. 264.
Advent Crown (article)	" " "	pp. 264.
Another Witness (article)	" Vol. 6 No. 9 & 10	pp. 281.
New Testament Reasons for Expecting Christ	" " "	pp. 281.
A Sign (article)	" " "	pp. 282.
What Will You Do If It Don't Come (article)	" " "	pp. 283.
Extract from Esdras (article)	" " "	pp. 287.
The New Earth (poem)	" " No. 11	pp. 296.
(don't in Vol. 6, No. 14, pp. 320)	" " "	
Life From the Dead	" " No. 12	pp. 300.
Continues in each issue for 5 issues - to No. 16.		
Baptism - (poem)	Vol. 6 No. 15	pp. 328.
Thus Saith the Lord (article)	" " No. 17	pp. 341.
Testimonies from the Prophet Joel (article)	" " "	pp. 341.
A True Solace (article)	" " "	pp. 341.
A Fear that Speaketh (article)	" " "	pp. 341.
Jesus is Near (poem)	" " No. 18	pp. 352.
Learning of Jesus (article)	" " No. 19	pp. 358.
Conference in Philadelphia (report)	" " "	pp. 358.
Testimony of the Prophets (article)	" " No. 20	373-374.

Signs of the Times (article)	Midnight Cry, Vol. 6, No. 21	330-381.
Who is on the Lord's Side (article)	" " No. 22	380-381.
The Last Day (article)	" " "	380-381.
A Serious Inquiry (article)	" " "	380-381.
Knowledge Shall Be Increased (article)	" No. 23	pp. 388.
Be Led of the Spirit (article)	" "	pp. 388.
On the Types (letter)	" No. 24	pp. 397.
The Redeemer (article)	" No. 25	404, 405.
Watch and Pray (article)	" "	404, 405.
Last Signs (article)	Vol. 7 No. 2	pp. 28
One Shall be Taken (article)	" "	pp. 28
Lord, What Wilt Thou Have Us to Do	" No. 15	pp. 118.
Letter to Bro. Southard	" No. 16	pp. 124.

See also Advent Message to Daughters of Zion.

APPENDIX B-

A partial listing of articles by Olive Rice.

Redemption Nigh (article)	Signs of Times, Vol. 7, Nos. 1 & 2	pp. 4-6.
Reasons for Believing the Saviour Will Soon Return, Vol. 7 No. 1 & 2		
Faith (article)	Signs of Times, Vol. 7, No. 17	129-130.
Time of Trial (article)	" " "	pp. 131.
Love of the World (article)	" No. 19	pp. 150-151.
A poem	" "	pp. 151.
A poem	" No. 24	pp. 185.
A Little While (article)	" No. 25	pp. 193.
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What are we Seeking For (article)	" No. 4	pp. 22
Who is on the Lord's Side (article)	" No. 6	pp. 44
Extracts from Old Writers (article)	" No. 6	pp. 47
At Ease in Zion (poem)	" No. 9	pp. 65
All Things Made New (poem)	" No. 9	pp. 68
Baptism Morning Watch	Vol. 8 No. 8	pp. 53
Morning Watch " "	" No. 7	pp. 49.

SUMMARY OF THE PAPER

THE WOMEN OF THE ADVENT MOVEMENT

by

Maybelle Vandermark Goransson

This paper deals with the role that women played in the Advent movement between the years of 1840-1844. Women took an active part in the conferences which were held during these years. Women comprised approximately 50 per cent of those in attendance and the record indicates that they understood what was going on at these conferences. Women were also active in the communication of the message. They took part in writing both articles and letters and witnessing and in preaching. A number of women preached regularly more than seven sermons a week to audiences up to as large as 1,400, with as many as 100 conversions in their revivals. Women also took part in some of the fanatical movements which branched off from the Advent movement.