Josiah Litch: Herald of "The Advent Near"

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Andrews University
Seventh-day Adventist Theological Seminary

Josiah Litch: Herald of "The Advent Near"

A Paper
Presented in Partial Fulfillment
of the Requirements of the Course
CH570, History of the Seventh-day Adventist Church

by
Jerry Moon (born April 20, 1949)

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INTRODUCTION

The Seventh-day Adventist Church has its roots in the basic prophetic interpretations proclaimed to the world in the great Second Advent Movement, begun by William Miller and climaxing on October 22, 1844. Most closely associated with Miller in this work were, first, Joshua V. Himes, the leading promoter and publicizer; and second, Josiah Litch, who joined Miller earlier and became, next to Miller, the leading theologian of the movement.

The foundation doctrines of Millerism were 1) belief in "the Advent near," and 2) a "distinctive view of the nature of the kingdom of God," viz., the literal, pre-millennial return of Christ.¹ Those who accepted this view were called (derisively at first) "Millerites," "Advents" or "Adventists." I have used the term "Millerite" throughout this paper, in order to avoid confusion with later Adventist bodies who held, in varying degrees, the particular views preached by William Miller.

Time limitations have prohibited preparation of a definitive biography, so much depth and color have had to be omitted. The person already familiar with the main outlines of the movement should have no difficulty correlating Litch's part in the cause. This paper is intended to move the first step toward a biography, which will hopefully be of help to later researchers. Sources are given in the bibliographies.

Two main presuppositions will inform the reader of the perspective from which this paper is written. First, I am fully convinced that the traditional Seventh-day Adventist interpretation of the seventh month movement and the disappointment is the scriptural view; viz., that on October 22, 1844 Christ entered into the Most Holy Place of the temple in heaven to begin the antitypical Day of Atonement, and that the seventh month movement was ordained of God to direct human attention to that event.

Second, while the ministry of Ellen G. White does not figure largely in this narrative, her work does materially affect the perspective from which I view the data. The validity of her claim to speak as a messenger of God, inspired and guided by the Holy Spirit, is far outside the scope of this paper's investigation. For this paper, I accept the genuineness of her gift as a presupposition.

In addition to sketching and blocking in the main lines of Litch's career, I will attempt to grapple with a question which has real significance for a people expecting to experience severe trial of their faith during a "time of trouble" just before the second coming of the Lord. All of God's leading in Litch's history, and the penetrating insights given him in prophetic interpretation were apparently not sufficient to fortify him more than a few days beyond the disappointment. Why? Why did he, with other leaders, miss the whole point of the seventh month movement; the "midnight cry," and fail to accept the plain scriptural interpretation as it was developed in the months following the disappointment? To discover the cause of this failure is the secondary purpose of this paper.
"I." That was the signature on a brief, one-page exposition in a recently-launched paper called Signs of the Times. The article was short, but the position taken seemed so audacious that even those agreeing with the author questioned whether it should be published, fearing that if he should prove mistaken, the cause they were heralding would be discredited in the eyes of the public. But Josiah Litch was undaunted and the Signs of the Times, Vol. I, No. 9, went to press.

The date was August 1, 1840. For nine years William Miller had been preaching that on the basis of Bible prophecy, the second Advent of Jesus Christ could be expected about the year 1843. The key to the prophecies involved was the principle that a day of prophetic time represents a year of literal time. Using this principle, the 2300 days of Daniel 8:14 were seen to extend from 457 B.C. to A.D. 1843. The 70 weeks prophecy of Daniel 9, extending from 457 B.C. to Christ, confirmed this interpretation. Further support was given by the fact that the 3½ years/1260 days of Daniel 7 and Revelation 12 corresponded to the historical period of papal supremacy, A.D. 538 to 1798. All of these fulfilled time prophecies made Miller’s position very convincing. But an additional corroborating evidence was to clinch the issue for many.

More than two years before this Aug. 1, 1840 issue of the Signs appeared, Josiah Litch, a young minister newly converted to Miller’s doctrine, had published a book, The Probability of the Coming of Christ About A.D. 1843, in which he had predicted, on the basis of Rev. 9:5, 15 that the Ottoman empire would lose its power "in A.D. 1840, some time in
the month of August."1 This had excited considerable interest among those watching the progress of Millerism. They regarded it as an acid test which would conclusively demonstrate whether Miller's principles of interpretation and particularly the year-day principle, were really valid.

"As the spring of 1840 opened, and the summer came, the entire community were excited... Many were the predictions that when that day should have passed by, as it certainly would do, without the event being realized, that then the spell would be broken, and Adventism would die."2

"Public journals spread abroad the claim he had made on the subject. Infidel clubs discussed the question in their meetings" saying that the fulfillment of this prophecy would validate the year-day principle and Miller's interpretation of the 2300 days of Dan. 8:14.3 On the other hand, some who believed with Litch "on this point, trembled with fear for the result 'if it should not come to pass'" as anticipated.4

As the excitement continued to build in late summer, 1840, Litch wrote an article in the Aug. 1 Signs of the Times, summarizing his previous argument, but sharpening its focus to a single day.

The time during which they were to continue their conquests, was an hour, 15 days; a day, one year, a month, 30 years, and a year 360 years, the whole amounting to 391 years 15 days.

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2Litch, Advent Shield, p. 59.

3Loughborough, Rise and Progress, p. 130.

4Loughborough, Rise and Progress, p. 129.
Allowing the first period, 150 years to have been exactly fulfilled before Deacones ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken.¹

Suspense was high and the mail from Constantinople exceedingly slow, but fragmentary reports came in week by week. It was not until the last of October that Litch wrote to Himes regarding the prophecy's fulfillment. The news indicated that the Ottoman power had lost its sovereignty on August 15. This is a "very striking fulfillment of the calculation" exulted Litch; only four days from the expected date (over a prophetic span of 541 years, 15 days.) Himes notes with satisfaction that four days would equal 16 prophetic minutes, so the time was absolutely precise to the nearest prophetic hour.²

It was not until later that a more complete understanding of the events in Constantinople revealed "that on the very day anticipated, the 11th of August, a transfer was made of the supremacy of that empire from Mahomedan hands. This fact entirely discomfited the hosts of the enemy. The cause again revived, and careered on its way with still greater power than ever before."³ ⁴

This striking fulfillment of the prophecy had a tremendous effect on the public mind.⁵ A wonderful impetus was given to the Advent.

¹Litch, Josiah, "Fall of the Ottoman Power in Constantinople", in Signs of the Times, Aug. 1, 1840, p. 70.
²Signs of the Times, Nov. 1, 1840, p. 117.
³Litch, Advent Shield, p. 60.
⁵Loughborough, Rise and Progress, p. 132.
Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelations to man. Some of these were fully converted, and a number "became able speakers in the great second advent movement." Miller no longer stood alone; about 300 joined him in the public proclamation of "the Advent near."

Who was this Josiah Litch? Born in 1809 in Higham, Mass., and converted at 17, the year 1838 found him a young itinerant minister in the Methodist Episcopal Church in Rhode Island. He became the first well-known minister to adopt Miller's views, and the first to join him as a full-time ministerial associate. He had a "vigorous mind, a bent for investigation, and the courage to advocate what he believed to be truth. In the early days of slavery and temperance agitation he was constantly in the forefront." He later became a physician.

He was "a power in the pulpit." Those of his sermons which have been preserved as tracts or included in Millerite papers reveal

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2 Loughborough, Rise and Progress, p. 132.
3 Ibid., p. 133.
5 Litch, Advent Shield, p. 62.
6 Ibid., p. 56.
7 SDA Encyclopedia, p. 705.
8 Froom, Prophetic Faith, IV, p. 529n.
9 SDA Encyclopedia, p. 705.
thorough Bible knowledge, logical reasoning and real earnestness. He
may well have been a manuscript preacher—that was common in the day,
and his published sermons bear close resemblance to his written articles.
If he used a manuscript it is fairly certain he did not merely read it.
As an example of the type of appeal which climaxed one of his sermons,
note the following, which concludes a sermon "on the Glorified Kingdom
of God on Earth, at Hand," delivered before the Second General Conference

Perishing sinner! if this argument is sound and conclusive, then
you have no time to lose ... haste thee to Christ for refuge,
while he waits to be gracious.

Christian professor! you have a great work to do to clear
your skirts of the blood of souls ... .

Minister of the Gospel—Watchman on Zion's walls: lift up
thy voice like a trumpet, cry aloud, spare not; show the
people their sins, arouse them from their lethargy, lest;
like the inhabitants of the old world, they know not till
the door is shut. Amen.

An interesting study could be made of Litch's homiletics on the basis
of his published sermons.

Litch was also "forceful with his pen" both as an editor and as
an author on prophecy. Immediately upon accepting Millerism he
began writing his views, both in books and in a stream of articles for
Millerite journals. He had a clear, logical and pleasing style of
writing. One man was greatly enamored with his Address to the Clergy.
He wrote to Litch, "I consider your address far before Mr. Miller's
lectures in perspicuity, consistency and force ..." Whether such
a comment was fully warranted, I am not in a position to judge. It
does testify to his skill as an expositor and writer. He writes

1Published as Second Advent Tract No. X, Dissertation on the
Glorified Kingdom of God on Earth, at Hand, (Boston: Joshua V. Himes,
/nd/).

2SDA Encyclopedia, p. 705.

3Wise, Rev. Daniel, Letter to Litch, in Address to the Public,
(Boston: Joshua V. Himes, 1841) p. iv.
forcefully, and is not above occasionally driving home a point with irony or satire; but he usually refrains from the biting gibes employed by some of his opponents (and by some of the Millerites). A few of the converts to Millerism took advantage of the logical invincibility of their doctrinal position to whip opponents in an uncourteous, unmerciful way, but Litch was too big a man to indulge in this mean level of diatribe.

In his writings, as in his sermons, the logic of the doctrine of Christ's soon coming is united with a genuine love and concern for the unprepared.¹ Note the following which immediately follows Litch's article concerning the events of August, 1840.

The question is often asked, Do you believe with Mr. Miller that the day of grace will close in August? To this, I reply, It is impossible for me to tell what will come in the month of August. ... But this I affirm, it will be a fearful experiment for anyone to try, to put off the work of salvation until the 11th of August, or any other time. There is no safety except in Christ.

Reader, are you out of the ark of safety? Then you have no time to lose in seeking that refuge. Behold the judge standeth before the door! Time is short! The last plagues, the seven vials in which is filled up the wrath of God will soon be poured out, when all who have not the seal of God upon them will feel the fierceness of that wrath.

Professor, have you your lamp trimmed and burning? Have you oil in your vessel with your lamp? Have you on the wedding garment? And are you like the good and faithful servant who is watching for the Bridegroom? Look well to yourselves, lest when he cometh your lamps should be gone out and while you are gone to buy oil he enter and the door be shut.

As a person, Litch was well respected—one reason why his connection with Miller had such an influence on his fellow ministers. He got along well with other men, including those with whom he disagreed.

¹For another example, in addition to the one quoted, see Litch, Josiah; The Midnight Cry, Aug. 10, 1843, p. 207. Note the closing paragraphs of this article on the seven last plagues for the eloquent and feeling and moving appeal.

²Litch, "Events to Succeed the Second Woe," Signs of the Times, Aug. 1, 1840, p. 70.
(In an inter-denominational movement like Millerism, this was essential. The men whose souls were knit as brothers in proclaiming "the Advent near," were as diverse in many of their other views as could be imagined.) Litch was not one to hold grudges or allow differences of interpretation to disrupt close friendships. For example, Charles Fitch encountered Litch's "severe opposition" when he accepted the doctrine of conditional immortality in January, 1844.\(^1\)

Yet in September, 1844, Litch became convinced that Fitch's position on baptism by immersion was scriptural, and was baptized by Fitch at a Delaware camp meeting.\(^2\) (More on that later.) This gives a significant insight into the personality and character of Josiah Litch.

Note also his relationships with the Methodist Episcopal Conference and his ministerial brethren after he separated from them in order to preach the Advent full time. "Nothing but the strongest assurances of regard and esteem and confidence came from any one of them, together with their best wishes for my future welfare and success. All which they may rest assured is heartily reciprocated.\(^3\)

He was a man of warm friendships, yet we shall later note that he could also be very stern in opposing fanaticism when it threatened to bring reproach upon the cause of God.

Most important, Litch was a man of deep consecration and spiritual commitment to God. To the Second General Conference at Lowell, Mass., June 15-17, 1841, he, with Himes and one William Clark presented a paper intitled "Our Work." Note the first item:


\(^3\)Litch, Josiah, Letter in Signs of the Times, Sept. 1, 1844, p 85-86.
1. The work of personal consecration to God. Little or nothing can be done without this... Watchfulness and prayer is the great secret of a holy life. The soul that is much with God in the closet, will show in their /sic/ life the benefit of such a course... 1

We have no reason to doubt that this was a controlling influence in Litch's life at that time.

We have already mentioned his warm appeals to sinners. "There is no safety except in Christ." Litch, with the other leading Millerites, never held to the time aspect of the prophecies as of primary importance. Their great theme was joyful anticipation of the return of their Saviour, and an earnest determination to be ready to meet Him in peace. 2

Litch felt it a high privilege to have joined Miller in this cause. In the Advent Shield of May, 1844, following a sketch of Miller's character, Litch expresses his own attitude.

The writer cannot do justice to his own sentiments on this subject without saying, that for the last six years it has been the highest earthly pleasure to suffer reproach, with such a man in such a cause. And now, on THIS 24TH DAY OF APRIL, IN A. D. 1844, when all the prophetic periods given in the Bible have gone by, so far as we are able to calculate them; and while the world scorn, and professors scoff, if there is one enviable position on earth, it is the position such a man occupies in the eyes of all intelligent beings; the possession and enjoyment of a sweet consciousness of having, in a degenerate and recreant age, dared to brave the storm of public contempt and ridicule, and proclaim to the wicked world an unwelcome truth. 3

(By the term "such a man," Litch is, of course, eulogizing Miller, not himself.)

Litch was accustomed to giving God the credit for the success of his preaching and writing. From a camp meeting near Philadelphia where

1 Signs of the Times, Aug. 2, 1841, p. 70.
2 Froom, Prophetic Faith, IV, p. 527.
3 Advent Shield, p. 70.
he preached in 1843, Litch wrote: "As near as me can ascertain, about 40 souls professed to find peace in believing during our meeting. To God be all the glory. Yours in the Blessed Lord, J. Litch."¹

Regarding the success of his first Millerite writing, a 48-page pamphlet entitled, The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ, about A. D. 1843, Litch later wrote that it "awakened a permanent interest in many minds. Many of whom are now our strongest friends... . . . This effort, although weak in itself, was owned of the Lord, and made the instrument of saving souls."²

In prophetic interpretation, Litch further developed Miller's positions, helping to lay the foundations for what would eventually become the Seventh-day Adventist interpretation of the prophecies.

Litch was a man God could use, and a man He did use. As long as he remained submissive to the will of God he was indeed a mighty herald of "the Advent near."

¹Litch, letter to The Midnight Cry, August 24, 1843. (Camp meeting was held at Centerton, N.J.)

²Litch, Advent Shield, p. 55.
II. THE MILLERITE LEADER

1838: Call and Acceptance

In early 1838, probably February,¹ a copy of Miller's eighteen lectures was handed to Litch with the request that he "read it and give an opinion of its merits. The idea of an attempt to discover the time of Christ's Second Advent was to him so strange, that he could scarcely make up his mind to give the book a perusal." He supposed he could "entirely overthrow the whole system in five minutes," using 2 Thessalonians 2. "However, to gratify a friend, and from a curiosity to know what arguments could be adduced in support of so novel a doctrine" he read it.² By the time Litch had finished the book, he "became fully satisfied that the arguments were so clear, so simple, and withal so scriptural, that it was impossible to disprove" Mr. Miller's position.³

Note the process by which he reached his decision.

The question of duty then presented itself thus:—"If this doctrine is true, ought not you, as a minister of the gospel, to understand and proclaim it?" Yes, certainly, I had. "Then why not do so?" Why, if it should, after all, prove false, where will my reputation be? And besides, if it is not true, it will bring the Bible into disrepute, after the time has gone by. But . . . how shall we know whether it is true or false? . . . except by the testimony of the Scriptures? What do they teach? This is the true question. If it is true that the Lord is coming so soon, the world should know it: if it is not true, it should be discussed, and the error exposed. I believe the Bible teaches the

¹Litch, Advent Shield, I:1, pp. 53, 54.
²Ibid., p. 54.
³Ibid., p. 55.
doctrine; and while I believe thus, it is my duty to make it known to the extent of my power. ... Thus I reasoned, until the Lord, in a night dream, showed me my own vileness, and made me willing to bear reproach for Christ, when I resolved, at any cost, to present the truth on this subject.1

That Litch, like Miller, was called to this cause by such forceful evidence that to resist would be tantamount to turning from the Lord, is very significant testimony to the divinely-ordained character of the work.2 Having made this decision, Litch "began immediately to write and publish" and to "preach the doctrine wherever I went."3 His first pamphlet, The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ, about A. D. 1843, (48 pages) went to press at a time when there was not another minister known in New England, who advocated the views, except Brother Charles Fitch, pastor of the Marlboro' Church Chapel, Boston." After preaching two sermons on the subject to his congregation, offending them and exciting the ridicule of other ministers, Fitch "relapsed again into his former views," leaving Litch "still alone, as an advocate of the doctrine." However, "nothing daunted," Litch "commenced, in April, the preparation of another work, at the same time continuing to lecture wherever the way opened."4

The former pamphlet had been a synopsis of Miller's preaching. In the second effort, "I gave my own, rather than the views of Mr. Miller, as in the first." The Probability of the Second Coming of

1Litch, Advent Shield, p. 55, (italics mine).

2Wellcome shows his bias in that quoting (p. 70) this passage from Litch he omits the very significant phrase "in a night dream." One example of the loose way in which he frequently handles his material is shown by the fact that he gives no inkling, by ellipsis or other break, that anything has been omitted.

3Litch, Advent Shield, p. 55, 56. 4Ibid., p. 56.
Christ about A. D. 1843, 204 pages, was finished in May” and “given to the public in June 1838.” It was here that the calculation on the fall of the Ottoman supremacy in August, 1840, was first published. The work was “circulated through New England, and excited something of an interest.” It was to create a much greater interest before the autumn of 1840.

During 1839, Litch continued preaching and writing on “the Advent near,” in addition to his responsibilities as an itinerant minister. It is significant that not until 1839 did he first meet William Miller.

1840: Year-Day Principle Tested

“At this juncture, when the storm of opposition grew heavy, the providence of God raised up a man . . . that unwearied friend of this cause, J. V. Himes.” On March 20, 1840, “without money, patrons, or scarcely friends, he issued the first number” of the Signs of the Times. Litch became a frequent contributor. The July 1 issue states, “this paper is . . . conducted by Joshua V. Himes: assisted by Wm. Miller and Josiah Litch, writers on the prophecies.” Wellcome says he soon became an associate editor.

Simultaneously, Litch was working on another book. Address to the Clergy, published in May, “contained the argument on the fall of the

1Preface is dated May 30.
2Litch, Advent Shield, p. 56.
3See Probability, p. 157.
4Litch, Advent Shield, p. 57.
5Ibid., p. 62.
6Froom, Prophetic Faith, IV, p. 528, 529.
7Ibid., p. 58, 59.
8Signs of the Times, July 1, 1840, p. 53.
9Wellcome, Second Advent Message, p. 127.
10This work went through at least three editions, of which the latter two are extant in the Heritage Room, Andrews University. The identical second and third editions contain a two-page preface entitled "Address to the Public," dated July, 1841. The "Address to the Clergy" section is dated May 10, 1840. This explains the confusing abbreviations of the title to the later editions. Litch refers to the first edition as
Ottoman empire, and "greatly stirred the waters of the M. E. church; awakening opposition among the ministry of his association, calling forth many letters and objections."1

"As the spring of 1840 opened and summer came, the awakened communities were on the tiptoe of expectation in reference to the anticipated events"2 of the month of August. In the August 1 issue of the Signs, Litch narrowed the point of the prophecy to August 11, (as we have noted in chapter 1), increasing the keen interest. Due to the rate of mail service, however, the fulfillment was not known until some months after the event.

October found Litch in attendance at the "First General Conference of Second Advent Believers," held in Himes' Chardon Street Chapel, Boston. Elder Henry Dana Ward opened the conference Oct. 15 with the first address. Litch had the second address, as well as another on the 16th. Seven addresses were given during the two-day conference: three by Miller, two by Litch; and one each by Henry Jones and Henry Dana Ward. Litch's closing address was a "Dissertation on the Second Advent." His earlier sermon, "A Dissertation on the Chronology of Prophecy" was later reprinted as a "Second Advent Tract" (No. III) by

Address to the Clergy (Advent Shield, p. 61). After the publication of the second edition, with its expanded contents and longer title, Litch refers to it as Address to the Public (Oct. 1, 1841, in the preface to the reprint of Spalding, Joshua, Sentiments Concerning the Coming and Kingdom of Christ, . . ., (Boston: Joshua V. Himes, 1841.) (See Litch Bibliography.) This is why secondary sources refer to Address to the . . . Clergy, abbreviating the longer title to fit the familiar shortened title of the original work, Address to the Clergy. The full title of the second and third editions is An Address to the Public, and Especially the Clergy, on the Near Approach of the Glorious, Everlasting Kingdom of God on Earth, as Indicated by the Word of God, the History of the World, and Signs of the Present Times.

1Litch, Advent Shield, p. 61. 2Wellcome, Second Advent Message, p. 127.
3Ibid., p. 71. 4Litch, Advent Shield, p. 60.
5Wellcome, Second Advent Message, p. 127. 6Ibid., p. 178.
7Ibid.
1841: Fulfilled Prophecy Shapes a Movement

It was in the early months of 1841 that Americans learned that the anticipated loss of sovereignty of the Ottoman empire did actually occur precisely on the 11th of August, 1841. As we have noted above, this gave a tremendous impetus to the Millerite cause, and played a significant role in making the Advent cause a movement.

By the spring of 1841 Litch began to seriously question whether he could "retain his ecclesiastical relation with the Methodist Episcopal Church, as an itinerant minister." His strong ties to that church were hard to sever. He speaks of being "on terms of sweetest friendship" with the other ministers, and "with her institutions he felt the strongest sympathy." Furthermore, "the feelings and welfare of a beloved family" seemed "an insuperable barrier in the way of being exclusively devoted to the work of proclaiming the Lord's coming." Nevertheless, he determined to "throw himself upon the providence of God, and go forth." Then he adds this comment: "It was an unbeaten way;--not one minister of the gospel was then devoted exclusively to the cause, excepting Mr. Miller." The issue came to a head at the

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1Boston: /n.d./  
2Boston: Joshua V. Himes, /n.d./  
3Litch, Advent Shield, p. 62.  
4This is the only reference to Litch's family which I encountered in all the sources I consulted.  
5Litch, Advent Shield, p. 62.
Providence, Rhode Island Conference of the Methodist Episcopal Church, which opened June 9, 1841. During the Conference, Litch gave "several lectures on the second coming and kingdom of Christ." As a result, his views came "before the Conference for examination." He was questioned for thirty to forty-five minutes on "nearly every point" of Millerism. "The best of feelings were preserved throughout the whole scene, and a deep melting solemn sensation pervaded the Conference." The Conference concluded "that I held nothing contrary to Methodism, although I went in some points beyond it. They then, at my own request, granted me a location, and thus left me at liberty to devote my whole time" to the Advent cause. Despite this change in his situation, "nothing but the strongest assurances of regard and esteem and confidence came from any one" of the ministers present, "together with their best wishes for my future welfare and success. All which they may rest assured is heartily reciprocated." Thereupon Litch became a full-time traveling "general agent" for the Millerite Committee of Publication.

From Providence, Litch journeyed to Lowell, Massachusetts, where the Second General Conference was held June 15-17. Here he helped Himes and William Clark prepare a presentation entitled "Our Work," describing for the assembled delegates the plans and priorities of the Advent movement at that stage. He also delivered a sermon, republished by Himes as No. X in the Second Advent Tracts series: Dissertation on the Glorified Kingdom of God On Earth, At Hand.

June 23-30 found Litch in attendance at the Dover, New Hampshire
Conference of the Methodist Episcopal Church. He attended the New England M. E. Conference in Worcester, Mass., June 30.¹

In the midst of all this preaching and traveling, he found time to enlarge his Address to the Clergy. To the original address of May, 1840, he added an account of the historical fulfillment in the events of the previous August, some letters of recommendation, and a preface entitled "Address to the Public," thus adapting it for more general circulation under that title. That task was completed July 15.²

At the Maine Conference of the M. E. C., held in Scowhegan, July 21-24, the question whether to grant Litch's request to speak was finally referred to the whole Conference. "The effect was like a fire-brand in a magazine of powder. A warm discussion, for about thirty or forty minutes, ensued," after which the issue was tabled by a vote of 31-30. However, a Baptist minister granted the use of his pulpit and about two-thirds of the Conference turned out to hear Litch's sermon.³

It was in the autumn of this year /1841/ that that devoted and beloved brother, C. Fitch, returned again to the examination of the question of the Lord's coming, and came out a decided advocate of the doctrine. He at once entered the field . . . ⁴

This supports Patrick, against Froom, that "Litch's visit to Fitch's house 'some months' before November, 1841, was quite likely in late August or September." Froom has this encounter "on a cold December day," which is now demonstrably mistaken.⁵

¹Litch, Advent Shield, p. 64.
²Litch, Address to the Public, date of preface.
³Litch, Advent Shield, p. 65.
⁴Ibid., (italics mine).
⁵Patrick, Charles Fitch, p. 19, note 5; quotes Froom, Prophetic Faith, IV, p. 536.
At the third General Conference in Portland, Me., Oct. 12-14, Litch was again among the speakers.1 Two more conferences were held in 1841—the fourth in the Broadway Tabernacle, New York City, Oct. 26-27, and the fifth Nov. 2-5 in Low Hampton, New York.

1842: Camp Meetings, Writing, and Preaching

Joseph Bates presided at the Conference in Boston during "Anniversary Week"—May 24ff.2 Plans were laid for a series of camp meetings, 3 and Charles Fitch and Apollos Hale presented the "1843 chart."4

"Immediately after the anniversary meetings were over, Eld. J. Litch visited Canada East, and commenced meetings at Stanstead."5 Within two weeks, the people had been aroused for thirty or forty miles around, so Litch followed up with another series in Derby, Vermont.6 The interest there was so great that a camp meeting was planned for Hatley, Lower Canada, to begin June 21, 1842.7 "Such was the good effect of this meeting" that the people of Bolton asked for one the following week.8 After the Bolton camp meeting ended, Litch estimated the number of "souls converted to God" as "five or six hundred."9

At the Gardiner, Maine Conference of the M. E. C., that summer, Litch "lectured in an orchard . . . to immense congregations."10

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1Froom, Prophetic Faith, IV, 595.
3Ibid., 108. 4Ibid., p. 110. 5Wellcome, Second Advent Message, p. 231.
6Ibid.
7Nichol, Midnight Cry, p. 119. Wellcome (p. 231) gives "Hadley, Canada East." A check of the primary source, Advent Shield, I:1, p. 68, would settle this, I believe. The first official Millerite c.m. began the next wk.
8Wellcome, Second Advent Message, p. 231. 9Ibid. 10Ibid., 321 (231?).
November, 1842, saw the publication of a two-volume work entitled Prophetic Expositions, Litch's largest work to date. Earlier in the year Litch had published a Refutation of "Dowling's Reply to Miller," and by Dec. he had completed yet another small work which went to the public in 1843: Judaism Overthrown: or, the Kingdom Restored to the True Israel With the Scripture Evidence of the Epoch of the Kingdom in 1843. All three were published in Boston by Joshua V. Hines.

The Second Advent meetings in Newark, N.J., found Litch in attendance for a week or more after November 3. The next week he preached "a course of lectures" in Philadelphia, and Nov. 19 he began a series in New York. Wednesday, Nov. 23, he spoke on "the return of the Jews," (he was against the idea), and Thursday night on Daniel 11 and 12, "particularly of the prophecies relating to Napoleon Bonaparte." The front page of The Midnight Cry, Nov. 24 carries a Litch lecture, concluded in the Nov. 25 issue.

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Litch concluded that series of lectures at the "corner of Catherine and Madison Streets" Nov. 25. On Saturday, the 29th, he left for Newark, where he gave one lecture in the "Halsey Street M. E. Church," then continued on to Philadelphia.

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1 Preface dated Mar. 12, 1842. 2 Preface date again.
3 The Midnight Cry, Nov. 17, 1842. 4 Midnight Cry, Nov. 19, 1842, p. 3.
5 Ibid., p. 2. 6 Midnight Cry, Nov. 23, 1842.
7 Ibid. 8 Midnight Cry, Nov. 25, 1842.
By Dec. 6, 1842, Litch had returned to Philadelphia and was beginning a one-week course of lectures in the Western M. E. Church in Philadelphia, following a series in Kensington, N.E. Philadelphia.

To the Cry he writes exultantly:

Finally, the way is opening before us as fast as we can fill up the appointments. We feel that the work is of God, and he will carry it on in His own way. But when we think that we are within one month of '43, and such multitudes are unsaved, we tremble for them.1

Litch and Hale had already broken ground with some Philadelphia meetings in November, 1842, but now things were beginning to move. Himes gave several lectures in Philadelphia in February, 1843, and from Feb. 3 to 10, Miller preached to enormous crowds.3 Litch commented that this series "rocked Philadelphia from center to circumference."4

During Himes' and Miller's meetings, Litch had begun the Philadelphia Alarm, a penny-paper that continued for 13 weeks, with a circulation of 50,000.5 In March or April, the Alarm became the Trumpet of Alarm, which continued to be issued until October, 1844, circulation 30,000.7

May 14–28 saw the Philadelphia campaign climaxed with a two-week General Conference meeting. Litch was present for the first week.8

Philadelphia remained "headquarters" for Litch for some years, but even with the meetings and the publication of the Alarm, and all that was happening there, he found time to continue traveling and

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2Froom, Prophetic Faith, IV, 612.
3Ibid., p. 612-613.
4Ibid., p. 613.
5Ibid., p. 625.
6Midnight Cry, Apr. 20, 1843, p. 17: Trumpet of Alarm "just issued at Philadelphia." No date given, but this is twenty days later than Froom gives in Prophetic Faith, IV, p. 625: "March."
7Froom, Prophetic Faith, IV, p. 625.
8Midnight Cry, May 25, 1843, p. 73.
preaching. On March 5, he preached twice in Washington, D.C., leaving there at 6 a.m. March 7 for Pittsburg, Pa. He arrived in Pittsburg at 9 p.m. and preached there the next day.\(^1\) March 13 he wrote to the \textit{Cry} from Pittsburg, explaining that interest was so great that he had been unable to leave. Six different denominations had opened their churches to him.\(^2\) April finds him in Philadelphia and then in New York City for the weekend.\(^3\) The week of May 8 he is giving, in Philadelphia, "lectures each day at 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P.M.," alternating with other speakers.\(^4\)

The June 8 \textit{Cry} says "Bro. Litch expects to go to Cincinnati without delay. The way does not seem open for him to go to England yet, as was proposed."\(^5\) Then we see him at the Advent Conference in Boston, preaching Tuesday afternoon, May 29 and Thursday evening, June 1. Sunday, June 3, Litch and Storrs "united in administering the sacrament of the Lord's supper in the afternoon. It was a precious season"—Himes reporting, probably.\(^6\) And so it continues in the pages of the \textit{Midnight Cry}. The issues of June 22 and July 10 and 17 contain many pages of doctrinal articles by Litch.

The last week in August he preached at a camp meeting at Stepney, near Bridgeport, Conn.\(^7\) Also present was a young man by the name of John Starkweather.\(^8\) In the autumn of 1842, Starkweather had been called to be the assistant pastor of Himes' Chardon Street

\(^1\)\textit{Midnight Cry}, Mar. 24, 1843, p. 77. \(^2\)\textit{Ibid.}
\(^3\)\textit{Midnight Cry}, Apr. 13, 1843, p. 1, 12. \(^4\)\textit{Midnight Cry}, May 11, 1843, p. 49.
Chapel. He was a graduate of the Andover Theological Seminary with a reputation for superior sanctity, who taught conversion must be followed by a "second work, and that this second work was usually indicated by some bodily sensation. This he called the sealing power." He separated from the Chardon Street Chapel in April of 1843 following Himes' rebuke of some of his fanatical excesses. He held meetings in various places, always accompanied by fanaticism. He was present at the Plainfield, Ct., camp meeting Aug. 9, 1843, and showed up at the Stepney meeting August 28. There "a few young men, professing to have the gift of discerning spirits, were hurried into great extravagances." A young man imagined he had power to prevent a train from moving, by sheer will power. At the Windsor, Conn., camp meeting, Sept. 13, a young woman believed that she could cross the Connecticut River by walking on the water. Fortunately some others restrained her from trying. This is the sort of thing that his influence led to. So it is not surprising to find a stern letter of protest from Litch in the Midnight Cry.

"A more disgraceful scene, under the garb of piety I have rarely witnessed. For the last ten years I have come in contact nearly every year, ... with the same spirit, and ... it is evil, and only evil, and that continually. I have uniformly opposed it, wherever it has made its appearance."

"... As a duty I owe to the Second Advent cause; to the church and

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1 Wellcome, Second Advent Message, p. 386. 2 Ibid., p. 387.
3 Ibid., 388, 389. 4 Ibid., p. 390
5 Ibid.

6 Wellcome gives three pages of vivid description of a "union conference" attempted by Starkweather in 1844. The strange collection of unbalanced people that gathered about him is amazing and entertaining. Second Advent Message, p. 391-394.
the world, I wish to enter my most solemn protest against the whole concern of fanaticism as I witnessed it at the Stepney camp-meeting."

I believe in being under the influence of the Spirit of God; in being led by the Spirit, and being filled with the Spirit. But the fruits of that Spirit are "love, joy, peace . . ." We are always safe in following, or being led by that Spirit; but we are not safe in following blind impulses without trying the spirits by the word.

"... May the Lord save us from all such fanaticism the few days which yet remain, until he comes.""1

Two other instances of fanaticism which Millerite leaders had to meet. Earlier in the year, Elder G. F. Cox, a minister in the Methodist Episcopal Church, studied Millerite publications and accepted their message, but "neglected to preach out his full convictions. At length he asked the Lord to give him the evidence of the correctness of the calculation for the 2300 days to end in 1843" and received what he asked for, or so he thought. April 6, 1843, he wrote a letter to Zion's Herald, an opposition paper to Millerism, "giving his experience and claiming that the Lord had given him, in March, 1842, 'the witness of the Holy Spirit, that the 2300 days would end in 1843.' He thought 'the witness as clear or more clear than that of his sanctification years before.'"2 It takes no vivid imagination to picture the use Zion's Herald made of that in the early months of 1844.

The third incident was the Georgas campout. "In opposition to the earnest expostulations of Mr. Litch and other judicious persons, a company of about one hundred and fifty, responding to the pretended visions of one C. R. Georgas, on the 21st of October went out of Philadelphia/ . . . and encamped in a field under two large tents" to wait for the Advent.3

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1Litch, "Protest" Midnight Cry, Sept. 14, 1843. One man felt that the severity of Litch's reply would cause unbelievers to think it was worse than it had been. Compare his letter of reply to Litch, Cry, Sept. 28, pp. 44, 45.

2Wellcome, Second Advent Message, p. 320.

It may well have been the Cox incident that prompted the Boston Conference to take official action in May, 1843. "We have no confidence whatever in any visions, dreams, or private revelations. ... We repudiate all fanaticism ..."¹ I have mentioned these incidents because two of them were dealt with by Josiah Litch. In the movement as a whole, fanaticism was very rare. Miller "took a decided position against all fanatical extravagances."²

1844: Year of the Midnight Cry

Early 1844 finds Litch dissenting. In January, Charles Fitch accepted the doctrine of conditional immortality from George Storrs, and for that, encountered "severe opposition" from both Litch and Miller.³ In April or May Litch issued a paper, the Anti-Annihilationist, as part of his opposition to this doctrine, although Storrs seems to have been the focus of his thrust; more than his closer friend, Fitch.⁴

In February, S. S. Snow published in the Cry his view that the 2300 days would not end until autumn, 1844,⁵ soon fixing on Oct. 22.⁶ Litch couldn't see this idea either. In a letter to Bliss, he builds a lengthy scriptural argument for expecting Christ in the first Jewish month, rather than the seventh, basing his reasoning on Advent typology, rather than the Day of Atonement typology used by Snow.⁷

After the Boston Advent Conference in May, Litch resumed traveling and preaching. The last Sunday in June he preached in Cleveland, and

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¹Midnight Cry, June 15, 1843, pp.112, 113.
²Bliss, Memoirs of Miller, p. 239. ³Patrick, Charles Fitch, p. 61.
⁴Froom, Prophetic Faith, IV, p. 807.
⁵Snow, Letter, Midnight Cry, Feb. 22, 1844, pp. 243, 244.
⁶Nichol, Midnight Cry, p. 226.
⁷Wellcome, Second Advent Message, pp. 359-360. Wellcome gives no source whatever. Bliss was editor of the Signs, so the letter should be there.
from there swung through Akron and Cincinnati. He spent four or five
days at the close of a tent meeting at Madison, Indiana. Sunday, July
27 he "lectured three times in the market-house, with good effect, to
large audiences."\(^1\)

August 10 Himes wrote from Cleveland,

We propose, if time be prolonged, to go to England the
middle of October next. Bros. Litch and Hutchinson will
accompany us. We hold our first Conference in London, the
first week in November.

If time be continued a few months, we shall send the
glad tidings out in a number of different languages, among
protestant and Catholic nations, among which we shall not
forget Babylon, in Italy.

A press will probably be established in London ... \(^2\)

Two days later, August 12, the Exeter, N. H. camp meeting opened.

Miller, Litch, Hale, Bliss and Himes united in rejecting the conditionalism
of Storrs.\(^3\) But the Exeter camp meeting was remembered as the point where
what came to be called the "seventh month movement" exploded. It was
from this gathering that the "true midnight cry" "went forth like the re-
leased waters of a mighty river when the dam has given way."\(^4\)

The Exeter meeting closed August 16; on August 22 Elder Snow issued
in Haverhill, Mass. a paper entitled The True Midnight Cry--broadcasting
the glad news that Christ would return October 22.\(^5\) The Cry resounded
through the land!

September 8-11, Litch, Fitch and others preached at the St. George's
camp meeting\(^6\) "about four miles below Delaware City," Delaware.\(^7\)

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\(^1\)Litch, Letter; July 28, 1844, in Midnight Cry, Aug. 8, 1844, p. 30.
\(^4\)Wellcome, Second Advent Message, p. 359. \(^5\)Ibid., 358.
\(^7\)Patrick, Charles Fitch, p. 58.
I. R. Gates wrote to the **Cry**: "We had four seasons of baptizing," one each day of the meeting; Sunday, Sept. 8, through Wednesday, Sept. 11. On either Sept. 8 or 9, Bro. Fitch baptized Rutledge (listed as one of the preachers earlier in the letter), a Bro. J. Barstow, and Litch. "When Bro. Josiah Litch was baptized, he came out of the water quoting Peter, 'Blessed be the God and Father of our Lord Jesus Christ,' &c. He walked to the shore and took his wife by the hand and baptized her. She arose, rejoicing in God with her beloved husband."¹

Though by this time the seventh month movement was building toward a grand climax, many of the leaders still held back. But on Sept. 24, George Storrs endorsed the movement by an editorial in the **Bible Examiner**.²

The **Hope of Israel** reprinted Storrs' editorial and "strongly advocated the tenth day view."

The **Voice of Truth**, Oct. 2, contained endorsements by "Elders Marsh, Galusha, Peavy and others."³

The **Midnight Cry** took up the glad shout Oct. 3. In a moving letter dated Sept. 26, Editor Southard expressed deep repentance toward God for not having supported the seventh month movement, and threw himself wholly behind it.⁴

Miller was next (Oct. 6):

> Dear Bro. Himes:—I see a glory in the seventh month which I never saw before. ... Let Brother Snow, Brother Storrs and others be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!!⁵

²Wellcome, Second Advent Message, p. 358.
³Ibid., p. 359.
⁴Midnight Cry, Oct. 3, 1844, p. 100.
⁵Midnight Cry, Oct. 12, 1844, p. 121.
Himes accepted on Oct. 10, and Litch wrote his support Oct. 11.

Litch, to the Advent Herald:

Bro. Litch on the Seventh Month.

Dear Bro. Himes:—I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question—that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of the times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the king in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse me, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints. J. Litch.

The next day Litch wrote to the Cry:

Dear Brother Southard,—I wish to say to the dear brethren and sisters scattered abroad, that I, with them am looking for the coming of the King of kings on the tenth day of the seventh month. My difficulties have all vanished, and I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament. Yes, I now fully believe that our Great High Priest will come forth at the appointed hour, and having made atonement with his own blood, in the holy of holies for the sins of the people, he will bear away upon the head of the scape goat, all those sins into the land of forgetfulness. I cannot praise God sufficiently that he has at last shined into my poor heart; and given me to behold this great light. I feel myself humbled under his mighty hand, and now lift up my head in joyful expectation of seeing the King of kings within ten days.


The Advent Herald described the Power that moved all these men into harmony:

It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement; when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God? It

1Midnight Cry, Oct. 10, 1844.
3Midnight Cry, Oct. 12, 1844, p. 125.
seemed to us to have been so independent of human agency,
that we could but regard it as a fulfillment of the
"midnight cry."  

October 22 came and went. The experience was the experience
of most of the Millerites.

... we looked for our coming Lord until the clock tolled
12 at midnight. The day had then passed and our
disappointment became a certainty. Our fondest hopes and
expectations were blasted, and such a spirit of weeping
came over us as I never experienced before. It seemed that
the loss of all earthly friends could have been no
comparison. We wept, and wept, till the day dawn.

Yet in this crushing disappointment they held fast their faith.

Litch wrote courageously to the Midnight Cry,

... my position in reference to the time of Christ's coming
is just what it was four weeks ago. I believe the prophetic
periods are completed as far as we can trace them ...

1845-1886: Fall and Decline

By May, 1845, Litch had reversed his position. "I believe we
erred, and ran off our track about one year ago ..." He no
longer sees any prophetic significance in the seventh month movement.

He continued to write, however, and remained on the Advent Herald
"committee on publication" for at least thirty years.

In 1848 he published The Restitution, Christ's Kingdom on Earth;
the Return of Israel. In this work he reverses his previous position
regarding the Jews; now he held that a remnant of Jews would return
to Palestine.

1 Advent Herald, Oct. 30, 1844, p. 93.

2 Edson, Hiram, Letter, in the Heritage Room, James White Library,
Andrews University, p. 8a.


4 Advent Herald, May 21, 1845, p. 120.

5 Wellcome, Second Advent Message, back page advertisement for Advent Herald.

6 (Boston: Joshua V. Himes, 1848), pp. xiii, xiv.
In 1855 was published *Messiah's Throne and Millennial Glory*. This work begins with Adam's fall in Eden and traces the history of salvation down to the end and the "Great Issue Between Christ and Satan."\(^1\)

From 1859 we have *The Doctrine of Everlasting Punishment*, consisting of a "phonographically reported" debate between Litch and one Elder Miles Grant of Boston. Litch argues on the side of everlasting punishing.\(^2\)

From 1867 we have a 35-page tract, bound with three other pamphlets. *Prophetic Significance of Eastern and European Movements* is an exposition of Dan. 8-12.\(^3\) Two of the tracts bound with this one are also by Litch; *The Cup of Wrath Taken Out of the Hand of the Jew, and Put Into the Hand of the Gentile. A Sign of the Times*, is only four pages. A second tract, also four pages, is called simply, *Signs of the Times*. One gets the impression from examining these, that he may have written a considerable number of tracts and booklets that we have no trace of.

In 1873 Litch published *A Complete Harmony of Daniel and the Apocalypse*. The distance he has moved theologically since 1844 is most apparent in this 300-page work. Litch vigorously attacks most of the positions he championed during 1838-1844. First he repudiates the year-day principle;\(^4\) then denies that the little horns of Daniel 7 and 8 apply to the papacy;\(^5\) and interprets almost every prophecy of Revelation from chapter four onward as applying to some future time.\(^6\)


\(^2\) (Boston: Damrell and Moore, 1859).

\(^3\) See Select Bibliography of Litch's Writings.

\(^4\) (Philadelphia: Claxton, Remsen & Haffelfinger, 1873), pp. 34, 37, 45-46.

\(^5\) Ibid., pp. 34, 36, 47.

\(^6\) Ibid., pp. 120, 121.
Perhaps the most startling statement for Josiah Litch to publish occurs on p. 166, with reference to the trumpets of Revelation 9.

Perhaps that which has gained for itself the largest number of adherents among the advocates of an historical interpretation of this book is, that these locusts symbolize the Mohammedan invasion of Europe and other lands... there are points of coincidence which have given a certain coloring of plausibility to the theory; but it can bear no searching analysis.

He does not comment at all on the "hour, day, month, and year."¹

One more example of his futuristic interpretation, before we pass on:

In Revelation 6, the white horse of the first seal "is an imitator of Christ,—the Antichrist,—going forth to the conquest of the world, and to make war on the saints..."²

The last work we have from the once powerful pen of Josiah Litch is The Pre-Millennial Advent Vindicated, being a Review of Rev. Dr. David Brown's "Post-Millennial Advent of Christ."³ This was written sometime after 1873, since the Harmony of Daniel and the Apocalypse is listed on the title page.

In 1878, an interdenominational "Prophetic Conference" was held in New York, to which Dr. Henry Dana Ward and Dr. Josiah Litch were invited.⁴ They were non-participating observers. Ward and Litch had shared the platform on the opening day of the First General Conference in Boston, 1840.

In 1880 D. T. Bourdeau was conducting evangelistic meetings in Quebec. "Eld. Litch, of Providence, Rhode Island, gave a discourse" opposing Bourdeau on the Sabbath question. In Bourdeau's rebuttal,

¹Page 170. ²Page 135.
³(Boston: American Millennial Association; /n.d./).
⁴Froom, Prophetic Faith, IV, p. 533.
he at one point reminds Litch of his illustrious past, when he was a preacher of unpopular truth, pointing up the then present situation, with Litch opposing the Bible truth.¹

_Signs of the Times_, not the _Signs_ that Litch wrote so many articles for, but a _Signs_ that he might have been a valued contributor to, printed the following, in the Feb. 25, 1886 issue:

Elder Josiah Litch, M.D., died in Providence, R.I., Jan. 31, aged 76 years. Elder Litch was formerly a Methodist minister, and was a co-laborer with Wm. Miller in proclaiming the advent near. He saw light on the types of the sanctuary as early as 1844; but his views were rejected by his brethren, and he never followed them up.

III. AFTERMATH OF THE SEVENTH MONTH MOVEMENT

The seventh month movement grew from a seed planted by S. S. Snow in February, 1844. In a letter of February 16, 1844, published in The Midnight Cry of February 22, he showed Scriptural evidence that the 2300 days would not end until the autumn of 1844.\(^1\) Editor Southard was not particularly receptive to the idea, but Snow soon "planted himself on the ground that about the 22d of October—the tenth day of the seventh month of this present year—must witness the advent of the Lord of glory."\(^2\)

"About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the time ... these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out ..."\(^3\) It was at the Exeter, N. H. camp meeting, began August 12,\(^4\) that the Millerite river really burst its bounds. Here "all these influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land."\(^5\)

Note the description by the editors of the Advent Herald:

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its pro-

\(^1\)Nichol, The Midnight Cry, pp. 220, 221.


\(^3\)Ibid.


\(^5\)The Advent Herald, Oct. 30, 1844, p. 93.
clamation, which prostrated all before it. It swept over
the land with the velocity of a tornado, and it reached hearts
in different and distant places almost simultaneously, and in
a manner which can be accounted for only on the supposition
that God was in it. It produced everywhere the most deep
searching of hearts and humiliation of souls before the God of
high heaven. It caused a weaning of affections from the things
of this world, a healing of controversies and animosities, a
confession of wrongs, a breaking down before God, and penitent
broken-hearted supplications to him for pardon and acceptance.
It caused self-abasement and prostration of soul, such as we
never before witnessed.

The lecturers among the Adventists were the last to em-
brace the views of the time, and the more prominent ones came
into it last of all. It seemed not to be the work of men, but
to be brought about in spite of men. The several Advent papers
came into the view only at a late hour; and this paper was the
last to raise its voice in the spread of the cry. For a long
time we were determined to take no part in the movement, either
in opposition, or in the advocacy of it.

On Friday, October 11, Litch writes from Boston to the Advent Herald,
to say that he too now looks "for the coming of the Lord on the tenth day
of the seventh month." Saturday morning October 12, from New York, he
wrote a similar letter to the Midnight Cry.

The Advent Herald expresses the power of the Holy Spirit in the
movement.

It was not until within about two weeks of the commencement
of the seventh month, that we were particularly impressed
with the progress of the movement, when we had such a view
of it, that to oppose it, or even to remain silent longer,
seemed to us to be opposing the work of the Holy Spirit;
and in entering upon the work with all our souls, we could
but exclaim, 'What were we, that we should resist God?' It
seemed to us to have been so independent of human agency, that
we could but regard it as a fulfilment of the 'midnight cry'.

1The Advent Herald; Oct. 30, 1844, p. 93.


3Midnight Cry; Oct. 12, 1844, p. 125.

4The Advent Herald; Oct. 30, 1844, p. 93.
But the day passed and the Lord did not appear. Under the crushing blow of disappointment, they held firm their faith. The editors of the *Advent Herald* traced the evidences of God's power and concluded,

In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must still regard it as the true midnight cry.\(^1\)

From Philadelphia, October 27, 1844, Litch wrote to the *Midnight Cry*,

"My position in reference to the time of Christ's coming is just what it was four weeks ago. I believe the prophetic periods are completed as far as we can trace them ..."\(^2\)

Himes likewise cited (on November 21) the quality of the seventh month experience as evidence that God led in the preaching of the time:

... we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in His presence and received blessings to their souls, unprecedented in the history of the advent cause. And yet we were disappointed ... (onlookers expect us to) relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; ... God thus, as we believe, has tested his people ... (cites Jonah's experience) the preaching of Jonah served as a test ... an instance on record where God has justified the preaching of time, although the event did not occur as predicted.\(^3\)

But by December Litch had begun to shift his position. The first indication of this is a letter from "Bro. G. F. Cox" in the December 5 *Midnight Cry*, addressed "To Mr. Wm. Miller, Rev. J. Litch, and Rev. J. V. Himes."

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\(^1\)The *Advent Herald*, Oct. 30, 1844, p. 93.

\(^2\)Midnight *Cry*, Oct. 31, 1844.

\(^3\)Midnight *Cry*, Nov. 21, 1844, p. 162. If only Himes had stuck to this position.

\(^4\)Pagination in error. There is no p. 35 and this page follows p. 34.
Dear Brethren: I am glad that one of your number—Bro. J. Litch—has now abandoned the idea of ascertaining by any means now known, the specific time of the second Advent of our blessed Lord. Rev. Mr. Himes, I believe, has given a similar intimation. /Cox expects Miller to do likewise/1

The following week a letter from Litch appears. He gives "my full assent" to Himes position (of November 21) but moves immediately to suggest a revision of the chronology to close in 1845.2

Miller still maintained his conviction that God had ordained the seventh month movement. In a letter of February 1845, he cites a long list of spiritual evidences seen in that movement, asserting "and I cannot account for it on any other principle than to suppose that God's benevolent hand and wisdom were in the movement." In response to a question as to whether probation has closed, he cites Daniel 12:10 and many other texts. He is not dogmatic, but leans toward the position that probation has closed.3

In publishing Miller's letter, Himes attaches to it an extended reply, a rebuttal, strongly urging that probation has not closed.

A week later (February 19) Himes publishes an argument, based on varying dates given for the crucifixion that "we have a range of a few years in which we may look for the termination of the periods," thus taking a position with Litch that the error was in the time.4 He vehemently opposes views which would put the error in the event:5 "A mystical, or

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1Midnight Cry, Dec. 5, 1844, p. 183.
2Midnight Cry, Dec. 12, 1844, p. 186; 187.
3The Advent Herald; Feb. 12, 1845, p. 2.
4The Advent Herald; Feb. 19, 1845, p. 12.
5Himes might well have reference here to The Advent Mirror; issued in January 1845 by Appolos Hale and J. Turner. They suggested that "The coming of the bridegroom to the wedding was not the Second Advent, which they had expected, but Christ's reception of His kingdom, the heavenly Jerusalem (p. 2), 'some change of work or office' 'within the veil.'"—"Advent Mirror," SDA Encyclopedia, p. 5.

This resembles the position Edson and Crosier later developed, but Hale and Turner soon gave it up.

If Himes and Litch had explored this instead of rejecting it, their history might well have been much different.
spiritual view of the subject... is a departure from all correct principles of interpretation." This would "leave us with little else than Swedenbourianism."\(^1\)

In the March 5 issue of the **Advent Herald** (p. 25) Himes writes from Canada, citing conversions and revivals as evidence that probation did not close on Oct. 22.

The March 26 **Advent Herald** carries another letter from Miller, answering some brother's question "Did probation close last October 22." Miller replies:

\[... the experience and scenes of that month were astounding to me, and my mind was brought to a conclusion that God by his invisible angels was separating the two classes of men, the chaff from the wheat. But to say that my judgment was fully convinced, that it was closed, -- I must say, no.\]

The editors of the "Herald," knowing more about the controversy which has begun in the ranks of the Adventists, than I did or could, in order to prevent the mischief or harm which they supposed my letter might do, attached their notes, which gave the brethren on the other side of the question [those holding probation closed] more reason to suppose I had taken the ground that the door was shut in the seventh month, and thus they claimed me on [my support for] all the fanciful expositions of the Parable of the Virgins. [Probably referring to the **Advent Mirror**] I have ever been of the opinion, that my first and last view of that parable, as given in my lectures, is the true exposition. That parable was never given to show the exact order or time of the marriage and shutting of the door; but as an illustration of the kingdom of heaven... For, if we strain this parable to imply order in time, we involve ourselves in difficulties with other passages of Scripture, ... especially those where they are described as asking and begging when it is too late; and this to me is the very reason I would assign why the door might be shut, and we be ignorant of the fact. [Miller still holds the door might be shut.] I say with our present light it would be impossible for any man to prove that the door is shut... \(^2\)

\(^1\)The **Advent Herald**, Feb. 19, 1845, p. 13.

\(^2\)**Advent Mirror**, Jan., 1845.
Halfway through his letter Miller says:

Evidence is strong against the idea of the door being shut. . . .
And I now plead with those who have supposed the door to be shut, to yield the point to our brethren of the opposite view.

He cites "reports of our brethren from different parts." (by Himes and others). Note that Miller writes only one sentence about the seventh month movement. Under opposition of his trusted brothers, Miller wavers, minimizing the seventh month movement and later in the letter concedes the point to his brethren on close of probation. He does not explicitly repudiate the seventh month movement, though.

In the April 9 *Advent Herald*, Himes relates a visit with Miller of March 8 and 9. Note that this visit occurred before Miller's letter in the March 26 *Advent Herald*, cited above.

Low Hampton (N.Y.), March 8, 9.—We visited Bro. Miller . . . in health and rejoicing in hope. He fully sympathizes with all the dear brethren, who are looking for the blessed hope at hand, and greatly desires that all may cling to the faith of the Advent, which has been established, by a harmonized, and connected view of the prophecies, founded upon a literal interpretation. This he regards as the only safe ground. For a little time he cherished some views, relating to the door of mercy, and the coming of the Bridegroom, that were not in strict accordance with the above principles of interpretation. The peculiar, and striking circumstances of the time, led him into the view. But the fact of souls being converted, in different places, as formerly, at once showed the mistake, which he readily and cheerfully corrected. He now regards his original view of the Midnight Cry, and of the wise and foolish virgins, to be the correct one. Let our friends re-examine his sermon on the Ten Virgins. We believe it is the true exposition.

By August 1845 Miller had completely repudiated the idea that the seventh month movement was a "fulfillment of prophecy in any sense."  

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Bliss, another of the leaders, later denied that Himes exercised any controlling influence over Miller, citing a letter of Miller to Himes dated Oct. 26, 1847.

It has been charged, by some, that I have been influenced in my course by you and others. Such is not the case. I would say to all, that I have never been dictated to by Bro. Himes; nor has he, to my knowledge, ever tried to direct me.¹

We must remember that Miller had retired from active labor in the cause by the summer of 1844. At home in Low Hampton, he naturally relied on his trusted associates for reports on the progress of the work. There need not have been any attempt to dictate. So, with all due respect for Miller’s statement, the letters cited above strongly imply that Himes had a definite influence on Miller’s developing position after the Disappointment.²

Meanwhile, Litch had concluded the seventh month movement a mistake.

... I have been presumptuous, and run to an extreme, and fixed with positiveness the day when these times would end—and time has proved me wrong.³

... we erred, and ran off our track about one year ago ... I must say, after the most careful review of the subject, that I believe Bro. Miller’s first view is the true one; and that the 7th month, and all other efforts, were only items of the whole amount. And finally, that the cry will continue till we see the Lord in the air.⁴

We may summarize the development of Litch’s position after the Disappointment as follows: The two great foundations were

1. The combined witness of the prophetic Scriptures,
   a. predicting the literal, pre-millennial return of Christ, and
   b. pointing to the year 1844, and specifically, Oct. 22.

¹Bliss, Memoirs of Miller, p. 360.
²For an expression of Miller’s explicit confidence it, and tender love for Himes, see Miller’s letter to Himes, Oct. 12, 1844 in Bliss, pp. 271-272.
³Litch, letter in Advent Herald, May 21, 1845, p. 114.
⁴Ibid., p. 120.
2. The overwhelming evidence of the working of the Holy Spirit in the seventh month movement—the true midnight cry.

Based on these premises, two events were expected.
1. The door of mercy, the door of probation, shut.
2. The second Advent of Christ.

New conversions soon disproved the "shut door" idea and obviously Christ had not appeared.

At first Litch attempted to shift the chronology without denying the validity of the seventh month movement, but having adopted the position that nothing significant had happened on Oct. 22, he soon rationalized the seventh month movement as a product of human enthusiasm. Having thus given up both the foundations, he drifted until he could eventually publish a book repudiating almost every position of Millerite prophetic interpretation.

This brings us to the question that must be asked—"Why did Bro. Litch (and others) fail to accept the message which would have fully explained his disappointment and cast a light and glory on the experiences of 1844?"

We have seen Litch's strong position against fanaticism. Did he reject the developing sanctuary doctrine because it was associated with persons who had visions and supernatural insights such as Ellen Harmon and Hiram Edson? This could have contributed, especially by rumors associating them with fanaticism, but it is doubtful that this was a major factor. First, Litch had himself been instructed of God by a dream, at the beginning of his Millerite career, and he was not

1 Ibid.
2 Complete Harmony of Daniel and the Apocalypse; see p. 30, above.
without the discernment to distinguish between true and counterfeit manifestations of the Holy Spirit. Second, a similar view had been advocated by Litch's own trusted co-worker, Appolos Hale, against whom Litch would have had no such prejudice.1

Did he reject the sanctuary truth because of its association with the doctrines of the Sabbath and of conditional immortality? We have already noted his opposition to conditionalism2 and Litch's attitude toward the seventh-day Sabbath is probably expressed in the Albany Conference statement of April, 1845, "Resolved, . . . That we have no fellowship for Jewish fables and commandments of men."3

A third suggestion comes closer to the basic reason. Litch had always held, with the other Millerite leaders, that the Advent doctrine was not primarily a doctrine of time. Indeed, the whole plan of Litch's Address to the Public/Clergy is to 1) assume the correctness of the time calculations, which their foremost opponents conceded, and 2) refute the prevailing concept of the event, viz., a spiritual advent and a temporal millenium.4 The concept of an event in heaven marking the close of the 2300 days must have struck him as perilously similar, if not identical with, some of the heresies he had so strenuously attacked.

All three of these factors have some bearing on the problem; the rumors associating the sanctuary truth with fanaticism, its association with other unpopular doctrines, and the influence of Litch's perennial polemic against "spiritualizing" the Advent; all contributed.

1See Advent Mirror footnote 5, p. 37 above.
2See p. 25 above.
3Bliss, Memoirs of Miller, p. 309. Litch was on the committee.
4Address to the Public, pp. 12 and last page.
The basic flaw that led to Litch's failing, is so simple one could easily overlook or discount its significance, and so prevalent that its frightening. Ellen White gives us a clue. But let us step carefully as we proceed. Mere curiosity is no justification for looking closely into a man's spiritual experience, especially where human weaknesses and failings are evident. Still less is there any excuse for faultfinding, as if any of us were exempt from sin. We have no prerogative to judge or condemn. But the history of God's dealing with men, both in Bible times and since then, is "written for our admonition, upon whom the ends of the world are come."

We, like Litch, have great expectations, based on prophecy; we too have had to admit our share of mistakes in interpretation; we too, expect severe trial of our faith before our Lord and Saviour shall appear. So it is necessary for us to make a sympathetic enquiry of the reasons for Litch's failing, but remembering, as we do so, the advantage that hindsight affords us, and "considering ourselves, lest we also be tempted."

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. Some pointed to the future for the fulfillment of the first and second messages, while others pointed far back into the past... Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body.

My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people... I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to... retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to
human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.

... his brethren professed so deep love and interest for him, that he thought he could not tear away from them.1

Compare this brief, inspired description of events with the history we have just traced. Was "Satan... busily engaged in laying snares to unsettle the faith of the body"? He certainly was.

"Some pointed to the future"—Litch was the foremost of these.

"Others pointed far back into the past"—became preterists. "Many who had led in the first and second messages now denied them"—that too has been demonstrated. "A human influence was exerted" on William Miller,—that has been seen.

Is there any clue in the foregoing passage which would explain what caused Litch and others susceptible to Satan's snares? There is. "He affected the minds of persons... who had an appearance of humility."

Here, I am afraid, is the flaw. As one reads the Millerite journals of late 1844 and early 1845 a familiar refrain is frequently seen in letters and editorials. "We must now be honest and admit the date was wrong." But this is accompanied by categorical denials of the possibility of error in the event.2 By postulating an error in the time, Litch and his brethren presented to themselves as well as to others, "an appearance of humility" a willingness to acknowledge error. The Millerites had never, until the seventh month movement, emphasized time as the paramount thing, and they had always acknowledged the possibility of human error. That was a truly humble position,

1White, Early Writings, pp. 256-258.

2For example, see Himes position, Advent Herald, Feb. 19, 1845, p. 13.
before the seventh month movement. They were right to be cautious about human reasoning, even in interpreting Scripture. But after that reasoning had been endorsed by the overwhelming evidence of the Holy Spirit as seen in the seventh month movement, was it still an evidence of humility, or of unbelief, to doubt? Before the seventh month movement, both time and event were subject to revision, as understanding progressed. But in the seventh month movement the Holy Spirit put His stamp on the time—which they partially noted. "The blessing of God in reclaiming backsliders, began to attend the proclamation of the time." (Italics his).

In order to take the position that the time was wrong, which position had, to their opponents as well as themselves, "an appearance of humility," they were forced to reinterpret the seventh month movement. Compare two accounts, the first from Oct. 1844, the second from Jan. 1845. The second is by Bliss, and the first may well be by the same author.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to brought about in spite of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition, or in the advocacy of it. . . . It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world. . . . Those who believed they should so shortly stand in their Savior's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more

1Unsigned (Himes, Bliss or Hale), "History of the Late Movement," Advent Herald, Oct. 30, 1844, p. 93. Written before, but printed after, Oct. 22, 1844.

2The Herald article is by Himes, Bliss or Hale. One paragraph is identical in both articles—hence possibility, but not proof, that Bliss authored both.
movement, when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God?" It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry.'

Note the complete 180° shift of position in three short months. The first represents the power of the Holy Spirit as sweeping so irresistibly that "in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God.'" The second exalts the faith of the believers as being so strong that God couldn't help responding, since He is always eager to do so. Here he contradicts himself, though, for how then does he explain the earlier sentence, "so universal a movement among those who a short time before were comparatively asleep"? Was it merely the preaching of S. S. Snow that moved them so suddenly from sleep to "faith like that of Abraham's"?

The result of denying the time is the exaltation of human faith in place of the Holy Spirit's power, thus minimizing His agency in the seventh month movement. But the act of "admitting error" in the time had an appearance of honesty, forthrightness, and humility. It took much less genuine humility to admit a chronological error (a possibility they had always allowed) than to:


1. Publicly conclude that the event ending the 2300 days was not
the Second Advent, as they had strongly insisted and fervently hoped;
2. Accept an event in heaven as the climax of the 2300 days—which
would have sounded to many like a clever, face-saving fabrication,
especially in view of their perennial polemic against those who
"spiritualized" the second Advent;
3. Accept new insights into the interpretations of the prophecies
from those who had so long looked to them for guidance and theological
leadership.

Thus Satan "affected the minds" of these men who had been champions
of truth, and the result was long delay of the second Advent.

Had Adventists, after the great disappointment in 1844;
held fast their faith and followed on unitedly in the opening
providence of God, receiving the message of the third angel
and in the power of the Holy Spirit proclaiming it to the
world, they would have seen the salvation of God, the Lord
would have wrought mightily with their efforts; the work
would have been completed, and Christ would have come ere
this to receive His people to their reward. But in the
period of doubt and uncertainty that followed the disappointment,
many of the advent believers yielded their faith. . . . Thus
the work was hindered, and the world was left in darkness.1

To every man comes that same, subtlest of all temptations, that
dogged the footsteps of the Millerite leaders—the temptation to
exchange "an appearance of humility" for genuine and continual submission
to the will of God.

In the midst of that same "midnight cry" he later denied, Litch
wrote (Oct. 12, 1844):

I cannot praise God sufficiently that He has at last shined
into my poor heart, and given me to behold this great light.
I feel myself humbled under his mighty hand, and now lift up
my head in joyful expectation of seeing the King of kings
within ten days.

1White, Ellen G., Evangelism, (Washington: Review and Herald, 1946),
p. 695.

Elder Litch had that experience of genuine submission to the will of God, but he failed to maintain it. This failure led him to minimize the marked way the Lord had led in his own past experience and in the movement he had been called to be a part of. He was used by God as a mighty herald of "the Advent near," but he eventually denied almost every distinctive point of the message he had helped to proclaim. His tragic experience is a warning for us all.
SELECT BIBLIOGRAPHY OF LITCH'S WRITINGS

Annotated and arranged in approximate chronological order


Litch's second publication after accepting Miller's doctrine. Preface is dated May 30, 1838. In this book (p. 157) Litch first predicted the fall of the Ottoman power would take place "sometime in the month of August," 1840.

Spalding, Joshua, Sentiments Concerning the Coming and Kingdom of Christ, Collected from the Bible, and from the Writings of Many Ancient and Some Modern Believers. Boston: Joshua V. Himes, 1841.

First published in Salem, Mass., 1796. This first reprint is termed the "second edition," and is introduced with a preface, "containing a brief sketch of the recent rise and progress of the doctrine of the advent near, by J. V. Himes and J. Litch." Preface dated Oct. 1, 1841.


Fifty-four pages set in form of dialogue between a Pneumatologist (Litch) and a Materialist.


Thirty-six page tract. "Signs of the Times" given pp. 29-31, together with other internal evidence might establish a date.

--- A Dissertation on the Chronology of Prophecy. Boston: Joshua V. Himes, /n.d./ (Second Advent Tracts. No. III.)

The opening sentence of this sermon indicates it immediately follows an address on "the doctrine and history of the millennium." Back page advertises a Tract No. VII, History and Doctrine of the Millennium, a sermon delivered Oct. 14, 1840 at the Boston Conference. This sermon on the Chronology of Prophecy must have been given the same day.


Thirty-six-page pamphlet probably written in 1840.

This work is variously referred to as Address to the Public
(Litch himself in preface to Spalding, above) or Address to the
Clergy (Litch again, Advent Shield, I, 1, p. 61). It went through
at least three editions. The section "Address to the Clergy" in
the second edition is dated "Millennial Grove, May 10, 1840," while
the preface to the second edition is dated July, 1841. A third
edition was printed in 1842.

Litch's thesis in Address to the Public is that he 1) assumes
the correctness of the time calculations, and 2) refutes the doctrine
that the event to occur would be the temporal millennium.

----------------Dissertation on the Glorified Kingdom of God on Earth, at Hand.
Boston: Joshua V. Himes, n.d./

"Second Advent Tracts. No. X" appears above title. A 16-page
sermon delivered at the Second General Conference on the Advent; at
Lowell, Mass.; June, 1841.

----------------Prophetic Expositions; or a Connected View of the Testimony of
the Prophets Concerning the Kingdom of God and the Time of its
Establishment. Boston: Joshua V. Himes, Nov. 21, 1842. Two volumes.
First volume is 207 pages; preface dated Oct. 12, 1842. Second
volume is 247 pages, with the table of contents on pp. 246-247.
Pages 180-200 contain a very detailed exposition of the prophecies
fulfilled in August, 1840.

----------------Refutation of "Dowling's Reply to Miller," on the Second Coming
Ninety pages; preface dated March 12, 1842.

----------------Judaism Overthrown: or, the Kingdom Restored to the True Israel
with the Scripture Evidence of the Epoch of the Kingdom in 1843.
Boston: Joshua V. Himes, 1843.

----------------"The Rise and Progress of Adventism," in The Advent Shield, and
Himes, May, 1844 (Vol. 1, No. 1), pp. 46-93.
This unsigned article, credited to Litch on unmistakable
internal evidence, is important for its autobiographical insights
illuminating Litch's own experience within the larger Advent movement.

----------------The Restitution; Christ's Kingdom on Earth: the Return of Israel
... Boston: Joshua V. Himes, 1848.
In this work, Litch reverses his previous position regarding the
return of the Jews; now he holds that a remnant of Jews shall return
to literal Palestine (pp. xiii and xiv).

----------------Messiah's Throne and Millennial Glory. Philadelphia: J. Litch,
1855.
This work of 316 pages seems to be a rather comprehensive
summation of Litch's position at that time. He begins with the
fall of Adam in Eden and traces salvation-history through the
scriptures. A closing section is entitled, interestingly enough,
"The Great Issue Between Christ and Satan" (p. 307). Introduction
dated Dec. 1, 1854.
Grant, Miles, and Litch, Josiah, The Doctrine of Everlasting Punishment: A Discussion of the Question "Do the Scriptures Teach the Doctrine of the Eternal Conscious Suffering of the Wicked?" Between Dr. J. Litch of the Church of the Messiah, Philadelphia, in the Affirmative, and Elder Miles Grant, of Boston, in the Negative; on the evenings of November 9, 10, 11, and 12, A. D. 1858, at the Music Hall, in Boston. Boston: Damrell and Moore, 1859.

"Phonographically reported, by Jas. M. W. Yerrington." Two texts appear without comment on the title page:

"And these shall go away into everlasting punishment" and
"They shall be as though they had not been." 136 pages.


-------The Cup of Wrath Taken Out of the Hand of the Jew, and Put into the Hand of the Gentile. A Sign of the Times. (4 pp.), and
-------Signs of the Times (4 pp.),

and


In this work Litch repudiates the year-day principle, along with most of the historicist interpretation of prophecy. He denies that the little horn applies to Rome, expects the Antichrist in the future, and expects almost all of Revelation from chapter 4 onward, to be fulfilled in the future.


This work must be dated 1873 or later, since Litch's Complete Harmony of Daniel and the Apocalypse is listed on the title page and advertised on the back page. On pages 49-51, 101-120 Litch seems to have been influenced by some Adventist views. He uses Dan. 7:13,14 and other texts to solidly establish that there two phases to the judgment, a "judicial" and an "executive" but holds that the coming of Christ to the Ancient of Days marks the end of the judicial phase and the beginning of the executive.


"November 11th, 1880, Eld. Litch, of Providence, Rhode Island, gave a discourse on the Sabbath question at Chapel Corners, St. Armands; P.Q., where I had been laboring." This pamphlet is Bourdeau's reply, although it quotes Litch for purposes of argument.
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