

A yellow enamel pot filled with red and green apples sits on a red wooden step ladder in an orchard. The background is a lush green apple tree with many ripe red apples hanging from the branches. The scene is bathed in soft, natural light, creating a warm and inviting atmosphere. The red ladder has a red and white checkered cloth draped over its side.

Life & Writings

Charles Fitch

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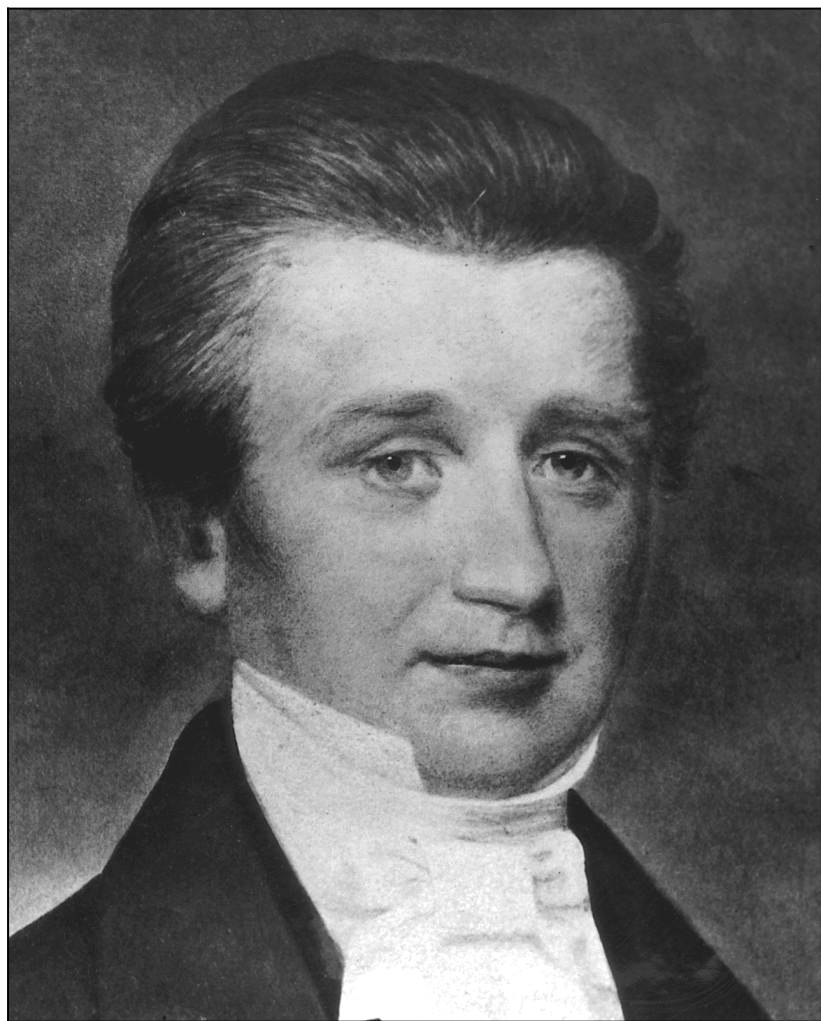
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Foreword

THE Second Advent movement that appeared in various places around the world in the early to mid-1800's was a fulfilment of the following prophecy:

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

The *everlasting gospel* was the message, but given in the framework of the *hour of His judgment*. This involved the explanation of various Bible prophecies, showing that the hour of judgment was indeed about to commence.

These prophecies gave emphasis and urgency to the gospel message, but the heart of the Second Advent message was not just a delineation of prophecy, but a presentation of the everlasting gospel, which was to prepare the hearts of the people to meet their Lord. Just as John the Baptist's message was to prepare the people for Christ's first coming, so the Advent message was to prepare them for His second coming.

Charles Fitch was a Presbyterian minister who joined in the proclamation of the judgment hour message in the 1840's. In this collection, I have attempted to find everything I could that was from the pen, or closely related to the work of, Charles Fitch:

- The writings from his Adventist period are drawn from the "Pioneer Writings" collection that appeared on the Ellen G. White CD.
- Many of the letters and announcements also came from

that collection, in the periodical section.

- I found most of his earlier writings on Archive.org.
- And a few bits and pieces were drawn from some digitized copies of early Advent periodicals found on the internet.

I found it most interesting to read the fervency and clarity of his reasoning in his sermons against slavery, contained in chapters 2 to 4 of this collection. This shows that his heart burned against injustice, and he was a man of principle and action, not afraid to speak out against popular wrongs and errors.

One important quality that Fitch brought to the Advent movement in America, was an emphasis on sanctification or holiness, as a complete salvation from sin, a living experience of victory over the power of sin. He taught that the promises mean what they say, and that the life of Christ was stronger than the power of sin. This is demonstrated clearly in the following writings:

- Views of Sanctification
- Letter to the Newark Presbytery
- Reasons for Withdrawing from the Newark Presbytery
- The Power of the Gospel

Purity and whole-hearted devotion to Christ's cause is everywhere in the Scriptures proclaimed as an important part of the preparation to meet Christ at His return. The need to be prepared for that judgment by separation from sin, was in direct opposition to what is and was commonly preached as the gospel, namely "that we will go on sinning until Christ changes our bodies at His return."

In 1838, when Fitch was first introduced to the Advent message, via a book of Lectures on the Second Coming of Christ, by William Miller, he was deeply impressed. But upon sharing

it with his fellow ministers, he was discouraged, as they only mocked it. So he put it down for a time.

Then in 1841, Josiah Litch urged him to restudy it. He did so, and this time, took his stand fully on the side of truth and light. He became one of the most active and ardent teachers of the message, and spent the next 3 years in busy activity, not being able to keep up with all the requests.

Fitch also led out in proclaiming the “second angel’s message,” which followed the “judgment hour” message:

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

This scripture goes along with the more complete announcement of Babylon’s fall recorded in:

Revelation 18

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

In the summer of 1843, the article, *Come Out of Her, My People*, was published, proclaimed this message, loud and clear. The Protestant churches, by their rejection of, and opposition to, the Advent message, had fallen and become Babylon. This proclamation eventually led the Advent believers to separate from the church congregations that refused to listen to, study, or proclaim it.

Proverbs 4

¹⁸ The path of the just is as the shining light, that shines more and more unto the perfect day.

Fitch had set himself to walk in that path, and therefore was quick to accept and proclaim the light on the non-immortality of the soul, which was being agitated by George Storrs. In early 1844 he took his stand on that truth, even though others of the Advent leaders, did not see its significance. No longer would Fitch allow his faith to be framed by the influence of others. He had learned that lesson well.

We get a brief glimpse into his family life, and how he was very conscious of the burden that lay on his wife, while he had to be out preaching for long months away from home.¹ We see him mourning the loss of a number of his children, but instead of sinking in despondency, he wrote a short article in early 1844 titled, *Comfort for Bereaved Parents*.

Charles Fitch continued to preach and baptize, even into the colder autumn months, and in early October after baptizing three groups of believers in a brisk wind, he contracted a high fever and died on October 14, 1844, just eight days before he expected Jesus to come. He was 39 years old.²

What perhaps commends to us the study of this man's life and writings more than anything else, is the fact that Ellen White, in her first vision given in the fall of 1844, saw Charles Fitch among the redeemed in heaven.³ This puts the stamp of Divine approval upon his life and ministry, and therefore, recommends it to us, for our contemplation.

¹ See "[Appendix B: Zerviah Fitch](#)."

² *Wikipedia*, article "Charles Fitch."

³ See "[Appendix C: My First Vision](#)."

1. A Brief Biography

This biography was put together from the following sources:

- *Prophetic Faith of Our Fathers*, vol. IV (L. E. Froom).
- *SDA Encyclopedia* (encyclopedia.adventist.org).
- Adventist History Library (adventisthistory.wordpress.com).
- *Lest We Forget*, Volume 2, Number 3, 3rd Quarter 1992.

Early Life and Ministry

CHARLES Fitch was born in Hampton, Connecticut, on December 27, 1804, to Daniel and Zipporah Allen Fitch (1762-1855; 1762-1846). He was their fifth child. Daniel Fitch served in the Continental army in the American War of Independence from England from 1777-1783.

When about 20 years old, Charles enrolled at Brown University where he studied from 1825-1826 but left before earning a degree. Alongside his education, Fitch began pastoring the Congregational church in Holliston, Massachusetts, on January 4, 1825.⁴

Charles Fitch left Holliston for Abington, Connecticut, where he began his ministry on April 30, 1828. With him as pastor a “very powerful revival was experienced in 1831,” and in January 1832, 33 people joined his church, making for a total of 59 members added during his entire ministry there. Shortly after beginning his pastorate at Abington, Charles Fitch married Zerviah Roath on May 19, 1828. They had seven children: Charles, William, Mary Elizabeth, Robert, Ellen, Libby, and Jennie.

Fitch then continued his ministry at the Congregational church in Warren, Massachusetts, from 1832 to 1834. From there he went to the Fourth Congregational church in Hartford, Connecticut, before pastoring the Marlboro Chapel, First Free Congregational Church, in Boston, Massachusetts, begin-

⁴ See the next chapter, entitled *View of Holliston: A Century Sermon*, which was preached in Holliston and covered its history.

ning May 24, 1836.

Revivalist and Radical Reformer

In the mid-1830's, Fitch became closely associated with the leading revivalist of the Second Great Awakening, Charles Finney. In 1836 Fitch was called upon to deliver the dedicatory sermon for the opening of Finney's *Broadway Tabernacle* in New York City. Completion of the structure had been delayed when a mob, stirred up by reports to the effect that white people would be compelled to sit "promiscuously" with colored in the church, set it on fire.

Fitch developed strong convictions about the abolition of slavery, and when he became convinced about an idea or cause, he was not one to rest satisfied with tentative, moderate or gradual steps. In his pamphlet *Slaveholding Weighed in the Balance of Truth*,⁵ published in 1837, Fitch attacked the institution and those who remained silent about it in strong language:

Every man has a tongue, and he can use it; he has influence, and he can exert it; he has moral power, and he can put it forth. Up my friends and do your duty, to deliver the spoils out of the hands of the oppressor, lest the fire of God's fury kindle ere long upon you.

Initial Advent Interest

In 1838, while he was pastor of the Marlboro Street Congregational Church in Boston, he was given a copy of Miller's *Lectures*, containing his views on the Second Advent. Fitch wrote to Miller,⁶ in March, confessing his...

...overwhelming interest such as I never felt in any other book except the Bible.

After carefully studying the book and comparing the mes-

⁵ See [Article 8](#) in this collection.

⁶ See [Article 9](#) in this collection, *Letter to William Miller*.

sage with Scripture, Fitch stated that he came to believe in the correctness of Miller's views. On March 4 he preached two sermons on the Second Advent, creating a deep interest among his hearers. He proposed to present the whole subject of the Second Advent to a meeting of the Ministerial Association on March 6. He secured a dozen copies of Miller's *Lectures* for distribution stating,

I trust that I may thereby do something to spread the truth.

The Association's reaction was so negative and accompanied with so much searing ridicule and contempt, deriding the teaching as "moonshine," that Fitch lost confidence in the advent message and he lapsed into his former views of the world's conversion.⁷

Clash With Presbytery Over Sanctification

After pastoring in Boston for over three years, Fitch's ministry led him to the Newark, New Jersey Presbyterian church on September 1, 1839. That same year he charged into another theological war zone. In a book entitled, *Views of Sanctification*,⁸ he came out fully for Charles Finney's controversial doctrine of holiness. Called "Oberlin perfection" for the Ohio college where Finney had become president, it defined holiness as "perfection of the will" and held that perfection in this sense was possible for all Christians after their initial conversion.

From the standpoint of orthodox Calvinism, struggling to maintain its status as the reigning theology in the Congregational and Presbyterian denominations, "Oberlin perfection" amounted to rank heresy. Fitch's book and articles in Oberlin-based periodicals made him a high-profile advocate of the doctrine. Thus, the Newark, New Jersey Presbytery of the Presbyterian Church placed him on trial for heresy. This meet-

⁷ Litch, *The Rise and Progress of Adventism*, *Advent Shield*, May, 1844, p. 56.

⁸ See [Article 10](#) in this collection.

ing resulted in the passage of a Resolution of Censure, declaring his views to be a dangerous error and asking him to preach his views no more.

Fitch replied in a *Letter to the Newark Presbytery*⁹ in 1840, wherein he defended his views. He stated that,

I cannot regard your admonition,

—and offered his reasons. After years of unsatisfactory living, he had found, personally and experimentally, the enabling grace of Christ. He had learned the secret of reckoning himself dead to sin. The world had lost its charm, and his heart was filled with joy. He had entered into a new life—and supported his position with an imposing array of texts. He took this stand, he adds,

...in view of an approaching judgement.

Then he avers,

If you still adhere to that opinion, I must consider myself as no longer of your number.

This he soon followed with his *Reasons for Withdrawing From the Newark Presbytery*,¹⁰ the title page adding,

By Charles Fitch, Pastor of the Free Presbyterian Church, Newark.

The Preface states that he felt called to preach the...

...blessed doctrine of sanctification by faith in Christ.

He recognized that if he did not withdraw he would be excommunicated. So he states,

I do hereby withdraw from you.

⁹ See [Article 11](#) in this collection.

¹⁰ See [Article 12](#) in this collection.

He resigned from the Presbyterian ministry in April 1841, declaring himself a full-time evangelist,

...for the promotion of holiness.

Thus he bade adieu to his Presbyterian brethren.

Won to Advent Faith by Litch

Near the close of 1841 he re-examined the subject of the Second Advent. It was Josiah Litch, of Philadelphia, who had known of Fitch's experience in 1838, and who brought him again to the definite acceptance of the Advent faith.

He called at Fitch's home in Haverhill, urging him to restudy the Bible doctrines on this theme and to write him on the result of his investigation. Fitch had read Miller's book through the first time he took it up, not twice or three times, but six times through.¹¹ In spite of that, he committed to restudying the topic, and afterwards wrote his 72-page *Letter to Rev. J. Litch, on the Second Coming of Christ* (1841).¹²

In this letter Fitch refers to the three and a half years that had elapsed since his first reading of Miller's *Lectures*, following which he had succumbed to the "fear of man," and had laid it aside. In it he also refers to his period of trouble and uncertainty and his preoccupation with the doctrine of entire sanctification. When Fitch explained his perplexities to Litch the latter said,

What you need is the doctrine of the second advent to put with the doctrine of holiness.

Fitch again compared Miller's teachings with his Bible,

¹¹ "I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it, until I had read it from beginning to end for the sixth time" (Fitch, *Letter to Rev. J. Litch, on the Second Coming of Christ*, p. 6).

¹² See Article 18 in this collection. This treatise was also published under the title, *Reasons for Believing the Second Advent of Our Lord Jesus Christ in 1843*.

while studying all other available writings on the subject of the Second Advent. Thus he gathered together all possible evidence. He reviewed the Lord's leading since leaving Brown University. All this he brought before the Lord with fasting and prayer. His own words reveal his heart attitude:

When Dear Bro. Litch named the second advent, I went to the Lord; I read my Bible, and all the works that I could obtain. I possessed myself of all the evidences in the case that I could; and then with fasting and prayer I laid them and myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I felt that I had no will of my own, and wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, and I found myself more and more unable to resist the conviction that it was indeed the truth, that the coming of the blessed Saviour was at the door.¹³

He passed through an intense struggle, fearing that he would be considered an outcast. He had lost many friends through teaching the unpopular doctrine of a holier plane of living. And now, by heralding the Second Advent he could expect only further alienations. It was like plucking out his right eye. But once convinced, he made the great decision, and threw all his energies into the proclamation of the advent message.

Second Advent Revivalist

Fitch now found doors opening wide on every hand as he joined Miller, Litch and soon Himes, along with a steadily growing number of Adventist preachers. He could not keep up with half of the requests sent to him. He went to all of the New England states, his usual practice being to preach on holiness in the afternoon, followed by a lecture on the second advent in the evening. Here are his own words:

¹³ Ms. letter, Fitch to "Brother and Sister Palmer," July 26, 1842.

And now so soon as I was ready to come out on the Second Advent, the door before me was thrown wide open, and I have been wholly unable for the last 8 months to meet one half the calls which I have received. Wherever I have been God has been with me. Since the first of Dec. last, I have preached as often as every day and about sixty times besides. I have been in all the New England States, congregations have been large in all places. Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon, and on the Second Advent in the evening. I have seen saints sanctified and sinners led to Christ.¹⁴

While some rejected the message and turned against Fitch, many others accepted the advent truth. Among them were Dr. W. C. Palmer and his wife Pheobe, who wrote many advent hymns, including, *Watch Ye Saints*. His travels by stage, steamboat, train, horse, and foot took him away from home most of the time, but he was joyous in his faith. The *Signs of the Times* commented,

This dear brother has come into the full faith of the Second Advent.¹⁵

Joseph Bates writes of that time:

Opposition from various quarters was now being made manifest, nevertheless, the cause was hourly increasing. In October, 1841, the third Conference was held in Portland, Maine, which gave a new impulse to the cause in that section of country. Conferences were held in other places during the winter, particularly in New York city, Connecticut, New Hampshire and Vermont. Early in the spring of this year Elders Himes and Fitch held a Conference in Providence, R.I. Here, for the first time, I became acquainted with Bro. Fitch. His clear exposition of the prophecies relative to the second coming of our Lord, were listened to with deep interest. In

¹⁴ *Ibid.*

¹⁵ *Signs of the Times*, Dec. 15, 1841, p. 144. See [Article 16](#) in this collection.

connection with Elder Himes, their preaching deeply affected the hearts of the people, and a great many professed strong faith in the near coming of the Lord.¹⁶

Designs Prophetic Chart

In 1842 Fitch was still at Haverhill, Massachusetts, as pastor of the Winter Street Church, which Apollos Hale usually attended. At this time Fitch, assisted by Hale, designed the famous “1843” prophetic chart,¹⁷ painted on cloth, which he presented to the Boston General Conference in May 1842, chaired by Joseph Bates, who writes:

In May, 1842, a General Conference was convened in Boston, Mass. At the opening of this meeting, Brn. Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfilment. Bro. Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience.

Here was more light in our pathway. These brethren had been doing what the Lord had shown Habbakuk in his vision 2468 years before, saying, “Write the vision and make it plain upon tables, that he may run that reads it. For the vision is yet for an appointed time.” *Habakkuk* 2:2. After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called “the ‘43 charts.” This was a very important Conference.

Plans were laid to proclaim the “Midnight Cry” more vigorously. After the presentation of the chart, with its graphic symbols and time periods, to the conference, three hundred lithographed copies were authorized for use by the Adventist

¹⁶ Joseph Bates, *Autobiography*, Chapter 23.

¹⁷ See [Article 22](#) in this collection, *The 1843 Prophetic Chart*.

preachers.¹⁸

Fitch, in explaining it, told of his purpose to simplify and integrate the prophecies, and to make them so plain that whoever saw the prophetic message might read and run with it. That he personally used a copy is indicated by his allusion to distress over its loss (but subsequent recovery) while traveling by stage between towns in Massachusetts.¹⁹

Powerful Preacher

Fitch was well educated, deeply pious, and a lover of truth. In appearance he was slender but well built, with an engaging smile and a genuine kindness of heart. He was a cogent reasoner and a powerful preacher, deep solemnity characterizing his style. There was a warmth and glow in his public address. His audiences were profoundly moved by his earnest appeals for preparedness to meet the Lord, and hundreds went forward for prayer at his altar calls, and found salvation.

Fitch exerted a marked influence wherever he went. There were more calls for his lectures than he could meet. Crowds gathered to hear him speak, people coming five, ten, or fifteen miles—a long distance in those days of primitive travel. In one of his letters he tells of...

...hastening over hill and dale to carry the light of God's blessed truth.²⁰

Of his intensive labors he writes in two subsequent missives, and affords us a glimpse of their strenuous character:

I reached this place [Montpelier] at about half past twelve o'clock on Wednesday. I had then preached 13 times in a week, and attended many prayer meetings and then at the end of it instead of taking rest I had had a most fatiguing ride of 75 miles. A meeting however was appointed for me here

¹⁸ Joseph Bates, *Second Advent Way Marks and High Heaps*, p. 10-11.

¹⁹ Ms. letter, Fitch to his wife, June 3, 1842.

²⁰ Ms. Letter, Fitch to his wife, June 14, 1842.

on the evening of my arrival. Accordingly I went to bed, and after sleeping two hours and a half, I arose exceedingly refreshed, and preached in the evening. The audience was tolerable for numbers—though by no means such as I had left at Claremont. Yesterday I preached twice, and the audience in the evening was much increased. The spirit of the Lord was present, and truth had power.²¹

A few days later he wrote:

This morning I lectured at 5 o'clock on the Second Advent—I expect to Lecture once or twice more, in the course of the day and evening. Tomorrow morning I leave for Richmond 60 miles toward the north west, where I am to tarry till Monday morning, when I set out for home. I have preached already 39 sermons since I left.²²

Fitch used interest-arresting visual-aid methods. When he lectured in the Big Tent on *Daniel* 2, he used a large statue made in sections to represent the great image.²³ As he told of Babylon's fall he removed the head, and so on with other sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last days.²⁴

To Cleveland and Oberlin

After a short-lived pastorate at Winter Street church in Haverhill, Massachusetts (May 23, 1841 to May 8, 1842) came to an end, Fitch devoted much of his energies to spreading the Second Advent message in Ohio. He brought his family and labored there for about two years, and launched a periodical entitled, *The Second Advent of Christ*, the first issue coming out on January 18, 1843.

He and Elon Galusha and other pioneer Adventist ministers went out over the State preaching to the growing cities and

²¹ Ms. letter, Fitch to his wife, June 17, 1842.

²² Ms. letter, Fitch to his wife, June 28, 1842.

²³ See [Article 57](#) in this collection, *The Cause in Cincinnati*.

²⁴ *Midnight Cry*, June 6, 1844.

little towns, such as Akron and Marietta, and the neighboring county seats. The people everywhere were receptive. They were, in fact, more ready to believe the advent teaching than were the people in many of the older sections of the East.

The respect of his Oberlin friends earned him a hearing. His presentations and articles made Millerism a hot topic in Oberlin during 1842 and 1843. He did not make much of a dent in Oberlin's identification with postmillennialism—the widely-held view that revived holiness and social reform would lead to a millennium on earth after which Christ would return. However, Fitch's witness did lead some individuals to change their views, including one of the professors.

Despite determined opposition, a definite interest in the advent message developed at Oberlin through the preaching of Fitch. He had recognized ability and standing, or he would not have been given opportunity to deliver an initial series of lectures on the Second Advent at the college in 1842, doubtless through Finney's friendship. A second series followed in 1843—though members of the faculty took issue with his positions. Of the growing opposition at Oberlin he wrote:

I have never seen the glorious truths of the Bible, teaching the kingdom and coming of Christ, met with more determined opposition, contempt and scorn, than they have been by the Oberlin Faculty; and never, in all my life have I felt such anguish at my heart's core, or shed such bitter, burning tears as I have at their rejection of the Word of the Lord.²⁵

In August 1842 that Fitch spoke with Himes at Albany, New York, with “from four to six thousand” people in attendance. The Millerite “Great Tent”—its vast size in itself an attraction to the curious—was used for the meetings.

In Cleveland, during the latter part of 1842, Fitch was

²⁵ *Midnight Cry*, Dec. 21, 1843. Read the full report in [Article 46](#) in this collection, *Report from Oberlin*.

preaching in a large wooden church fronting the public square. Built in 1832 by the Congregationalists, it had been sold to the Presbyterians. In 1842 and 1843, in order to aid in the debt, the congregation first rented it part of the time to the Second Adventists, and then sold it to them. Here he preached nightly, his clear ringing voice reaching large congregations.

Hodge, who was present when the incident occurred, tells how Fitch—"a good speaker and a man of great energy"—on one occasion called upon the penitent to come forward for special prayer. The church had a gallery around the sides and the back, with two stairways leading down to the front. A big "lumbering fellow" started with others down the stairway, and stumbled while responding to Fitch's altar call for repentant sinners to come forward. The crowd started to laugh. Fitch quelled this outburst with an apt remark, instantly calling out,

Never mind, brother, it is better to stumble into heaven than to walk straight into hell.²⁶

Publishes "Second Advent of Christ"

Not only did Fitch preach his message, but, like many of the leading Millerite ministers, he published a paper. He started a weekly journal, on January 18, 1843, called the *Second Advent of Christ*, which carried the advent message out over that western region where he could not go in person. It was conducted along lines similar to the Boston *Signs of the Times* and the New York *Midnight Cry*. It ably heralded the expected advent and expounded the prophecies along standard Millerite lines. Many of the articles and discussions with opposers, appearing in the Eastern papers, were reproduced.

A Second Advent Conference for Cleveland, scheduled for

²⁶ O. J. Hodge, *Reminiscences*, p. 51.

March 9, 1843, was publicized.²⁷ Fitch's discussion with the Oberlin faculty is presented in two numbers.²⁸ A Second Advent camp meeting is noted for June, 1843, at Warrensville, a few miles from Cleveland,²⁹ as well as other camp meetings in the West. There is a description of the newly erected big Boston Tabernacle, 84 by 110 feet.³⁰

Initiates Call "Out of Babylon"

Later in the spring of 1843, Fitch preached a sermon entitled, "Come Out of Her My People"³¹ from the figurative language of *Revelation* 14 and 18—a mighty angel crying,

Revelation 18

² Babylon, the Great, is fallen,

—followed by the warning voice,

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

He contended that Babylon was no longer limited to the Roman Catholic Church, a position held by the Protestant Reformers, but now included also the great body of Protestant Christendom. He maintained that, by their rejection of the light of the advent, both branches of Christendom had fallen from the high estate of pure Christianity. Protestantism was either cold to the doctrine of the second advent or had spiritualized it away.

Fitch published this address in the summer of 1843, in his weekly paper, and then put it into pamphlet form. Later it was reprinted in various prominent Millerite papers.

In this article, Fitch did not urge separation from the churches, but rather he encouraged the believers to stand

²⁷ *Second Advent of Christ*, March 8, 1843.

²⁸ *Ibid.*, May 10, 17, 1843.

²⁹ *Ibid.*, June 7, 1843.

³⁰ *Ibid.*, June 21, 1843.

³¹ See [Article 42](#) in this collection.

strong, firm, and clear, in their belief in the Advent near. However, by the spring of 1844, the opposition to the Advent message had become so strong, that believers were not able to continue in the churches they belonged to. In February 1844, George Storrs repeated Fitch's call to "Come out of her, my people," only this time advocating full physical separation.³² Fitch accepted this further call, saying,

Our dear Brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out.³³

And with that, he severed his official connection with the Congregational Church.

Conditional Immortality – Baptism by Immersion

Early in 1844 contemporary newspaper editorials tell of Fitch's acceptance and preaching of the doctrine of the final destruction of the wicked,³⁴ brought to him by George Storrs. This was not an easy truth to adopt, and Fitch went through a great struggle to accept it. Very few Millerite leaders openly defended it, and many opposed it. Fitch wrote to Storrs the following:

I have preached two sermons here this week on the subject. They have produced a great uproar. Many *thought* I had a devil before, but now they feel sure of it. But I have no more right, my Brother, to be ashamed of God's truth on this subject than on any other. I have not taken ground on these great truths hastily or waveringly. I have felt every inch of it, and I know it as firm as God our eternal rock; and I wish all our advent brethren to know where I stand, and all the world besides.³⁵

³² See Appendix A.

³³ See Article 49 in this collection, *Letter – Come Out of Her, My People*.

³⁴ Editorials, *Cleveland Herald*, Jan. 23 and Feb. 13, 1844.

Likewise, Fitch also accepted the truth on baptism by immersion. On January 23, 1844, Charles and Zerviah Fitch were baptized by immersion, along with 19 other people, in Youngstown, Ohio. Later, Fitch baptized twelve persons in the Ohio Canal in the piercing cold of March, amid a driving snowstorm.³⁶ His own understanding of baptism is revealed in a letter to his wife:

Since I last wrote you I have been buried by baptism into the death of Christ.³⁷

Death from Pneumonia

Fitch remained strong in his convictions on the Second Advent of Christ after the “first disappointment” when Christ did not return by March 21, 1844. In May he preached in Cincinnati, with close to 5,000 people coming to hear him each evening,³⁸ and he continued to travel and preach extensively throughout the summer of 1844. In September, at a camp meeting in St. Georges, Delaware, Fitch baptized Josiah Litch, the one who had first led him into the Second Advent message.³⁹ As he was speaking in Rochester, New York, Fitch stated that:

He had a presentiment that he must sleep a little while before the coming of the Lord.⁴⁰

After this impression, he went to Buffalo, New York, in October, 1844, when a large number of new believers requested baptism. Others had not yet fully made up their minds. Arrangements were made, and the company who were ready went with him to the Lake Erie shore and were baptized in

³⁵ Letter to George Storrs, Cleveland, Ohio, January 25, 1844. The full letter is given in [Article 47](#) in this collection.

³⁶ *Ibid.*, March 18, 1844, p. 31.

³⁷ Ms. letter, Fitch to his wife. April 16, 1844.

³⁸ “The Meetings.,” *Western Midnight Cry!!!*, May 18, 1844.

³⁹ *Midnight Cry*, September 5, 1844.

⁴⁰ “Bro. Charles Fitch,” *Midnight Cry*, October 31, 1844.

the chilly autumn water. A cold wind was blowing as Fitch started for home in his wet garments—for they had no protective baptismal robes or waterproof waders in those days.

But just then he was met by another company of tardy candidates, on their way to the lake, who similarly desired baptism. So, cold as he was, Fitch went back with them and immersed them. And then came a belated third company who had at last made their decision. At their request he turned back a second time, and baptized them also.

But Fitch was seriously chilled. A severe fever attacked him. Ill as he was from the effects of this prolonged exposure, he nevertheless rode several miles the next day in the cold wind to meet another appointment. This proved too much for him and he was stricken down with a fatal illness.

While on his deathbed, someone read him the articles setting forth the “seventh month” view (that the 2300 days would end on October 22, 1844). This he had embraced heartily. A contemporary account tells the story:

On Monday last, Br. C. Fitch was yet very sick in Buffalo: his life was despaired of. On hearing Br. Storrs’ article on the Seventh Month read, he shouted, “Glory,” several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted brother will enter that land where the inhabitants will not say, “I am sick.”⁴¹

Br. Judson informs us that...he found Br. Fitch at Buffalo barely alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the 10th day of the 7th month and if he went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn.⁴²

He died on October 14, eight days before the date to which

⁴¹ *Midnight Cry*, October 12, 1844.

⁴² *Midnight Cry*, October 19, 1844.

he, with other believers, now looked with joyful anticipation for Christ's return, October 22, 1844. He was thirty nine years old. His last triumphant words, in answer to some who asked him of his faith, were,

I believe in the promises of God.

A correspondent wrote to the *Midnight Cry!* editors on October 17 that "Sister Fitch" remained in Buffalo, "without a tear, expecting to meet her husband very soon."⁴³

Among all those in America who preached and taught the message of Jesus' coming, perhaps none was so widely and deeply loved as Charles Fitch. He had a depth of love that reached high to his Saviour, and low and far to his fellow men. Courageous and resourceful, helpful and hopeful, he interpreted the love of God in word and deed, in the light of the Second Advent, to the thousands to whom he ministered. He may well be remembered as the beloved apostle of the Advent message.

⁴³ "Bro. Charles Fitch," *Midnight Cry*, October 31, 1844.

2. Poem: God Rules All Things

Providence, August 15, 1826

Let others love the fragrant flower,
The landscape or the shady bower,
The moonlight walk by lake or rill,
When all is peaceful, all is still.

Let others dwell with fond delight,
On love's young dreams and visions bright,
And listen as the soft breeze sighs,
Or music breathes its melodies.

Or let them love the midnight hour,
When melancholy's witching flower
Steals o'er the mind: when silence reigns,
Throughout creation's wide domains.

But I will love the distant roar,
Of wild waves dashing on the shore,
Or hear the thunder's awful sound
Roll peal on peal creation round.

I love to hear the howling storm,
And contemplate the Almighty's form,
Upon the raging winds borne high,
Enrobed in dreadful majesty.

And then I love in gloom of night,
When every star is veil'd from sight,
To see the forked lightning's gleam
Dart fiercely in its Leven stream.

And Ah, I love to think that God
Rules all things by His mighty nod,
That storms and winds obey His will,
And at His dread command are still.

3. Poem: True Joy on Earth

Brown University, September 28, 1826.

I've heard there was no joy on Earth,
That bliss was of celestial birth,
That there is nothing here but pain,
That peace can ne'er be found again.

In this poor world where thistles grow,
And tempests rage and wild winds blow,
Where bitter woes and boding ill,
The youthful breast with anguish fill;
Where bright hope's sunny way is dark,
And where life's little fragile bark,
Is toss'd upon the angry wave,
With none to guide her, none to save;
And on misfortune's rock-bound shore,
Is dash'd and seen, ah, seen no more.

But who when life's young morn is bright,
Would weep through fear of coming night?
And every present good despise,
To weep o'er ills which may arise?
And pleasure's cup dash from his lip,
The dregs of future woe to sip?
Neglect the springtime's roseate bloom,
To brood o'er winter's angry gloom?

But is there no true pleasure here?
Is life indeed so dark and drear?
Is there no bright, no mellow ray,
To dawn on, and to cheer our way?
No lovely flowers to deck our path?
No soft winds sigh, no pleasing song?
No rose to bloom the thorns among?
No pleasure to the young heart dear?
No tender friend, no loved one near?

Oh say not this. When love has flown,
And man is left to weep alone;

When the true friendship of the heart,
Shall from this gloomy world depart;
When there's no fond, no faithful breast,
On which the aching head may rest;
When round the heart no ties shall twine,
When no friend dearly lov'd is mine;
Oh then, and not till then, I'll own,
That no true joy on earth is known.

4. Poem: Transient Life and Perennial Glory

Brown University, October 8, 1826

Composed for a Ladies Album

My life is but a transient thing,
A blossom formed for withering,
A dew drop in the morning sun,
That ere one little hour is gone.

'Tis like the music of a song,
Borne soft upon the evening air,
It floats in plaintive strains along,
We heard it—but it now is where
That soft breeze is, which bore its lays.

'Tis but in thought of other days,
My breath is like the deep drawn sigh,
Oft utter'd by the autumnal wind,
E'en now it pours my lattice by,
And now 'tis gone. And none shall find
In one short hour a trace, to tell
Of all that I have lov'd so well.

For all my friends will sleep with me,
Beneath the weeping willow tree,
And all my joys and all my pains,
And every trace of my remains,
Full soon, too soon will be forgot,
And like a dream remember'd not.

And the same sun that shines on me,
And the same moon that smiles on thee,
On other brows will beam as fair
As now on us. And all we are,
And all we have, or hope to gain,
Will then be sought—if sought—in vain.

Yet weep not, Lady, though the rose,
Which fair in vernal beauty grows,
Should wither. It will bloom again,

As fair as now; and though we then
May wither like it and be laid,
To slumber in the cypress shade,
Yet there is found beyond the tomb,
A world where flowers unfading bloom.

And we shall live, and we shall love
To tread those shining worlds above,
And bid adieu to every pain,
And in perennial glory reign.

5. View of Holliston: A Century Sermon

Published: 1827

Original title: View of Holliston in its First Century. A Century Sermon, delivered in Holliston, Mass. December 4, 1826. By Charles Fitch, Pastor of the Congregational Church and Society of Holliston.

Acknowledgements

Holliston, Dec. 28th 1826

Rev. and Dear Sir,

THE citizens of Holliston, with their numerous and respectable neighbours, who had the pleasure of hearing the truly learned and eloquent discourse delivered by you in commemoration of the past century of this Town, have been pleased frequently to express their admiration of the same, and a desire that it might be published.

We, therefore, at a legal Town-meeting, have been elected to express the publick sentiment, and respectfully solicit a copy for the press.

Your most obedient and humble servants,

Ichabod Hawes,

Timothy Rockwood, Jr.

James Cutler,

- *Committee*

Gentlemen,

IT GIVES me pleasure to learn, that the discourse which was delivered in commemoration of the first century of this town, has met the approbation of those who heard it. And as it was expressly designed, as a History of the Town, for the use and benefit of its inhabitants, I scarcely feel myself at liberty to withhold it; which under other circumstances, I should be disposed to do.

With sincere wishes and prayers for your individual wel-

fare, and that of the people whom you represent, I subscribe myself,

Yours respectfully,

Charles Fitch

Holliston, Jan. 3rd 1827

Advertisement

The first Century of this town was completed on the 3rd of December, 1834; and it was contemplated by the inhabitants to have commemorated the day. But in consequence of the ill health of my predecessor, the Rev. Josephus Wheaton, who was unable to prepare a discourse for the occasion, the subject was delayed until December, 1836.

Sermon

Zechariah 1

⁵ Your fathers, where are they? and the prophets, do they live forever?

THE object which assembles us, my hearers, is one of no ordinary interest. It is to commemorate, for the first time, the day which gave a distinct and corporate existence to that portion of the community, in which, by the good providence of God, our lot is cast.

It is to go back a century into antiquity, and review the records of the years which have intervened;—to converse with generations that have gone before us;—to survey the doings of our respected ancestors, and the scenes in which they were actors;—and thus to look up and rehearse the most prominent and interesting particulars in the existence of our town.

And in this development of our object, how forcibly are we reminded of the pleasing, and yet mournful fact, that the place, we now occupy, was once the abode of other people; the scene of their labors, enjoyments, sufferings, and trials; and their last and only earthly possession—the “possession of a

burying place"! And how naturally does the inquiry of the prophet suggest itself! and with what peculiar solemnity and impressiveness does it strike the mind!—*Your fathers—where are they? and the prophets—do they live forever?*

In prosecuting the object of this discourse, I propose, for the sake of order and perspicuity, to comprise the history of this town in *three parts*:

1. the first part to contain its civil history;
2. the second its ecclesiastical history; and
3. the third a statistical view of the town, with the addition of other important miscellaneous matter.

1. CIVIL HISTORY

The first part, we have devoted to the civil history of the town.

Holliston was originally a part of Sherburne; which at that time embraced a large extent of territory, from which a considerable portion of several towns has since been taken. The dismemberment of this part of Sherburne, and its subsequent erection into a town, originated in a disagreement upon the subject of a site for a Meeting-house.

The people, who resided in this extremity of the town, were anxious for the removal of a serious inconvenience, under which they had long labored, occasioned by their distance from the place of worship; and insisted upon a position more contiguous to themselves for the erection of the contemplated new House.

While the larger proportion of the inhabitants were resolved upon its location upon the spot, which had long been occupied for this sacred purpose. Under these circumstances, the minor party respectfully petitioned for the privilege of disunion; which being granted, the parties, peaceably, and on friendly terms, separated.

The petition for dismemberment was signed by thirteen individuals,⁴⁴ and presented to the inhabitants of Sherburne, in town-meeting, Nov. 18th 1723. The colonial government was next petitioned; and on the 3rd of Dec. 1724 the Act of Incorporation formally passed both branches of the General Court; giving the town the name of Holliston, in token of respect for Thomas Hollis of London, a patron of the University in Cambridge; who, in return, presented the congregation with an elegant folio Bible for the Desk.

The form of Holliston has always been extremely irregular. From plans taken in the year of its organization a map has been drawn, and the number of acres, which the township comprises, ascertained to be 15,086. The first town-meeting was held, agreeably to the provisions of the act of incorporation, at the house⁴⁵ of Timothy Leland on the 21st of the same month in which the act was passed. At this meeting, five Select-men,⁴⁶ with the other appropriate officers, were elected; which gave the first impulse to the operations of this infant member of the body politick.

It was certainly an important object, with the new established community, to promote its growth in population and wealth by holding out every possible encouragement to emigrants. And yet, desirable as the inhabitants, doubtless, felt it to be, we find them early adopting and prosecuting measures to guard against the introduction of a mixed and corrupt population;—at one time, raising monies to encourage and aid the removal of certain French families to Canada; and at others, expelling immoral and licentious individuals and families, that

⁴⁴ The names of those who petitioned were as follows: Jonathan Whitney, Timothy Leland, Aaron Morse, Moses Adams, Joseph Johnson, Ebenezer Pratt, Gershom Eames, John Goulding, Joshua Underwood, Thomas Jones, Isaac Adams, John Twichell, and John Larnite.

⁴⁵ This house was situated on the place now occupied by Mr. Amory Leland.

⁴⁶ The Names of the Selectmen were John Goulding, William Sheffield, Ebenezer Hill, Jonathan Whitney, and Thomas Marshall.

had crept into their territory, and were polluting their soil, by the rigour of law. We notice this as forming a peculiar and interesting feature in the character and acts of the primitive inhabitants of this place; and as constituting an important basis for the subsequent character and prosperity of the town.

The attention and efforts of our ancestors were early directed towards the education of their children. In August 1731, the town voted the appropriation of a considerable sum to defray the expense of a reading and writing school. This was its first public act upon the subject of education; previous to which, the young probably received instruction at private expense. After this period, the sum annually appropriated for the support of schools was increased as necessity required, until it has grown to the amount of \$600 per annum.

No suitable places were provided, however, for the accommodation of schools previous to the year 1738; when three school-houses were erected at the expense of the town. These have subsequently been multiplied, till they amount to more than double that number. The value and importance of the system of education, so early introduced, are now apparent in the general diffusion of learning; the prevalence of virtuous habits; and the increasing attention paid to the higher branches of education.

The original inhabitants of this town were not wanting a proper measure of the spirit of civil liberty. And although, with their fathers and neighbors, they were wont to dwell quietly under their colonial subjection; yet when the grievances, imposed by the mother country, had become too many, and too mighty to be tamely endured, they were prepared to second every worthy measure for the resistance of oppression, and to venture their property, and their lives in a common and united struggle for freedom.

Accordingly, as though actuated by a presentiment of the approaching revolutionary conflict, they resolved upon a mea-

sure for preparation for the worst that might befall them, and began in 1731 to collect military stores, which they afterwards continued to augment, as the aspect and feeling of the times seemed to render necessary. The first publick and formal step taken by them towards the independence, which they afterwards aided in achieving, was in the form of a resolution adopted in 1768, in accordance with proposals from the people of Boston; "that this town will take all prudent and legal measures to encourage the produce and manufactures of this province, and to lessen the use of superfluities imported from abroad." I give the resolution in the very language in which it stands recorded.

And as a pleasing evidence of their conscientious and inflexible adherence to it, and steadfast purpose to carry it into execution; we find them seriously voting, upon the very back of it, to use *no gloves* at funerals, but such as were made in the province; and to procure *no new garments* for those occasions, but such as were "absolutely necessary."

The same year saw this town represented by a delegation of its own appointment in a Convention, made up of delegates from neighbouring towns, and held in Boston for the purpose of devising and recommending such measures as the existing state of things demanded.

In 1770, it was resolved, in town-meeting, to purchase no European goods of certain *importers*, whose names were posted for public information.

In 1773, the town passed a formal resolution in favor of a communication, addressed to its inhabitants, setting forth the rights of the colonies, and the infringement of them by the British nation.

The year following, it was represented in a "County Congress," held at Concord. And in the same year, it fomally prohibited the sale, or consumption of East India Teas.

On the 9th of Jan. 1775, the town voted “to adhere to the advice and association of the Continental Congress;” and in March following, previously to the annual election of town officers, it was thus resolved; “that no man shall serve in any town office or place whatsoever the ensuing year, who shall refuse, or neglect to subscribe his consent to, and compliance with the advice and association of the last Continental Congress; and that such individual shall be treated with neglect.”

The Constitution, which had been framed for this State, was, in 1780, subjected to the inspection of the several towns for their approval; and after much consideration, was approved by this town, with the exception of a few articles to which amendments were proposed.

On the 4th of Sept. of this year, the town met to elect a Governor and other officers of the State government for the first time; when it was found, that 39 votes had been given in for John Hancock, and only 2 for the opposing candidate, James Bowdoin; so great was the unanimity which at that period prevailed upon political subjects.

I have been more particular in relating the doings of our forefathers in matters connected with the early and most interesting part of our national history, than I should have been, did I not feel it due to their memory to exhibit the prompt, decisive, energetic, and manly spirit, with which they seconded every measure devised for resisting the oppressions of the mother country; and with which they stood forth for the maintenance of civil and religious liberty in those “times which tried men’s souls.”

During the whole of that glorious struggle, which resulted in the establishment of our independence, they bore a decided and honorable part. They sacrificed their property and hazarded their lives in the cause of liberty; and their reward is in the grateful remembrance of their posterity. May their posterity never forfeit, by their ingratitude and degeneracy, the ines-

timable blessings they purchased for them at the price of blood.

2. ECCLESIASTICAL HISTORY

The second part of this discourse, we proposed to devote to the ecclesiastical history of the town.

It was an object of first importance, in the estimation of our worthy progenitors, to make provision for the worship of God, and for the regular dispensation of the ordinances of the gospel. And accordingly, we find they had no sooner assumed the form and functions of a corporate body, than they set themselves, without delay, to...

Psalm 132

⁵ ...find out a place for the Lord, a habitation for the mighty God of Jacob.

Their second town meeting was called for this express purpose; and was held on the 4th of January, 1725,—within about a month from the time of the first meeting;—when they resolved upon the erection of a House of Worship. To accomplish this object, they raised by tax one hundred pounds Old Tenour, as it was called, being about \$44,45 Federal money; allowing to each individual assessed the privilege of bestowing labor to half the amount of his tax.

The dimensions of the contemplated house were fixed at about forty feet in length by thirty-two feet in breadth, with posts of twenty feet in height. It was located upon land, containing about three acres and a half, given to this town by Col. William Brown, of Salem, Massachusetts—to be perpetually occupied as a site for a Meeting-house and Burying-ground.

In 1728, the people saw the House of the Lord completed, and commenced occupying it for His worship; after it had cost them more than double the sum originally levied. They were not, however, previous to this event, destitute of preaching. *This* they had formally adopted measures for procuring during

the first year of their existence as a town; and on the 26th of June 1727, a meeting was held for the election and call of a minister. The second article in the warrant for that meeting contains something so peculiarly characteristic of the people, that I cannot consent to its omission. It reads thus:

“To choose an *orthodox*, learned, and pious person to dispense the word of God as a minister of the gospel in the said town.”

I doubt whether, if the children were not half ashamed of the stern principles, and honest deeds of their fathers, they would not think *their* example upon this subject worthy of imitation. At any rate, the fathers thought,—and so might their children think,—that in such plain and honest methods of procedure they would likely save themselves much difficulty, and great hazard in their religious concerns.

The result of the meeting just named was an invitation to the Rev. James Stone to undertake the work of the ministry in this town. For some unknown reason, however, he was not ordained until the 20th of November of the following year, 1728. The same day which witnessed the consecration of Mr. Stone to the service of God at the altar, witnessed also the organisation of a Church consisting of eight members, of whom the pastor elect was one. Previous to the solemn and interesting occasion, which was to constitute a church, and give it a shepherd, a day of fasting and prayer was observed, a practice which is still followed, for the purpose of devoutly seeking the divine blessing to accompany those transactions.⁴⁷

Mr. Stone was born in Newton, Mass. in 1703. His father was one of four brothers, who emigrated to this country from

⁴⁷ Mr. Stone's salary was fixed at 75*l*. Or \$33,33; which was to be raised to 80*l*. when the town had received an increase of ten families; and to 85*l*. when there should be an addition of ten more. He was also to receive a settlement of 100*l*. or a little more than \$44. His salary was finally raised in 1742 to 150*l*. or about \$67.

England. Of his early life we know nothing; except that he was graduated at Harvard University in 1724; being at that time, twenty-one years of age. And the only information, I have been enabled to obtain, of his life and character as the minister of this people, is contained in the preface to one of his Sermons, which was published after his decease, and said to be the last he ever composed. It was published, as a valuable relic of its author, under the direction of the Rev. Oliver Peabody of Natick, and the Rev. Samuel Porter of Sherburne,—who, in their preface to it, thus speak of Mr. Stone:

“The great esteem which his own people, as well as those in the neighboring towns, had of the author for his great sweetness of temper, his good humor, his instructive conversation, his exemplary piety, his great diligence and faithfulness in the work of the ministry, his prudence in all his conduct, his uncommon and excelling gift in prayer, and his *orthodox*, judicious, and fervent preaching,—all which, and many more desirable qualifications were well known to shine in him,—has caused many in Holliston, and some in other towns, to urge the publication of this sermon.”⁴⁸

From the same source, we also learn, that when this sermon was written, “it was an uncommonly sickly time among his people; and that he was almost constantly, night and day, visiting and praying with the sick, sometimes for whole nights together;

“Being, as he said, willing to spend and be spent in the service of the souls of his people.”

Mr. Stone departed this life July 19th 1742, in the 39th year of his age, and in the 14th of his ministry. Three children survived him.

The first and only candidate, whom the people employed after the decease of Mr. Stone, was the Rev. Joshua Prentiss,

⁴⁸ The text of that Sermon is contained in *John* 17:4, “I have glorified Thee on the earth; I have finished the work which You gave me to do.

who was ordained, and installed their pastor on the 18th of May 1743.⁴⁹ Mr. Prentiss was born in Cambridge, Mass. In 1718. He was the oldest son of an intelligent and pious father. From a letter addressed to him by his father, a few days previous to his ordination, containing most affectionate and faithful advice, we learn, that when seven years of age he was visited with a violent fever, which reduced him so low as to leave little hope of his recovery. Under the anxiety and distress produced by the forbidding prospect of losing a child upon whom he doted, his father writes:

“Retiring from the bed to another chamber, I spread my case before the great God, and prayed earnestly for the life of the child,—yet with submission,—that if it might be consistent with His holy will to spare his life, and to bring him back from the grave’s mouth, and restore him to health, I would then according as He should enable me, give him up, and devote him to His service; and by His grace, I have been enabled, in some measure, to perform those vows which my lips uttered, and mouth spoke when I was in trouble.”

In addition to his baptismal dedication to God in infancy; his father says,

“You have been, by a more particular and renewed promise of your father, given and devoted to God’s service.”

And there is no inconsiderable ground for believing, that the prayers, and vows, and pious efforts of the father, in regard to this son, were not unavailing. In early life, he professed faith in Christ, and publicly assumed the obligations of his parents in his baptism, and devoted *himself* to the service of God. He was graduated at Harvard University in 1738; be-

⁴⁹ Mr. Prentiss’ salary was 140 *l.* annually, Old Tenour; or about \$62,43;—with a settlement of 200 *l.* or about \$89. After the first two years of settlement, his salary was to be increased by an addition of 100 *l.* per year,—until it should amount to 200 *l.* annually. His wood was also furnished him, as was that of his predecessor.

ing at that time only twenty years of age. His religious sentiments were Calvinistic; and his preaching was plain, instructive, and evangelical.

For about five years before his death, his health was so greatly impaired as to render him unable to preach only occasionally. And perhaps it was owing wholly to this circumstance, that the congregation was induced to procure, in 1784, a dissolution of the pastoral connection subsisting between him and them.

But the fact, which seems the most unpleasant upon this subject, is, that having fallen behind in the payment of his salary, the people should refuse his pecuniary claims, and compel him to the ungrateful task of a civil prosecution. The demand was, however, ultimately discharged without a legal process; greatly to the credit of the people, and the satisfaction of the pastor.

From the time of this settlement to his death, peace and good feeling prevailed; as is evident from the fact, that after his dismissal the town exempted his estate from taxation, and appropriated, for the use of his family, a seat in the Meeting-house. Mr. Prentiss finished his earthly course April 24th 1788, having attained the age of man—his threescore years and ten; forty-two of which he employed in the ministry⁵⁰ among this people.

He had been thrice married. His first wife was one among the many, who died during the prevalence of the dreadful malady, which we shall notice hereafter. His third, he left a widow. He had nine children; one of whom was for many years the minister of Medfield, Mass. and was distinguished in his profession; and three of whom are now living.

It was during the ministry of Mr. Prentiss, and in the year

⁵⁰ The last text from which Mr. Prentiss preached is contained in *Psalm* 37:37 – “Mark the perfect man, and behold the upright; for the end of that man is peace.”

1748, that a number of families, living remote from the place of worship, and contiguous to Medway, were, for the sake of better accommodation, set off from the congregation of Holliston by an act of the General Court, and comprised as a component part of the West Parish in Medway, at its original incorporation. The number of families belonging to the religious society of this town was at that time stated to be about ninety.

After the dismissal of Mr. Prentiss, this people heard thirteen successive candidates; and were destitute of preaching one hundred and five sabbaths. But notwithstanding the evils which might be supposed to result from so long a period of vacancy, and from the unusual number of candidates heard, there was a perfect unanimity in the call given November 13th 1788, to the Rev. Timothy Dickinson. Having accepted the invitation, he was solemnly set apart to the work of the ministry⁵¹ in this place on the 18th of February 1789.

Mr. Dickinson was born of respectable and pious parents, at Amherst in this State, the 25th of June 1761. The traits of character which, more than any other, marked the opening period of his existence were the mildness and amiableness of his natural disposition. He was also noted in early childhood for a great fondness for literary pursuits. So that,

“...although his constitution was naturally slender, and his health feeble and interrupted,”

—a very considerable portion of the hours, which were not employed in manual, labour, were devoted to study.

“He lived with his parents, and labored upon a farm until sixteen years of age;”

—when, beholding his country engaged in a common and dubious struggle for independence, the deep interest excited

⁵¹ Mr. Dickinson's Salary was fixed at 80*l.* Sterling per annum; with a settlement of 200*l.*

in his bosom for her welfare roused his youthful ardour, and would not suffer him to be dissuaded from espousing her cause, and enlisting, as a private soldier, in the militia. In this capacity he continued to serve in the army about fifteen months. Upon leaving this post of suffering and danger, his health having been enfeebled by the exposures and hardships to which he was unaccustomed, he commenced fitting for College under the tuition of the Rev. Dr. Dwight, late President of Yale College, who was then engaged in the instruction of a private school at Northampton.

“It is believed, on good authority, that Mr. Dickinson was principally induced to seek a liberal education in consequence of his witnessing so much depravity and wickedness in the army. This depravity and licentiousness which he found to be more or less acted out by mankind generally, he felt determined to combat; and that he might do it the more effectually, he sought the aid of a public education.”

Having completed the preparatory course of study, he was admitted at the age of about eighteen, a member of Dartmouth College. During the first year of his collegiate life, the Institution and vicinity were together visited with a “special and remarkable revival of religion,” in which he became a hopeful subject of renewing grace; and subsequently made a public profession of the religion of the gospel.

“While at College, Mr. Dickinson was diligent and persevering in the prosecution of his studies; appeared to advantage at recitations and all the literary exhibitions of his class; and acquired the reputation of a correct, classical scholar.”

He was graduated in 1785; and was immediately after appointed Preceptor of Moore’s Charity School, which is connected with the College. In the instruction of this school, he continued one year; when, for the more advantageous prosecution of his theological studies, he put himself under the private instruction of the Rev. Dr. Tappan, then minister of New-

bury, Mass.—and afterwards Professor of Divinity in Harvard University.

Previous to his settlement in this place, he preached at Exeter and Hopkinton in New-Hampshire, and in several vacant parishes in the northern part of this State. On the 30th of November succeeding his ordination, he was married to the eldest daughter of his venerable predecessor, with whom he lived till his death. He had seven children; five of whom are now living.

The christian and ministerial character of Mr. Dickinson I shall give in the language of his⁵² Biographer, and of Dr. Emmons in his Funeral Sermon:

“As a preacher,” says the former, “he was plain, faithful, and affectionate. And as he firmly believed in those doctrines, which are usually denominated *the doctrines of grace*, he felt it his duty often, plainly, and affectionately to state and illustrate them. The native and total depravity of sinners; the necessity of regeneration by the special operations of the Holy Spirit; the doctrine of personal election; the necessity of disinterested and holy affections towards God and men, in order to become interested in the atonement of the Saviour; the Deity of Christ, and the doctrine of a Trinity of persons in the Godhead, together with those doctrines, which naturally grow out of the preceding, are sentiments which he firmly believed, and winch he considered as of the greatest importance. No considerations of popularity or self-interest could deter him from a plain and frequent exhibition of those truths which are so offensive to the carnal mind.”

“He was very apparently,” is the language of Dr. Emmons, “a man of God, who exhibited the reality and beauty of religion in his private conversation, as well as in his more public and official conduct. He gave convincing evidence, that he

⁵² For the history of Mr. Dickinson’s life, I acknowledge myself principally indebted to a biographical notice of him in the Number of the Panoplist for June 1814.

loved those doctrines which he taught to others, and taught them in love to their souls. The whole tenor of his preaching plainly indicated, that he sought to please God, rather than men; for he did not *shun* to exhibit the most essential, the most humiliating, and the most heart-searching truths, in terms too plain for any to misunderstand. He had a clear, strong, and pleasant voice, which enabled him to speak with peculiar propriety and energy; and as he aimed to draw the attention of his hearers to his subject, rather than to himself, so he seldom failed of deeply impressing their hearts and consciences. He loved to converse upon religious subjects, and greatly excelled in private discourses with his people. He took heed to his ministry, and left no proper methods unemployed to promote the spiritual benefit of his people. He was among the most zealous ministers and christians to spread the gospel, and to extend the kingdom of Christ through the world.”⁵³

Mr. Dickinson’s ministry was attended with some peculiar and great trials. At one period of it, there was much uneasiness, animosity, and disturbance, which continued, in a greater or less degree, through several years; so that the parish twice refused to grant his salary. But in each of these instances the people were wise enough to discover their mistake, and rescind their votes.

The origin and occasion of the difficulties which existed do not appear from any record either of the town, or the Church; but are commonly understood to be found in the offensiveness of the doctrines upon which he insisted. They, however, resulted in the calling of a Council by the Church, June 4th 1804; which advised to the dissolution of the pastoral connection subsisting between him and the people of his charge, in the August following, should not an amicable adjustment of

⁵³ Mr. Dickinson was one of the most zealous founders of the Massachusetts Missionary Society; was repeatedly elected a member of its Board of Trustees; and in 1811 delivered its Anniversary Sermon, which was published.

difficulties previously take place.⁵⁴ Happily those difficulties were so far settled, that, on the 25th of the same month in which the Council sat, the parish passed a resolution in favor of the continuance of the connection.

For about nine years subsequently, Mr. Dickinson, continued, in peace and quietness,—for aught that appears,—to exercise the office of a gospel minister in this place. And on the 6th of July 1813, after a lingering and painful sickness, he calmly and peacefully expired; having numbered fifty-two years of age, and been the minister of this people twenty-four years and a few months.

After the decease of Mr. Dickinson, the congregation were destitute of a regular ministry only about a year and a half; during the most of which time they were supplied by candidates. Their fourth minister was the Rev. Josephus Wheaton; who, having received a unanimous invitation to take the pastoral charge of this Church and People, which he accepted, was ordained and installed on the 6th of December 1815.⁵⁵

Mr. Wheaton was the son of Joseph Wheaton Esq.—and was born at Rehoboth, Mass. March 16th 1788. His natural disposi-

⁵⁴ The question submitted to the Council was simply, "In existing circumstances, is it duty, that my pastoral relation to this Church should be continued?" It is perhaps due to the character of Mr. Dickinson, that the following paragraph, extracted from its declared result, should be here inserted. "The Council are deeply affected with the calamitous situation of this Church, and the divisions which subsist in this town. They tenderly reflect on the trying situation in which the Pastor, a brother *honored in the Churches, and affectionately respected* by themselves, is placed. The *merits of the Controversy have not been submitted to this Council*. They, therefore, will not undertake to *approve or condemn*; but *recommend* it, with great solicitude for the present comfort, and highest spiritual interests of the Pastor, the Church, and the People, that they *respectively cultivate that unoffending and conciliating spirit*; that *attachment to truth and virtue*; and that *love to one another, which reason so powerfully dictates*; and the *gospel, under so many motives, enjoins*."

⁵⁵ Mr. Wheaton's Salary was \$600 per annum; with a nominal settlement of \$600.

tion was amiable; his behavior peaceable, condescending, and kind. He was uniformly, even in childhood, sober minded; and although not pious, he was, nevertheless, free from the many follies and vices peculiarly incident to that early period of life.

“This was probably owing to religious instruction, seasonably and faithfully imparted; which, before it was the means of his conversion, operated as a strong moral restraint. Until about the age of seventeen, his opportunities of education were confined within the limits of our common winter schools. At this time, the native energy of his character, and his thirst for knowledge began to open his way to the means of obtaining a more finished education. By his own ingenuity and perseverance he obtained a trade, the avails of which were destined by Providence, to prepare him for his future usefulness in a profession, where it may be said of him, that his feet were shod with the preparation of the gospel of peace.

“He entered Brown University, a year in advance, in 1809. Here he prosecuted his studies with ardor, diligence and success. He was graduated in September 1812, one of the best scholars in his class; among whom was Kingsbury, the able and devoted missionary to the Indians; who was also his room-mate and endeared friend. Mr. Wheaton entertained a hope of reconciliation to God, before his entrance into College; but whether the hope was well or ill founded, he with that self-distrust, which was always peculiar to him, abandoned it. Near the close of his collegiate course, his mind was refreshed with peace in believing; and if it was not the time of his conversion, it was evidently of deepened seriousness, and more unreserved dedication of himself to God. He then united himself, by solemn covenant, with the visible church.”

“In respect to the choice of a profession, he formed different designs and expectations at different periods of his preparatory and collegiate education. His first view was to the law; and for a considerable time, his habits of mind were forming under the influence of that expectation. But for what particular reason, it is not understood, he became afterwards

inclined to the profession of medicine; and attended the various lectures of that department, under the expectation, that he was preparing for the business of life. When, however, his christian hope permitted him to turn his attention to the ministry, he abandoned all other prospects of life, and determined to consecrate all his powers and acquisitions to the work of preaching the gospel. His changes of purpose will not be imputed, by those who knew him, to any instability of character. They have been mentioned, under the conviction, that they were, in this case, and have been in others, *providential*, and well calculated to enlarge the sphere of ministerial usefulness."

"After leaving the University, Mr. Wheaton was engaged as Preceptor of George-street Academy in Providence; but was soon invited to a tutorship in the University. He was a tutor more than two years; during which time, he was not merely gratifying his high relish for classical learning; but was devoting what time his office would allow to the study of Divinity. Previously to his resigning his office in the College, he was licensed to preach, and was invited to supply the desk in this place."

"In his intercourse with his people, Mr. Wheaton's wisdom was evangelical; first pure, then peaceable, gentle, and easy to be entreated. His conciliating deportment, amiable temper, and dignified, yet unaffected manners won the affections of those who were not always pleased with his theological sentiments;"

—which closely resembled those of his worthy predecessor, and embraced the peculiarities of Calvinism to which the term Hopkinsian is applied by way of designation. He was completely successful in uniting and harmonizing this people at a time when they were found not a little discordant in opinion and feeling; and enjoyed, in an unusual degree, their respect, confidence, and affection from the commencement to the close of his ministerial life.

“Mr. Wheaton was a student as well as a pastor. What time the more active duties of his office would permit, he was with his book and his pen. He excelled in an intimate acquaintance with the classicks. His literary character, and eminent talents as an instructor of youth, made his house a favorite resort of young men fitting for College, or perfecting their education.”

“As a *preacher*, Mr. Wheaton was, what he principally aimed to be, *instructive*. Yet he was also an animated and animating preacher. His whole soul appeared in his work. To be eloquent was not his object; and yet he was occasionally, eloquent to a high degree. His style was worthy the man who wrote, and of the important subjects on which it was employed. He seemed to think with Addison, that good thoughts ought to be well dressed. As it respects the *delivery* of his discourses, it was natural,”

—though uncommonly rapid;

“...and his animation, united with the rich materials of his sermons, made him a highly acceptable speaker. And yet perhaps it may be said of him, as of most preachers in this part of our country, that he did not pay proportionate attention to the delivery of his compositions.”

“His *piety* was ardent; and humility was a distinguishing feature of it. His trials with respect to his own piety, though not without example, were peculiarly severe. But his sun was not always, overcast; he hoped in God; resigned himself with confidence to His disposal; and often had joy and peace in believing.”

“Mr. Wheaton’s health was declining for nearly three years before his death. And his disease,”

—which was of the pulmonary kind,—

“...was obstinate and peculiar; causing a frequent alternation of hope and fear, not only in him, but in his friends also.”

During several months towards the close of his sickness, he was entirely deprived of sight, and exercised with great bodily

pain. Yet,

“He was always patient, usually serene; and sometimes even joyful.”

He left this earthly scene of his labours and sufferings on the 4th of February 1825; having nearly completed the 37th year of his age, and little more than commenced the 11th of his ministry. He was twice married; and had four children; three of whom, with his widow, remain to feel the loss occasioned by his early departure. He was peculiarly respected and beloved by his people, who will long retain him in affectionate remembrance.⁵⁶

Before his decease, Mr. Wheaton had the pleasure of seeing a work accomplished, which he had long felt important to the interests of religion among his people; and to which his influence and efforts greatly contributed; I mean the erection of a new Meeting-House. The first decisive Step, towards the accomplishment of this object, was taken November 2nd 1818. And on the 3rd of December, 1823,—one year precisely before the close of the century,—it was solemnly and joyfully dedicated to the worship of Almighty God. Mr. Wheaton delivered the Sermon on the interesting occasion, which was published;⁵⁷ and which stands as a lasting monument of the man, and the event, at the very close of his earthly labors. The Meeting-house, which, thus dedicated, it is our privilege to occupy for the service of the Lord, has cost, with its appendages, and the necessary expenses attending its location, the sum of \$7353,35.⁵⁸

⁵⁶ This biographical sketch of Mr. Wheaton is principally taken from a Memoir of him contained in the number of the Christian Magazine for July 1825.

⁵⁷ Mr. Wheaton has left in print a work on School Education; together with several Sermons; one of which, “On the Equality of Mankind, and the Evils of Slavery,” is particularly celebrated.

⁵⁸ The Meeting house, with the Blinds and Bell cost \$6092,20. Preparing the ground, and the Cellar,—exclusive of the portion of land purchased, and of

The Church and Congregation of this town have continued for so long a period, remarkably united, harmonious, and peaceable. Difficulties there have been, it is true; but they have soon passed away like the morning cloud, and have been succeeded by brighter days. It is presumed that few towns can present a parallel in this respect.

And yet, though the external condition of the Society has been almost uniformly prosperous; and though an orthodox, evangelical, and faithful ministry has been enjoyed with little interruption; it is, nevertheless, a fact no less lamentable than true, that nothing in the form of a *general revival* of religion has ever been witnessed in this place. Such an event, the pious men, who here preached, prayed, and died; with many of their pious people, whose graces are with us, longed and prayed to see;—but they saw it not. We hope the privilege, of which they were denied, is yet in reserve for their favored successors and posterity.

The largest number ever received into this Church, upon profession, any one year, is 20; who were added in 1742. The whole number of Communicants that have belonged to it, from its organization to the close of the century, is 412; of which number 136 were males, and 276 females; and 333 were added by profession. The Church has been favored with a succession of eight Deacons.⁵⁹ The whole number of Baptisms, up to the year 1825, is 1355. This town contained in 1824, as nearly as can be ascertained, 221 Families; of which 23 belong to the West Parish in Medway; 1 to the East Parish; and 1 to the Congregational Society in Milford; 10 belong to the Society of Baptists; 9 to that of the Methodists; and 21 to that of

the Time-Piece, which was presented by Nathaniel Johnson, Esq.—makes an addition of \$1261,15 to complete the whole amount.

⁵⁹ The names of the Deacons, and times of their election are as follows: Thomas Marshall and Timothy Leland, Dec. 25th 1728; Joseph Brown and James Russell, June 1748; Aaron Phipps, May 2nd 1766; Jesse Haven, May 1st 1789; Esek Marsh, June 3rd 1793; and Asaph Leland, Feb. 27th 1816.

the Universalists; leaving, with the addition of one family from Medway, 157 families of which this Congregation is composed.

3. STATISTICAL VIEW

The third part of this discourse is designed to comprise a Statistical view of Holliston, with such additional matter relating to the town as is not contained in the preceding parts of it.

From the defective nature of the town Records during some of the first years of its existence, it is impossible to furnish a statement of Births, Marriages, and Deaths, which can be relied on as perfectly accurate. But so far as the materials would allow, the account I am about to present, may be depended upon as correct.

The whole number of persons born in this town, during its first century, is 2184; of whom 1146 were males, and 1038 females; making the average number of Births annually to be nearly 22. The whole number of Marriages is 563; 11 being the average number for every two years. The whole number of Deaths is 678; being somewhat more probably than half the present number of inhabitants; and making an average of about 7 annually. Until the year 1811, the *ages* of those who died were not inserted in the Records. From that time until the close of the century, the number of those, who died *under* 15 years of age, was 58; of whom 30 were males, and 28 females; between the ages of 15 and 45, 53; of whom 26 were males, and 27 females; between the ages of 45 and 70, 41; of whom 19 were males, and 22 females; and *over* 70 years of age, 43; of whom 26 were males, and 17 females. The greatest age of which we have any account is that of a Mrs. Winchester, who lived to number 104 years.

The most remarkable, as well as the most mournful fact, which the history of this town furnishes, is that of the *Great Sickness*, as it is very appropriately called. This fatal sickness prevailed between the 18th of December, 1753, and the 30th of

January, 1754. At the time of its appearance the town contained a population of about 400. The symptoms, which peculiarly marked the disease, were violent and piercing pains in the breast or side; a high fever; and extreme difficulty of expectoration, which in some cases,—if not in most,—resulted in strangulation. Some, it is said, apparently in the last stages of the disease, were evidently relieved by administering oil, who eventually recovered. No derangement of mind usually accompanied the disease. The sick generally survived their attack only from three to six days.

From notes taken, during the prevalence of the sickness, by the Rev. Joshua Prentiss; and which were found among his papers after his decease, we learn, that on the 31st of December, 7; and on the 4th of January, 10 lay unburied; that during the week, on which the last date occurred, 17 died; and that from 2 to 5 were buried in a day for many days successively. The whole number, who died of this fatal malady, is 53; more than one eighth of the population. Of this number 27 were heads of families—15 males, and 12 females; 12 were unmarried persons of adult age—8 males and 4 females; 7 were children; and 7 were inhabitants of other towns, all of whom were males with one exception.

In the fearful desolations produced by this disease, the church of Christ was bereft of 15 of its members. Few families escaped; and four were entirely broken up by the removal of both the husband, and the wife. For more than a month, there were not enough in health to attend the sick, and bury the dead; though their whole time was employed in such services. The sick suffered, and the dead laid unburied; notwithstanding charitable assistance, and personal attendance were furnished by people in the vicinity.

A most remarkable circumstance attending this sickness is its being almost wholly confined to a small town, without the smallest apparent natural cause for its existence at all; espe-

cially for its restriction within so narrow a compass.

To those, however, who are disposed devoutly to trace whatever effects are discernable in the natural world back to the Great First Cause of all things; and to view every event as ordered and directed for some wise and righteous purpose, by *His* controlling hand; there will appear something, at least, remarkable in the facts;—of which there is little doubt,—that previous to the breaking out of this desolating sickness, the people were violently engaged in fierce law contentions, which seem to have originated in the proceedings of the town upon the subject of roads;—that two of the principal men in town were engaged, against each other, in a law-suit about a most trifling matter,⁶⁰ and were the first seized with the disease, while on their return from Court; both of whom fell its speedy victims—one of them before he could reach home; and the other soon after;—and that immediately upon the removal of the scourge with which the people had been most sorely visited, their contentions ceased; their tumults were hushed; and peace and concord prevailed.

Since that afflictive season, no town has been more noted probably for the little its inhabitants have troubled themselves with disputes in law. May the children continue to profit by the lesson, which the sorrowful experience of their fathers furnishes them.

CLOSING THOUGHTS

I have now accomplished the design of this discourse. And in closing it, you will again suffer me to awaken your reflections upon the past by repeating the inquiry with which we started; Your Fathers—where are they? And the Prophets—do they live forever? They have accomplished, as a hireling, their

⁶⁰ The subject of this contention, as stated by Capt. Samuel Bullard, who recollects to have heard the circumstances related by his grandmother, a contemporary with the parties, was the value of a wig. A fact, which fully shows, that a previous enmity existed, which only needed an opportunity to exert itself.

day; and have gone to the generations of their fathers. All that we know of them is obtained from their works, which are fast following them to decay, and to oblivion.

And while we endeavour to rescue their works from immediate forgetfulness, and to preserve in our minds some faint remembrance of their authors; it becomes us, to remember also, that the soil we inhabit; the freedom we enjoy; and the social and religious privileges we possess are the rich inheritance they have bequeathed to us. In the quiet and full enjoyment of this inheritance, you, my respected friends, now live. It remains for you to say, by the use you make of it, how greatly you value it; and how grateful to them and to the Author of all good, you are for its bestowment.

And though I do, by no means, design to flatter, I am happy in being able, this day, to point my audience to evidence too palpable to be resisted, that the spirit of liberty, industry, peace, harmony, and improvement, so conspicuous in the fathers, is no less so in their children.

Half a century since, and this goodly land of highly cultivated farms, and large and beautiful dwellings, was comparatively a dreary wilderness with some few cultivated spots; and with here and there a small and ill-constructed tenement concealed from distant view by the dense forest which encircled it.

A few years since, and there stood, hard by, the temple of the Lord in such size, and form, and beauty as the infant, struggling into existence, was able to rear; but in the size, and form, and beauty of this second temple, in which we worship, we discern the wisdom, strength, and energy of the full grown man.

A few years since, and our institutions of a civil, moral, and intellectual kind, which we now behold in complete and successful operation, were just rising into palpable existence, encumbered with a multitude of imperfections.

The century, which, at its commencement, saw this town an infant and feeble settlement; sees it, at its close, populous, wealthy, and respectable; and its inhabitants enjoying in quietness and harmony the possession which their fathers purchased them, and unitedly pursuing the things which make for peace, and things whereby one may edify another.

May the century which has opened upon you so favorably,—in the beginning of which you have been unitedly engaged in the erection of a commodious building⁶¹ for the transaction of your public business, and in the promotion of the general interests of your town,—see you, through subsequent generations a united, holy, and happy people, whose God is the Lord!

But in the midst of the prosperity which now attends you, and of the still brightening prospects before you, forget not that you are mortal. One generation passes away, and another generation comes. When the present century shall have completed its revolution, other feet will tread the soil we now cultivate; other people will stand in the places we now occupy; and other voices will echo and re-echo through the vales, and the hills which have echoed and re-echoed ours.

Where—oh! where shall we then be? With the nations sleeping under ground; waiting the last trump to wake our slumbers, and call us to the bar of God; where every one shall give account of himself, and receive according to that he has done. And while we sleep with our fathers, the monumental marble may stand at our grave's head to tell to future generations that we have lived; but it is only the monument which our works shall erect, that shall assure posterity that we have lived and acted *well*.

If therefore, we would leave behind us a blessed memory, we must live honestly, soberly, and godly. And if, moreover, we would leave behind us a virtuous and pious posterity, that shall honor their birth, and perpetuate the virtues of their par-

⁶¹ A Town-House was built in 1825.

ents, we must be virtuous and pious ourselves.

And when we, and our ancestors, and our descendants shall together stand before God, may *we* be found prepared to join the full chorus of saints and angels in praise to *Him* that sits upon the throne, and to the Lamb forever and ever. Amen and Amen.

6. Poem: To My Wife on Our Wedding Day

May 19, 1828

Editor's note: The words are as Charles wrote them, but I have reformatted the lines so the phrasing flows better.

I cannot say that I will give thee
All the pleasures wealth might purchase;
I cannot say that I have power
To gratify thy every wish,
And make life pass with thee a sunny day,
On which no cloud shall rise.
I cannot say no care shall ever enter
That lov'd bosom, dearer to me far
Than all in earth can give me.

For I know that this life will have sorrows.
Yes I know that He who made us,
Never has design'd this little hour of frail existence
To be one of cloudless sunshine.
We must be tried to fit us for a better,
Fairer, happier world.

It may be clouds will darken our horizon,
Tempests low'r, and thunders roll.
But I know that all things work for good
To those who love their Maker.

Well I know, that come what will of sorrow,
While we steer life's billowy tide,
If our treasure's laid in heaven,
Our hearts are there as well.

I can give a heart and hand,
To help thee onward to that blessed world;
I can give my prayers, my tears, my joys, my griefs,
My full heart's best affection,
And point you to my trust in God;
And these are all I have.
Of this world's treasures none were ever mine,
Nor can I think they will be.

I have other duties, other labors,
Than to dig for gold, or ransack nature
For the means to shine in earthly spendor.
My time is consecrated time;
My talents, all I have and am,
Are pledged to Him who died for sinners.

But I can say that to do good is happiness.
O, I would not give the dear delight,
Of praying, laboring, weeping, wearing out
In the blest cause of Him who died on Calvary,
For all the gems and crowns
Which monarchs ever wore;
For all the thrones on which have sat
The Rulers of earth's richest kingdoms.

And will you share my lot in life,
And with me put your trust in Him
Who never yet has fail'd to be
All that my highest hopes have aimed at?
Will it be your joy to pray for,
And console me 'mid the cares and toils,
The arduous labors of that sacred office
Where my God has placed me?

And when this head is weary,
And this heart is aching,
Burden'd with the cares,
The deep and bitter trials which will come upon me
If I'm faithful to my God,
And faithful to the souls of those,
For whose eternal good I labor;
Shall I find a bosom full of tenderness and love
On which to rest, and for a while,
Forget my weariness, and gain new strength
To labor in the cause of God?

Then come, and be my all, as I am yours.
We'll bear life's ills,
We'll share its joys together.

And when those eyes are clos'd,
Those tongues are mute,
And we are known on earth no longer;
Together we will dwell in brighter worlds,
Where sin nor sorrow can be known nor fear'd,
And where our Saviour lives and reigns forever.

7. An Address: The Constitution and Slavery

1836

Original title: An Address Delivered on the Fourth of July, 1836, at Pine Street Church, Boston, in the Morning, and at Salem, in the Afternoon (By Request of the Friends to the Immediate Abolition of Slavery). By Charles Fitch, Pastor of the Free Congregational Church, Boston.

“WE HOLD IT TO BE SELF-EVIDENT, THAT GOD HAS CREATED ALL MEN EQUAL, AND ENDOWED THEM WITH CERTAIN UN-ALIENABLE RIGHTS, AND THAT AMONG THESE RIGHTS, ARE LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS.”

THAT is my text—and if ever one sentence was written in the English language, which expresses more than any other, the true spirit of those who would abolish slavery throughout the world, it seems to me to be this.

It comprises just everything for which abolitionists contend. It covers the whole ground, and reaches the farthest possible extent of all their avowed principles, and of all the measures which they contemplate, or which they desire to see used, for the deliverance of their fellow-men who are held in chains.

Nothing ever was said, nothing ever was written, which aimed more directly to the entire and eternal destruction of the institution of slavery than this.

You might gather up all the anti-slavery papers and books, under which our Post Masters and Southern mail carriers have groaned so piteously; and at which Southern slaveholders have uttered such cries of distress; and add to them:

- all the speeches of George Thompson on both sides of the Atlantic; and
- all the fire and fury of William Lloyd Garrison; with every published number of the *Liberator*, and *Emancipator*, and *New York Evangelist*; and
- every sentence that has ever been uttered by the whole company of fugitives from the Lane Seminary; and

- every thing that ever has been or ever will be said by J. G. Birney, in his *Philanthropist*; and
- all the speeches of Gerrit Smith, since his conversion;

—in short, every thing that has ever been said, or written, or thought, by any man or woman that has dared open a mouth, or peep, on the subject of immediate emancipation, and steep them all together, and if you please, pass them all through deacon Giles' distillery, by his very best set of hands; and you will not be able to extract from them, by any process or system of torture, any more direct, thorough-going, unshrinking abolitionism than is here brought to view.

Just let the principles contained in this one sentence, prevail throughout the world, and slavery is dead, and buried, and consumed, and its dust scattered to the winds. Just listen to it:

“We hold it to be self-evident, that God has created all men equal, and endowed them with certain unalienable rights, and that among these rights, are life, liberty, and the pursuit of happiness.”

Excellent—just the thing for which the abolitionist pleads, and is just every thing he asks. Let the light of that single sentence go over the land, and shine on every mind, and warm every heart, and slavery with its lengthened train of concomitant evils, would take fire and be consumed.

But who dared utter such a sentence? Did it fall from the lips of some hair-brained young man; some beardless advocate of the incendiary doctrine, that men ought to do right, and risk the consequences? Not at all. It was deliberately discussed, and at length declared, by solemn vote of a company of cool grey-heads, met in council, to assert their own rights and the rights of their country, in the ears of the world. It is a part, in short, of the Declaration of American Independence—that glorious instrument, which has been read by a thousand voices, in the ears of listening multitudes, every Fourth of

July, for the last fifty years.

The glorious Declaration of American Independence, of which every citizen of these United States has been so proud, contains this very sentence. It even stands at the head of it, as the starting point, the grand reason of all the toils and sufferings of our fathers, to throw off what they regarded as the yoke of oppression. This bold and fearless declaration of the equal rights of men, stands imprinted upon the escutcheon of our country, in letters which the world may read.

Yet while we present it to the eyes of all mankind, and make it our glory to urge it upon their attention, as the grand principle, the standing rule by which we are determined to live, and in defence of which we mean to die, we bind two and a half millions of our fellow-men in chains.

We declare that they have been created with rights equal to ours, that our Maker endowed them with the same rich inheritance which he has given us; and then we strip them of all their rights, and make them, so far as we can do it, beasts, instead of men.

We declare, that liberty and the pursuit of happiness belong to them inalienably, as the gift of God, and then we put a yoke on their neck, a fetter on their heel, and apply the scourge to their back, and wrench from them the fruit of all their toil. Such is America, in the eye of the world.

Were I to draw a picture of the exact attitude in which our country stands before the nations of the earth; I would show you a man standing erect, his head uplifted as if conscious of much dignity and self-importance, wearing a crown of large dimensions, on which should be emblazoned, in letters of gold, the sentence which I have already repeated:

“We hold it to be self-evident, that God has created all men equal, and endowed them with certain unalienable rights, and that among these rights, are life, liberty, and the pursuit

of happiness.”

In one hand I would have him hold a chained slave, and in the other a scourge; his poor defenceless victim, cowering with fear, and writhing under the smart of the lash. In the background, I would represent a slave market, in which should be grouped, a company of half-clad men, women, and children, weeping at the thought of everlasting separation from all they held dear; the auctioneer upon his stand, crying out, “who bids,” and a company of purchasers, clothed in rich apparel, each wearing on his head a declaration of equal rights of men, and in the act of naming the sum he would give for a slave.

On the other hand, might be seen, in the distance, a cotton plantation, with its usual number of men and women, toiling with uncovered heads, under the burning sun; among whom should stand, the overseer, with extended scourge, wearing also on his head, the declaration of equal rights.

It seems to me, that here might be a scene for the genius of a West.⁶²

I could wish that such a picture were drawn, and poor as I am, and as I expect always to remain, I would be willing to give something, to have it hung up in the parlor, and if you please, on the back of every slaveholder in the land. It seems to me, that it might do something to show him how supremely ridiculous he looks in the eyes of the world; and how inexpressibly wicked is his conduct, while with his lips he declares, that men are born with equal rights, inheriting them from the common Author of their being, and at the same time, enslaves and brutalizes his fellow-man, and grinds him down to the earth, with a load of wrongs, which no language under heaven has power fully to describe.

⁶² Most likely Benjamin West (1738-1820), a self-taught and famous American artist.

But it is my design to direct your thoughts to certain truths, which grow directly out of the principle which I have named as my text.

All Men Created Equal

If God has created all men equal; then, the fact that He has created some with black skin, woolly hair, flat nose and long heels, does not prove that He made them for slaves. The only question is, are they men?

What makes men? It is not the color of the skin: if so, it is impossible to tell who are and who are not men; for the human complexion presents every variety of hue. It is not the shape of the features, for these are as various as the individuals of the race. Nor is it, for the same reason, the limbs, or any thing else that pertains to these mortal bodies, that makes us men: it is the spirit within that constitutes manhood. Aside from this, we all are brutes.

We claim then, that our brethren of color, are men—not because they look, and walk, and eat, and sleep as men—but because they show us the workings of an immortal soul; because they think, and feel, and love, and hate, and suffer, and rejoice as men. Being men, therefore, God has made them with the same rights that he has given other men; and he who will not allow them these rights, is a transgressor of that law which says,

Leviticus 19

¹⁸ You shall love your neighbor as yourself.⁶³

The consciences of some slaveholders have taught them, that they cannot, without guilt, hold men in bondage; and they have, therefore, tried to cajole themselves into the belief, that men of color have no souls.

⁶³ Also, *Matthew* 19:19; 22:39; *Mark* 12:31-33; *Luke* 10:27; *Romans* 13:9; *Galatians* 5:14; *James* 2:8.

I know a woman of color, who had the happiness, through the blessing of God, to escape from bondage, out of one of the slaveholding States. This woman said, that she had been taught by those who held her in slavery, that she had no soul; and, accordingly, when she had sometimes expressed a wish to go where the gospel was to be preached, she was told, that she need give herself no concern about such matters; for, as she had no soul, preaching could do her no good.

She believed, however, that she had a soul, and when placed where she could hear the gospel, and with none to lay their commands on her, and keep her away from the house of God, she became a regular attendant on the word of life, and soon embraced the way of salvation, by Christ, as a plan of redemption adapted to her case; and gave interesting evidence of having become a child of God.

I read a fact of this sort but the other day. A lady who was lying upon her death bed, in great agony of spirit, knowing that she was not prepared to die, said to her female slave, who was attending her,

“How thankful you ought to be that you have no soul: you can die without these tormenting fears.”

Very likely among the fears of this dying woman, was that of meeting the deserved indignation of God, for holding His immortal creatures in bondage; and therefore, in some measure, to quiet these fears, she still labored to make herself believe, that those whom she had thus injured were not immortal.

Thus, even slaveholders, with all their hardness of heart, show sometimes, at least, that they are sensible that men ought not to be enslaved: and hence the effort to rid themselves of a sense of guilt, by trying to believe that their injured victims are but brutes.

It is clear to every man's understanding, that men have

equal rights, and that he, therefore, who holds his fellow-man enslaved, is a monster of iniquity.

Rights are Unalienable

If God has created all men equal, then the fact, that a man's mother, or his mother's great grand mother, was stolen from the coast of Africa, and sold into perpetual slavery, does not prove that he is the property of the man, or of a descendent of the man by whom his maternal ancestor was at first enslaved. This is the tenure by which slaves are holden. He who claims the mother, claims the children.

Now just look at this. Because several generations ago, the woman from whom I chanced to descend, was forcibly torn from her home and country, and sold into bondage, ending only with life; therefore, I, as a man, have no rights, but must submit to be trampled on, and beaten, and stripped of all I hold dear;—driven to hard labor from early dawn till late at night, and all my earnings prostituted to the lazy, luxurious ease of a worthless wretch, who never made the world one whit the better by having a place in it, and who probably never will. That all this is literally true, in a great multitude of cases, nobody can doubt; and if this is not as black injustice, and cruelty as base as the devil ever instigated wicked men to practice, then, pray let us know what is worse.

I know there are many, who mean to be considered among the better sort of slaveholders, who think, by kindness, to make up to their slaves what they forcibly withhold from them. But it seems to me, that I could regard it as nothing better than adding insult to injury, for a tyrant, after having stripped me of all the rights of manhood, to think to atone for the wrongs he was daily inflicting upon me, by a few kind words now and then, and some few efforts to render my wretched condition, in some measure, endurable.

I said a tyrant, and I wish to have it fully understood, that I

consider the best slaveholder on earth, a tyrant. A tyrant is a man who forcibly deprives another man of his rights—and such is every slaveholder on the footstool.

But to the point. I say again, if God has given men equal rights, according to the *Declaration of American Independence*, then the wrongs inflicted on my mother cannot take away my rights; and the fact, that she was forcibly made a slave, does not prove that I am not a man. But go to the slaveholder, and ask him,

“On what ground do you call these men and women your slaves?”

And he replies,

“Why, just because their mothers were slaves.”

And when he has said this, he thinks, as it would seem, that he has given the best of all reasons in the world for his claim. And so, just because my mother was most shamefully abused all her life long, therefore I have no right to anything better. Sound reasonings truly.

The slave is a man, and nothing in the condition of any being from whom he descended, can deprive him of the rights of a man; and he who withholds these rights from him, does it with the same outright injustice and cruelty, as though I, or any man who hears me, were stripped of the rights of men, and sold into hopeless and perpetual servitude, this very day.

Stolen Property

If all men were created equal, then no man can make me his property, by paying his money to a villain, who had deprived me of my rights.

You call the horse thief a villain; but when he takes your horse and sells him to another man, does he cease to be your horse because somebody else has paid money for stolen prop-

erty? Not in the least. He is your property still—and you have a right to him, and can take him; though another has paid for him ten times or twenty times what he is worth.

And if your horse is yours, after having been stolen and sold, are you not your own? Are not your hands and feet and head your own? Do they cease to be yours, just because somebody has chosen to pay money, for the privilege of holding you in bondage?

But it is admitted, I believe, in all slaveholding States, that when a man takes another who was before free, and sells him into slavery, he commits a crime, and is punishable.

But the *Declaration of American Independence* claims, that all men are equally free, and that they receive this freedom from the God who made them—and so says common sense, and common honesty, and so says every dictate of humanity, and every principle of the religion of Jesus Christ; and nothing in the condition of a man's forefathers, or foremothers, can make him otherwise than a man, endowed by high heaven, from whom he received his being, with all the rights of man.

But if it is wrong to take a man before free, and make him a slave; then it is wrong to hold any man under heaven as a slave. The fact that his rights have hitherto been withholden from him, does not prove that these rights are not his from this time henceforth; and though a man may have paid to another his house full of silver and gold for my rights, they are my rights still; and he is a detestable tyrant who touches them, because he has the power to do so: and what is true of my rights, is true of every other man's rights, black or white.

Liberty Cannot Be Bought or Sold

If God created men equal, then the man who has hitherto claimed me as his property, is bound at once to relinquish his claim, and give up to me the control of myself; without remuneration. He has no more property in me, than I have in him,

and can have none. If he has paid his money for me, though the sum be ever so great, I have not been benefited by it, and of course am laid under no obligation.

Among the better class of slaveholders are some, who think they have done a deed exceedingly meritorious, when they have granted a man his liberty, after he had paid over to them certain hundreds of dollars, which they paid for him to somebody else; or which he would now be worth in market as a slave. But suppose, my hearers, that anybody should propose to us, to give up to us our rights as men, after we had paid over to him some eight hundred or a thousand dollars, for the privilege of calling our hands and feet our own. How would we regard such a proposition? And if it would be wrong in the case of either of us, then it would be wrong in the case of every other man, black or white; because it is self-evident that God has created all men equal.

When a man buys a slave for the express purpose of setting him at liberty, it may be right for him, after receiving his liberty, to pay what was paid for him. Though the man who received the money had no right whatever to take it, yet it having been paid as an act of kindness to the slave, and expressly for his benefit; he who paid it, may justly receive it at the hand of him whom he has set at liberty. This act of emancipation, however, ought by no means to be deferred until the money paid for his ransom is earned. I can have no right to hold a man in bondage for an hour. If I purchase his liberty, I am bound to give it to him at once, and then if he remunerates me let him do it as a *man*, and not as a slave.

I know it is the custom, to some extent, among those who would choose to be regarded as very conscientious and benevolent men, to buy slaves, and hold them in bondage until they have earned the money paid for them, and then set them free. But it is at best a wicked practice, though followed even by ministers of the gospel, and those too of sufficient eminence

to have their names lengthened by a D.D.

No man under heaven has, or can have, a right on any ground whatever, to call another man his property, even during the twinkling of an eye. If a man is purchased from bondage, he ought instantaneously to have his freedom, with all the rights of a man; and then let him, prompted as he would be by every feeling of generosity and gratitude, do his utmost, suitably to recompense his deliverer.

But it is degrading, and flagrantly unjust, to purchase a man as a thing, and then hold him in the contemptible condition of a thing, until he can earn money to buy himself into the privilege of being a man. Whether practiced in high places or low, among the worldly or in the church of Christ; it is at best a flagrant outrage on humanity, and ought to be despised by all who lay claim to the feelings of men.

Liberty Has No Conditions

If God created all men equal, then no one man, can have a right to subject another to his will, through pretence that he is unable to take care of himself. This seems to be a plea in the mouth of a multitude of slaveholders; that as their slaves are incapable of providing for themselves, it is therefore right that they should possess them as their property, like so many cattle or swine. Even those who claim to be the best friends of the slave, are very ready to say that he ought not to have his liberty, until he has first learned how to conduct himself when free.

Now I can ascribe to those who hold this notion, just about as much good sense, as I would to the mechanic, who should refuse to place tools in the hands of his apprentice, until he had learned to use them; or as a distinguished abolitionist once said in my hearing,

“It is like the Irish mother, who would not permit her boy to go into the water, until he had learned to swim.”

The truth is—freedom is an element, in which the poor slave has never been permitted to live—and never can he know, or be taught how to demean himself as a *man*, until you first make a man of him. He is a thing now, subjected to the will of another, and acts as he is acted upon; and never can you teach him how to use his own will aright, until you first give him the *privilege* of using it. At any rate, there is no power this side of the throne of God, which has a right, or which can by any means acquire a right, to say that the slave shall not this moment have his liberty and enjoy it, until by crime he forfeits claim to the preservation of his privileges as a man.

But the plea that the slave would be unable when set at liberty to provide for himself, is, in a vast multitude of cases, unquestionably false. I like the remark of the colored youth in the Lane Seminary, who was once a slave.

“It is claimed,” said he, “that we would be unable to support ourselves when set at liberty; and I cannot tell how that might be, but as it is, I know that we do support ourselves and those who enslave us in addition.”

All this is literally true, and it seems to me, that if they can support themselves, and their masters, and their masters’ households while enslaved, they might possibly take care of themselves, when permitted to enjoy their inherent and inalienable rights.

If the slave, however, by being kept in bondage, has been held disqualified, to provide for himself, then it is the duty of the man who has enslaved him, after setting him at liberty, to provide for him, at least, until he can be instructed how to provide for himself. All this would be only restoring what he has taken away. The cry is often raised by those who seem to consider it a sort of knock-down reply to all the arguments of abolitionists:

“What! would you have the slaves turned loose, in all their poverty, and rags, and wretchedness, to stroll from place to place and beg their bread or starve?”

By no means. We advocate no such measures. We are neither such fanatics or incendiaries as to desire any thing of this sort. On the contrary, we believe that those who have hitherto held men enslaved, and consequently kept them in all this poverty and wretchedness, are bound, first to set them at liberty, and then provide for their maintenance, at least, until they are capable of looking out for themselves. It would be marvellous justice, indeed, at this time, after all their wrongs, to kick them out of doors, like a worn out horse or a useless dog, to live or die, haphazard, without home or friends or employment.

The slaveholder is bound by every principle of justice and humanity, to restore all he has taken away or withholden.

1. He has deprived his slaves of liberty—the first right of man. Let him restore this first.
2. He has withholden knowledge. Let him furnish them with means of instruction.
3. Let him teach them husbandry and the mechanic arts, and see that they have opportunity to make such scientific acquirements, as shall prepare them to act their parts with respectability and usefulness among their fellow-men.
4. Let him furnish them with employment at reasonable wages, and teach them how to appropriate their earnings to the best advantage for their own good.

All this would be but paying an honest debt, and would be doing no more than every slaveholder in the land is bound by every principle of justice to set himself about, this very hour. But perhaps the slaveholder would say,

“It would take all I am worth to do what you propose.”

Then I would just say to him, you are not worth a farthing. Everything you have, is justly due to those whom you have hitherto held as slaves; and you are in justice bound to appropriate it at once for their benefit. It's an honest debt, and if - you refuse to pay it, you are a dishonest man. But perhaps he would say,

“I could not do for my slaves what you propose, unless I were to labor with my hands for their support.”

Very well, I would reply to him; then you ought to go to work at once. They have labored long and hard to support you, and one good turn deserves another. They are under no more obligation to you as men, than you to them; and since they have been laboring for your support, it is but right that you should return the favor. But the slaveholder might still say,

“The laws of the State, in which I reside, would not allow me to set my slaves at liberty.”

Well, if slaveholders can make such laws, they can repeal them, and ought to do it forthwith. But though they remain unrepealed, I think a slaveholder in this day, need not be over-much righteous in obeying human laws. If a man suspected of being a friend of the slave, enters a slaveholding State, he must be taken and subjected to every species of indignity—perhaps whipped at the stake, and perhaps, without law or judge or jury, condemned and executed. There is already a defiance of all law among them, and the man therefore who is disposed to do justice by his slaves, need be no great stickler for the observance of human enactments.

But no human laws can set aside the laws of God. He has said to every slaveholder,

Leviticus 19

¹⁸ You shall love your neighbor as yourself,

—and though ten thousand human laws were made in opposition to this, no man on earth has a right to obey them; nor can he do it without defying his God. The slaveholder is bound to do justice to his slaves in defiance of human laws if they are against him, and any other course must subject him to the displeasure of the Most High.

But must he do right and risk the consequences? It is very plain that he must do right and risk the consequences, or else do wrong and risk the consequences. There is not another alternative: and though the immediate consequences of doing right might be unpleasant, yet in the end they are infinitely preferable to the consequences of doing wrong. The law of God is calling on the slaveholder to do justice, and if he gives no heed to the call, consequences are coming at which he might well tremble.

The Bible and Slavery

But here, possibly, would approach a multitude, clothed in the vestments of the church of Christ, and with the Bible in their hands, claim that slavery is a divine institution, and quote scripture to prove it.

“God permitted the Israelites to hold slaves, therefore it is right for us.”

They might as well say,

“Solomon, King of Israel, had seven hundred wives, and three hundred concubines; therefore it is right for us to have as many if we choose.”

Or they might say again,

“The Israelites slew the inhabitants of the land of Canaan, therefore it is right for us to put our enemies to death whenever we can.”

The truth on the subject is this. The Canaanitish nations

were devoted to destruction by the God who made them. He therefore gave a special commission to the Israelites, to go and put to death men, women and children, and possess themselves of their country. For the same reason, they were permitted to hold them as bond servants. It was a judgment from God upon the inhabitants of Canaan.

But that God ever gave His permission to anything like the system of American Slavery, is something that wants proof. It was by a special direction of heaven, that they were to buy bondmen, and bondmaids of the heathen. And when the slaveholders of the South can show the same authority for binding their fellow men, then it will be time enough to admit that they are doing right.

But never, until they can show a special enactment, sent down fresh from the Supreme Legislator of the Universe, giving them express permission to hold the African race in slavery, ought they to be regarded in any other light than as outrageously wicked—as the basest among base men. They have no more authority from Scripture, for enslaving the Africans, than the Africans have for enslaving them.

But it will be said again,

“Even the New Testament sanctions Slavery, because it lays down rules of conduct for such as are in that condition.”

The spirit of the New Testament, would unquestionably direct every slave, to submit patiently to the evils of his condition, to be a faithful servant while he must, and never to attempt avenging himself, but to leave his wrongs with Him who has said,

Romans 12 [Deuteronomy 32:41]

¹⁹ Vengeance is mine, I will repay,

—and there is no abolitionist who would not give every slave this same advice. No where does either the New or Old Testament teach the slave that he has not a right to his liberty.

On the contrary, Paul, whose authority is quoted by the advocates of slavery, directs those who are in bonds to prefer freedom.

1 Corinthians 7

²¹ Are you called being a servant? care not for it [i.e. submit to it]: but if you may be made free, use it rather.

So say I—and so says every friend of the slave. Submit to it, while you must, but prefer freedom, and look to God for it. But I would like to know, where there is a principle or a precept in the Bible, which gives one man a right to enslave another, or which prohibits the free from seeking the immediate emancipation of such as are bound?

I insist upon it, that the case of the Israelites has no more to do, in establishing the rectitude of slavery among us, than their promiscuous slaughter of the Canaanites would have, in justifying an offensive war with any nation with whom we are now at peace; or than the practices of Solomon, in justifying all the fornication and adultery of the present age.

Our Responsibility

If God has created all men equal, then those who enjoy the rights of freemen, are bound by the principles of God's government, to do all in their power, for the deliverance of such as are bound.

Leviticus 19

¹⁸ You shall love your neighbor as yourself.

Hebrews 13

³ Remember them that are in bonds as bound with them.

Matthew 7

¹² As you would that men should do to you, do you even so to them.

Let us, then, my hearers, place ourselves, for one moment, in the condition of the slave. We are in bondage for life, with-

out hope of deliverance. We are driven all the live-long, day through fear of the lash, to hard labor, from the beginning to the end of the year. Our allowance is a peck of corn-meal in a week, with a small quantity of meat—and the whole sum paid annually to meet all our expenses of food and clothing, is from twenty-five to fifty dollars.

If we enter the marriage relation, it is, at best, a marriage not legalized by the statutes of the land, and the object of our affections may, at any moment, be torn from our arms forever, and driven by the lash, we know not where, to be thrown into the possession of another, or, perhaps, subjected to the brutal lusts of some monster, without means of redress.

Our children are beaten and abused before our eyes, or taken from us and sold to cruelty and hopeless servitude. Often we smart under the lash, and when every limb trembles with pain, we are driven still on to toil. When...

Tired nature's sweet restorer, balmy sleep,⁶⁴

—comes for our relief, we are driven up, unrefreshed, to begin our sufferings anew. If we attempt to escape, we are hunted down with dogs and guns, and writhe under the scourge, just so long as cruelty and rage please to stand by and give direction to lay it upon us.

Even though put to death—and twenty of our brethren of unimpeachable characters witness the deed—there is no law by which our murderers can be brought to justice—and if under all our heavy woes, we dare assert our rights, or lift a finger in self defence, we are exposed to any cruelty, even to death, with none to heed our sufferings, or offer us relief.

That all this is true in the condition of every slave, I do not claim; but that all this, and more, is true in ten thousand cases, nobody doubts. Suppose then, my hearers, that all these suf-

⁶⁴ Edward Young, *Night Thoughts*, "Night 1," 1742.

ferings were ours; what would we have those do for us, who knew our wretchedness, while they were enjoying all the rights and privileges of freemen?

- Would we desire them to hold their peace, and never speak of our sufferings, or our rights?
- Would we desire them to smother their voice, and be exceedingly careful to say nothing to disturb those by whom we were abused and outraged?
- Or, when exposed to some trifling harm, for asserting our rights, would we have them succumb to our oppressors, and leave us still to endure and groan under all our wrongs?
- Would we not have them speak out, and tell the tale of our woes in the ear of the world?
- Would we not have them proclaim the guilt of our oppressors with trumpet tongue, and charge it home upon them “in thoughts that glow, and words that burn?”
- Would we not have the guilty authors of our sufferings pointed forward to a day of righteous retribution, and reminded of the terrors of God’s coming wrath, until their very ears should be stunned as with the thunderings of Sinai; and their hearts made to quake, at the rising flames of heaven’s deserved indignation?

And especially, if our oppressors claimed affinity with Jesus Christ, and sought the sanctions of His religion for their doings, would we not have them shown in characters of noon-day light, that Christ had no fellowship with such deeds of darkness, and that His followers could not own as brethren, the perpetrators of such cruel wrongs?

What less than this could we ask, while enduring all the sufferings of the poor slave—of those who knew our condition, and were enjoying the rights of men?

How can he love his neighbor as himself, how can he do as he would have others do to him, who knows the sufferings of

the slave, and yet will not open a mouth to assert his rights?

How can he be guiltless before God, who will not stand forth, in the name of humanity, and of the religion of Jesus Christ, and claim to have the oppressed go free?

Among these oppressed ones are not a few of the humble disciples of Jesus. Though the key of knowledge has been kept from them, they have by some means learned so much of Christ, as to look to Him for life. If these are neglected in their woes, if those who know their sufferings, will not come forth to their relief, will not Christ say,

Matthew 25

⁴⁵ Inasmuch as you did it not to one of the least of these my brethren, you did it not to me.

I know, it is said, that we make the condition of the slave the worse, by asserting his rights; but of this I have no fears. It may be so in some cases, but as a general thing, there will be an effort made to show that the cruelties of slavery are not what they have been claimed to be. The conduct of the slaveholder is open to inspection. He knows that what he now does will go before the world, and he will therefore beware—and the condition of the slave will, in a measure, be ameliorated.

The voice of every freeman, and especially, of every free American, should rise on every gale, until a voice like that of many waters shall go round the earth, demanding liberty, liberty, for all that are oppressed. And if there be a professing Christian, who...

1 John 3

¹⁷ ...sees his [oppressed and suffering] brother have need, and shuts up his bowels of compassion from him, how dwells the love of God in him?

Thieves and Robbers

If God has created all men equal, then he who strips another

of his rights, or withholds them from him after they have been taken away, is...is what? I would not call names unjustly. Let us look, and see what he is.

Walking at the close of day, I meet a man returning from his labor, having in his pocket a few shillings which he has that day earned. Of these few shillings I rob him. I am taken, tried, condemned, and sentenced to State's prison, perhaps for ten years, perhaps for life, perhaps handed over to the hangman.

But there is my neighbor, a few miles off, who has been robbing ten or twenty or a hundred men of all their earnings, during their whole lives—and he not only goes unpunished, but is justified in his doings by the laws of the land. O, justice! where are you fled? Is not that a guiltier man than myself?

A man steals ten dollars of my property, a loss which I do not feel, and he is punished for it according to law.⁶⁵ But there

⁶⁵ The following facts were related, in my hearing, by a man of color from one of the Southern States. This man has, by some means, purchased his own freedom and that of his wife; but his children, several of them, have been taken away from him, and sold, he knows not where. He proves himself to the satisfaction of all who have intercourse with him, to be a humble disciple of Jesus. I will give the facts, as nearly as possible, in his own words:

"I had a little boy, about eleven years old. One night as he came home, he said to me, 'Father, the constable has been measuring me to day.' 'Measuring you,' said I, 'what does that mean?' 'I don't know,' he said. 'He measured me about my body, and then he measured how high I was. I am afraid, father, they are going to sell me?'

"I tried," said the poor father, "not to think of it, but the next morning, soon after I went to my work, a little boy came running up to me, crying out, 'John is gone, yonder they are taking him off now.' I went after them, and when I came near, my dear babe reached out his hands to me, and said, 'Father, I'm gone—can't you do something for me?' At this, the man who was taking him away, gave him a kick, and kicked him along the road, and I have not seen my dear child, or heard of him, from that day to this. I could do nothing to help him. It hurts me to think of it."

Here he wept. Never in my life has my heart been so agonized at any deed of man, as when I heard this grey-headed father give this simple relation.

"I had a daughter also," said the poor old man, "who was married, and had one child. One day a carriage drove up to the door, and took her in with

is another, who steals my children from my arms, and my wife out of my bosom, and there is no law to touch him. (I say mine—for the man who should inflict such injuries upon me, could be no more guilty in the sight of God, than he who inflicts them on my brother of a darker skin.)

He steals from me, also, every right of manhood, which my Maker gave me, and chains me up with the cattle in his stall. “He who steals my purse, steals trash”—but he who steals my

her child, and carried them on board a vessel then lying at the wharf, about to sail. As soon as I heard of it, I went after them. When I went to go on board, they pushed me back—but someone standing by, said, ‘That’s too bad—let the old man see his daughter.’ I then went on board, and my poor child threw her arms about my neck, and said, ‘Father, I’m gone.’” Here the old man’s sobs prevented his utterance, but he recovered himself sufficiently to say,

“I have not seen or heard of my child since. Her husband heard of it, and went to the vessel, but they drew a dirk upon him, and would not allow him to go aboard. Oh!” said the old man, as the tears streamed from his eyes, “it *hurts* me, every time I think of it.”

Probably, it would hurt a slaveholder to suffer such wrongs, and the best of them could be no more injured by them than this poor disciple of Christ. This man has, if I recollect the number, six children sold into hopeless servitude, he knows not where.

Three remained with him, and these, some months ago, were bought up by a notorious firm of slavedealers, and shipped for the Southern market. Here the old man felt that he had lost his all; and the distress of his wife, “who wept,” to use his language, “as though her heart would burst,” drove him with great reluctance, after endeavoring to put his trust in God, to state his case to some pious friends, and ask if something could not be done for him.

A minister of the gospel, who was affected to tears at the old man’s recital, went to the slave dealers and interceded for him. They at length consented, that if the poor father himself could raise the money in one week, (amounting to considerable more than two thousand dollars) he might have his own children, i.e. the ones last taken away. Perhaps they considered the question settled, as they would consent to no other conditions, and regarded it as impossible for the father to do as they proposed.

He lifted his cries to God, however, and they were heard, and friends raised up, who gave him some few hundred dollars, and at length, made him a loan of what remained, amounting to eighteen hundred, on condition that it should be paid in two years. If at that time it remains unpaid, the children are to be sold to pay it.

wife, my children, and myself, and dooms us all to a servitude, ending only with death; and steals the Bible out of my hands, and shuts away the news of salvation from my ears, after robbing me of all the means of knowledge on earth: what shall I say of him?

I say he is a thief and a robber; the worst thief, and the worst robber upon which the sun has ever shone since God hung it in the heavens. Oh! let that man hold his peace who can, on such a subject as this. But it seems to me, that every heart which has a spark of humanity in it, must glow; and, that every bosom that has been warmed with the benevolent religion of Christ, must burn with desire to see the slave delivered from his wrongs.

But, perhaps we are still called on for a plan, for benefiting the slave.

“You complain,” say some, “of everything which has hitherto been done for promoting the good of the slave, show us now a better way?”

This is easily done. Let every slaveholder in the kind call those around him whom he has hitherto held in bondage, and say to them,

Henceforth you are free.

I have hitherto regarded you as my property; from this time, I relinquish all such claim, and give up to you the entire control of yourselves.

In time past, I have appropriated all your earnings to my own use—if you will now work for me, I will pay you reasonable wages, and teach you how to use your earnings for your

The poor father is now, with much diffidence, and great embarrassment, stating his case to the pious and benevolent, and asking their aid, that his children may not again be sold into bondage. If any heart is opened by this statement, to do any thing for him, information can be obtained respecting him at the *Anti-Slavery Office* in this city, or by addressing a line to the writer of this.

own benefit.

In time past, you have been kept in ignorance—henceforth you shall have the opportunity of acquiring knowledge, and of rising to respectability among men.

Hitherto all your rights have been taken away, but henceforth you shall be treated as men—the relations of life shall be regarded among you, and your wives and children no more torn from your arms.

You shall have the Bible and the gospel, and all the means of learning the way to heaven.

In time past, I have been your oppressor; henceforth I am your friend; and it shall be my endeavor, by my subsequent course of conduct, to efface from your minds, all impression of the wrongs which I have hitherto done you.

Now, who will say, that it would not be right for the slaveholder to pursue this course—and if right, then he is bound to pursue it, because the opposite is wrong. But, perhaps, it will be said, that:

“Though all this looks very well in theory, there is no hope of seeing it reduced to practice.”

For myself, I believe that what ought to be done, may be done. I have confidence in the power of truth; and especially, when I reflect, that God, with all the vast resources of wisdom and power, which He can command, is on the side of truth—I have hope, I have strong confidence, that truth will prevail; and that the slave, with unfettered limbs, will, ere long, walk forth in the dignity of manhood, and spread forth his hands to heaven, and lift up his voice and his heart to the God who made him, and render praise that he is free.

But. it may still be said,

“It is not to be expected, that the man whose whole property consists in slaves, will relinquish all, and make himself a beggar.”

If he has no property but what consists in slaves, then he is a beggar now;—as really and truly a pauper as can be found in any alms-house in the United States. He is just as dependent on what belongs to others, as though he were obliged to beg his bread from door to door; and is in a condition unspeakably more disgraceful. He has no more property, than he would have, by laying claim to five hundred or a thousand acres of blue sky. All that can be said in truth, is, that in consequence of the existence of certain barbarous laws, he has it in his power to deprive a number of his fellow-men of their rights; and the power thus secured to him, of inflicting wrong and outrage, he calls property!

Shame, on the civilized man, that will urge such a claim as this! shame, ten thousand times, on the civilized community, where such a thing is tolerated! and let the whole world point, and raise the cry of SHAME, against a nation of freemen, who will seal their lips in silence, and see *twenty-five hundred thousand* of the natives of their own soil thus claimed as the property of man.

For myself, I believe that the day will come—Heaven speed it—when every American will feel his cheek mantled with the deep blush of shame, before the eye of the world, when he thinks that so foul a blot was ever seen upon his nation's character.

I believe that it is to be expected, that he who has no property, but in the power secured to him by unrighteous laws, of depriving his fellowmen of their rights, will be ashamed to urge a claim so inhuman, and will rather glory in regarding himself and in having the whole world regard him as penny less. I believe he can be made to see and feel, that it is *infinitely* beneath the dignity of a man, to subsist by trampling his fellow-man under foot, and to enjoy an ease, purchased for him by the toils, and tears, and groans, and heart-broken sighs, of oppressed and suffering humanity.

Again, it may be asked,

“What hope is there of doing away this mighty evil, and of procuring for the slave the enjoyment of his rights, by all this angry discussion at the North?”

I advocate no such thing as angry discussion on this subject, but I am wholly unwilling to admit, that telling the truth—the whole truth, and telling it plainly and fully, and fearlessly, is angry discussion—if so—it seems that Christ and His apostles were often guilty of this sin.

I believe there is no way, by which to show our love for Southern men, but to show them their guilt—and show them the whole—to hold it all up before them, and let them see just how black it is. It is the purest kindness toward them to do it, and the only course we can pursue toward them which is truly kind.

There are men of conscience among them, and men of piety, and though these may for a while resist the truth, we do expect, that eventually, they will feel and acknowledge its force, and be ready to abide the consequences of acting in conformity with truth. This done, others seeing the light that is shed around them, will make truth their rule of life, and thus, at length, come up to their duty.

We do not expect at present, to demand the abolition of slavery, in the name of human law—but we do expect to demand it in the name of humanity, and of God, and to urge our demand, until, by the blessing of Heaven, we win the day. We do expect to lay the truth before the minds of men, and to urge it, and pray for its success, until it shall be made mightier than the strong man armed; and until every obstacle shall give way before its onward march, and all who now oppose, be made, either willingly, or unwillingly, to yield to its demands.

We expect it, not through our own wisdom or strength, but through the might of Him who has the prerogative to make,

and the power to enforce obedience to the command,

Isaiah 58

⁶ ...let the oppressed go free.

He has once called in the aid of thunder and lightning, and storm; of darkness, and disease, and death; of the frogs and the locusts, and the mighty waves of the sea, to work deliverance for the captive: and He has the same resources still, and can command them when He please.

Let such, therefore, as feel for the sufferings of the enslaved, make God their hope; and truth, and light, and love, their weapons; and complete victory their aim; and death the only point at which they will lay down their armor; and the time will come, when the whole earth shall be vocal with the song of deliverance, and when their hearts shall have the joy, and God the praise, of a whole world, disenthralled, and walking forth alike gladsome and free, to enjoy the rights which Heaven gives to all.

Who is there, that carries the heart of a man within him, that will not do something to bring about such a day? Or, who is there, that bows the knee in prayer, who will not say, in the fervency of his soul,

“HASTEN IT, OH, LORD!”

Anti-Slavery Celebration

At the Pine St. Church, Boston, July 4, 1836

ORDER OF EXERCISES

1. Hymn I

Hail to the Lord's Anointed!
Great David's greater Son;
Hail in the time appointed,
His reign on earth begun:
He comes to break oppression,
To set the Captive Free;
To take away transgression,
And rule in Equity.

He comes with succor speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turned to light,
Whose souls condemned and dying,
Were precious in His sight.

He shall come down like showers
Upon the fruitful earth,
And love, and joy, like flowers,
Spring in His path to birth:
Before Him, on the mountains,
Shall peace, the herald, go,
And righteousness, in fountains,
From hill to valley flow.

To Him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His Covenant remove;
His name shall stand forever;

That name to us is—Love.

2. Prayer

3. Hymn II

You God, who have since time begun;
The helper of the helpless been,
Who will correct the tyrant, man,
That dares against your mercy sin;

We pray for Slaves! to whom your Word
Of light and Love is never given;
For those whose ears have never heard
The promise and the hope of Heaven.

The broken heart and darken'd mind,
Whereon no human mercies fall,
Oh! be your gracious love inclined,
Who as a father pities all.

And grant, oh, Father! that the time
Of earth's deliverance may be near;
When every land, and tongue, and clime,
The message of your love shall hear:

When smitten as with fire from Heaven,
The Captive's chain shall melt in dust,
And to his fettered soul be given
The glorious Freedom of the Just.

4. Reading: The Declaration of Independence

5. Address

6. Collection

7. Hymn III

With your pure dews and rains,
Wash out, O God, the stains
From Afric's shore;
And, while her palm trees bud,

Let not her children's blood
With her broad Niger's flood
Be mingled more!

Quench, righteous God, the thirst
That Congo's sons hath cursed—
The thirst for gold!
Shall not your thunders speak,
Where Mammon's altars reek,
Where maids and Matrons shriek,
Bound, bleeding, sold?

Hear'st you, O God, those chains,
Clanking on Freedom's plains,
By Christians wrought!
Them who those chains have worn,
Christians from home have torn,
Christians have hither borne,
Christians have bought!

Cast down, great God, the fanes,
That, to unhallowed gains,
Round us have risen—
Temples, whose priesthood pore
Moses and Jesus o'er,
Then bolt the black man's door,
The poor man's prison:

Wilt you not, Lord, at last,
From your own image cast
Away all cords.
But that of love, which brings
Man from his wanderings
Back to the King of kings;
The Lord of lords!

8. Benediction

8. Slave Holding Weighed in the Balance of Truth

1837

Original subtitle: And Its Comparative Guilt Illustrated. By Charles Fitch, Pastor of First Free Congregational Church, Boston. 2nd Edition.

IN ORDER that we may understand the duties, which we owe to God and our fellow men, relative to the subject of slavery, it is necessary that we examine the institution, in all its bearings, upon the temporal and eternal interests of the enslaved; and ascertain, as far as we are able to do so, the extent of the injuries which it inflicts. To aid my readers in doing this is now my object.

I do not propose, however, to gauge this mammoth evil, and show you its exact dimensions; I fully confess to you in the outset, that I am not able so to do. That it is greater, in some of its bearings, at least, than any other evil that ever existed among men, and involves more guilt than any other crime ever committed by men, I fully believe, and shall endeavor to show. Still the evil has a magnitude which my powers cannot describe; and the guilt a blackness which can never be painted, except by a pencil dipped in the midnight of the bottomless pit.

I am aware, that great complaint has often been made, of those, who have endeavored to rouse the indignation of their fellow men against the wrongs inflicted on the poor slave, that they deal in unjust severity of language. That they have at any time spoken more than the truth, I do not believe—nor can I admit that they have dealt out severity and painted rebuke in more unmeasured terms than they have received them from their opponents.

When I remember, too, the long and profound slumberings, even of Christians on this subject, while their brethren were groaning under all the injuries, and cruelties, of iron-handed

and steel-hearted oppression; I cannot suppress the feeling, that it was necessary, that those who would arouse them, should break forth as in thunder tones, and gird up all their energies, to shake off the sloth in which their fellow men were bound.

They had themselves but just awoke as from a dream, and found that they had long been sleeping as on the overhanging brink of a burning crater; and when they saw the whole multitude of their fellow countrymen, still asleep in the same situation of fearful peril; who can wonder that they should cry out at the top of their voice, and resort to every possible expedient, to awaken those around them before it was too late?

They heard the suppressed and terrific mutterings of the incipient earthquake below, and felt the ground beneath them already giving way, what less could they do, than to lay about them with all their strength, in the use of the first expedient, that seemed calculated to awaken and save?

They had no time to devise a multitude of measures, and then choose from among them, such as would be most likely to satisfy those who were unwilling to be awoken. They must do something, and do it then. Previous measures, though entered upon ostensibly for the purpose of arousing men from sleep, had only served as a lullaby.

The oppressors of their fellow men, were but becoming more secure in their claims of property in God's image—the chains of the slave were getting more and more firmly riveted, and the whole nation were fast binding themselves in a willing bondage to those, who found it conducive to their case, and interest, and shameful indulgence, to be permitted to inflict all the wrongs they pleased on their fellow men, with none to utter a single note of remonstrance or rebuke.

It was seen that the press was bribed, and the pulpit gagged, and the lips of the multitude padlocked, and nearly the whole population of the free States bound, by chains either of preju-

dice, or interest, or ignorance, to the tremendous car of Slavery; and those who loved to have it so, had mounted the engine and were driving at railroad speed, withersoever they would; and when a few awoke, and saw the nation thus hastening to the precipice of ruin, to be dashed in the abyss below—what less could they do, than to cry STOP—and that too, even at a pitch of remonstrance, which should subject them to the imputation of fanaticism or madness.

It is not unlikely that some of my readers, may regard the language which I shall use as unreasonably severe; and yet I do not believe, nor can I think that any man, after looking candidly at the subject, will believe that it expresses more than the truth.

My design is to draw a parallel between slavery and the evils which stand connected with it, and some of the worst evils and vices and crimes, which are ever found among men, that we may see where slavery ought to be placed in the catalog of sins.

Compared to Catholicism

Let us look at the Roman Catholic Church. Much has been said during the last few years, of the efforts which were being made, to bring this country under subjection to the Pope of Rome. Now it is enough to make a man shudder from head to foot, though his nerves were iron, and his sinews brass, to think of the most distant possibility that such a thing may ever take place.

But what are the evils which the Romish Church inflicts, upon such as are brought under her control?

She takes away the Bible from them, and gives them no opportunity, to learn for themselves, the way to heaven. All the religious instruction, which the people can receive, must come orally, from the lips of the priest. Slavery does the same thing precisely, to all who come under its control. They may not

read the Bible, nor possess it—and can receive no religious instruction, but what comes orally from the lips of the priest.

The Roman Catholic Church depends for its perpetuity, upon the ignorance of the common people. Slavery depends for its perpetuity upon the ignorance of the enslaved. Hence the great effort to shut out all *knowledge*.

The Romish Church robs the laboring classes of large sums of money, to support its pope, and its cardinals, its bishops, and its priests, in idleness and luxury and profligacy. Slavery robs the laboring class of their earnings, to support another set of men in the same mode of life.

The Romish Church confiscates the property, and confines, and tortures, and puts to death, such as will not submit to her rule, whenever she has the power of doing so. Slavery does the same things. Not only the property, the whole earnings, but the wife and children, the hands and feet and head, the whole body and soul of the enslaved, are confiscated, and appropriated to the use of men in power. Slavery also has tortures for its victims. It applies the scourge, until the blood runs down their lacerated bodies in streams, and in a multitude of ways inflicts its cruelties, upon such as will not yield an entire submission to its rule. If any refuse to submit longer to their sufferings, and flee, they are followed into their hiding places, and put to death. Others are whipped until death ensues; others are driven to hard labor without proper food or rest, until they sink down and die.

But the Romish Church does not, ordinarily, strip the whole multitude of its victims, of everything that bears the name of property, and take the ownership of themselves out of their hands, and drive them by the scourge to hard labor from the beginning to the end of the year. She does not measure out to them their scanty pittance of food, nor name every rag of clothing which they are permitted to put on, nor mock at all the relations of social life—stealing the child out of the fa-

ther's arms, or off the mother's breast; and the wife out of the bosom of her husband; and separating them, for life, depriving them of all the protection of law, and subjecting them daily to every injury and suffering, which avarice and passion and lust can load upon them.

Nor are men, women and children, under her influence, like cattle, raised to sell. Such enormities as these are left to be practiced by slavery; and to be legalized in the statute books of a people, who have boastingly regarded themselves, as the most thoroughly Christianized nation on which the sun ever shines.

I say then, there are points, in which slavery far outdoes the Romish Church in cruelty and guilt; binds heavier burdens, and more grievous to be borne, and lays them on men's shoulders, and will not touch them with a finger.

Slavery also, like Romanism, cries out against free discussion, and the liberty of the press, and does not hesitate to silence both, so far as she has the power; and to make every possible advance toward it where the power is not possessed. Hence the outrages committed on peaceful citizens, traveling in slave-holding States; and the efforts to put down discussion, in almost all the States which call themselves free.

Hence the destruction of Birney's press in Cincinnati, and the stones cast in the streets of Troy, at the hero Weld, who, like his Master, goes about doing good. Hence all the shameful outrages by which that place has been disgraced, and the still more shameful neglect of the proper authorities to protect peaceful, respectable, high-minded, and pious men, in the exercise of the most noble of all their rights, that of publicly expressing and defending their own opinions.

Hence all the excesses practised in this and several adjoining States, to lay the heaven-born spirit of liberty asleep, even among her own New England hills. Hence the long, loud, and repeated threats of dissolving the Union, which Southern men

have sent up on our ears, and which even some of our Governors have echoed back, in declarations that it is felony for a man to speak what he thinks on a particular subject. Who doubts, that slavery if she could, would go so far in locking up the opinions of men within their own breasts, as ever popery went in the height of her power. She had, already, well nigh, taken away the power of free discussion, from those who dare to assert the rights of their fellow men, and would soon have completed the *work*.

Compared to Infidelity

Now let us look at Infidelity. The evil arising from this source is, that it blinds men respecting their duty to God and their own souls, and thus leads them down to hell. It urges itself, however, on no man by force.

A spark of honest desire to know the truth and walk in its light, is at all times, abundantly sufficient, to show a man the sophistry and willful unbelief by which such doctrines are supported; and to warn him of all their snares, and to guide his feet into the path of life.

A spark of honesty in the admission of the plainest principles of common sense, will show a man that there is a God, that the Bible is a revelation of His will, and that He will not let the wicked go unpunished, who refuse to repent. He, therefore, who suffers himself to be borne upon the shoals and rocks, and down the cataracts, or into the whirlpools of willful unbelief, goes there warned of his danger, and with abundant means and opportunities for escape.

But slavery wrests the Bible out of the hands of immortal men by force. In the midst of a Christian land, with the clear light of heaven shining all around them, they are shut out from this light, and left to grope their way in darkness down to hell. That I may not be suspected of declaring more than the truth on this point, I will just give a specimen of the laws

of slave States, touching this point.

A law of South Carolina, passed in 1800, authorizes the infliction of twenty lashes, on every slave, found in an assembly, convened for mental instruction, held in a confined or secret place, although in presence of a white.

That this cuts them off, and was designed to cut them off from all means of mental instruction, nobody doubts; for who in that State is permitted to give slaves mental instruction in a public place?

Another law, imposes a fine of a hundred pounds, on any person who may teach a slave to write.

In North Carolina, to teach a slave to read or write, or to sell or give him any book, [the Bible not excepted,] or pamphlet, is punished with thirty-nine lashes, or imprisonment if the offender be a free negro, but if a white, then with a fine of three hundred dollars. In Georgia, if a white teach a free negro or a slave, to read or write, he is fined five hundred dollars, and imprisoned at the discretion of the Court. If the offender be a colored man, bond or free, he may be fined, or whipped, at the discretion of the Court. A father, therefore, may not teach his own children, on penalty of being flogged. This was enacted in 1829.

In Louisiana, the penalty for teaching slaves to read or write, is one year's imprisonment. In Georgia, also, any justice may, at his discretion, break up any religious assembly of slaves, and may order each slave present to be corrected, without trial, by receiving on the bare back, twenty-five stripes with a whip, switch, or cowskin.

In South Carolina, slaves may not meet together, before sunrise or after sunset, for the purpose of religious instruction, unless a majority of the meeting be of whites, on penalty of twenty lashes well laid on. In Virginia, all *evening* meetings of slaves, at any meeting-house, are unequivocally forbidden.

Of course they may not meet in the day time, for then they

must labor. Possibly they may on the Sabbath, but their opportunities of doing it even then, are few and far between.

You see, therefore, the strenuous efforts which are made by legislative enactments, to shut out all light from the mind of the slave, and surround him with a thick impenetrable darkness, in the midst of which he must live and die; and from which his eye never can open, till death frees him from the grasp of his oppressor.

I am aware, that the privilege of giving oral religious instruction to slaves is, to some extent, granted, and that some slave masters do pretend to teach their slaves the truths of religion. But what is the amount of all this? A writer for the *New York Evangelist*, has, some months since, given us what he terms “sketches of slavery from a year’s residence in Florida,” in one number of which, he speaks on this very point. He had conversed with slaveholders on the subject. One man thought it a very fine thing to give slaves religious instruction.

“I called my slaves together,” said he, “one Sabbath day, *the only time which I have been able to get this season!!!* and read to them the account of Abraham’s servant going to seek a wife for Isaac. I took occasion from this, to speak to them of the integrity of this servant—what an amount of property was committed to his care, how faithfully he watched over it, how careful not to purloin any of the rich jewels to himself, how anxious to return at the appointed time.”

“I think,” said this slaveholder, “that religious instruction must be decidedly beneficial.”

“Another master with whom I conversed,” continues the writer, “believed nothing about giving religious instruction to slaves. He regarded it as all a farce.”

“There is no man,” said this slaveholder, “who will read the whole Bible to his slaves. If I recollect right, there is something in the Bible which speaks of *breaking every yoke, and letting the oppressed go free*; and there is no master,” contin-

ued he, “who will read *that* to his slaves, not even your good Methodists; and if we must not read the whole Bible, we may as well read none at all.”

Such were the views of slaveholders. I have somewhere read the following. Whether authentic, or not, it illustrates my point, and expresses, I am fully persuaded, very much of truth. It was the remark of a slave, after the master had been reading the Bible to him and his companion.

“Massa bery *good* Christian; him bery *good* Christian *indeed*. Read de Bible to us; but him always read de same chapter, what says, servants obey your massas in all tings.”

Here, unquestionably, we have just about the truth, on the subject of giving religious instruction to slaves. Multitudes never attempt it, and those who do, are sure to do it for their own interest, rather than for the good of the slave. That there are exceptions, I am willing to admit; but all that I have said, exists unquestionably, to a wide extent, and to an extent provided for by law.

I am aware that the gospel is preached, to some extent, and that some truly embrace it; but these are the exceptions, and not the general rule. My claim is, that slavery destroys more souls among the slaves, by keeping the Bible away from them, than infidelity could do in its place, if they were permitted to have the Bible and read for themselves; and it seems to me that this is a position which no honest man will dispute. Slavery also destroys souls by force, when infidelity could only decoy, and therefore leave an opportunity for escape.

Compared with the Alcohol Trade

Let us compare slavery with the making and vending of ardent spirits. Do not suspect me of a wish to palliate, or extenuate the evils, or the guilt of this abominable business. I have often dwelt on these, until my soul has been pained within me, and until I am well persuaded that all, and far more than

all which has ever been said or *dreamed*, on that subject, is strictly true.

I am aware, too, that a highly gifted mind, has, some years since, drawn a parallel between intemperance and the slave trade, in which he has endeavored to show, that the latter is an evil of the least magnitude. But I am comparing now the business of making and vending ardent spirits, with slavery as it exists at this time in our country.

It has often been said with unquestionable truth, that from three to five hundred thousand miserable men in our nation, are confirmed drunkards, and that from thirty to fifty thousand go down every year to a drunkard's grave; and inasmuch, as the drunkard cannot inherit the kingdom of God, they must go down to the depths of hell. A most fearful destruction this indeed.

But instead of five hundred thousand, there are not less than two millions two hundred forty-five thousand in our country, held in the darkness of slavery. How many of these, think you, have sufficient light to guide their feet to heaven? Shall we say one half? Who can believe it? But if this be admitted, there are still more than twice the number shut up by slavery, in a state of darkness, that leads to hell, than have ever, by any man, been estimated in the ranks of intemperance. Is it not most clearly a truth, then, that slavery destroys more souls, than the making and vending of ardent spirit?

When we consider, too, that slavery seizes its victims by force, and binds and rivets chains upon them which they cannot throw off, and thus leaves their souls unprovided with any of the means of grace, to die without hope; and that strong drink leaves men abundant opportunities to escape if they will; who will not say that slavery is unspeakably more to be dreaded: that it is an evil of far greater magnitude than the other?

The intemperate man may, at any time, break away from his

bondage, give up his cups, enjoy the means of grace, embrace the truth and live. But the victim of slavery, shut out from all true knowledge of God, deprived by law of all opportunity of learning his Maker's will, or of studying the way of salvation by Christ; what can he do, but remain in his darkness and sin, until the darkness of eternal night closes in upon his benighted soul, and he is left for eternity to suffer the consequences of unpardoned sin.

True, the guilt of him who dies the willing victim of intemperance, must be greater than that of the poor benighted slave, and his future punishment consequently more severe, but if slavery holds twice the number of victims exposed to hopeless reprobation, then it destroys twice the number of souls, and is therefore the greatest evil.

Compared with Theft and Robbery

Let us compare slavery with theft and robbery. Let me give a case for illustration. You are a husband and a father. You commenced the world a poor man, but by hard labor and economy, you have collected together a sum of money, which, you believe, if well invested, will place you and your family in circumstances of respectability and comfort.

From statements made to you, or from your own observation, by going upon the ground, you come to the conclusion that your money can be more profitably appropriated, by removing to the West. Accordingly you convert every thing you possess into cash, and make all the necessary arrangements for a removal with your family.

On the night previous to your intended departure, a thief enters your dwelling house, takes possession of all you have, and makes off, and you never hear of it more. Or suppose you are already on your journey, and after many days of fatiguing travel, find yourself near the place of your destination; when you are met by the highwayman, who, with a pistol at your

breast, robs you of your last farthing.

Now I suppose this would be a case, where theft and robbery would stand out in their worst features, it would be a trying case indeed. After years of toil, to gain something for yourself and household, you are in a moment penniless, with your destitute, needy family upon your hands. All you can do, is again to betake yourself to hard labor, to provide for those you love.

But suppose, after all this, you were doomed to see your children torn from you, one after another, and sold under the hammer, to go you know not where; to be subjected to the cruelty, and abuse, and outrage, of any monster into whose hands they might chance to fall; where you could never see or hear from them more; and you left with no means of redress, to sit down beside your broken hearted wife, and mingle your tears and sighs and sobs with hers, with no prospect of relief until death.

But in the midst of it all, even the wife of your bosom, dear as your own heart's blood, is sundered from you, and sold forever from your embrace, and you at last go off under the hammer, to the highest bidder, and are driven by the lash, to groan, and sweat, under long, long days of unrequited toil, with no relief till you die.

This is slavery. It robs a man of all his earnings during his whole life. Labor as he may, sweat as he may, he can never have a farthing to call his own. Just hear the laws on this subject.

In South Carolina a slave is not permitted to keep a boat, or raise and breed for his own benefit, any horses, cattle, sheep, or hogs, under pain of forfeiture, and *any person may take them from him.*

I ask, what is that but robbery—except it is unspeakably worse, because it is legalized—and the poor man has no means

of redress? It is made lawful for *any person* to rob him, by the letter of the statute.

In Georgia, the master is fined thirty dollars for suffering a slave to hire himself to another, for his own benefit.

In Maryland, the master forfeits thirteen dollars for each month that his slave is permitted to receive wages on his own account.

In Virginia, every master is finable, who permits a slave to work for himself at wages.

In North Carolina, all horses, cattle, hogs, or sheep, that shall belong to any slave, or be of any slave's mark in this State, shall be seized and sold by the county Wardens.

In Mississippi, the master is forbidden under the penalty of fifty dollars, to let a slave raise cotton for himself, or to keep stock of any description.

Now where is the man under heaven, who would not say, that such a system of legalized oppression, was infinitely worse than theft or robbery, when practiced toward himself? And what, I ask, makes the crime any less heinous, when practiced toward a colored man, than it would be if practiced toward either of us? The poor slave feels such wrongs as deeply as we could, and groans under them as loudly, and sheds tears as profusely as we would do; but there he is, without means of redress.

And in addition to all this robbery of everything in the shape of property; the poor slave is robbed of his children, and his wife, and robbed of himself—and has nothing left him, but a miserable existence, subjected to the most cruel, heart-withering tyranny, that was ever practiced by man on his fellow-man, since this world has borne the curse of its God.

When the thief, or the robber, takes your property, you can repossess it whenever you can find it; or if not, you can acquire more, and your wife, and children, and yourself, are still your own. Theft and robbery are nothing compared with the

wickedness of slavery. Make them as bad as you please, and they do not deserve to be named the same work. The difference between them is too great to be described, too wide to be measured, too deep to be fathomed.

The slaveholder who goes impenitent to hell, will find himself loaded down with a weight of guilt and damnation, that will sink him out of sight of the worst highway robber that ever walked the earth.

“But,” you will say, “the highway robber is often guilty of murder.”

Well, and so is the slaveholder often guilty of murder—and this brings me to my next point.

Compared with Murder

Let us now compare slavery with murder. Who does not know, that oftentimes, when the poor slave can no longer endure the outrages practiced upon him, and flies, and takes to the woods, he is hunted down by dogs and guns, and thus put to death, just for trying to escape. Everybody knows that it is a thing of frequent occurrence. Put to death—just for trying to escape from his sufferings and his wrongs.

Again, it is a maxim with them, that at particular seasons, they can afford to work a set of hands to death, for the purpose of getting their crops early to market, and thereby securing a much greater price. The writer of sketches of slavery, from a year’s residence in Florida, speaks of this particularly, as coming under his observation while there; and I have seen this fact referred to by other writers in public print. They do not hesitate to sacrifice the lives of their slaves to hard labor, when it will increase their profits. Besides, the poor slave is often whipped until the result is death.

Is not my point made clear, abundantly clear, that slavery is worse than murder? Would you not prefer to be met by a

highwayman, and shot dead, rather than have your life worn out on a slave plantation, toiling to enrich the hard-hearted wretch who had stripped you of all your rights? Would you not prefer this to being whipped, and then laid away to die under the effect? And is not the wretch who inflicts death by such means, to enrich himself, more guilty, than he who blows out the traveler's brains and seizes his money to enrich himself? Surely, my point needs no more illustration. Slavery *is worse* than murder.

But there is still this point to be taken into the account. If a man shoots you dead by the way side, it is your own fault if you do not go to heaven. You have the Bible, and the gospel. You know that there is a Saviour, and if you have not repented of your sins, and believed in Him for salvation, you are without excuse. If you lose your soul, the fault is your own. Though murdered—you might if you would, have been saved. But the poor slave is prevented from learning the way of salvation while he lives, and then worn out with toil, he dies and is lost forever. Surely I need say no more—what honest man is not prepared to say that slavery is worse than murder?

Compared with Fornication, Adultery, and Rape

I come now to a point, which, in the estimation of some, perhaps, ought to be suppressed. But I am a servant of the Most High God, and to Him accountable; and as such, placed under solemn obligation to cry aloud and spare not, and show this guilty nation its sins.⁶⁶ This, with the Lord's help, I will do. It is high time also, that our mothers, and our wives, our sisters, and our daughters, knew the sufferings and the wrongs of the poor defenseless female slave, that they may lift up their strong cries to Heaven in her behalf.

I wish, therefore, to compare slavery with fornication and adultery, and the violation of female purity by force. And, my

⁶⁶ *Isaiah* 58:1.

hearers, I do not ask you to believe my naked assertion on this point, I will show you proof, as it has been my endeavor to do on every point previously considered.

Look again at the laws. In Kentucky,

...any negro, mulatto, or Indian, *bond or free, who shall at any time, lift his hand in opposition to any white person,* (mark the language) shall receive thirty lashes, on his or her bare back, *well laid on*, by order of the justice.

This regulation, or something very much like it, is believed to be in force in all the slave-holding States. Look now at the condition in which this places the poor female. She is at the uncontrolled will of the master. He may order her, by fear of the lash, into any secret place where he pleases; the same fear of the lash, enables him to accomplish all the hellish purposes of his heart, and then, by the same means, he can seal her lips in silence, that the crime be never divulged.

During all this time, if she lift a hand against him, he can procure thirty lashes for her, to be well laid on, by order of the justice, in addition to all he pleases to inflict himself.

Let us now just remember, that in addition to such a regulation, no person of color can be a witness against a white man in a court of justice, and you see the exact condition of the poor female slave. There is nothing so foul in pollution, nothing so horrid in crime, but she may be driven by the lash, to be the victim of it, and she must not lift a hand in self-defense—and then she dare not divulge her wrongs, or, if she does, there is no power on earth, from whom she can gain any redress; or even protection, against a repeated infliction of the same evils.

If slaveholders had framed laws for the express purpose of placing the purity and virtue of their females entirely in their own power, they could not have done it *more* effectually, than it is now done. It would seem to be a system, framed for the

very purpose of giving them full power, to pollute by force, just as many as they pleased. At any rate, they know the power is in their hands, and there are developments enough which show that they are not slow to use it.⁶⁷ There are a multitude of facts on this subject, and I will just relate one or two, because I know them to be authentic.

A particular friend of mine, who spent several years in a slave State, gave me the following as an occurrence which transpired in the place where he resided, and at the very time of his residence there.

A man,—I will not say gentleman, and in truth, I ought to say monster,—who had a wife and a family of grown up daughters, residing with him, had also in his house, a young female slave. This slave became the mother of a child, and it was a matter of public notoriety, that the head of the family was the father of it. So barefaced had the thing become, that the man found it necessary to take some measures to get his shame, and the extreme mortification of his wife and daughters out of his mind.⁶⁸

He accordingly sold her for the southern market, and though it was with some difficulty that he could persuade the purchaser to take the infant, he at length did so, and the wretched mother, the victim of the master's beastliness and abominable crime, was taken, or rather torn from the house, and borne away, literally uttering cries and shrieks of distress.

Now I would like to know whether there is any language under heaven, that will sufficiently set forth the guilt of such a wretch?

The following fact was related by a pious physician who resides in the city of Washington. It came to me in such a way that I know it to be a fact.

⁶⁷ Read Bourne's *Picture of Slavery*.

⁶⁸ This occurrence was not very far South, otherwise, there would have been no shame.

“There is,” said this physician, “residing in this city, a young female slave, who is pious, and a member of the same church to which I belong. She is a mulatto, and her complexion nearly white. One day, she came to me in great trouble and distress, and wished me to tell her what she could do. She stated to me, that her master’s son, was in the practice of compelling her whenever he pleased, to go with him to his bed. She had been obliged to submit to it, and she knew of no way to obtain any relief. She could not appeal to her master for protection, for he was guilty of like practices himself. She wished to know what she could do?”

Poor girl, what could she do? She could not lift a hand in self-defense. She could not flee, for she was a slave. She would be brought back and beaten, and be placed perhaps in a worse condition than before. And there she was, a pious girl, with all the feelings of her heart alive to the woes of her condition, the victim of the brutal lusts of a dissolute young man; with no means of defense or escape, and no prospect before her, but that of being again and again polluted, whenever his unbri-dled passions should chance to dictate.

Perhaps there is a mother here, who has a pious daughter, and I would like to come into her heart, and ask what would be her feelings, if that daughter were placed in such circumstances as these; or what would be the feelings of that daughter, if she were thus bound down, to a condition so much worse than death. I do solemnly believe, that there is no adulterer under heaven, no fornicator, covered with a guilt so deep and damning, as the wretch that will pursue such a course of conduct as that. Even the victim of seduction is but decoyed from the paths of virtue, but here is a disciple of Christ, bound, and that too, by the laws of the land, and laid, a helpless victim, on the altar of prostitution.

Here, then, is a crime, punishable, under most governments, with death, and the victim has the power of redress, and certainly of escape from a repetition of the outrage; but slavery

places its victims where there is no redress, and no deliverance; and gives the slaveholder full power, to roll, and riot, upon the virtue and innocence of as many defenseless females as he pleases, with no power under heaven to call him to account. I say again, if they had made their laws for the express purpose, of securing to themselves this power, they could not have done the thing more effectually; and no man, who has ever seen or heard much of southern practices, is ignorant of the truth, that such things as I have been relating, are the common occurrences of every day.

O, when I reflect on this subject, I could almost pray for a voice like a volcano; and for words that would scorch and burn like drops of melted lava, that I might thunder the guilt of the slaveholder in his ears, and talk to him in language which he would feel. Who will say, that this system of slavery, under which no female, who has a drop of African blood in her veins, has any defense for her virtue, against any white man, even for an hour, and no possibility of escaping from pollution, is not unspeakably worse than fornication and adultery, or even the violation of purity by force, where there are laws to apprehend and punish for such a crime?

Do not suspect me of a wish to palliate these vices. They were never painted, in colorings too foul and loathsome; nor was their guilt ever portrayed in a blackness deeper than the reality—but, I say, the system of slavery is a thing fouler, blacker, guiltier still.

Compared with Treason

But let us look again, and compare slavery with treason. Benedict Arnold was a traitor. At a time, when his country was in great distress and difficulties, he formed the mad purpose, of delivering her over to the will of her enemies; and did what he could, to accomplish his end. Every breast in the land, burned with indignation against him—and, but for his flight, he would have ended his days on a gallows.

But suppose he had accomplished his end, and the unjust laws against which our fathers fought and bled, had remained in full force upon us until now? I am bold to say, that we should not have suffered wrongs, that ought to be mentioned, in comparison with the wrongs of the slave.

There was a heavy and unjust taxation, but it was not stripping us of all our earnings for life. There was a refusal to give us a just representation in framing the laws by which we were to be governed; but it was not stripping us from all protection of law, and reducing us in that respect, to the condition of cattle or swine. It was not stripping us of all our rights, and robbing us of our children, and subjecting our wives, our sisters and our daughters, to wanton and promiscuous violation, with no power to lift a hand in self-defense, and depriving us of the power of giving them protection.

The husband or father, if he be a slave, may look on, and see his wife or daughter polluted before his eyes, and all the laws of the land, are against his lifting a finger for their deliverance. He may toil ever so hard, during his whole life, and he cannot be worth a farthing. The treason of Arnold, had it prospered, would never have subjected us to such evils as these.

Besides, had we remained until this time British Colonies, other things being as they now *are*, this evil of slavery would now have been done away, and perhaps years ago. When I think of this, if I had not confidence in the overruling Providence of God, I could almost weep, that it did not seem best to the God of armies, to leave us under the control of a power, that would have uprooted this destructive Bohon Upas⁶⁹,

⁶⁹ "The *bohon upas* is the juice of a plant, a species of *strychnos*, native of Java, with which the savages poison their arrows, to render them fatal. It is difficult to form an idea of the rapidity, with which these poisoned arms occasion death." *A Practical Treatise on Poisons and Asphyxies*, 1826. The name is also sometimes applied to the tree itself, and many exaggerated stories were told about the dangers of the tree.

which is still throwing its broad branches of death and desolation, over such wide spreading portions of our otherwise happy land.

Sure I am, that Arnold's treason would never have made our land groan under such woes, and send up to heaven such cries of distress, as are wrung daily from the breasts of the helpless millions whom our nation now enslaves. I say again, therefore, that the system of slavery, is unspeakably worse than treason.

But I cannot pursue this parallel further. I have glanced at what men regard as the worst of evils and crimes; but when weighing the guilt of slavery, we find that everything which we can place in the opposite scale, at once kicks the beam. It has a weight of guilt attached to it, that can be balanced by the guilt of no other *crime*.

In the Light of the Word of God

There is one more point to the thing, which I wish to name, as giving blackness and aggravation to its guilt, and then I have done. It is, that multitudes of the professed disciples of Christ, come forward to justify the system of slavery, and to claim for it the sanctions of the word of God. Yes, this system of slavery, red as it is with crime, black as it is with guilt, and foul as it is with impurity, is called, even by professed Christians and Ministers, an institution of the Bible.

Oh, it seems to me, that if the long suffering patience of a forbearing God, was ever insulted beyond endurance, it must be when the protection of His authority is claimed, for the perpetuity of such a system as this. There is no crime which it does not legalize—no sin which it does not protect—no depth of impurity which it does not dig, and in which it does not permit vile men to wallow. And yet there are not wanting men, Christian men, and ministers who wait at the altar of God, who call this an institution of Heaven, and claim for it

the authority of the Most High. I know that they would plead for slavery, without the abominations which I have named, and claim to look upon such crimes, and vices, with as deep an abhorrence as we.

But who cannot see, that slavery is the common mother of all this brood of hellish ills; in whose frightfully prolific womb they are conceived, and by whom they are brought forth? Slavery *itself* is the thing to be reprobated! You must put the odious dam to death, or she will continue to multiply her infernal progeny, and send them abroad among us, prolific in woes. You cannot have slavery without its concomitant evils.

I know men may be found, whose hearts have felt the power of the religion of Christ, but whose moral sensibilities are not sufficiently awake, to lead them to obey God on this subject, to break every yoke and let the oppressed go free, who claim that *they* treat their slaves kindly, and that under such circumstances, slavery is justifiable; and that moreover, they are not accountable for the crimes which other men commit among their slaves, or for the wrongs which they practice upon them.

Kindness to an enslaved man! It is a contradiction in terms. You might as well rob him of his all on earth, cut off his hands and feet, and bore out his eyes, and then take him into your house, and treat him kindly to make up for the wrong.

The slave, under the best circumstances, is the victim of robbery every day. Day by day, all his life, he is robbed of the fruits of his labor, that it may go to enrich another.

- He has hands indeed, but he may not use them for his own benefit.
- Feet he has, but they may not bear him where he would go. They must go and come at the master's bidding, and not his.
- He has eyes, but he may not look on the light of science,

or on the clearer, purer light of God's revealed truth. Even the sun shines not for him, as it only serves to light him to his unwilling and unrequited toil.

Of what use then, are hands, and feet, and eyes, to him? He can no more use them for his own benefit, than if he had none—and yet you think to make up to him by kindness what you have taken away; and call yourself a disciple of Christ, and think that Heaven will reward you for being so kind to your poor, oppressed, down trodden victim, whom you compel to labor unrewarded, for your good. Is that the religion of Christ? Is that loving your neighbor as yourself?

But, the most kind hearted, and upright, and pious slaveholder in the land, so far as he approves of the system of slavery, and pleads for its perpetuity, is at best, accessory to all the evils to which the system gives rise. He is therefore a partaker in its guilt, and will hereafter find his hands stained and polluted with its vices and its crimes. He who has said in His Bible,

1 Timothy 5

²² Be not partaker of other men's sins,

—has also said,

2 Corinthians 6

¹⁷ Come out from among them, and be separate, and touch not the unclean thing,

—and no man can be guiltless who refuses to do this. But perhaps it will be asked,

“Admitting that slavery is everything that you claim it to be, what right have you to interfere?”

I claim no right of interference, based on the existing laws of our country, for these, as we have seen, are so abominably wicked and oppressive, as fully to sanction all the evils and crimes which we have been considering. Still, I claim, that I

have a right to interfere,⁷⁰ and to do all in my power, by every possible means, for the extinction of slavery. Do any ask,

“On what right is that based?”

I answer, on the statute book of Almighty God—on the pillars of heaven’s eternal throne and better authority than this, to sanction my interference, I do not ask.

Leviticus 19 [Luke 10:27]

¹⁸ You shall love your neighbor as yourself.

Luke 10

²⁹ Who is my neighbor?

Let Jesus Christ answer:

³⁰ A certain man, (no matter who,) went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

³¹ And by chance, there came down a certain priest that way: and when he saw him, he passed by on the other side.

How exactly like the conduct of many ministers of the gospel, toward the slave. They just look on his sufferings, and pass by, making no effort to give him relief.

³² And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Just so multitudes of professing Christians conduct themselves toward the slave. They look on him, pass on, and leave him alone in his woes.

³³ But, a certain Samaritan, as he journeyed, came where he was, and when *he* saw him, he had compassion on him,

³⁴ And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

⁷⁰ The author disapproves of interference at expense of human life, but believes that all possible means short of the shedding of blood, are justifiable.

³⁵ And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever you spend more, when I come again, I will repay you.

Here our Saviour has shown us what it is to act the part of a neighbor. This Samaritan found a fellow being in distress. He stopped not to inquire who he was, but proceeded at once to do as he would like to have others do to him in like circumstances. And now the command of Christ is,

Luke 10

³⁷ Go and do likewise.

Wherever, therefore, we find a fellow being in distress, we find in him a neighbor, one whom we are bound to love as we love ourselves. We are to identify ourselves with him, and feel for his wrongs and his woes, as we would for our own in like circumstances, and are to do for him, so far as lies in our power, everything, which, in like circumstances, we could wish others to do for us.

Tell me not then, that I have no right to interfere, when I see more than two millions of my neighbors, yes, of my brethren, my own fellow countrymen, groaning and toiling, and dying, under the unparalleled wrongs of slavery. I have no right not to interfere. I am a traitor to my neighbor, and a rebel against my God, if I forbear to interfere; if I fail to use the last power which my Maker has given me, in pleading for the immediate deliverance of my fellow men from their sufferings and their chains. I trample on the universal law of the infinite Jehovah, if I leave undone anything in my power, which I would wish to have done for me, if all the miseries of slavery were mine.

But it is not merely by looking at the general principles of God's government, that I learn my duty toward the toil-worn, agonized, suffering slave. I find positive direction for this specific case.

Jeremiah 21

¹² Thus says the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings.

Who is spoiled, if it be not the slave? Is he not spoiled of everything?

- Spoiled of all his earnings;
- Spoiled of the child whom he loves;
- Spoiled of the wife that is bone of his bone, and flesh of his flesh;
- Spoiled even of the ownership of himself, and
- Spoiled of his immortal soul, by being robbed of the light that would guide his feet to heaven?

And the poor suffering female slave—of what is she not spoiled?

- Spoiled of all that protection, which the innocent and helpless, have a right to claim, even of the savage;
- Spoiled of all the affectionate tenderness, which woman everywhere, has a right to expect;
- Spoiled even of her virtue, and that by law, for we have seen that the laws have placed her, where she cannot preserve it, if she would.

Who then, I ask again, is spoiled, if it be not the slave? And who is an oppressor, if it be not the man who holds him in bondage, and inflicts all these wrongs upon him? While, therefore, I hear the God of heaven saying,

¹² ...deliver him that is spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn, that, none can quench it,

—can I expect to escape the fury of that fire, if I shut my ears against the mandate, which thunders upon me from the pres-

ence chamber, and from the lips of Him, who declares himself King of kings, and Lord of lords? Tell me not, that I have no right to interfere—no right to plead for the deliverance of the...

Jeremiah 21

¹² ...spoiled out of the hand of the oppressor.

I may not fail to do it—lest the fire of God's fury kindle upon me, for my disregard of His high command. And the same is true of all my readers. Unless you have a right to disobey Almighty God, you have no right to leave anything undone, which you might do, for the deliverance of the slave.

But who is the slave? He is a man—made in the image of God—and bears as much of God's image, remember, as though he had the complexion, and the features, and the limbs, of the white man. Where is the man with a pale face, even among slaveholders, who will stand up, before the face of heaven, and claim that he bears more of God's image than his slave? He would show the image of the devil, large as life, had he the pride, and effrontery, to do such a deed of daring impiety.

The slave is made in the image of his God, and to him God gave dominion over the works of His hand, as much as to the white man.

- For him God lighted up the sun and moon, and made the heavens resplendent with stars, as much as for us.
- For him God made the breath of morning, and the calm stillness of the summer eve—for him the deep blue sky was spread a canopy, and for him puts on alternate tints of purple and of gold.
- For him the landscape smiles in green, and flowers spring up to beautify his path, and trees hang out their foliage, and bend beneath their burdens of delicious fruit.
- For him the fields wave with their ripening grain—for

him the valleys yield their corn—for him the flocks and herds lay down their treasures, and the sea sends up its inexhaustible supplies.

- For him the limpid stream, the clear pure fountain were provided, and for him the balmy air, echoing with melody of birds.
- Ah, and for him, remember it you who dare withhold it from him—for him the Bible was given.

Who dare say, that God provided these things for the master, more than for the man whom he enslaves? But what is more than all, for him the Son of God came down and died. The blood gushed from his heart as freely, and in streams as pure, for the oppressed and broken hearted slave, as for us, or for the man who dares enslave God's image—for him the river of water of life, proceeds clear as crystal from the throne of God and the Lamb—for him the streets of the New Jerusalem are paved with gold, and for him, the glory of God and the Lamb, shall pour forth its light, in beams that shall forever hide the brightness of the noonday sun—and for him are made ready the joys of an eternal heaven.

Yes, this is the being whom slavery binds in chains, and robs of all the richest gifts of heaven, and sinks in ignorance and pollution down to hell. Oh, if the whole arch of heaven above us, ever echoed with the loud threatenings of an indignant God—it may now be heard to echo with the fearful interrogation—

Jeremiah 5 [also vs. 29, and 9:9]

⁹ Shall I not visit for these things says the Lord? Shall not my soul be avenged on such a nation as this?

And now, will you look on, and seal your lips in silence, and say that you have no right to interfere for the deliverance of the slave? Do you not hear the God of heaven saying,

Jeremiah 21

¹² Deliver him that is spoiled out of the hand of the oppres-

sor, lest my fury go forth like fire and burn that none can quench it;

—and dare you disobey? Do you ask what shall be done for his deliverance? I answer,

- Let every pulpit thunder forth this mandate of the most High God;
- Let every minister at the altar cry aloud and spare not and lift up his voice like a trumpet—and show this people their transgressions; this guilty people their sins;
- Let every press groan to be delivered of its obligation, to make known the Almighty's will;
- And let such as can pray, pray *now*, that God will break every yoke, and let the oppressed go free.
- Especially, let woman—woman, the last to linger around the cross, and the first to find the sepulcher of God's crucified Son, linger long at the altar of prayer, and be found early upon her knees, wrestling at the throne of grace;
- And let all who fear God or love man, resolve before high Heaven, that they will not rest, till every chain is broken, every yoke buried, every scourge and fetter burned.

But I seem to hear someone ask,

“Must we think only of the slave—must we not regard the master's rights?”

Rights! What rights? Right to hold his fellow man in bondage for one hour? He might as well claim a right to sit on the throne of God. He has no such right. But must he relinquish all the property he now holds in slaves? He has no such property. He has no more right to call them his property, than he has to call the angels in heaven his property. God gave man dominion over the beasts of the field—but over God's own image he never gave him dominion.

The wicked, heaven-daring laws of men, confer the *power* of enslaving man—but the *right* they never gave, for it was never theirs to give. There is no such thing as property in man—there never can be. We do not ask the slaveholder to relinquish any right. We call upon him, on the authority of God, to break every yoke and let the oppressed go free. We do not ask them to give up their property. We tell them that God declares them to be...

Ezekiel 22

²⁷ ...like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain;

—and that the...

²⁸ ...prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus says the Lord God, when the Lord has not spoken.

²⁹ That the people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: and have oppressed the stranger wrongfully,

—and that God now threatens to...

³⁰ ...pour out His indignation upon them, and to consume them with the fire of His wrath, and to recompense their way upon their own heads.

No—we do not ask the slaveholder to give up his property—we ask them to cease...

Isaiah 3

¹⁵ ...beating God's people to pieces, [to cease] grinding the face of the poor;

—and when the slaveholder has done that, the lost slave will have his freedom.

“But,” you say, “it would make great changes in society, to free every slave at once, and many a man, who now lives in affluence, would instantly become poor.”

We doubt it not. We doubt not that many a wretch, who has rolled in profusion, by robbing his fellow men of their earnings, would be obliged to go to work with his own hands to earn his bread; and this is just what he ought to have done long ago. He is made of no better clay than the lowliest of all God's creatures whom he enslaves; and there is no more reason why he should be exempted from eating his bread in the sweat of his brow. Let us arise then, with one heart, and with united voice, and with ready hands, do our utmost, to deliver the oppressed from their wrongs. But it may still be asked,

"What do you expect to accomplish?"

We expect to make the slaveholder feel, that when he crushes an immortal soul down to the depths of hell, to gratify his own abominable selfishness, God will hold him accountable for that soul at the judgment day.

We expect to make him see, that the short-lived gratification, which he can have derived from enslaving his fellow man, will but poorly compensate him, for the eternal damnation which he must hereafter endure, if he does not repent of his abominable sin.

We expect to open to him the broad claims of the infinite God, and to make him see that in his present course of conduct, he is holding himself in open exposure to the Almighty's wrath; and having thus bared his conscience to the arrows of truth, we expect to call down the Holy Spirit by our prayers, to fix these arrows deep in his heart; to reprove him of sin, of righteousness and of judgment, and thus to bring him to unfeigned repentance before God.

We expect not to accomplish what we aim at with our unaided strength—but we believe that the Lord of hosts is with us, and trusting in His strength we cannot fail. Christians of every name, shall we not have your aid? Lovers of your fellow men, look at the wrongs of the slave, and weep and toil for

him, that he may go free. Open your hearts and your hands to him, and remember that,

Proverbs 19

¹⁷ He that has pity on the poor, lends to the Lord; and that which he has given He will pay him again.

Let no one think to rid himself of obligation, on this momentous subject. Every man has a tongue, and he can use it; he has influence, and he can exert it; he has moral power, and he can put it forth; and this is all the power we need. Our efforts are aimed, not at the life of the slaveholder, but at his conscience—his moral feelings, and with the help of God, we do expect them to prevail.

“But,” perhaps you will say, that “slaveholders have no conscience on this subject.”

Doubtless their conscience may be dead and buried; it may have been sleeping these fifty years in its grave; but come on, one and all, let us raise the trump of truth, and blow a resurrection blast above it, that shall call it forth from its dust, to take up its whip of scorpions, and scourge the guilty men into obedience to the commands of God. Slavery cannot long live among them.

James 5

⁴ Behold, the hire of the laborers, who have reaped down their fields, which is of them kept back by fraud, cries; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

The Lord of armies, is the fearful signification of that term; and if they cease not from their oppression, they may well expect, that the Lord of armies will not long withhold His hand. Up, my friends, and do your duty, to deliver the spoiled out of the hand of the oppressor, lest the fire of God’s fury kindle ere long upon you.

9. Letter to William Miller

Boston, March 5, 1838

This was written while Charles Fitch was under the conviction that the Advent message, as taught by William Miller, was true. After the meeting of the Ministerial Association, mentioned in this letter, when his fellow ministers mocked the Advent message, he wavered and put aside his interest for a time. It was to be revived again in 1841 (about two years later), with encouragement from Josiah Litch.

My Dear Brother,

I AM a stranger to you, but I trust that, through the free sovereign grace of God, I am not altogether a stranger to Jesus Christ, whom you serve.

I am the pastor of an Orthodox Congregational church in this city. A few weeks since your lectures on the Second Coming of Christ were put into my hands. I sat down to read the work, knowing nothing of the views which it contained. I have *studied* it with an overwhelming interest, such as I never felt in any other book except the Bible. I have compared it with Scripture and history, and I find nothing on which to rest a single doubt respecting the correctness of your views.

Though a miserable, guilty sinner, I trust that, through the Lord's abounding grace, I shall be among those that...

2 Timothy 4

⁸ ...love His appearing.

I preached to my people two discourses yesterday on the coming of our Lord, and I believe a deep and permanent interest will be awakened thereby in God's testimonies. My object in writing you, my dear sir, is twofold.

1st. Will you have the kindness to inform me, by letter, in what history you find the fact stated that the last of the ten kings was baptized 508 AD, and also that the decree of Justinian, giving the Bishop of Rome power to suppress the reading of the Scriptures, was issued in 538 AD?

All the other data which you have given I have found correct, and I know of no reason to doubt your correctness in these. But, as I have not yet been able to find a statement of those facts, you will do me a great favor by just informing me where I may find them; and I shall then feel prepared to defend the truth, and to point others to the right source of information.

There is a meeting of our Ministerial Association tomorrow, and, as I am appointed to read an essay, I design to bring up this whole subject for discussion, and trust that I may thereby do something to spread the truth.

2nd. My second object in writing was to ask if you would put me in the way to obtain a dozen copies of your lectures. I know of none to be obtained here. I know of several individuals who are very desirous to obtain the work, and if you can tell me of any place where it can be obtained in this city, or in New York, you will greatly oblige me.

If you can give me any information of importance on the subject, not contained in your book, I should greatly rejoice, because, as I stand a watchman on the walls, I wish to “give the trumpet a certain sound,”⁷¹ and to make that sound as full, and explicit, and convincing as possible.

Yours in the faith of Jesus Christ,
Charles Fitch

⁷¹ 1 Corinthians 14:8.

10. Views of Sanctification

1839

Published in: Guide to Christian Perfection, Vol. 1, No. 8, February 1840.

Written when Charles Fitch was still Pastor of the *Free Presbyterian Church*.

1 Peter 3

¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear.

Preface

THE occasion of this publication is the following. The Lord Jesus Christ,

1 Peter 1

⁸ Whom having not seen, I love; in whom, though now I see Him not, yet believing, I rejoice with joy unspeakable and full of glory,

—has of late made good to me, vastly unworthy as I am, His own assurance,

John 14

²¹ He that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.

I feel it would be base in me not to acknowledge, that through the amazing condescension of my Redeemer, He has made me to enjoy rich manifestations of His love. I speak of it to His praise. He has taught me to...

Philippians 4

⁶ ...be careful for nothing; but in everything by prayer and supplication with thanksgiving, to make my requests known unto God, and the peace of God that passes all understanding, has kept my heart and mind through Christ Jesus.

Out of the abundance of my heart, my mouth has spoken,⁷² and I have given those who attend on my ministry to under-

⁷² *Matthew 12:34.*

stand, that it is my belief that God has...

Psalm 51

¹⁰ Created in me a clean heart, and renewed a right spirit within me,

—that He has made me to know something of the blessedness of...

Matthew 5

⁸ ...the pure in heart.

Some have thought that I was bringing “strange things to their ears,”⁷³ and such a report went abroad. At a late meeting of the Presbytery, the brethren, with perfect propriety, and with the utmost kindness, desired of me that I would tell them “what this new doctrine is.”⁷⁴ I gave them a brief statement of my feelings and views, and answered as well as I was able several inquiries.

The Presbytery, then, with perfect propriety, in my apprehension, appointed a Committee to confer with me further on the subject. Of all this, I fully approve. Soon after, I received a note from one of the committee, in which, in a kind and Christian-like manner, he proposed the following questions, and requested an answer.

1. Do you believe that the Bible teaches, men are perfect in holiness in this life? (I ask no more than yes or no.)
2. What cases or characters were without sin in Bible history, except Christ? (Merely name them.)
3. Of all among the martyrs, whose memoirs have come down to us, how many do you find perfect?
4. In modern times, have not the best of men evidently been sinful more or less, and have they not thought themselves to be so?
5. In the circle of your acquaintance, have those who

⁷³ Acts 17:20.

⁷⁴ Acts 17:19.

claim perfection, generally turned out as well as those who feared always?

6. Are those around you who claim this, more meek and heavenly than others?
7. Do not perfection people very frequently run into some palpable inconsistencies?
8. Do you avow the belief, that you are generally without sin, in thought, desire, word, deed, or defect?
9. And have you made up your mind, publicly to teach, and defend the position, that there are men among us who are without sin?

I have taken this way to lay myself fully open to my brethren and to the world, because I believe it to be in all respects the easiest and the best; and do greatly rejoice in the opportunity afforded me, to testify to others of...

Colossians 1

²⁷ ...the riches of the glory of this mystery...which is Christ in me, the hope of glory.

I wish, by the grace of God, to be a living...

2 Corinthians 3

² ...epistle...known and read of all men.

It is my prayer, that God will enable others, as He has me, to say,

Isaiah 12

² Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation,

—and thus may they...

³ ...with joy draw water out of the wells of salvation,

⁴ And...say, Praise the Lord.

And may...

Isaiah 51

¹¹ ...the redeemed of the Lord return, and come with singing unto Zion; and everlasting joy be upon their heads; and may they obtain gladness and joy, and sorrow and mourning flee away.

Then shall...

Nehemiah 8

¹⁰ ...the joy of the Lord be our strength.

- C. F.

Newark, November 25, 1839

Introduction

Dear Brother:

IN COMPLIANCE with your request and my promise, I will now endeavor, in the fear of God, and under a sense of my accountableness to Him, to give you my views in full, respecting the points embraced in the questions which you proposed to me.

I hope you will not consider it in any sense improper that I give you my views at large on the whole subject, instead of a mere categorical answer to your interrogations. I prefer the course I here take, because I wish to present you with a view of the subject somewhat at large, as it lies before my own mind.

Besides, I consider the subject too great, and the interests pending too important to be disposed of in this summary way. I have no desire to conceal or evade anything, concerning which you or the Presbytery may wish to know of my views. My design is, as far as in me lies, to be full and explicit.

But I fear that I might suffer much, through the misapprehension of others, respecting my own impressions of truth, if I were not to do something more than you propose in your communication.

Allow me, therefore, to open my whole heart to you as a Christian brother should, and having done so, I will most cheerfully and gladly leave the event with Him on whom I have learned to cast all my cares,⁷⁵ and whose glory is the only object for which I wish to live. On His guidance, who has said,

Psalm 32

⁸ I will instruct you and teach you in the way which you shall go: I will guide you with my eye;

—and,

1 Corinthians 1

³⁰ ...who of God is made unto me wisdom as well as righteousness, and sanctification, and redemption,

—and who has said,

James 1

⁵ If any man lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him;

—I now cast myself while I write. I shall give you such views of truth, and only such, as I feel most willing to meet in the great and dreadful day of account. I shall give them, as far as possible, in Scripture language, that it may be seen on what I rest my faith, and whether I do, or do not, pervert the Word of God.

The Problem

Permit me, then, to commence by saying that I find myself in my natural state, a transgressor of God's most holy and righteous law; so guilty as to deserve to be...

2 Thessalonians 1

⁹ ...punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

⁷⁵ 1 Peter 5:7.

I also find myself totally unable to make the least atonement for one of all my ten thousand sins, or to find for one of them the least excuse or palliation. In myself, I stand, and must forever stand before the universe, a hopeless reprobate, irrecoverably bound over to the damnation of hell.

But I learn in the gospel, that the Lord Jesus Christ, by His atoning sacrifice, has rendered full satisfaction to the justice of God for my sins, and thus opened a way whereby the punishment of my sins may be escaped, provided I have that...

Hebrews 12

¹⁴ ...holiness, without which no man can see the Lord.

The all-absorbing question with me, then, so far as my own eternal interests are concerned, is this:

How shall I become obedient to that high command of the most high God, "Be holy, for I am holy!"⁷⁶

I have, I can have, I ought to have no expectation of dwelling where God dwells—of being an object of His love forever, and a sharer of the eternal blessedness which He only can give, unless I have a character fully assimilated to His—unless I love with a full and undivided heart, what He loves, and hate what He hates, and all that He hates, with a hatred, full, entire, uniform, perpetual, like His own.

There must not be in me an approach to any thought or feeling which is not in perfect, full-hearted and joyous agreement, with everything that God is, and with everything that God does. This must be my character, or I will never see God's face in peace.

But how shall I come to possess such a character? Every feeling of my heart, in my natural state, is entire opposition to God—there is in me carnal mind, which is enmity against

⁷⁶ *Leviticus* 11:44.

Him.⁷⁷ How shall this hatred be made to give place to adoring, enraptured love? There are in me by nature all the elements of hell. Kindled by the touch of God's deserved wrath, they will burn eternally—an unquenchable fire. How shall I have a nature fit for heaven?

I acknowledge my full obligation to cease hating God instantaneously, and to love Him at once and forever with a full and undivided heart. But,

Romans 7

¹⁸ I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.

¹⁹ For the good that I would I do not: but the evil which I would not, that I do.

²¹ I find then a law, that, when I would do good, evil is present with me.

²² For I delight in the law of God after the inward man:

²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

²⁴ O wretched man that I am! who shall deliver me from the body of this death?

This is my case. Christ has died for my sins. The government of God is ready to set me free—but who shall save me from...

Hebrews 3

¹² ...an evil heart of unbelief, in departing from the living God?

With such a heart, influenced by the temptations of the devil, and the allurements of a sinful world, I am just as sure (left to myself) to sin eternally, as Satan is, and must take up my abode with him forever.

⁷⁷ *Romans 8:7.*

The Need

What I need, then, what the exigencies of my fallen nature cry out after, with an exceedingly loud and bitter cry, is a Saviour from sin.

It avails me nothing that Christ has atoned for my sins, if I am then cast on my own resources. Holy beings fell before the wiles of that subtle tempter, who, like a roaring lion, seeks to devour me, and my evil heart will surely make me a willing prey. I am eternally damned unless I can find a Saviour from sin.

I shall never save myself from sin. My spiritual foes stand ready to devour me, and my own evil heart will thrust me into the lion's mouth—into the wide open jaws of hell. Help! Help! Oh, help! is the cry that comes up from my inmost soul.

Is there, in the universe of God, any way to save a poor, lost sinner from his own love of sin? Any way to cleanse his polluted heart, and fill it with holiness—pure, perfect, perpetual holiness; without which such an one never can be received to heaven?

With this inquiry, my dear brother, I approach the Bible. Has God revealed any such thing as a way of salvation from sin? If such a salvation can anywhere be found, it must be in the Bible; and if I cannot find it in the Bible, then every ray of light goes out from the horizon of my soul, and the eternal night of despair shuts in upon me.

I am indeed told that I may be saved from sin at death; but that is the hope of the Universalist. I may be told that the Universalist has never been born again, and that he who has been born again will surely be saved from sin when he leaves the world; but I know of nothing on which I can safely rest the belief, that death is to be regarded as the means or the time of sanctification. I believe that...

Ecclesiastes 11

³ ...as the tree falls, so it lies,

–that...

Ecclesiastes 9

¹⁰ There is neither work, nor device, nor knowledge, nor wisdom, in the grave, whither we go,

–and that if a man leaves the world in his sins, he remains a sinner forever. I believe that this is my only probation, that I must here be saved from sin, or never see God's face in peace. I believe, therefore, that my everlasting interests are pending on the question, whether God has made provision to save me from sin, before I leave this world.

To prevent all misconception, I will here say, that I am very far from believing that the regenerate man with the remains of sin, is in the same condition with the Universalist who has never been renewed; but that neither has any reason to believe that death will make any change in his character. If there is no salvation from sin before death, I expect to be lost.

Here, then, to make the whole subject plain as possible, in the light in which it is apprehended by my own mind, I will make three inquiries.

1. Has God, in the economy of His grace, made provision to save His people from their sins?
2. If such provision has been made, can Christians avail themselves of it in this life?
3. In what way may the provisions of God's grace become available, to save His people from their sins?

The Gospel Provisions

Has God, in the economy of His grace, made provision to save His people from their sins? I find it said to Joseph, by the angel, in relation to the promised Messiah:

Matthew 1

²¹ You shall call His name Jesus [i.e., Saviour]: for He shall save His people from their sins.

For this very purpose, then, He is my Saviour, to save me from my sins; and this is just the Saviour that I need. When John the Baptist pointed out Christ, he said,

John 1

²⁹ Behold the Lamb of God, which takes away the sin of the world.

This is what I need, a Saviour to take away my sins. We read also in the *Epistle to the Ephesians*, that His people were...

Ephesians 1

⁴ ...chosen in Him from before the foundation of the world, that they should be holy and without blame before Him in love.

That He...

Ephesians 5

²⁵ ...loved the church, and gave himself for it;

²⁶ That He might sanctify and cleanse it with the washing of water by the Word,

²⁷ That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

In the *Epistle to Titus*, we read that:

Titus 2

¹³ ...the great God and our Saviour Jesus Christ;

¹⁴ ...gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

In the *Epistle to the Hebrews*, we find Christ presented as the Mediator of the New Covenant, which is this—quoted from *Jeremiah* 31:33—found in:

Hebrews 10

¹⁶ I will put my laws into their heart, and in their minds will I write them; and I will be to them a God, and they shall be to me a people, and their sins and their iniquities will I remember no more.

In the 3rd chapter of the *1st Epistle of John* we find it thus written:

1 John 3

⁴ Whosoever commits sin transgresses also the law: for sin is the transgression of the law.

⁵ And you know that He was manifested to take away our sins,...

—to take away our transgressions of the law, and leave us in a state of obedience;

⁵ ... and in Him is no sin.

⁶ Whosoever abides in Him sins not: whosoever sins has not seen Him, neither known Him.

Now, my dear brother, I believe that Christ came...

- To save His people from their sins;
- To make them holy and without blame before Him in love;
- To present them to himself a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blemish;
- To redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works;
- To write His law in our hearts, and
- To take away our sins, that we might abide in Him and sin not.

This therefore I believe to be the salvation of the gospel—that Christ came, according to the words of the angel to Daniel:

Daniel 9

²⁴ ...to finish the transgression, and to make an end of sins;
[as well as] to make reconciliation for iniquity, and to bring
in everlasting righteousness,

–on the ground of which, we might have deliverance from
the punishment which sin deserves. I do find then, most
clearly, and satisfactorily to my own mind that God, in the
economy of His grace, has made provision to...

Matthew 1

²¹ ...save His people from their sins.

I hail this salvation, therefore, as a salvation exactly adapted
to my necessities as a fallen being, and while I utterly despair
of ever saving myself from sin, I hail the Lord Jesus Christ as
a Saviour,

1 John 3

⁵ ...manifested to take away my sins,

–to write His law in my heart,⁷⁸ to...

Titus 2

¹⁴ ...redeem me from all iniquity,

–to make me...

Ephesians 1

⁴ ...holy and without blame before Him in love,

Ephesians 5

²⁶ [To] sanctify and cleanse me with the washing of water by
the Word,

²⁷ That He may present me to himself, not having spot or
wrinkle or any such thing, but holy and without blemish.

I have found, therefore, the Saviour and the salvation I
need, plainly revealed to me in God's Word; and on the
Saviour I cast my soul, my being for time and eternity; in my-
self a hopeless, helpless sinner, but trusting in a Saviour,

⁷⁸ *Jeremiah 31:33.*

Colossians 2

⁹ ...in whom dwells all the fulness of the Godhead,

—and who has made me...

¹⁰ ...complete in Him,

—so that I may expect, through His salvation, to...

Colossians 4

¹² ...stand perfect and complete in all the will of God.

This is my hope of everlasting life, that Christ Jesus my Redeemer will save me from my sins: and in comparison with this hope, the whole material universe is to me of less value than...

Isaiah 40

¹⁵ ...the small dust of the balance.

Take away this hope from me, and you blot out the light of my soul, and leave me in the blackness of darkness forever. I believe, then, that full provision is made in the gospel to save God's people from their sins.

Salvation From Sin

I am now to inquire whether Christians can avail themselves of this provision of the grace of God so as to be saved from sin in this life? In the 1st chapter of *Luke*, I find that Zacharias, being filled with the Holy Ghost, prophesied, saying,

Luke 1

⁶⁸ Blessed be the Lord God of Israel; for He has visited and redeemed His people,

⁶⁹ And has raised up a horn of salvation for us in the house of His servant David;

⁷⁰ As He spoke by the mouth of His holy prophets, which have been since the world began:

⁷¹ That we should be saved from our enemies, and from the hand of all that hate us;

⁷² To perform the mercy promised unto our fathers, and to remember His holy covenant;

⁷³ The oath which He swore unto our father Abraham,

⁷⁴ That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life.

Now I believe, that he who serves God...

⁷⁴ ...without fear,

⁷⁵ In holiness and righteousness before Him, all the days of his life,

–is saved from sin, all the days of his life. I believe that God...

Luke 1

⁷³ ...swore to Abraham, our father,

⁷⁴ That He would grant unto us, that we, being delivered from the hand of our enemies, might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life;

–and that He...

⁶⁹ ...has raised up a horn of salvation for us,

–to perform this...

⁷² ...mercy promised to our fathers, to remember His holy covenant,

⁷³ [This] oath which He swore.

I believe all this on the testimony of a man filled with the Holy Ghost. Since, therefore, I believe that God's oath can be relied on, especially since Christ came on purpose to fulfill that oath, and since that oath does pledge the grant of walking before God in holiness and righteousness all the days of our life, I am bound to believe it.

I dare not sin against God by believing that God is not ready to be faithful to His oath; an oath, too, which Christ came on

purpose to fulfill. I read that:

1 John 5

¹⁰ He that believes not God has made Him to be a liar.

I must not make God a liar by saying He is not true to His oath. Again. When the disciples of Christ said,

Luke 11

¹ Lord teach us to pray,

–He directed them to pray,

Matthew 6

¹⁰ Your will be done in earth, as it is in heaven.

If God's will is done in heaven by sinless obedience, we are taught to pray for the same thing on earth; and I cannot believe that Christ has taught us to pray for a thing which He is unwilling to grant. Again, we are taught to pray that:

1 Thessalonians 5 [paraphrase]

²³ The very God of peace will sanctify us wholly; and preserve our whole spirit and soul and body blameless unto the coming of Christ;

–and we are assured that...

²⁴ He that has called us is faithful, and will do it.

Again,

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

As faithful, I suppose, in the one case as in the other. I know of no reason for waiting for forgiveness or cleansing till death.

Examples

In the further proof of the position that christians may avail themselves of God's grace, so as to be saved from sin in this

life, I will here speak directly in reply to your question,

“Who, besides Christ, mentioned in Bible history, were free from sin?”

I quote the words of one, who exclaimed in view of his bondage to the law of sin and death,

Romans 7

²⁴ O wretched man that I am! who shall deliver me?

In reply to his own interrogation, he answers,

²⁵ I thank God through Jesus Christ our Lord.

He says, moreover,

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

² For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death.

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

Paul, therefore, found out a way, whereby to be free from the law of sin and death, and to have the righteousness of the law fulfilled in him. This could be nothing less than loving God with all the heart and his neighbor as himself; for he who does less than this is a transgressor.

The law could not do this, in consequence of the weakness of the flesh, but God did it through Christ; fulfilled in him the righteousness of the law, and thus made him free from that law of sin, under which he had before groaned in condemnation.

He was now free from condemnation, but how those can be

free from condemnation who are continually sinning against God, it is impossible for me to understand. He has found, that to those in Christ Jesus there was no condemnation, and John tells us that those who abide in Christ sin not.⁷⁹ Paul also says, in another place, that:

Romans 6

⁷ He that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe we shall also live with Him.

If we die unto sin after the likeness of Christ's death, we shall walk in newness of life, after the likeness of His resurrection.⁸⁰

Romans 6

⁹ Christ, being raised from the dead, dies no more, death has no more dominion over Him.

Neither if we be dead to sin, will sin any more have dominion over us. Hence, the injunction of the Apostle:

¹¹ Likewise you also [i.e., as well as I] reckon yourselves to be dead indeed unto sin, but alive unto God through Christ.

Reckon yourselves to be dead unto sin by trusting in Christ to keep you thus alive. It may perhaps be said, that a person may reckon himself dead to sin, who has once repented, though he now continues to sin every day. But if I should find a man every day intoxicated, I should not regard him as dead to that sin, whatever he might say respecting past repentance—and the same is true of every other sin in thought, word, or deed.

No man is dead to sin who commits sin—and as Christ who died once, dies no more, so he who is dead to sin, sins no more. If he falls into sin, he is no longer dead to sin. Such were the sentiments of Paul, and as I cannot accuse him of the

⁷⁹ 1 John 3:6.

⁸⁰ Romans 6:3-5.

gross inconsistency of preaching what he did not practice—I must believe that he was dead to sin and alive unto God, and that being free from condemnation in Christ Jesus, he did so abide in Him that he sinned not.

Again, we hear this Apostle saying in another place,

Galatians 2

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

²¹ I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

I cannot conceive that a man could use such language as this, who was living day by day in sin. If a man is crucified with Christ, he must be dead to sin, and such a one the Apostle has already told us is “freed from sin.” No man can say, I am fully persuaded,

Galatians 2

²⁰ I live; yet not I, but Christ lives in me,

—who knows himself to be living in sin. Nor can one who lives in sin say,

²⁰ ...the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Paul says,

²¹ I do not frustrate the grace of God.

I do not expect to work out a righteousness by my own unaided efforts to obey the law—I rely on the faithfulness of Christ who loves me, to keep me. Peter also learned, that:

2 Peter 1

³ The divine power of Jesus our Lord has given unto us all things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue:

⁴ Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

I cannot doubt that Peter had experienced in his own heart what he wrote, and I believe, therefore, that in being made partaker of the divine nature, through the exceeding great and precious promises of God, and...

⁴ ...having escaped the corruption that is in the world through lust;

—he did so abide in Christ that he sinned not. John also declared in his first Epistle unto those to whom he wrote,

1 John 1

¹ That which...he had heard—which he had seen with his eyes—which he had looked upon, and his hands had handled of the Word of Life.

He wrote that, therefore, which was to him a matter of experience. He had seen and felt in himself...

⁵ ...that God was light, and in Him was no darkness at all.

And that when any man walks in the light—in fellowship with God,

⁷ ...the blood of Jesus Christ His Son, cleansed him from all sin!

John had also seen and felt that:

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

John had also learned from his own experience that Christ...

1 John 3

⁵ ...was manifested to take away our sins.

He had heard, and seen with his eyes, and handled this

truth.⁸¹ He had also learned that:

⁶ Whosoever abides in Him sins not;

—that:

⁶ ...whosoever sins has not seen Him, neither known Him,

—and that:

⁷ He that does righteousness, is righteous, even as He is righteous;

—that:

⁸ He that commits sin is of the Devil;

—and that:

1 John 3

⁹ Whosoever is born of God does not commit sin—that His seed remains in him; and [that while this is true] he cannot sin, because he is born of God.

I cannot doubt that John was a man who reduced his own principles to practice, especially as he wrote only what he had heard and seen, and handled of the Word of Life, and therefore that he did so abide in Christ, that he sinned not.

Thus, Dear Brother, I have shown you conclusively, to my own mind, at least, that in the economy of God's grace there are provisions available to enable the christian to walk before God...

Luke 1

⁷⁵ ...in holiness and righteousness all the days of his life,

—and so to abide in Christ that he sin not.⁸² In so doing, I have given you my views in full, respecting the attainableness of holiness in this life, and the question whether any have actually attained it.

⁸¹ 1 John 1:1.

⁸² 1 John 3:6.

The Work of Sanctification

I am to consider how the provisions of the grace of God become available to the Christian's sanctification? Our Saviour's prayer was:

John 17

¹⁷ Sanctify them through your truth: your word is truth.

By what truth is the Christian sanctified? Not by any precepts of the Bible, through his own unaided efforts to obey them. So long as any man attempts to become sanctified by this means, he will surely...

Romans 7

²³ ...find a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin;

—and will constantly find occasion to say,

²⁴ O wretched man that I am! who shall deliver me?

The christian may be sanctified through the promises of God's truth.

2 Corinthians 7

¹ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Peter 1

³ According as His divine power has given unto us all things that pertain to life and godliness, through the knowledge of Him that has called us to glory and virtue:

⁴ Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Let me be fully understood, then, that no man is ever sanctified, who relies on his own efforts to obey the law. Such a one frustrates the grace of God. He would indeed be holy, if he loved God with all his heart, and his neighbor as himself; but

this he surely will never do, by any unaided efforts of his own. It must be done by the grace of God, and he most surely frustrates that grace who does not live...

Galatians 2

²⁰ ...the life he now lives in the flesh by the faith of the Son of God.

We are, therefore, to cleanse ourselves from all filthiness of the flesh and spirit, by the promises of God. These contain the truth, through which we may be sanctified, according to our Saviour's prayer.

Two inquiries here arise:

1. What has God promised?
2. How shall we gain the fulfilment of the promises?

I remember that it is said,

Galatians 3

¹⁶ Now, to Abraham and his seed were the promises made,

—and that...

²⁹ If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

When I find a promise in the Bible adapted to the necessities of my case, as I am one of Abraham's seed if I am Christ's, I am one of those to whom that promise was made, and I am an heir to all the good which God in that promise has pledged himself to bestow.

What Has God Promised?

With this assurance I look to the promises, and inquire, with eager interest, what has God my Redeemer promised to give me? Here I may look through the whole Bible, for to Abraham and his seed were the promises made, and I am one of them, because I believe in Christ.

Deuteronomy 30

⁶ And the Lord your God shall circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.

It is very plain that he who did thus love God, would not sin. The reason why this and other exceeding great and precious promises have not been fulfilled to all God's professing people in every age, will appear, when I shall come to show how we may gain the fulfilment of the promises.

Ezekiel 36

²⁵ Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

²⁹ I will also save you from all your uncleannesses.

If it should be said that those promises were made to the Jews, I reply,

Galatians 3

¹⁶ To Abraham and his seed were the promises made,

—and of these I claim to be. No one among them can need to be cleansed from all his filthiness, and from all his idols, and to be saved from all his uncleannesses, more than I need it. I do, therefore, regard myself as an heir to the good here promised.

Jeremiah 32

³⁸ And they shall be my people, and I will be their God:

³⁹ And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

⁴⁰ And I will make an everlasting covenant with them, that I

will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Should it again be said that these promises were made to the Jews only, I utterly deny that any natural descendant of Abraham has any right, title, or inheritance, in these exceeding great and precious promises, which does not equally belong to me as a disciple of Christ.

Should it be said, that these promises are connected with the literal return of the Jews to their own land, I reply, that God has said,

Psalms 84

¹¹ No good thing will He withhold from them that walk uprightly;

—and that:

Romans 8

³² He that spared not His Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

And since no lost sinner more needs the good here promised than myself, I urge my humble claim through Christ to all the good here brought to view, and regard it as my inheritance.

Again, it is said in:

Jeremiah 31

³¹ Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they broke, although I was a husband unto them, says the Lord.)

³³ But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts; and

will be their God, and they shall be my people.

This is the same pledge of being brought to love God with all the heart, soul, mind and strength; and of this pledge and benefit of the new covenant I cannot be deprived; for of this new covenant Christ is the mediator, as we are told by Paul, in his epistle to the *Hebrews*; so that to fulfill this new covenant is the very thing which Christ came to do. His own blood Christ himself called the...

Matthew 26

²⁸ ...blood of the new testament,

—or covenant; and Paul said of himself and his fellow apostles,

2 Corinthians 3

⁶ God has made us able ministers of the new testament; not of the letter that kills, but of the spirit that gives life.

This new covenant, therefore, which puts God's law in the hearts of His people, and by that means takes away their sins, should be regarded as the great and glorious theme of them that preach in the name of Christ. It is the fulfilment of this covenant which Christ has in view, when He says,

Matthew 5

⁶ Blessed are they that do hunger and thirst after righteousness: for they shall be filled.

John 6

³⁵ He that comes to me shall never hunger; and he that believes on me shall never thirst.

⁵⁷ As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me.

John 16

²⁴ Ask, and you shall receive;

Luke 11

⁹ ...seek, and you shall find; knock, and it shall be opened to you.

¹⁰ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

¹¹ If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

¹² Or if he ask an egg, will he offer him a scorpion?

¹³ If you then, being evil, know how to give good things to your children: how much more shall your Father which is in heaven give good things to them that ask Him?

That these promises refer to the blessings of the new covenant, I infer from the fact that there is no good which we so much need, as to have God's law put into our hearts, so that we may truly love Him,

Matthew 22

³⁷ ...with all our heart, and with all our soul.

And since He has made this covenant, and sent Christ to be the Mediator of it, and has thus assured us of His utmost readiness to give every good thing, I see the way wide open for Christians to be...

1 John 1

⁹ ...cleansed from all unrighteousness.

It is in the fulfilment of this new covenant that it will be accomplished for which our Saviour taught us to pray,

Matthew 6

¹⁰ Your kingdom come. Your will be done in earth, as it is in heaven.

For when God's law is put into the hearts of His people, so that they truly love Him,

Mark 12

³³ ...with all the heart,...and with all the soul,

—then His kingdom is come within them, and then His will is done in them on earth as it is done in heaven. To the blessings of this new covenant, we may also apply other great and

precious promises of our Saviour:

Matthew 21

²² All things, whatsoever you shall ask in prayer, believing, you shall receive.

John 16

²⁴ Hitherto have you asked nothing in my name: ask, and you shall receive, that your joy may be full.

When the Christian finds his sins taken away, and the new covenant fulfilled in him, so that he does...

Luke 10

²⁷ ...love God with all his heart, and with all his soul,

—then his joy is full, and it never can be full until then. Accordingly, John, in writing his epistle, says,

1 John 1

⁴ These things write we unto you, that your joy may be full.

And what does he then write, to give Christians fulness of joy? Why, that...

⁷ ...the blood of Jesus Christ cleanses us from all sin;

—that...

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;

—that...

1 John 3

⁵ He was manifested to take away our sins,

—and that...

⁶ Whosoever abides in Him sins not.

These are the very things to give the Christian fulness of joy, and nothing short of these can do it. One more passage I will now quote, and then on this point I shall have done. It is that passage, in relation to which Paul says to the Corinthi-

ans,

2 Corinthians 7

¹ Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The passage is this:

2 Corinthians 6

¹⁶ For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

¹⁷ Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you,

¹⁸ And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

Here, in my view, the Apostle means to teach, that in the promises,

¹⁶ I will dwell in them, and walk in them; and I will be their God, and they shall be my people;

–there is the promise of being cleansed,

2 Corinthians 7

¹ ...from all filthiness of the flesh and spirit,

–and of...

¹ ...perfecting holiness in the fear of God.

If, then, we can find a way to secure to us the fulfilment of these exceeding great and precious promises, we shall, as it seems to me, attain to the highest possible good.

How Shall We Obtain Them?

I shall therefore now inquire,

“How shall we gain the fulfilment of God’s promises?”

On this point I remark, that there is a passage which has served me as a key to unlock the rich treasures of God's Word; and which, for some years, has been opening to me more and more...

Ephesians 1

¹⁸ ...the riches of the glory of Christ's inheritance in the saints;

—and which has done very much to bring me where I am, “by the grace of God”⁸³ today. It is found in:

2 Corinthians 1

²³ For all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us.

By this I understand that while no promise of God is ever fulfilled to us, except for Christ's sake, we may have the fulfilment of every promise, for the fulfilment of which we trust in Christ; and that when we trust in Christ, and receive for His sake the fulfilment of God's promises, God is glorified by us. Take, then, the promise,

Isaiah 43

²⁵ I, even I, am He that blots out your transgressions for my own sake, and will not remember your sins.

To whom is that promise fulfilled? To him, and to him only, who trusts in Christ, to have it fulfilled to him for Christ's sake. Such an one always receives pardon, and none else. Take now the promises,

Ezekiel 36

²⁵ I will sprinkle clean water upon you, and make you clean from all your filthiness; and from all your idols will I cleanse you,

²⁹ And I will save you from all your uncleannesses.

1 Thessalonians 5

²³ The very God of peace [who has called you in faith to]

⁸³ 1 Corinthians 15:10.

sanctify you wholly; and to preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ,

And to whom are these promises fulfilled? Like the promises pledging forgiveness of sins, they are...

2 Corinthians 1

²⁰ ...all ye and Amen in Christ, to the glory of God by us,

—so that when we come to Christ, and trust in Him, to have these promises fulfilled to us for His sake, God will glorify himself, by...

Ezekiel 36

²⁵ ...sprinkling clean water upon us, by cleansing us from all our filthiness and from all our idols,

—and by...

1 Thessalonians 5

²³ ...sanctifying us wholly, and...preserving our whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ.

Through the promises of God, then, we cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God, when we believe in the Lord Jesus Christ, that these promises will be fulfilled to us for His sake.

Is it now asked, why all God's professing people have not, in time past, been "sanctified wholly"? I reply, for the self-same reason, that all impenitent men have not received the forgiveness of sin, viz. they have not believed in the Lord Jesus Christ, that these promises would be fulfilled to them for His sake.

Herein, it seems to me, there is, in these last days, a great departure from the faith—and that when the church of Christ will learn to cleanse herself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, by trusting in

Christ for the fulfilment of those exceeding great and precious promises which pledge to her salvation from all her uncleanness, she will...

Isaiah 52

¹ ...put on her beautiful garments,

—and...

Isaiah 60

¹ Arise and shine, her light having come, and the glory of the Lord having arisen upon her.

And now Dear Brother, I will look directly to your questions. You have already had abundant reply, as to the question, whether men are, or may be holy in this life. While I believe that there is little holiness in the world, I believe there is abundant provision made in God's grace, by which christians may...

Colossians 4

¹² ...stand perfect and complete in all the will of God;

—and I believe that in the days of Paul, Peter and John, this grace was fully available, through faith in Christ, for the fulfilment of God's promise —and no less so now, to all who will in the same way avail themselves of it.

The Faith of the Martyrs

As it respects the martyrs, I believe that no man ever became a martyr for Christ, who was not actually cleansed from all sin; because, the giving up of the whole world, and life itself, for Christ's sake, fully evince that such an one must have loved Christ with his whole and undivided heart, and must, therefore, have been free from sin.

Men may have become martyrs to other things, with no regard to Christ, as millions have done to the mad passions of men; but no man, in my apprehension, ever could become a martyr for Christ's sake, whose heart was not purified, and

filled with love to Christ. I believe, therefore, that every real gospel martyr was cleansed from sin, before he left the world.

In modern times, many godly men have seemed not fully to apprehend all the riches of the grace of God, and have maintained, that no christian ever did on earth...

2 Corinthians 7

¹ ...cleanse himself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.

But if a man can be cleansed from sin, by faith in Christ for the fulfilment of God's promises, a moment before death, why not a day, a year, or twenty or fifty years?

True and False Sanctification

You asked my views, respecting the general character of those who have embraced the doctrine of entire sanctification in this life. I answer, I have no doubt that some, professing a belief in this doctrine, have been licentious—so have some who profess to believe in the doctrine of the new birth, but I do not see that in either case, their licentiousness is in any sense chargeable, upon the doctrine which they profess to believe.

I can no more conceive, that a man should become licentious as a direct consequence of trusting in Christ to be kept by the grace of God from all sin, than that a man should sink to hell, in consequence of trusting in Christ to save him from hell. In either case, in my apprehension, the evil must result from lack of faith in Christ, and not from the exercise of it.

And now, as to the greater safety of those that fear always—I answer, that he who trusts in Christ to be kept from all sin, is the man, and the only man, that does fear always. He not only fears, but knows that he never shall, in any instance, keep himself, and therefore always flies to Christ; while he who does not fear always, does not trust in Christ, and therefore falls into sin.

I do therefore most fully believe, that he who fears always, is most safe, provided his fears are sufficiently great to drive him to the Lord, in whom alone he has righteousness and strength. This fear has no torment: it is a sweet reliance on Christ.

I do not, therefore, think that any man's absurdities, irregularities, inconsistencies, or crimes, are in any sense chargeable upon the doctrine which I advocate. The more precious the coin, the more desirable the counterfeit, to a wicked man. That the blessed doctrine of being kept from all sin by faith in Christ, will be counterfeited by unholy men, for licentious purposes, I have not a doubt; but shall I, therefore, cast away the coin—the most precious that ever fell down to lost man, from the exhaustless mint of heaven? No, my brother. The Word of God assures me that my Redeemer was...

Matthew 1

²¹ ...called Jesus because He should save His people from their sins;

1 John 3

⁵ That He was manifested to take away our sins,

—and that...

⁶ Whosoever abides in Him sins not;

—and to that Saviour I must cleave as with the grasp of death; for I see a moment's safety no where but under the shadow of His wing.

Psalms 91

² I will therefore say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

³ Surely He shall deliver me from the snare of the fowler, and from the noisome pestilence.

⁴ He shall cover me with His feathers, and under His wing will I trust: His truth, [in the fulfilment of His own exceeding great and precious promises,] shall be my shield and buckler.

And now, brother, I believe there are those who do embrace this great salvation fully, so that their characters are formed by it, and who can say,

Galatians 2

²⁰ The life that I live here in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

And I do believe that they are not only decidedly, but eminently, more meek and heavenly than any other class of men. I ought here to say, however that nothing, in my apprehension, is holiness, which falls short of the fulfilment of that promise,

Deuteronomy 30

⁶ The Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul.

The child of God is not, in my apprehension, a...

Matthew 23

²⁷ ...whited sepulchre.

Holiness is...

Romans 8

⁴ The righteousness of the law fulfilled in us.

With any view of sanctification which does not make it consist in loving God with all the heart, and our neighbor as ourselves, I have no fellowship. If a man expresses to me his belief that, through the operations of the Holy Spirit upon his heart, received by faith in Christ for the fulfilment of God's promises, he is enabled to...

Luke 20

²⁷ ...love God with all his heart,...and his neighbor as himself,

—inasmuch as I know that God has promised to...

Deuteronomy 30

⁶ ...circumcise his heart,...to love the Lord his God with all his heart, and with all his soul,

—I have no right to doubt that the promises of God are thus fulfilled in him, unless I see that in his life he does depart from the right way of the Lord, as it is revealed in His holy Word. But,

Isaiah 8

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

I am fully aware, however, that there are those who claim to be “perfect in Christ Jesus,”⁸⁴ who do fall into gross mistakes on this very point; and in this way do, in a very grievous manner, cause...

2 Peter 2

² ...the way of truth to be evil spoken of.

By laying aside the plain written Word of God, as the rule, and the only rule by which they are to govern their faith, and try their feelings, and form their opinions, and shape all their conduct, and taking up the belief that the Holy Spirit so dwells in them that they need not resort to the Bible as their only guide, but may follow whatever impulse arises within them, they step at once on the broad ground of fanaticism, and become what Christ would have been, if He had, at the suggestion of Satan, thrown himself from the pinnacle of the temple—tempters of God.

While God has promised me, in His Word, everything requisite to meet all the real necessities of my being, even to the full accomplishment of my highest good, both on earth and in heaven, He has nowhere given me license to transgress either His physical or moral laws, with the expectation that He will meet a necessity that I thus presumptuously create.

⁸⁴ *Colossians* 1:28.

If I were to leap from an eminence, with the expectation that God would save me from death by counteracting the law of gravitation, or by giving me wings; or, if I were voluntarily to abstain from food, with the expectation that God would preserve my life without eating; or venture to sea in a leaky ship, with the confidence that God would save me from a watery grave, I should be tempting God, by a willful transgression of physical law.

I have no right to expect any miraculous assurance before hand, as He did to Moses, that He will be with me in a miraculous manner. No more am I to transgress moral precepts, by casting myself into the way of temptation unnecessarily, thinking that God will there keep me from being overcome; or by doing an act which God's Word plainly forbids, through the presumption that the Holy Spirit guides me to it, and that it, therefore, is not sin.

I know there are those who have ventured on this ground, and by so doing, have brought amazing reproach on Christ and His cause. I am not to...

1 John 4

¹ ...believe every spirit, but try the spirits, whether they are of God.

But by what rule am I to try every spirit? Plainly by the revealed Word; I have no other rule, and I need no other. If I feel an impulse, then to do a thing contrary to the plain Word of God, I need not mistake the source from whence such an impulse comes. I know the devil is the originator of such an impulse, just as infallibly as though I were to see his snaky head, or his forked tongue, or his glaring eyes, or hear the hissings of his hellish throat.

I know there are those who are accustomed to say,

“Whatever the Lord should tell me, I would do.”

But I know the Lord will never tell them to do a thing con-

trary to the Bible; and when led to anything of this sort, they are surely led by Satan. Besides, I do not expect to influence the conduct of my fellow men, unless I can show them good and sufficient reasons for the course I wish them to pursue. Much more may I expect, that where the Holy Ghost would lead me, He will show me the best reasons for following Him; and for these reasons, I am to look into that Word which He has inspired.

From this very error of following impulses instead of the Word of God, have grown up all the inconsistencies, absurdities, irregularities, and in some cases, as I do not doubt, licentious practices of some, called Perfectionists. Instead of cleaving closely to the Word of God, making it their only rule of life, writing it on their hearts, and setting it always,

Deuteronomy 6

⁸ ...as a frontlet between their eyes,

—they have imbibed the idea that the Holy Spirit so dwells in them, as to be an infallible guide, without any reference to God's plainly revealed will. And when a man steps on that ground, he may well expect, like him who went down from Jerusalem to Jericho, and fell among thieves, to find himself wounded, stripped of his raiment, and left, at least, half dead.

He throws himself defenseless among mortal foes; for the Word of God should be to him sword and shield. He might as well cast away rudder, and compass, and chart, and quadrant, and chronometer in mid-ocean, and expect God to guide him to his desired haven. Or as well, wandering among pitfalls in black midnight, cast away his only lamp, and think to walk safely by faith.

The Holy Spirit has indeed been given to guide us into all truth,⁸⁵ but all the truth we need to know is in the Bible; and all the guidance we need, is to a right understanding and

⁸⁵ *John* 16:13.

practice of what the Bible contains. But when God has plainly revealed to me that He is ready...

Ezekiel 36

²⁵ ...to sprinkle clean water upon me, and make me clean from all my filthiness, and from all my idols, to cleanse me,

²⁹ And to save me from all my uncleanness,

—when I inquire of Him to do it for me; and when He has sworn that He will grant unto me, that...

Luke 1

⁷⁴ I being delivered out of the hand of my enemies, may serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of my life,

⁶⁹ And has raised up Christ, a horn of salvation for me,

⁷² ...to perform that covenant,

⁷³ And oath,

—and has assured me that:

2 Corinthians 1

²⁰ All the promises of God in Christ are yea, and in Him Amen, unto the glory of God by me;

—then do I follow impulses and not the Bible, when I fully trust in Christ, that these promises and this oath of God will be fulfilled to me for Christ's sake? Can I be in danger of going astray by thus cleaving to my own horn of salvation, whom God has raised up for me, and by just trusting in Him, that He will perform for me the very thing that He came to do?

On this point My Brother, my heart is oppressed, and labors for words to express its gushing emotions. I seem, to myself, to be standing in a position whence two ways diverge. In the one, I see a class of persons walking, who cry out,

“Away with the Sabbath days, ordinances and the written Word of God—away with all laws and rules of conduct, both

human and divine. We need no law, no rule of faith or practice, no means of grace, no private devotion and communion with our Father in secret, no domestic altars, no earnest, wrestling prayer, and faithful, persevering effort, to convert a lost world to God. We dwell in Christ and He in us, and therefore we cannot sin; and whatever impulse we feel, we know to be the influence of the Holy Ghost, who cannot err, and we may therefore safely follow wherever such an influence leads.”

In the ears of such I should cry out at the top of my voice,

“Danger, danger, danger! Beware, beware! Go not in such a path! Avoid it—pass not by it—turn from it and pass away!”

Here are the class of men called Perfectionists. Can I walk with them upon such ground? Not a hair’s breadth. So far from forsaking the commandments and ordinances of the Lord, my Bible tells me to...

1 Peter 2

¹³ Submit myself to every ordinance of man even for the Lord’s sake,

—that:

Romans 13

¹ ...the powers that be are ordained of God,

—and that:

² Whosoever, therefore, resists the power, resists the ordinance of God.

With such men, on such subjects, I have, I can have, no sympathy. I believe there are some truly converted souls who fall into these errors, and are dreadfully led astray. I believe that others take up these notions, in whose hearts no fear of God ever for a moment had a place, and follow them out into all manner of licentious and criminal excess. Such become the most perfect and accomplished servants of Satan that he ever

raises up to do his work. I cannot conceive that the arch-deceiver can ever originate a worse set of principles than these. I could as soon sympathize with any form of infidelity that ever cursed the earth.

But on the other hand, and in the other path, I see a multitude of professed believers walking, who through fear of going astray, dare not believe God when He tells them,

Ezekiel 36

²⁵ I will cleanse you from all your filthiness, and from all your idols,

—and when He swears to them that:

Luke 1

⁷⁴ He will grant unto them, that they being delivered out of the hand of their enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him all the days of their life.

Can I sympathize with the unbelief of such? I believe that it is their privilege, and my privilege, so to...

1 John 3

⁶ ...abide in Christ, that we sin not,

—that...

Isaiah 32

¹⁷ The work of such righteousness is peace; the effect of such righteousness, quietness and assurance for ever;

—and that all who will thus believe in Christ, may find in Him

¹⁸ ...a peaceful habitation, a sure dwelling, a quiet resting place.

I long to have God's people know and enjoy their high privilege of thus abiding in Christ, for I fully believe that it will redound to the highest degree to God's honor and their good.

This view of sanctification, I claim, has nothing to do with the essential element of what is termed Perfectionism. Their name and their principles I utterly disavow, and declare to the world that no man has a right to charge them upon me.

But when I look around upon the professed followers of my Saviour, and see how little they know, apparently, and how little they seem to enjoy, of this great salvation of our God, I feel like lifting the prayer:

Every weary, wandering spirit,
Guide into Your perfect peace.⁸⁶

And when I see how many, bearing the name of Christ, seem wandering among doubts and fears, and groping in thick darkness at noon day, falling before spiritual enemies whom they know not how to vanquish, and weeping over the repeated commission of sins which they know not how to overcome, I long to say to such:

Watchman! let your wandering cease,
Hie you to your quiet home;
Travellers! Lo! the Prince of Peace—
Lo! the Son of God is come!⁸⁷

Look no longer, like scattered, unbelieving Israel, for a Saviour yet to come. Say, with believing Zacharias,

Luke 1

⁶⁸ Blessed be the Lord God of Israel; for He has visited and redeemed His people,

⁶⁹ And has raised up a horn of salvation...

⁷² To perform His promised mercy,...His covenant,

⁷³ His oath;...

⁷⁴ To deliver us out of the hand of our enemies, and to grant unto us that we may serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of

⁸⁶ Charles Wesley, *Light of Those Whose Dreary Dwelling*, "Nativity Hymns," 1745.

⁸⁷ John Bowring, *Watchman, Tell Us of the Night*, 1825.

our life.

My Own Testimony

You ask me finally concerning myself. Here, Dear Brother, I speak with unfeigned diffidence. I love to look at my Saviour, and to hold Him forth in all His fulness to my needy, perishing fellow men. But in myself, aside from what the grace of God has done, and shall do for me, I find nothing but the dark and perfect lineaments of Beelzebub, the prince of devils. I speak sincerely, my Brother. I know that if God should withdraw his grace from me, and leave me to myself, there is not a sin within the reach of my powers, which I would not instantly commit and practice forever.

And now, having told you what I think of myself, to my own shame, permit me to tell you what I think of the grace of God, to His praise.

2 Corinthians 6 [Leviticus 26:12]

¹⁶ God has promised to dwell in me, and walk in me; and be my God;

—and this I consider a pledge of every possible good which He can give me. Having therefore such promises, I expect, by trusting in Christ, that they will be fulfilled to me for His sake,

2 Corinthians 7

¹ To be cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.

My God has sworn that He will grant me, that I, being delivered out of the hand of my enemies, may serve Him without fear, in holiness and righteousness before Him all the days of my life; and He has raised up Jesus Christ to be my horn of salvation, to perform to me this mercy promised to our fathers, to remember this holy covenant, this oath which He

swore.⁸⁸

I do therefore expect, through the strength and faithfulness of my Lord Jesus Christ, in performing to me this holy covenant and oath of God, to be delivered out of the hand of my enemies, and to serve God without fear, in holiness and righteousness before Him, all the days of my life.

I expect that He, according to His own promise, will be faithful to sanctify me wholly, and to preserve my whole spirit, and soul, and body, blameless, unto the coming of our Lord Jesus Christ. In myself, I am nothing but a miserable, lost sinner; but in my Saviour,

Colossians 2

⁹ ...dwells all the fulness of the Godhead bodily;

—and He has made me...

¹⁰ ...complete in Him.

I therefore expect to...

1 John 2

²⁷ ...abide in Him,

1 John 3

⁶ And whosoever abides in Him sins not.

And now, my brother, as to what I expect to preach, I have only to say, that I expect to uncover to my fellow men, just so far and just so long as my God shall enable me, this...

Zechariah 13

¹ ...fountain which has been opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

I expect to do all in my power to make my fellow men acquainted with the...

⁸⁸ *Luke 1:68-75.*

Luke 1

⁷² ...holy covenant of our God,

⁷³ And the oath which He swore,

⁷⁴ That He will grant unto us, that we, being delivered out of the hand of our enemies, may serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our lives;

–and that Christ is our...

⁶⁹ ...horn of salvation...

–to perform this covenant; this oath of a covenant-keeping God; that this and every other...

2 Corinthians 1

²⁰ ...promise of God is yea and Amen in Christ, unto the glory of God by us.

That...

1 Thessalonians 5

²⁴ He who has called them is faithful, to...

²³ ...sanctify them wholly;...to preserve their whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

That...

Titus 2

¹⁴ [Christ] gave himself for us,

Ephesians 5

²⁶ That He might sanctify and cleanse us with the washing of water by the Word,

²⁷ That He might present us to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that we should be holy and without blemish;

–and that they have only, like Paul to...

Acts 27

²⁵ ...believe God, that it shall be even as it was told them;

—and, like Abraham, to...

Romans 4

²⁰ ...stagger not at the promise of God through unbelief; but to be strong in faith, giving glory to God,

²¹ Being fully persuaded, that what God had promised He was able also to perform;

—and like Sarah to...

Hebrews 11

¹¹ ...judge Him faithful who had promised;

—and by placing this confidence in their Saviour, they shall so receive the fulfilment of God's exceeding great and precious promises, as to...

2 Peter 1

⁴ ...become partakers of the divine nature, having escaped the corruption that is in the world through lust;

—that having these promises and this faith in Christ for their fulfilment, they shall...

2 Corinthians 7

¹ ...cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

This, my Brother, I regard as the glory, the crowning excellency of the gospel, the brightest star in the whole firmament of revealed truth; and with my Saviour's permission, I expect to point my fellow men to this day star of hope, until the hand that points them is given to the worms. It is, to my soul, a fountain of living waters, a wellspring of life, and I expect to say to my fellow men,

Isaiah 55

¹ Ho, every one that thirsts, come to the waters, and he that has no money; come, buy, and eat; yea, come, buy wine and milk without money and without price;

—and to cease not, until the lips that are allowed the high

privilege of uttering such an invitation, can speak no more.

And now, my Dear Brother; you have my whole heart laid open without reserve; and to God I commit myself, and His truth, and the cause of the Saviour, dearer to me than life.

Jude 1

²⁴ Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

²⁵ To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

Your Servant in the Gospel,

- *Charles Fitch*

11. Letter to the Newark Presbytery

April 1840

Published in: Guide to Christian Perfection, Vol. 1, No. 10, April 1840

Dear Brethren:

AFTER being made acquainted with my views and feelings on the subject of sanctification, you have passed a resolution declaring them to be important and dangerous error, and admonishing me to preach them no more. I must therefore say, brethren, and I hope to do it with all meekness, and humility, and lowliness of heart, that I cannot regard your admonition; and for the following reasons:

Reason One: The Experience of Faith

It is now several years, since, after a season of spiritual gloom and sadness, I came fully to the conclusion, that there was something in the religion of Jesus Christ, to which I had been a stranger. I had seen myself to be a sinner before God, richly deserving His everlasting indignation. I had seen that God would be holy, just and good, and worthy of universal and eternal adoration, while punishing me...

2 Thessalonians 1

⁹ ...with everlasting destruction from His presence and from the glory of His power.

I had also seen in Christ a Saviour, who, after atoning for all mankind on the cross, was able, on the merits of that atonement, to...

Hebrews 7

²⁵ ...save to the uttermost all that come to God by Him;

—and on that Saviour I had cast myself as my only hope, and trusted in Him, and Him only, as my Deliverer from the wrath of God. Trusting thus in Him—my crucified Saviour—for my salvation, I was for a time filled with great joy and peace in believing, and went on my way rejoicing.

But years passed away, and to these lively emotions of joy in the Lord, I had been almost an entire stranger, except for a short season immediately succeeding my first conversion to Christ—when I did taste in a good degree, the peace which those are sure to find, who come with a heart penitent for sin, and trust in the merits of a crucified Saviour for pardon and everlasting life.

But I had come now to the full conviction, that my religious state was very far from what it ought to be. This arose partly from what I had learned in the Bible respecting...

Colossians 1

²⁷ The riches of the glory of this mystery which is Christ in us, the hope of glory;

Philippians 4

⁷ The peace of God, which passes all understanding, keeping the heart and mind of the Christian through Christ Jesus,

—and,

1 Peter 1

⁸ The joy unspeakable and full of glory to be found in Him, Whom not having seen, we love; in Whom, though now we see Him not, yet believing, we rejoice;

—and partly from what I learned about that time of the experience of some Christians, to which experience I knew myself to be a stranger. I came then to a settled determination to know, with the help of God, more of spiritual things. Since that time, which is now some years, I have, as never before,

Proverbs 2

³ ...cried after knowledge, and lifted up my voice for understanding,

⁴ Seeking her as silver, and searching for her as for hid treasures,

⁵ That I might understand the fear of the Lord, and find the knowledge of God.

I have sought for spiritual bread and for the water of life, with an earnestness which I know I have never felt for any of the possessions of this world.

- I have sought these in the Bible, in the experience of eminent Christians who have gone to their reward, and in the writings of living Christians who seem to know most of spiritual things.
- I have sought them in personal conversation with those who seemed to know most of the deep things of God, and
- I have sought them on my knees, with many tears, and with earnest wrestlings in the name of Christ for the teachings of the Holy Ghost.

For a long time there was no definite blessing that I had in my mind as the object of pursuit, except that I might have more of the Holy Ghost, and be far better prepared than I had ever been to live to the glory of God.

But I was made acquainted, in the providence of God, with some of those Christians who believe that it is the privilege of all disciples of Christ to be, through the...

Titus 2

¹³ ...great God and our Saviour Jesus Christ,

¹⁴ Who has loved us and gave himself for us, redeemed from all iniquity, and purified unto himself a peculiar people, zealous of good works;

—and we,

Hebrews 13

²⁰ Through the blood of the everlasting covenant,

²¹ To be made perfect in every good work to do His will, by His working in us that which is well-pleasing in His sight, through Jesus Christ;

—to be...

1 Thessalonians 5

²³ ...sanctified wholly, and to have their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,

²⁴ Through the faithfulness of Him who has called them,

–to be...

2 Corinthians 7

¹ ...cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God;

2 Corinthians 1

²⁰ Through the promises of God which are all yea and Amen in Christ, unto the glory of God by us,

–and thus through the...

2 Peter 1

⁴ ...exceeding great and precious promises to be made partakers of the divine nature, having escaped the corruption that is in the world through lust.

When I first knew this class of Christians, and first read their writings, I was greatly opposed to their views of truth, and from what I had learned of the mistakes and excesses of some who had professed to hold this truth, and to enjoy the experience of it, I was led to regard the whole subject with very great aversion.

But I have learned that truth is not to be held accountable for excesses into which these mistakes may lead them, nor for the sins of those who hold the truth in unrighteousness.

While I was thus crying after knowledge, and lifting up my voice for understanding, the Lord began to teach me more and more of the love of Christ, so that I was not only restored to my first love, but made to know, in my own experience, that...

Proverbs 4

¹⁸ The path of the just is as the shining light, which shines more and more unto the perfect day,

–and that...

John 8

¹² [Whoso] follows Christ shall not walk in darkness, but shall have the light of life.

Philippians 4

⁷ The peace of God, which passes all understanding, keeping the heart and the mind through Christ Jesus,

–and the...

1 Peter 1

⁸ ...joy unspeakable and full of glory,

–of which the Bible speaks, became realities to my mind; and I had learned the blessed truth, that:

2 Corinthians 1

²⁰ All the promises of God in Christ are yea, and in Him Amen, unto the glory of God by us;

–that it is the Christian’s privilege, by trusting in Christ for the fulfilment of the promises, to enjoy the fulfilment of every one of them, just as the awakened sinner has fulfilled to him the promise of pardon, when, and only when he believes for this on Christ.

I had then inquired what has God promised, and what is He willing to do for me, if I believe for it in Christ. I examined the Bible with this principle in view, and found that God has said,

Psalms 32

⁸ I will instruct you and teach you in the way you shall go: I will guide you with my eye.

This promise I knew to be yea and amen in Christ unto the glory of God by me, and I therefore prayed and trusted in Christ that God would instruct me, and teach me in the way that I should go, and guide me with His eye,

John 16

¹³ ...into all truth,

–respecting the doctrine of “sanctification.”⁸⁹ When I read the promises on this subject, I found them full and explicit.

Deuteronomy 30

⁶ I will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul.

Ezekiel 36

²⁵ I will sprinkle clean water upon you, and make you clean: from all your filthiness, and from all your idols, will I cleanse you.

²⁶ I will take away the stony heart out of your flesh, and I will give you a heart of flesh,

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

²⁹ And I will also save you from all your uncleannesses.

And,

Jeremiah 32

⁴⁰ I will make an everlasting covenant with you, that I will not turn away from you, to do you good; but I will put my fear in your hearts, that you shall not depart from me.

And,

Hebrews 10

¹⁶ This is the covenant that I will make with the house of Israel after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

I also found that Christ, our Redeemer, was called Jesus because...

Matthew 1

²¹ He would save His people from their sins;

–that,

⁸⁹ 1 Peter 1:2.

1 John 3

⁵ He was manifested to take away our sins;

⁶ And that whosoever abides in Him sins not.

I also found many other Scriptures equally full and explicit. But after all this, unbelief triumphed in my mind, and I could not see how it should ever be to me reality in this life, that...

1 John 1

⁷ ...the blood of Jesus Christ should cleanse me from all sin.

But as I prayed more and more for the teachings of God's Spirit, and searched after the truth, I found that:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

He is as faithful to cleanse us as He is to forgive. I found also that Christ was...

Luke 1

⁶⁹ ...raised up an horn of salvation,

⁷² To perform the mercy promised to the fathers, and to remember God's holy covenant,

⁷³ The oath which He swore to our father Abraham,

⁷⁴ That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life.

When I inquired why are not these promises, so rich and full, made good to God's people, I saw that as they were yea and amen only in Christ, they were to be fulfilled, like the promises pledging the pardon of sin, to those, and only those, who believed in Christ for their fulfilment. This led me to see that if I would be cleansed from all unrighteousness, as well as have my sins forgiven, I must believe for that cleansing, in Him of whom it is said,

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

On Him, therefore, I now endeavored oftentimes to cast myself, by trusting simply in His faithfulness, that He would cleanse me from all unrighteousness. But I had yet no evidence on which I could rest a belief that I was thus cleansed. I went on thus, continuing to pray, and endeavoring to trust in Christ, for this cleansing gift of the Holy Spirit, desiring above all things to be cleansed from all unrighteousness.

In this state of mind, I had one day taken my Testament, and a little work on *Christian Perfection* by Fletcher, and given myself up to reading, meditation, and prayer on this subject. I opened Fletcher at the following passage:

My heart strings groan with deep complaint—
My flesh lies panting, Lord, for Thee,
And every limb, and every joint,
Stretches for perfect purity.

But if the Lord be pleased to come softly to your help; if He make an end of your corruptions by helping you gently to sink to unknown depths of meekness; if He drown the indwelling man of sin by baptizing, by plunging him into an abyss of humility; do not find fault with the simplicity of His method, the plainness of His appearing and the commonness of His prescription.

Nature, like Naaman, is full of prejudices. She expects that Christ will come to make her clean, with as much ado and pomp and bustle, as the Syrian general looked for, when “he was wroth, and said, Behold, I thought, He will surely come out to me, and stand, and call on his God, and strike his hand over the place, and recover the leper” (*2 Kings* 5:11). Christ frequently goes a much plainer way to work: and by this means disconcerts all our preconceived notions and schemes of deliverance. “Learn of Me to be meek and lowly in heart: and you shall find rest unto your soul” (*Matthew* 11:29), the

sweet rest of Christian perfection, of perfect humility, resignation and meekness.

If you will absolutely come to mount Zion in a triumphal chariot, or make your entrance into the new Jerusalem upon a prancing horse, you are likely never to come there. Leave, then, all your worldly misconceptions behind, and humbly follow your King, who makes His entry into the typical Jerusalem, “meek and lowly, riding upon an ass, yea, upon a colt, the foal of an ass” (*Matthew 21:5*).

These remarks were particularly blessed to me. It seemed to me, indeed, a most delightful thing to sink into the meek and lowly spirit of the blessed Saviour. I had before been laboring to rise above my sins, and thus leave them; now I felt willing to sink below them, into a depth of humility, where the proud, unhumbled spirit of sin would not be willing to follow, and it seemed a delightful thing to sink in the arms of my Saviour, below the reach of all my spiritual foes, when I had long been seeking in vain to escape them, by soaring above.

I felt then in my spirit a most sweet and heavenly sinking into the arms of my Redeemer, such as I had not before experienced, and it was followed by a calm, unruffled, blissful peace in Christ—such as I need not attempt to describe to those who have tasted it, and such as I cannot describe to the comprehension of those whose hearts have never felt it. It was attended with:

- such a full and delightful submission in all things to the will of God;
- such a joy of heart, in the thought of being for life, and for death, and for ever, altogether at God’s disposal;
- such a gladness in giving up earth and all its possessions and pleasures for Christ’s sake;
- such an overflowing of humble, penitential, grateful love to my Redeemer;
- such a satisfaction in the thought of having Him as my

only everlasting portion;

- such praise to His name that I might possess Him as the portion of my soul for ever;
- such full-hearted and unshrinking confidence in all His promises, and
- such a readiness to do and suffer all things, even to the laying down of life for His name's sake,

—that I felt constrained to say, this is purity of heart. I knew that nothing but the Holy Spirit could ever fill such a heart as mine had been, with such feelings as these, and I therefore believed it to be the work of the Holy Spirit, cleansing my heart from the defilement of sin. I know that some persons are ready to say,

“All this may be the delusion of Satan, leading you to think of yourself more highly than you ought to think.”

But I do not think that the devil ever yet attempted to fill the heart of any man with the love of God. Christ said to His disciples,

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him: but you know Him; for He dwells with you, and shall be in you.

The true disciple, therefore, will know the Comforter. I know that the feelings I have now described were a blessed reality; that there was nothing left in my will or affections in opposition to them, and I do therefore believe that the Saviour gave me to know, at that moment, something of the blessedness of being redeemed from all iniquity, and purified unto Himself.

For some length of time I continued in that blessed state of mind. The glory of my Redeemer shone upon the vision of my

soul without a cloud. He had before seemed to shine upon me with a brightness like the noon-day sun, but now, instead of shining from a particular part of the heavens, He seemed to fill the whole firmament, and to shed His mild and sweet and heavenly and life-giving, joy-inspiring radiance upon me from every point. Above and around me all was light and gladness, and praise to the name of my Redeemer seemed the language of every breath.

I cannot but feel that in that state of mind sin had no dominion over me. I feel that God, at that time, gave me the victory through our Lord Jesus Christ. But I had yet one lesson to learn, and there was probably but one way by which I could learn it; and that by drinking, like Peter, of the cup of sorrow, that I might in future beware.

I had been accustomed to say, that if persons believed that they had reason to regard themselves as fully sanctified, there was no necessity for making it known, and the enemy of my soul doubtless knew enough of me, to commence his attack where I was most likely to be overcome.

I was, therefore, led to say within myself, this need not be mentioned, it never shall be said of me that I go about boasting of my own goodness. To boast of my own goodness I certainly felt no disposition, for I clearly saw that all which had been wrought within me was the work of the Holy Spirit, and that of my own I had nothing of which to boast.

But I came to the conclusion not to say, even to my dearest friends, that I had ever thought myself to be cleansed from sin, even for a moment; I would enjoy it alone with God, and let my life bear witness. The consequence was, that when brought where I feared another might suspect me of thinking this of myself, I was led, for the purpose of giving him a better opinion of my humility, to say that I entertained no such opinion.

Herein I fell into sin, by denying what I had believed to

have been wrought in me by the Spirit of God. I was now made to feel what I had lost. I had been told that I could not remain in the delightful state in which I had found myself, without confessing to the honor of Christ what I believed He had done for me by His Spirit, but I believed it not. I accordingly made the attempt, and fell into the snare of the wicked one.

I now found the same sins besetting me as before, and bringing me into bondage, and my state precisely what it was, previous to what I believed the Lord had shown me of the blessedness of a pure heart. I knew that by denying that blessed work which the Lord did in me, and by denying it that I might have a reputation for humility with man, I brought leanness and darkness into my own soul.

In this state, however, I was led to desire most earnestly, and to pray most fervently that I might be made like Christ. The burden of my petition was, that I might be made as much like Christ, as it was possible for a soul to become while in the body, and I felt that I could be satisfied with nothing short of this.

After praying thus for a time, I saw most clearly that there was nothing which God was more willing to do, than to make me thus like Christ, and I felt a sweetness of assurance in Him, that it should be granted me.

Now it was that the Lord showed me what must be the consequence of being like Christ, and that I could not possibly have the likeness of Christ without meeting these consequences. I saw that if I would live godly in Christ Jesus, I must suffer persecution,⁹⁰ and that I could not be like Christ without being willing to share in His reproach.

The Holy Spirit now showed me the sin which I had committed, in denying what God had done for my soul, and I now

⁹⁰ 2 Timothy 3:12.

saw that while with...

Romans 10

¹⁰ ...my heart I believed unto righteousness, with my mouth I must make confession unto salvation,

—from being again led into sin. This I had not done. With my heart I had believed unto righteousness, but instead of making confession with my mouth, of the grace which God had shown me, and thereby being saved from the sin of denying it, I had refused to make the confession, and by so doing fell again into the hands of my spiritual foes.

I now saw that, to continue in the enjoyment of that blessing, I must confess the whole and take the consequences. These I knew would not be small. I knew that almost every friend I had on earth would regard me as almost utterly fallen the moment I should make such a confession, and that my brethren in the ministry, whose confidence I had valued above all earthly good, would withdraw their confidence at once, and, in all probability, cast me out from among them.

I had now come truly to the plucking out of the right eye and the cutting off of the right hand⁹¹—to the point where I must...

Matthew 19

²⁹ ...forsake father and mother, and brethren and sisters, and wife and children for Christ's sake and the gospel's.

Could I make the sacrifice? Could I become an outcast from my brethren, and an alien from my mother's children? Could I become as lost, to the friends I had loved most dearly, and have my name cast out as evil, by those whose kind regard I most wished to retain, in order to please my Saviour and enjoy His love, as for a little while He had permitted me to do?

The struggle was severe. It cost me as much to make these sacrifices as it would cost any one of my brethren; but I could

⁹¹ *Matthew 5:29-30.*

not long hesitate. I had prayed that I might continually enjoy the Saviour's love, and He had now shown me what it would cost me—and, blessed be His name, He gave me strength to make the choice of His love, at the sacrifice, if necessary, of every thing that I held dear on earth. I was enabled to pray,

Lord, restore me again to that blessed state of conscious purity and peace, and love to You, and blessedness in You, which I once enjoyed, and I will confess your faithfulness to the world, and let my worthless name be reproached as it may. Save me, Lord, from my sins—redeem me from all iniquity, and give me evidence of it on which I can rely, so that I can go before the world with no hypocritical pretensions to something which I do not possess—let me in deed and in truth be cleansed from all unrighteousness, and have full and satisfactory evidence that You have done this for me, and I will declare your faithfulness, and in your strength meet all that shall follow.

In this state of mind, I took up the Word of God and came to the following passage, in the words of Paul to the Romans,

Romans 6

¹¹ Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

I had before thought of this passage, and it has seemed to me that there was a meaning in it which I did not understand. I had said in my thoughts,

What if I do think myself dead to sin, how will just thinking myself dead to sin, make me thus dead? How will any change be wrought in the state of my heart before God, by my laboring to think so?

Again, I had thought of the injunction,

Romans 6

¹¹ Likewise reckon you also yourselves to be dead indeed unto sin,

—and I had said in my heart,

“I will endeavor so to do;”

—but found myself wholly unable to do so in any way that even began to satisfy myself, that I was in truth “dead to sin.” It was not the comfort of a sincere mistake respecting my own character, that I desired.

Psalm 42

¹ As the hart pants after the water brooks, so pants my soul after [a full conformity to the will of God].

I felt that nothing would satisfy me for a moment, but:

Romans 6

¹¹ ...to be dead indeed unto sin, but alive unto God.

Nor was it an ambition to have others think me free from sin, that I was seeking to gratify, for if I could have made the whole universe believe me free from sin, while it was not a fact, it would not have begun, in the least degree, to satisfy the longings of my soul. Could I have possessed all the wealth, and received all the honor, and enjoyed all the pleasure, which the whole universe could have lavished upon me, and have been thought by every creature of God in earth and heaven to have been as pure as the Spirits that wait continually before the eternal throne, all this would have done nothing to fill the desires which burned in my heart, to be...

1 John 1

⁹ ...cleansed from all unrighteousness.

Still, however, with my eye on the injunction,

Romans 6

¹¹ Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord,

—I was not able to see how I should do this, so that it should be indeed and in truth a reality in the sight of God; and noth-

ing short of that would satisfy me for a moment. I now remembered that blessed promise of our divine and glorious and loving Saviour,

John 16

¹³ When He, the Spirit of truth, is come, He shall guide you into all truth;

John 14

²⁶ He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

I now cast myself down before the Lord, and prayed in the name of Christ, that the Holy Spirit might guide me into all truth respecting the passage before me, and teach me how to reckon myself dead to sin and alive to God, so that it would be a reality, and not a thing of imagination. Having made known my request, I trusted in Christ that the teachings of the Spirit would be given me, for I knew He had told me,

John 15

¹⁶ Verily, verily I say unto you, whatsoever you shall ask of the Father in my name, He will give it you.

I therefore placed my confidence in the Saviour, and believed that, for His sake the Holy Spirit would show me how to...

Romans 6

¹¹ ...reckon myself dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

Instantly, while I was even on my knees, with the blessed Bible open before me on those words, there seemed shed upon them a flood of heavenly light, and my very soul filled with unutterable gladness, with...

1 Peter 1

⁸ ...joy unspeakable and full of glory,

—with the thought that seemed clear as the brightness of a

thousand suns, that I was to reckon myself dead unto sin by trusting my Lord Jesus Christ to keep me dead to sin, and alive unto God by trusting my Lord Jesus Christ to keep me alive to God.

This I saw would be reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. It was to cease forever from placing my confidence in my own strength, and to rely altogether upon the strength and faithfulness of my blessed Lord Jesus Christ, to...

Make and keep me pure within,⁹²

—to make and keep me “dead indeed unto sin,” to make and keep me “alive unto God.” And now, if I had found myself that moment monarch of the world, with its crown on my head, its sceptre in my hand, its accumulated treasures at my feet, and every individual among all its multitudes ready to do my bidding, it would not have begun to afford me the joy which I felt, when I saw, as I then did, the privilege which a God of infinite love had granted me, to reckon myself dead indeed unto sin, by trusting my Lord Jesus Christ to make and keep me thus alive.

How glorious and lovely did my Saviour then appear!

Song of Solomon 6

¹² Or ever I was aware, my soul made me like the chariots of Amminadib,

—and if the crown and the sceptre and the riches and the homage of the world had been mine, I should have leaped for joy and run to give Christ the sceptre and the crown, the riches and the homage; and to lay myself in the dust at His feet, to be His humblest, lowliest servant forevermore.

Oh, since I have known my high privilege to reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ

⁹² Charles Wesley, Hymn: *Jesus, Lover of My Soul*, 1740.

my Lord,

Song of Solomon 1

³ His name has been indeed to me as ointment poured forth.

² He has kissed me with the kisses of His love, and His love has been better than wine.

⁴ He has drawn me, and I have run after Him, and the King has brought me into His chambers, and made me to be glad and rejoice in Him; therefore will I remember His love more than wine, and (by His strength) I will uprightly love Him.

When the Holy Spirit thus enlightened me respecting the privilege of reckoning myself dead indeed unto sin, but alive unto God through Jesus Christ my Lord, He that moment enabled me to avail myself of the privilege, and I instantly found myself more than restored to that blessed state of conscious purity of heart before God, from which I had fallen, by refusing to confess before men what my Saviour had done for me.

The love of the world was gone, no sinful indulgence had any charm for me. My whole heart was won by Christ, and filled with overflowing love to Him, and I feel that a thousand hearts, had they been mine, would have been most joyfully consecrated to His service. I had no will but His, and no desire of life or death or eternity, but to be disposed of in that way which would secure the highest possible praise to my Redeemer.

I was now delivered from the fear of man, and as I had covenanted with the Lord to confess His faithfulness to the world when He should give me evidence on which I could rely, that I was redeemed from all iniquity, and as I had now found myself, and in a way so glorious and delightful beyond everything I had ever before conceived, made...

Romans 6

¹¹ ...dead indeed unto sin, but alive unto God through Jesus Christ our Lord,

—and had been so abundantly enlightened respecting the

privilege of every Christian to be kept in that state by the faithfulness of the dear Redeemer, I could not for a moment hesitate, that it was my duty to declare to the world, that by the power of the Holy Spirit given me by my own blessed Saviour, I was made...

Romans 6

¹¹ ...dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Besides, I had once known the bitterness of denying my Saviour here, and the blessed work which He had wrought in me, for the purposes of retaining the good opinion of man; the Holy Spirit had set that sin before me, and I had opened my mouth to the Lord, that if He would restore me, I would bear His reproach. And now He had enabled me once more in His infinite and abounding mercy,

Romans 10

¹⁰ ...with the heart to believe unto righteousness,

—and it remained that...

¹⁰ ...with the mouth I make confession unto salvation,

—from falling again into the snare of the devil. I have been enabled to make this confession to the world—that...

Titus 2

¹³ ...the great God and my Saviour Jesus Christ,

¹⁴ Who loved me and gave himself for me, has redeemed me from all iniquity, and purified me unto himself,

—that I am...

Romans 6

¹¹ ...dead unto sin, and alive unto God through Jesus Christ my Lord,

—that...

1 Thessalonians 5

²³ The God of peace is faithful to sanctify me wholly; and to preserve my whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ,

—that...

Hebrews 13

²⁰ The God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep [does] through the blood of the everlasting covenant,

²¹ Make me perfect in every good work to do His will, working in me that which is well pleasing in His sight, through Jesus Christ; to Whom be glory forever and ever. Amen.

I felt that in making this confession, I was laying myself and my all, a sacrifice on the altar of my God and Saviour; but that Saviour had led me by His own amazing love, and given me a heart that could deny Him no more, and that was ready and glad at all hazards, to confess His faithfulness and power and love to the world.

- I knew that the world would reproach me.
- I knew that God's professed people would cast out my name as evil.
- I knew that the friends whom I loved most dearly would many of them, perhaps, weep over me as lost.
- I knew that the confidence of the churches with which I stood connected, would be withdrawn from me, and perhaps all my past prospects of a maintenance for myself and my household be entirely cut off.

But I knew that my Redeemer lived—and that all power was given unto Him in heaven and on earth and that I had only to...

Matthew 6

³³ Seek first the kingdom of God, and His righteousness,

—nothing doubting that...

Matthew 6 [paraphrase]

²⁶ He who feeds the fowls of the air,

²⁸ And clothes the lilies of the field,

²⁹ As Solomon was never arrayed in all his glory,

—would surely feed and clothe me and mine. In this state of mind I did, at the altar of my God, make confession of what God had taught me of His truth, and of what I had been made to feel of His purifying, sanctifying grace in Jesus Christ; and thus I discharged a duty, to which I am sure I never could have been led by anything, but a once-crucified and now glorified Saviour's love, manifested to me by the Holy Ghost.

I have no more doubt that I was constrained to this step by the love of Christ, than I have that Christ or my own soul has a being. I know I was not led to it by a love of the world, for I never could have done it, until the last vestige of the love of the world had taken from me. I know that until I had made of the whole world an entire sacrifice to Christ, I never could have thus held myself up to scorn.

On the morning of the day which immediately followed the Sabbath when I first “witnessed this confession” before men, I had a season of communion with God, of which I will speak, because I think it may do good. I was alone in my chamber, and meditating upon some passages of Scripture, which made mention of the faithfulness of God. Such as the following:

1 Corinthians 1

⁹ God is faithful, by whom you were called unto the fellowship of His Son Jesus Christ.

1 Thessalonians 5

²⁴ Faithful is He that has called you,

²³ To sanctify you wholly; and to preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

1 Corinthians 10

¹³ God is faithful, who will not suffer you to be tempted

above that you are able; but will with the temptation also make way for your escape, that you may be able to bear it.

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True.

¹³ His name is also called the Word of God.

¹⁶ And He has on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

While reflecting thus upon the faithfulness of my God and Saviour, my whole soul seemed heaved with inexpressible emotions, and poured out in floods of gushing love at my Redeemer's feet. I felt that I had forsaken all for Him, and could now only leave myself in His hands, and commit all my interests to His disposal.

And now in view of the safety of trusting my all with Him, my soul exulted with amazing gladness, and I could only walk my room weeping aloud for joy, and pouring out my tears of overflowing delight, as I uttered again and again the single expression,

My faithful God, my faithful God!

Since that time, I have had various conflicts with Satan, but I have never for a moment doubted the faithfulness of my Redeemer in saving all His people from their sins, who will believe on His name for that blessing; and I see most clearly, that the only reason why any Christian is not saved from sin, is...

Romans 11

²⁰ ...because of unbelief.

I have by no means been all that I hope, or expect to be; for I see that it is the privilege of the Christian that has been redeemed from all iniquity, still to...

Philippians 3

¹³ ...forget the things which are behind, and reach forth unto

those things which are before,

—and,

2 Corinthians 3

¹⁸ Beholding as in a glass the glory of the Lord, to be changed into the same image from glory to glory, even as by the Spirit of the Lord.

I believe that to be cleansed from all unrighteousness is by no means the height of the Christian's privilege on earth; that beyond that he may go on...

Ephesians 3

¹⁸ ...to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge,...

—and to be filled more and more...

¹⁹ ...with all the fullness of God.

And that even then, we may still say to Him with the apostle:

²⁰ Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,

²¹ Unto Him be glory by Christ Jesus throughout all ages, world without end. Amen.

You have now seen, brethren, in what I have related to you of the leadings and teachings of God's Spirit with my own soul, why I cannot regard your admonition, and desist from preaching the doctrine of entire sanctification by faith in Christ. I could not do it, without regarding myself as a traitor to my blessed Lord and Master, Who has made to me—a miserable, unworthy, hell-deserving worm of the dust—manifestations of His presence and love, bright and glorious, far beyond anything which I once could have conceived. I believe...

1 Thessalonians 5

²⁴ He is faithful...

²³ To sanctify His people wholly, and to preserve their whole spirit and soul and body blameless unto His coming.

I feel that...

1 Corinthians 9

¹⁶ Necessity is laid upon me; yea, woe is unto me, if I preach not this gospel.

Like Jonah fleeing to Tarshish, I once attempted to escape the discharge of the duty. Like Jeremiah,

Jeremiah 20

⁹ I said, I will not make mention of Him, nor speak any more in His name. But His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Once I denied the faithfulness of my Redeemer; but He forgave me, and has restored me to the enjoyment of His love, and has, as I firmly believe, in faithfulness to His own promise,

Deuteronomy 30

⁶ ...circumcised my heart to love Him with all my heart, and with all my soul.

I must speak it to the world. Let Him have the glory, and let me bear the reproach which I must bear for His sake. I must confess it to the world, for the purpose of making known, as far as I am able, with His blessing, to all God's people, their high privileges in Christ Jesus. For,

Galatians 1

¹¹ I certify you, brethren, that this gospel which is preached of me is not after man.

¹² For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

And now,

Acts 4

¹⁹ Whether it be right in the sight of God to hearken unto you more than unto God, judge you.

²⁰ For I cannot but speak the things which I have seen and heard.

Reason Two: The Salvation of Others

I cannot desist from preaching the doctrine of sanctification, and from testifying to my own experience of it, for the very same reasons that you cannot desist from preaching the doctrine of regeneration, and testifying to your own experience of that. Suppose that you were to insist that...

John 3

³ Except a man be born again, he cannot see the kingdom of God,

—but when asked whether you or anyone else had enjoyed that blessing, should say,

“By no means. It is an important and dangerous error for any man to think so; it never takes place until death.”

How much influence would such preaching exert? How many would be born again through such instrumentality? You feel yourselves under necessity, therefore, on that subject, to maintain that regeneration is a matter of experience, and that you and many others do enjoy it.

But while you tell your people that they ought to be free from sin, and are wholly inexcusable for not being so, and while you pray that they may be redeemed from all iniquity, they know perfectly well that you have no expectation that it will take place while they live, and hence all your exhortations and prayers are wholly lost.

Your people know that you expect that they will live along in sin until death, and that while you exhort them to be free from sin, you show them no way by which they may become so, and maintain that it would be an important and dangerous

error for them to expect to be so until they die. Hence, all your efforts for the sanctification of God's professing people, are rendered perfectly nugatory.

For myself, therefore, I feel bound to tell professing Christians that there is a way whereby they may...

2 Corinthians 7

¹ ...cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God,

—that it may be done through the promises of God, which...

2 Corinthians 1

²⁰ ...are all yea, and Amen in Jesus Christ.

When, therefore, with the apostle,

Colossians 1

²⁹ I labor, striving according to God's Spirit, which works in me mightily,

²⁸ By warning every man, and teaching every man in all wisdom to present every man perfect in Christ Jesus,

—I feel that I am not urging them to chase a phantom, which, however earnestly and laboriously sought, will elude their grasp till death; but that I am leading them to the enjoyment of a blessed and glorious reality, which is treasured up for them in Christ, and which they may every one of them secure and most richly enjoy.

And when I am permitted, through the exceeding riches of God's love in Christ Jesus, to say that I have experienced of the grace which I present to their acceptance, I have left them stripped of all excuses and palliations for their sins, and may therefore hope that God's Spirit will attend His truth, and lead them in the way of knowledge and understanding. I can say to Christians,

1 Thessalonians 4

³ This is the will of God, even your sanctification.

⁷ God has not called us unto uncleanness, but unto holiness,

—while you by your own principles are obliged to tell them, that they are shut up, in some measure at least, to a life of sin. Brethren, I cannot stand on such ground, and therefore I must disregard your admonition.

There seems to me to be a wonderful and strange inconsistency, in urging Christians to holiness of heart and life, and at the same time telling them that they never can be without sin while they live, and that if they think that Christ, who was manifested to take away their sins, will ever do it till He takes away their breath, they have embraced important and dangerous error.

I feel constrained to say, in faithfulness to Christ and His dear people, though some may think it unkind, that those who attempt to maintain such ground, seem to me to be, and in a very important sense,

Matthew 23

¹³ Shutting up of the kingdom of heaven against men: neither entering themselves, nor suffering those who would enter to go in.

When the watchmen of Israel cry out in the ears of the people, that no man ever did or will abide in Christ and sin not, on earth, that God who has sworn to do it, and raised up Christ our horn of salvation to perform the oath, never will...

Luke 1

⁷⁴ ...grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life,

—what can we expect, but that many who desire deliverance from sin, will despair of attaining it, and submit in despondency to the will of their spiritual foes, and groan away their lives in grievous bondage, when they might be enjoying the

liberty wherewith Christ would make them free;⁹³ and that others, glad to have such an excuse for their sins, will comfort themselves in their worldliness, and their unhallowed indulgences by the feeling that they are not expected, while they live, to be free from sin.

I will not attempt to conceal it, that this looks to me like a subtle and dangerous snare of the great enemy of Christ and His church. Herein it seems to me lies the “important and dangerous error,” and not in telling Christians that their Redeemer...

1 Thessalonians 5

²³ ...is faithful to sanctify them wholly, and to preserve their whole spirit and soul and body blameless to His coming,

—when they will believe in Him for that blessing.

Reason Three: The Truth of the Bible

I cannot regard your admonition because those Scriptures on which you rely as testimony that no Christian ever does so...

1 John 3

⁶ ...abide in Christ as to sin not,

—seem to me to have no bearing that way. Take, for example, the single passage quoted in the report of your committee, and adopted by you as ample proof of the correctness of your views.

Ecclesiastes 7

²⁰ There is not a just man upon earth, that does good, and sins not.

Let us apply this to the experience of Paul.

2 Timothy 4

⁷ I have fought a good fight, I have finished my course, I have

⁹³ *Galatians* 5:1.

kept the faith.

What arrogant, presumptuous language has Paul here used! He must have been puffed up with spiritual pride! Did he not know that the Bible expressly declares,

Ecclesiastes 7

²⁰ There is not a just man upon earth, that does good, and sins not?

How dare he say,

2 Timothy 4

⁷ I have fought a good fight?

But suppose Paul were allowed to step forth in his own defense, and taking the ground ascribed to him by those who regard the doctrine of entire sanctification by a faith in Christ as “an important and dangerous error,” should begin to say,

“I acknowledge that there is much sin in my heart, and that my best actions are defiled with it, but still I think I have had some love of God, some desire to glorify Him by doing His will, some readiness to spend and be spent in His service, and that I have in some things sincerely labored for the advancement of His cause.”

We may come forward still and say,

Paul, you are certainly mistaken; you think of yourself more highly than you ought to think; for it is a positive undeniable declaration of God’s own Word that “There is not a just man upon earth, that does good, and sins not,” and, therefore, Paul, your assumption that there is any good thing in you is forever silenced.

Your text, therefore, brethren, stands just as entirely and fully opposed to your views of truth as to mine; and in my apprehension has nothing to do either with the one or the other. The truth is this. There is a large class of Scripture texts which are designed to set forth the truth, that by nature and by prac-

tice until regeneration, all mankind are...

Genesis 6

⁵ ...evil, only evil, and that continually.

But,

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature: old things are passed away; behold, and all things have become new.

The character of such a one is precisely what it was not before; and those passages of Scripture which described his character before, cannot describe it now. Consequently we find that the Scriptures used to describe the two characters, stand in direct opposition to each other. Accordingly, while it is said that...

Ecclesiastes 7

²⁰ There is not a just man upon earth, that does good, and sins not,

—it is also said, that those who...

Colossians 1

²¹ ...were sometime alienated and enemies in their minds by wicked works,

—shall be presented...

²² ...holy and unblameable and unreprouable in His sight,

²³ If they continue in the faith, grounded and settled, and be not moved away from the hope of the gospel,

—that in fulfilment of the oath of God through Christ, their horn of salvation, it shall be...

Luke 1

⁷⁴ ...granted them, that they being delivered out of the hand of their enemies might serve Him without fear,

⁷⁵ In holiness and righteousness before Him, all the days of their lives;

—that those who...

1 John 3

⁶ ...abide in Christ sin not,

—and that...

1 Thessalonians 5

²⁴ He who has called them is faithful...

²³ To sanctify them wholly, and to preserve their whole spirit, and soul and body, blameless, unto the coming of Christ.

2 Corinthians 1

²⁰ All the promises of God [pledging their sanctification], are yea, and Amen in Christ, unto the glory of God by them,

—and when they believe in Christ for the fulfilment of these promises they cannot fail.⁹⁴ Most clearly therefore, to my mind, these passages of Scripture which are relied on to prove that God's people never will be...

Colossians 1

²⁸ ...presented perfect in Christ Jesus,

—while they live, are designed to set forth the characters of the unrenewed, and not the characters of such as are...

Romans 6

¹ ...in Christ Jesus,

—and who are therefore...

2 Corinthians 5

¹⁷ ...NEW CREATURES, OLD THINGS HAVING PASSED AWAY, AND ALL THINGS BECOME NEW.

In the nature of the case, what is true of the one class, cannot be true of the other, for they are designedly set forth in the Bible as perfect opposites.

But again. Suppose we admit, that among the saints of the Old Testament not a man lived without sin; although it was

⁹⁴ 2 Peter 1:10.

said of Isaiah, after he had made confession of his uncleanness, and his lips had been touched with a live coal from the altar of God,

Isaiah 6

⁷ Lo, this has touched your lips; and your iniquity is taken away, and your sin purged.

But admit that the Old Testament saints were at all times defiled with the guilt of actual transgressions, is there no privilege granted to God's people now, that was not afforded to the early saints?

1 Peter 1

⁸ Whom having not seen, you love; in whom, though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory:

⁹ Receiving the end of your faith, even the salvation of your souls.

¹⁰ Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

¹² Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

What is this "end of faith, even the salvation of the soul"? Of which "salvation" the prophets inquired and searched diligently?

What is this "grace" of which they prophesied, coming unto the saints scattered abroad, to whom Peter wrote?

What was the "glory" that was to follow the sufferings of Christ?

What were the things which the prophets ministered, not unto themselves, but to those to whom the gospel was afterwards preached by the Holy Ghost sent down from heaven?

What did Christ mean when He said,

Matthew 26

²⁸ This is my blood of the New Testament?

What did Paul mean by that new and better covenant of which Christ was the mediator and surety?⁹⁵ And what did Christ mean when He said,

Luke 7

²⁸ He that is least in the kingdom of heaven is greater than John the Baptist, than whom there had never been, up to his day, a greater prophet?

And what did Zacharias mean, when he said,

Luke 1

⁶⁸ Blessed be the Lord God of Israel; for He has visited and redeemed His people,

⁶⁹ And has raised up an horn of salvation,...

⁷² To perform the mercy promised unto the fathers, the covenant,

⁷³ The oath which He swore?

What is all this but the blessing of the new covenant spoken of by Jeremiah, and repeatedly spoken of by Paul to the Hebrews:

Hebrews 10

¹⁶ I will, (since they broke my old covenant), make a new covenant, I will put my laws into their hearts and in their minds will I write them,

Luke 1

⁷⁴ I will (and with an oath the mighty God has said it -vs. 73) grant unto you that you being delivered out of the hand of your enemies may serve me without fear,

⁹⁵ *Hebrews*, chapter 7 to 12.

⁷⁵ In holiness and righteousness before me all the days of your life.

This, then, is the peculiar covenant privilege of New Testament saints—**SALVATION FROM THEIR SINS**. This explains all the Scriptures which I have quoted, and therefore whatever might have been true of Old Testament saints, it is now the peculiar privilege of God's people to be redeemed from all iniquity, and for this they have only to believe in the Mediator of this new covenant,

Romans 11

²⁷ For this is God's covenant with them, when He shall take away their sins.

It is, therefore, the privilege of the new covenant that I am to hold up before the people of God, and urge to the full enjoyment of it; and thus seek, like the apostles, to obtain...

2 Corinthians 3

⁶ ...sufficiency of God to be an able minister of the New Testament, not of the letter that kills, but the spirit that gives life.

Your application of Old Testament declarations of the universal sinfulness of men, therefore, to show the privileges of New Testament believers, is, in my view, a great mistake, and shows you to be still ministers of the Old Testament, instead of being, as you should be, "able ministers of the New Testament." For this reason, then, I cannot heed your admonition. I wish to be a minister of the New Testament, not of the Old.

Reason Four: Facing the Judgment

I will now state one more reason, why I cannot give heed to your admonition, and then I shall have done. There is a dying bed a little before me, and a judgment seat where I expect to stand and give account for all the actions of my life. Can I tell the people of God that they have no Saviour from sin during their whole lives; that:

- live long as they may, and
- labor as hard as they may to find out the path of life, and
- pray as fervently as they may, and
- trust in their Saviour for the fulfilment of the promises as fully as they may,

–they are doomed hopelessly to sin against the Redeemer they love, more or less, even to their dying hour; that all their cries and struggles for help are vain, and that they must be, to some extent, rebels against the heart of infinite love, until the grim monster death appears for their deliverance?

To me it looks like casting dust in the eyes of such as wish to see a way whereby they may be enabled to love their God and Saviour,

Psalm 101

² ...with a perfect heart;

–and,

Ezekiel 13

¹⁸ ...sewing pillows to the armholes

–of those who wish to pass comfortably through life in their remaining corruptions, hoping to find a Saviour from sin, only when all opportunity for sinful enjoyment has passed away.

I feel, brethren, that I could not go in peace to my dying pillow, or appear at the great tribunal, expecting the approbation of my Judge, if I did not tell God's people that He has promised to...

Deuteronomy 30

⁶ ...circumcise their heart, and the heart of their seed, to love the Lord their God with all their heart, and with all their soul;

Ezekiel 36

²⁵ [To] sprinkle clean water upon them, and make them

clean: from all their filthiness, and from all their idols, to cleanse them,

—and that these, with many other exceeding great and precious promises, were given for the express purpose, that through them, they might...

2 Corinthians 7

¹ ...cleanse themselves from all filthiness of the flesh and spirit, perfect holiness in the fear of God;

—that by these promises, they might become...

2 Peter 1

⁴ ...partakers of the divine nature, having escaped the corruption that is in the world through lust.

I feel it to be a matter of unspeakable importance to the honor of Christ and the good of His cause, and the holiness and peace of His suffering heritage, that they be made to know that there has...

Romans 11

²⁶ ...come out of Sion a Deliverer to turn away ungodliness from Jacob,

—and that God has said, respecting this Deliverer,

²⁷ This is my covenant with them when I shall take away their sins.

It seems to me that God's professing people do not know their Deliverer, and there are vast multitudes who seem altogether unwilling to know Him. Hence the reproach cast upon such as declare that there is a "Deliverer to turn away ungodliness from them" and "take away their sins."

But I see not how I can lie down in peace on my dying pillow, or meet the Saviour in judgment before the universe, unless I do what in me lies to make Him known. I feel constrained to cry in the ears of the church,

Behold your Deliverer; He has come to turn away ungodliness from you, and to take away your sins. Look to Him; believe on His name, and let your iniquity be taken away, and your sins be purged.⁹⁶

And now, brethren, I have done. I cannot, for the reasons I have named, and in view of my final account; I dare not listen to your admonition for a moment. With my name you must do what you think right before God, and in view of an approaching judgment. I have no further defense to make.

If you cannot own me as one of your number while I tell the church of Christ that He was manifested to take away their sins, and that they may and ought so to abide in Him that they sin not—that it is my privilege and theirs so to abide in Christ, that it is my belief that through the grace of God I do so abide in Him; if such a confidence in my Redeemer for the fulfilment of God’s exceeding great and precious promises, must still make me, in your estimation, an advocate of “important and dangerous error,” then just blot me out of your book, and let the transaction be recorded, as it will be, in the book of God, to be reviewed before the universe in the final day.

That I hold the doctrine which you call “important and dangerous error,” and believe it to be the brightest glory of my bleeding Saviour’s gospel, is true; and I know that, if you knew the blessedness of trusting fully in Christ as your Redeemer from all iniquity, there is not a man of you, who would not choose that his tongue should perish, rather than be used to pronounce such a doctrine importantly and dangerously erroneous.

But if you still adhere to that opinion, I must consider myself as no longer of your number, and you must do to me and with me as you think our Lord and Master requires.

⁹⁶ *Isaiah* 6:7.

Hebrews 13

²⁰ Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

²¹ Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen.

Yours in the gospel,

Charles Fitch

12. Reasons for Withdrawing from the Newark Presbytery

April 16, 1840

Preface

PAUL, in his defense before Agrippa, declares, that the Lord who met him as he was journeying toward Damascus, sent him to the Gentiles commissioned as follows:

Acts 26

¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.

The Apostle, therefore, regarded himself, as commissioned to preach the doctrine of sanctification by faith in Christ. In perfect consistency with this doctrine which he was commissioned to preach, he prayed for the Thessalonians, that:

1 Thessalonians 5

²³ The very God of peace would sanctify them wholly, and preserve their whole spirit and soul and body blameless, to the coming of Christ, [and declared,]

²⁴ Faithful is He that calls you who also will do it.

Like the Apostle Paul, I have felt called on to preach the blessed doctrine of sanctification by faith in Christ; and have declared that He is faithful to sanctify wholly all who exercise faith in Christ, for that blessing; a blessing which every Christian so greatly needs.

For so doing, however, I have been thought by my Presbytery to be unsound in the faith. They would have the same reason to consider me unsound, for preaching forgiveness of sins by faith in Christ, as for preaching that men may be wholly sanctified by faith in Christ.

But it is declared, that no man can know that he is wholly

sanctified, and therefore that none ought to say it. They might as well say that no man can know that he is forgiven, and therefore ought not to say it. Forgiveness and sanctification rest on the same ground, viz. Christ's atonement,—they are received in the same way, i.e. by faith in Christ; and the evidence of them is the same, viz.

Romans 5

⁵ ...the love of God shed abroad in the heart by the Holy Ghost.

The evidence of sanctification, however, is far more clear and satisfactory to the Christian who enjoys it, than the evidence of forgiveness, because the sanctified soul is conscious of enjoying far greater manifestations of the Redeemer's love, in connection with his faith, than he who has been only forgiven. He who is sanctified is conscious of loving his Redeemer with an undivided heart, and of hating everything that is opposed to Him.

I have been told, that no man can love God with a perfect love, unless he loves God as much more than himself, as God is greater than himself. Of course, then, as God is infinitely greater than himself, his love to be perfect must be infinite. But this is a love which neither man nor angel will ever be able to exercise, because men and angels must for ever remain finite beings. There can be nothing infinite in connection with created beings, except infinite duration of coming existence, and the endless, and in this sense infinite consequences and desert of their actions.

Perfect love, is such love as our utmost powers are capable of exercising. This is just what the law of God requires, when it says,

Luke 10

²⁷ You shall love the Lord your God with all your heart, and with all your soul, and with all your strength,

—and this moreover, is just what God has promised to enable us to do when He says:

Deuteronomy 30

⁶ I the Lord your God will circumcise your heart, to love the Lord your God with all your heart, and with all your soul.

This promise of God, like every other, is:

2 Corinthians 1

²⁰ Yea and Amen in Christ, to the glory of God by us,

—i.e. sure of fulfilment, like the promise of forgiveness, to all who trust in Christ for it—and hence, forgiveness, and full sanctification are thus coupled together, and placed on the same foundation by the Apostle John:

1 John 1

⁹ If we *confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Is it asked,

“When are a man’s sins forgiven?”

The reply is easy:

“When he exercises faith in Christ to that end.”

Is it asked,

“When is a man ‘cleansed from all unrighteousness’? or in other words, ‘wholly sanctified’?”

The answer is equally plain:

“When he exercises faith in Christ to that end.”

Such in my view are the doctrines of the Bible, and these are what I preach. But these views of sanctification are called great and dangerous error by the Presbytery, and I have been admonished to desist from preaching them.

Within a very few days, after I first declared the belief, that

God for Christ's sake had given me to enjoy this blessing of sanctification—a member of the presbytery suggested to me, that it would be well for us to pursue the course that Abraham proposed to Lot. On the day that I first opened my feelings to the Presbytery, another member of the Presbytery expressed to an elder of my church the wish, that both myself and the church would withdraw from the Presbytery.

The same desire has been expressed to members of our Session at other times, and at the interview I had with the committee, last appointed by the Presbytery, to confer with me respecting what they consider erroneous in my views, I fully understood them to express the strong desire that I should pursue that course; and they endeavored to enforce it upon me as a duty to do what I could, to persuade my church also to withdraw.

In preparing my communication to the Presbytery on the subject therefore, I commenced it by saying:

“Brethren, having been earnestly requested by members of your body, among whom were the committee last appointed by you to confer with me respecting what you consider erroneous in my views of sanctification, to withdraw, &c.”

After I had sent my communication to the Moderator, it was brought back to me, with the wish that I would alter the phraseology of that sentence, as it was claimed that no such request had ever been made. Not wishing in the least to misrepresent, I altered the sentence to its present form.

I had reflected on the subject of withdrawing previous to my interview with the last committee, and had felt that it might be best so to do; but the grand reason for withdrawing, in my mind, has ever been the full impression, that I and my session have uniformly received, from all our conversations with members of the Presbytery on the subject, that it was their earnest desire that I should pursue this course; inasmuch

as they neither wished to tolerate me in their body with my present views, nor have the painfulness of separating me from them by an act of ecclesiastical discipline.

I have not been conscious of a wish in this whole matter, but to please God, and to be actuated in all my movements, by the spirit of Him who has said,

Matthew 11

²⁹ Learn of me; for I am meek and lowly in heart.

I have no other wish at present. My object is to make known, and spread that truth, which I believe the church of Christ most needs, for her own purity of heart, and through which alone, she is to be sanctified, according to our Saviour's prayer.

This truth has no need of anything for its support, from those who know and enjoy it, but a spirit of brotherly love, and a readiness faithfully to improve all opportunities for making it known, with prayer to God, and a sense of entire dependence on Him, and faith in Him to give it success. All this I have endeavored and shall still endeavor to do.

I know however, that in my endeavors to spread what I believe to be important truth, I cannot expect to please those who regard it as great and dangerous error; but I hope always to act in the fear of God, always to cultivate the spirit of my blessed Saviour, and never to do anything unnecessarily to offend. I would not needlessly wound the feelings of any.

I would carry my heart and my hand wide open to the whole world, and never shrink from any reproach or sacrifice which may fall to my lot, while endeavoring to make known the truth, which I believe to be necessary to make men wise unto salvation, and to advance in the best manner the Saviour's enterprise of redeeming love.

I wish it to be distinctly understood, that I do not withdraw from the Presbytery for the purpose of escaping ecclesiastical

censure, or the rigor of sentence from ecclesiastical law. I would just as freely suffer that, as anything else, in defense of the truth for which the Saviour laid down His life.

For support I lean solely on the Saviour's arm, and in anything in which He will not support me, I have not the most distant wish to be upheld. I had rather fall a hundred times in a day, than be sustained in anything, which will not please my most glorious and blessed Saviour.

Had the Presbytery never arrayed themselves against me, I would have gone forward with them, and most gladly done all in my power for their spiritual benefit, and the good of the churches under their care. But when they call upon me to stand where I must deny the faithfulness of my Redeemer, and the completeness of His glorious salvation, and thus rob myself of the richest gifts of a Saviour's love, and withhold from others what I believe to be most emphatically the bread and water of life; and signify to me that it is their wish that I quietly withdraw, that they may be saved all the unpleasantness of farther proceeding against me; I submit. I could gain nothing to my Saviour, and of course nothing to myself, by seeking the gratification of any feelings of self will. I trust I have no such feelings to gratify.

It has been suggested that I ought to withdraw, and assign as my reason for so doing, that I have left the confession of faith. But I believe that that confession of faith has produced separations enough among brethren already, and that such as have felt in all its richness and fulness the purifying, sanctifying peace-giving influence of the Redeemer's love, would never think again of making that book a bone of contention.

Let the love of our precious Redeemer melt our hearts to one, so that we are truly one in Him, according to His prayer, and the time will then have come for dissensions respecting creeds and confessions of faith to cease; for then the church will wear the glory of her Saviour, and the world will know

that the Father sent Him.

- *Charles Fitch*

To the Presbytery of Newark

Brethren:

KNOWING, from conversation with members of your body, among whom are the Committee last appointed by you, to confer with me respecting what you suppose to be erroneous in my views of Sanctification; that it is your desire that I should withdraw from you; I now state to you reasons which lead me to suppose, that it may be a duty which I owe the cause of Christ so to do.

REASON 1: THE POWER OF GOD

I am fully aware that the Presbytery feel, that they can give no countenance, to views of truth which I believe to be vitally important to the growth of piety in the Church of Christ, and without which I have no expectation that the world ever will or can be converted to the religion of the cross. You have declared these views of truth to be great and dangerous error, and admonished me to desist from preaching them. This I could no more do, than I could wilfully become a traitor to Him who has bought me with His blood.

What is the secret of Holy Living, and how shall the church of a crucified Saviour, become in the highest degree conformed to His moral image, so as to shed the clearest and broadest light before a benighted and perishing world? These are questions of more importance in my view, than any other which now demand the attention of those who profess to follow the Redeemer.

No Christian, surely, will deny that the church needs purity of heart. I suppose that no Christian will deny, that for this purity of heart we are to look to the Lord Jesus Christ; since...

1 John 3

⁵ We know that He was manifested to take away our sins,

—and,

⁶ Whosoever abides in Him sins not.

It is a settled point, in my apprehension, that the Christian will no more save himself from sin than from hell. I suppose no Christian will deny, that it is our privilege to look to Christ to save us from sin, since His name was...

Matthew 1

²¹ ...called Jesus, because He should save His people from their sins.

The question then arises,

“From how many of our sins may we ask Christ to save us?”

I believe it to be the practice of all Christians to pray that they may be redeemed from all iniquity,⁹⁷ and I suppose all will see that it would be greatly inconsistent to ask for less. It would doubtless strike us with great surprise, to hear a Christian beseeching his Saviour to save him from some sins, and leave him to the commission of others. If then it is right and consistent for us to ask our Saviour to redeem us from all iniquity, is it not right for us to expect that He will answer our prayers?

In my view it is mockery, to ask of God in prayer, that which we may not expect Him to grant. I can make nothing less of it than rebellion against God, to ask Him to do for me, what I have reason to believe is contrary to His wise and good designs, and which He therefore ought not to do.

If, therefore, it is right for me to pray that I may be saved from all sin, it is right to pray in faith, and to expect my

⁹⁷ *Titus* 2:14.

Saviour to do for me the very thing I ask. To my mind it is perfectly plain, that Christians ought either to cease praying to be saved from all sin, or else expect that their prayers will be answered.

If, as some say, it is for the good of the Christian to commit some sin while he lives, then let him pray to be left to the commission of just as much sin as will be for his good; or if, as some say, it is for the glory of God, that the Christian sin while he lives, then let him pray to be left to the commission of just as much sin as will be for the glory of God; and let him cease to pray for that which he does not believe would be for his own good or his Maker's glory.

But perhaps for the sake of consistency, such a Christian might say, that he neither asked nor expected Christ to save him from sin till at or near the close of life. Then let him always remember when he prays to be kept from sin, that he ought not to expect or ask it till death, and let his public and social prayers always express what he means, that others may understand him. I believe that I am fully authorized by the Bible to ask, and expect that Christ will save me from all sin.

When the Apostle Paul, in his *1st Epistle to the Thessalonians*, records the prayer:

1 Thessalonians 5

²³ The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,

He adds,

²⁴ Faithful is He that calls you, who also will do it.

In the chapter containing this text, Paul had been speaking of the time when Christ shall come to judge the world. He therefore declared that God was faithful to sanctify the Thessalonians wholly, and to preserve their whole spirit, and soul and body blameless until Christ should come.

Will it be said that Paul did not intend to convey the meaning that God was faithful to do this until their death? And shall we regard the Apostle as praying that the bodies of the Thessalonians might be preserved blameless after they were dead, and gravely asserting that He who called them was “faithful to do it”? And shall I then pray that God will preserve my body blameless after it is laid in the grave, unto the coming of Christ, and believe Him “faithful to do it”? How gross the absurdity! The Apostle, therefore, was most manifestly praying, that the whole spirit and soul and body of the Thessalonians might be preserved blameless while they lived—and it was that which he declared God faithful to do.

This is what I ask God my Saviour to do for me, and this I believe Him faithful to do; and I say to other Christians that they are authorized to pray for the same thing, and to...

Hebrews 11

¹¹ ...judge Him faithful that has promised.

This faith in Christ which I cherish, and preach to others, you pronounce great and dangerous error; and because I cannot give up the privilege of trusting my Saviour to preserve my whole spirit and soul and body blameless to His coming, because I believe Him faithful to do it, and tell others that He is ready to be faithful in the same thing to them, I am desired to withdraw from your Presbytery.

I am also aware that if I were not to withdraw from you, you must either abandon the position that it is great and dangerous error for the Christian to trust his Saviour to keep him from all sin, or proceed to excommunicate me from your body. This I have been told would be a painful thing and I am therefore desired to withdraw, to save you the pain of proceeding to such an act.

I have not the least doubt, that you all entertain towards me feelings of the utmost kindness, and that it is only because you think me in dangerous error, when I trust my Saviour to

preserve my whole spirit and soul and body blameless to His coming; that you cannot countenance me in your body, and therefore think that it will be the most quiet and peaceful way of disposing of the whole matter if I withdraw; and I do therefore consent so to do.

REASON 2: THE PROMISES OF GOD

Another reason for withdrawing I find in the fact that the views which you would have me entertain, rob my own soul, and compel me if I adhere to them, to rob other souls of the richness and sweetness of God's promises. The Bible declares:

Psalms 34

¹⁰ They that seek the Lord shall not want any good thing.

Now while I am sure that all other good things which God can possibly give me while I live, are of small value in comparison with that one blessing of being sanctified wholly, and of having my whole spirit and soul and body preserved blameless to the coming of Christ, you would have me believe that this best of all good things on earth, is the very good which I must not expect God to bestow; and that however much I may seek deliverance, I am doomed to sin against my God and Saviour till I die.

Again, I am told by my Saviour,

Matthew 5

⁶ Blessed are they that do hunger and thirst after righteousness for they shall be filled.

You say, "Not till death," and by that means strip me, if I listen to you, of the dearest joy and expectation of my life. Again, I am told that:

1 John 3

⁵ [Christ] was manifested to take away my sins.

But you would have me believe that He will only take me away from them by death, instead of taking my sins from me,

and you therefore doom me again to a life of disobedience against God. Now the richest of all God's promises, are those which pledge me redemption from all iniquity—and you will not allow me to know the sweetness of having these promises fulfilled until I lie on my dying bed.

I have valued as highly at least as any man ought, the approbation of the ministers of Christ. But when I cannot have your approbation, without robbing my own soul, and the souls of those to whom I preach, of the sweetness of God's promises, and the blessedness of being preserved blameless in spirit and soul and body unto the coming of Christ; I must cleave to my Saviour for the fulfilment of His promises and encourage others to do the same, even at the expense of a separation from you.

While I withdraw from your body, therefore, I do it, for the privilege of believing and preaching that:

1 John 1

⁹ If we confess our sins, the blessed Saviour is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We know that faith is necessary to forgiveness when we confess our sins—and the same thing only is necessary to be cleansed. He whose faith lays hold on Christ for the fulfilment of the whole promise when he confesses his sins, will be cleansed as surely as he will be forgiven. Thus I believe and thus I preach; and because you will not allow me to...

Hebrews 11

¹¹ ...judge Him faithful that has promised,

—I withdraw from your body, that you may be saved the pain of excommunicating me for such a reason.

REASON 3: THE PRESENT SALVATION OF GOD

I am induced to withdraw from your body, in view of the difficulties and inconsistencies into which Christians must be

betrayed, by believing that there can be no salvation from sin till death. It is a common, and if I mistake not, a universal thing in Presbyterian and Congregational churches, for the members to be required, when they unite with the church, solemnly to covenant in something like the following terms:

To this one God, Father, Son and Holy Ghost, you do heartily give up yourselves in an everlasting covenant to love and obey Him. You promise, that by the aid of the Divine Spirit you will adorn your profession *by a holy and blameless life*. You promise, that denying ungodliness and every worldly lust, you will live soberly, righteously and godly, honestly, and unblameably and unproveably. That you will walk in all the commandments and ordinances of the Lord blameless.

It will not be denied, that persons who connect themselves with the churches of which I have spoken, do pledge themselves in solemn covenant to live free from sin. And yet if these persons should say, that they believed that by coming boldly to the throne of grace, for grace to help in every time of need, they were enabled to fulfil their covenant to live holy and blameless lives, to...

Titus 2

¹² ...deny ungodliness and every worldly lust, and to live soberly, righteously and godly,

—and to...

Luke 1

⁶ ...walk in all the commandments and ordinances of the Lord blameless,

—that by the help of the Holy Spirit, received through faith in Christ, they did fulfil all that they had covenanted to do, you would told them up as advocates of great and dangerous error, and warn your churches to avoid them.

To me it appears a most glaring inconsistency, that Chris-

tians should be required to pledge themselves, as many do, before God, angels and men, to do that which they are told it is great and dangerous error for them to expect to do—to take upon themselves solemn obligations, and then be branded as errorists and dangerous men, just for believing and saying, that by the grace of God they do fulfil the covenant which they have solemnly made. It seems to me, that candidates for church membership should no longer be called upon to pledge themselves to that which they cannot expect to do, without expecting to become unsound and dangerous men.

I know that you cannot fail to see the inconsistency, of expecting persons publicly professing godliness, to pledge themselves to anything less than by the grace of God to lead holy and blameless lives. Is it not then a monstrous absurdity, to call them unsound in the faith, for believing, that by the grace of God, they may, and do fulfil that, which they cannot consistently refuse to covenant, that they will do?

Another great inconsistency into which you are betrayed by the views which you entertain, is that of exhorting and urging your people to that, which you have no expectation that they will do, and which they cannot think they perform, without becoming in your eyes deluded and dangerous men.

Since publishing my views of sanctification I was at a meeting of the ministers and elders of your Presbytery, where I heard several exhortations and several prayers. At the close of the meeting, a minister of your body said to me,

“After all, we are obliged to exhort and pray just according to your views.”

Such is the fact. You exhort your people entirely to renounce the world, and to love God with all their hearts, and to walk before Him and be perfect, and then you pray that the Holy Spirit may be given them to that end—but if one of your people should tell you, that he really believed, that by the

grace of God he did live as you exhorted him to live, and prayed God to enable him to live, you would at once call him a deluded man, and set him down perhaps as a reckless fanatic.

The truth is, your people are so trained as to know, that you do not expect them to do, what you earnestly, and often forcibly, and eloquently exhort them to do; and that when you earnestly and devoutly pray that they may have grace to enable them to do these things, you have no expectation that your prayers will be heard: and moreover such is the state of things in your churches, that if they should really suppose that you fully expected them to live as you exhort them to do, and as you pray that they may, they would think at once that you had run into the wildness of fanaticism, and that it would be no longer safe for them to listen to your instructions.

With my present views I can no longer rest in such a state of things. I wish to speak only the things I mean, to exhort my hearers to that only which they may reasonably be expected to do, and to pray in their behalf for that only which I may consistently expect God to bestow upon them. How can I otherwise give heed to the injunction of Christ,

Luke 12

¹ Beware of the leaven of the Scribes and Pharisees, which is hypocrisy.

When I exhort men, to love and serve God with perfect hearts, and to lead holy and blameless lives, I would have them understand that it is by the grace of God they may and ought to do; and inasmuch as I am made sensible, that I cannot be at peace in your body, while I expect myself and others truly to be...

Colossians 1

²² ...holy and unblameable and unreprouable in God's sight,

—I think it my duty to withdraw from you. An Israelite in-

deed, is one in whom there is no guile.⁹⁸ This is what, by the grace of God, I expect to be, both toward God and man. I must therefore pray for that only, which I can expect God to give, and exhort men to that only, which they ought and may expect to do.

Another evil of your views is, that they keep you and your churches, no small part of the time at least, in a state of spiritual darkness and great destitution of joy in God. That both your ministers, and churches, are, much of the time, in such a state, you will not, I think, deny. But Christ says,

John 8

¹² I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.

Again,

John 6

³⁵ I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst.

I am fully persuaded, from the experience of nearly my whole life, that the great secret of living...

Galatians 2

²⁰ ...the life we now live here in the flesh by the faith of the Son of God,

—is neither taught nor understood in the great majority of your churches. Hence the sudden relapse into a state of lukewarmness after seasons of revival. Your churches need to be taught to eat...

John 6

⁵¹ ...the living bread which came down from heaven,

—and to ask of Christ that He may give them...

⁹⁸ *John* 1:47.

John 4

¹⁰ ...living water to drink,

–which...

¹⁴ ...shall be in them a well of water springing up into everlasting life.

This they will never learn, until they learn that...

1 John 3

⁵ Christ was manifested to take away their sins,

–and that it is their privilege so to...

⁶ ...abide in Him that they sin not,

–and that He is faithful to...

1 Thessalonians 5

²³ ...sanctify them wholly, and to preserve their whole spirit and soul and body blameless unto His coming.

I can testify to you from my own experience, that there is such a thing for the christian, as having his...

Isaiah 48

¹⁸ ...peace as a river, and his righteousness as the waves of the sea.

Such a thing as being...

Psalms 36

⁸ ...abundantly satisfied with the fatness of God's house,

–and being made to...

⁸ ...drink of the river of His pleasures;

–such a thing as having...

Philippians 4

⁷ ...the peace of God that passes all understanding, to keep his heart and mind through Christ Jesus,

–and to...

1 Peter 1

⁸ ...rejoice in Him with joy unspeakable and full of glory.

All this will be enjoyed by those who believe...

2 Corinthians 1

²⁰ All the promises of God to be yea and Amen in Christ unto the glory of God by us,

—and who faithfully study these promises, and fully rely on Christ for their fulfilment. But I need not enlarge. My views of relying on the Lord Jesus Christ for sanctification are sufficiently before you. In consequence of them, I must submit to be regarded, by those whose good opinion I should greatly value, if I could have it without displeasing God, as an unsound and dangerous man.

But I am a servant of Jesus Christ and I bless His name, that through His grace it has become my choice to please Him, though in doing it I should be obliged to displease the whole world; and I know that the time will come, when you and the whole world will see, that I have not mistaken my duty to my Saviour, by laboring among men—

Acts 26

¹⁸ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them *which are sanctified, by faith that is in Christ.*

But inasmuch as you are unwilling that I should trust in the Lord Jesus Christ, for the present fulfilment of those promises which pledge me redemption from all iniquity, which...

2 Peter 1

⁴ ...exceeding great and precious promises...

—were given me,

⁴ ...that through them I might become partaker of the divine nature, having escaped the corruption that is in the world through lust,

and that...

2 Corinthians 7

¹ Having these promises, I might cleanse myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

And since you are not willing that I should teach others that it is their privilege to have these promises fulfilled to them through the faithfulness of Christ, I do herewith withdraw from you, not to save myself from the pain or the reproach of an excommunication from your body, but as I have been desired to do, to save you the painfulness of proceeding as you would otherwise feel bound to do—to pass such a sentence upon me.

I wish you and the whole world to understand, that I do it with feelings of the utmost good will. I feel that God has given me light and peace and joy which are dearer far to me than everything which earth can afford me, and which I never found so long as I held to such views of sanctification as you now entertain. Since I have received Christ Jesus as...

1 Corinthians 1

³⁰ ...of God made unto me sanctification,

—I have found a soul-satisfying blessedness in Him, which to me is the pearl of great price, and I can well afford to sell all I ever had on earth to buy it.⁹⁹ And now brethren farewell.

Numbers 6

²⁴ May the Lord bless you and keep you,

²⁶ The Lord lift up the light of His countenance upon you and give you peace.

I feel that I cannot listen to you without separating between me and my Saviour. To Him therefore I cleave, and regard myself as amenable to Him alone.

⁹⁹ *Matthew 13:46.*

Yours in Christ Jesus,
Charles Fitch
Newark, April 16, 1840

Addendum

Since the foregoing was in the hands of the printer, my feelings have been not a little interested, in reflecting upon the efforts which are made by those who oppose the doctrine of entire sanctification by faith in Christ, to exalt the law of God. I have noticed some recent remarks on that subject, from the editor of the *New York Evangelist*.

Now I would say to that Dear Brother, and to every other Christian engaged in the same work, may the Lord speed you, in every effort you make, to magnify the law and make it honorable.

Matthew 5

¹⁸ It is better that heaven and earth should pass away, than that one tittle of the law should fail.

Make the law of God just as great and just and good, and just as glorious as you can. A sanctification which is gained by taking anything from the purity and excellency of God's blessed law, is by no means that purity of heart which the Christian needs, either for his own good, or for the glory of his Redeemer.

But I would also say, when you have made the glorious law of God everything that it *can* be, or *ought* to be made, just admit that the provisions of God's grace, are coextensive with the requisitions of the law. Does the law say,

Mark 12 [Deuteronomy 6:5]

³⁰ You shall love the Lord your God with all your heart, and with all your soul, and with all your mind?

The promise says,

Deuteronomy 30

⁶ I the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.

And this promise like every other promise of God,

2 Corinthians 1

²⁰ ...is yea and Amen in Christ, to the glory of God by us.

The apostle Paul also teaches us, that what the law of God could not do for us, through the weakness of our flesh, God has done by...

Romans 8

³ ...sending His own Son in the likeness of sinful flesh,

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.

The new and better covenant also, of which Christ is the Mediator¹⁰⁰ and Surety¹⁰¹ says:

Jeremiah 31

³³ I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Hence Christ said,

Matthew 26

²⁸ THIS IS MY BLOOD OF THE NEW TESTAMENT,

—*and that blood...*

1 John 1

⁷ ...cleanses us from all sin.

Let the law of God be magnified in all its excellency and glory; but let not the riches of God's grace be dishonored, by an attempt to show, that they are not equally great and glorious and extensive, with all the *full* requisitions of the law. I

¹⁰⁰ Hebrews 8:6; 9:15; 12:24.

¹⁰¹ Hebrews 7:22.

would here ask,

“How is God glorified, by an attempt to show, that His law is so glorious, that the exceeding riches of His grace are not sufficient to bring us into obedience to it?”

Or in other words,

“How is God glorified, by an attempt to show, that He is so good, that His grace in Christ Jesus will not enable us to love Him with all our hearts?”

I can with all my heart rejoice in having the law of God magnified, if while hungering and thirsting after conformity to the righteousness of that law, I may be permitted to hear my Saviour say,

Matthew 5

⁶ Blessed are they which do hunger and thirst after righteousness, *for they shall be filled.*

But when I am told that the law of God is so good, that His grace will not bring me into conformity thereto—it is like saying to my hungry, famishing soul,

“Here is excellent food, the very food you need; but it is so excellent, that you may not expect to be permitted to eat it.”

I would again ask,

“What glory is given to God, or what good is done to man, by saying that God has made a law so glorious, that it surely will not be obeyed?”

Say that God has made a law incomparably excellent, magnify it by all the powers of language, and then say that the exceeding riches of God’s grace in Christ Jesus are fully commensurate with all that the law requires, and you then present to the ruined soul of man a salvation just adapted to all the exigencies of his fallen state. It is in applying such a salvation to our souls that our blessed Saviour...

Ephesians 3

²⁰ ...is able to do for us exceeding abundantly above all that we ask or think, according to the power that works in us.

In doing this,

1 Thessalonians 5

²⁴ He is faithful...

²³ ...to sanctify us wholly, and to preserve our whole spirit and soul and body blameless to His coming.

It may be said that all this shall be done for men, but never in this life. But how can He who has called be...

²⁴ ...faithful...

²⁵ ...to sanctify us wholly, and to preserve our whole spirit and soul and body blameless to the coming of Christ,

—but by bringing us in this life, into full conformity to His law—or in other words—by fulfilling His own promise in this life.

Deuteronomy 30

⁶ The Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.

He whose heart is thus circumcised is truly alive to God. He has found Christ the resurrection and the life to his soul, by relying on Christ by faith to have his heart circumcised to love the Lord his God with all his heart and with all his soul.

Great then and glorious and exceeding broad is the law of God; it is truly the end of all perfection as the Bible declares.¹⁰² But thanks be to the name of God, that equally great and glorious and extensive are...

Ephesians 2

⁷ ...the exceeding riches of His grace in Christ Jesus.

Herein is full salvation for ruined man.

¹⁰² *Psalm* 119:96.

O! for such love, let rocks and hills
Their lasting silence break,
And, all harmonious, human tongues,
The Saviour's praises speak.¹⁰³

I know that this view of things makes the salvation of Christ great and glorious. Such the Bible everywhere represents it to be; and that all, of which I have here spoken, is none too much to expect, I learn from the declaration of the apostle in:

2 Corinthians 9

⁸ And God is able to make all grace abound toward you: that you always having all sufficiency in all things, may abound to every good work.

Charles Fitch

¹⁰³ Isaac Watts, "Praise to Jesus, the Redeemer," *Hymns and Spiritual Songs*, 1707.

13. The Power of the Gospel

A Discourse, Preached June 20th, 1841, by Charles Fitch, in Review of a Sermon by Rev. Otis A. Skinner, at the Installation of Rev. T. P. Abell, over the Universalist Society, Haverhill, Mass.

Romans 1

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

THE object of this discourse is, to discharge a solemn duty, both to God and men,—to God, that His name may be glorified, and to men, that their souls may be saved. In relation to my fellow men, I can truly say, that...

1 Corinthians 10

³³ I seek not my own profit, but the profit of many that they may be saved.

And also, that...

Romans 10

¹ My heart's desire and prayer to God for [every man] is, that they might be saved.

Background

I was passing the Universalist Church, in this village, the other day, at a time when an installation service was in progress, and after revolving in my own mind the question, whether I would be likely to get good, or to do good by attending such a service, I was led, as I trust, by the Spirit of God to enter.

After listening to the discourse which was preached on the occasion, and to the other services, I remembered the words of God to the prophet Ezekiel, contained in the 3rd chapter of the writings of that prophet.

Ezekiel 3

¹⁷ Son of man, I have made you a watchman unto the house

of Israel: therefore hear the word at my mouth, and give them warning from me.

¹⁸ When I say unto the wicked, You shall surely die; and you give him not warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at your hand.

¹⁹ Yet if you warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.

²⁰ Again, When a righteous man turns from his righteousness, and commits iniquity, and I lay a stumbling-block before him, he shall die: because you have not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at your hand.

²¹ Nevertheless if you warn the righteous man, that the righteous sin not, and he does not sin, he shall surely live, because he is warned; also you have delivered your soul.

In the 33rd chapter of the same prophet, we read as follows:

Ezekiel 33

¹ Again the word of the Lord came unto me, saying,

² Son of man, speak to the children of your people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

³ If when he see the sword come upon the land, he blow the trumpet, and warn the people;

⁴ Then whosoever hears the sound of the trumpet, and takes not warning; if the sword come, and take him away, his blood shall be upon his own head.

⁵ He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that takes warning shall deliver his soul.

⁶ But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

⁷ So you, O son of man, I have set you a watchman unto the

house of Israel; therefore you shall hear the word at my mouth, and warn them from me.

⁸ When I say unto the wicked, O wicked man, you shall surely die; if you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at your hand.

⁹ Nevertheless, if you warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but you have delivered your soul.

Now God has made me a watchman for the welfare of souls. To Him I stand accountable. No man can deliver me from responsibility in relation to his soul. If I see danger, and can make my voice heard, and warn him not, God has said,

“His blood will I require at your hand.”

Now I see danger to immortal souls in this community, by the efforts which are made to persuade men to the belief of the doctrine of Universal Salvation; and it is the voice of God that calls me, and the authority of God that commands me to lift the note of warning. Many may refuse to hear, but I must obey God and deliver my own soul, by endeavoring faithfully and plainly, yet affectionately, to lift the note of warning.

The discourse to which I allude was preached from the words which I have placed at the head of this.

Romans 1

¹⁶ For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believes.

The object of the preacher was, to show in what the power of the Gospel consisted. From the commencement, he assumed it as the design of the gospel, to save men from sin, and thereby prepare them for heaven; and it was therefore his object to show in what the power of the gospel to save men consisted.

Salvation From Sin

Now, that the preacher was right in his assumption, that it is the design of the gospel to save men from sin, I am fully prepared to admit. I believe it may have been true, in some cases, at least, that this grand truth has been kept out of sight; while the gospel has been held forth as rather a way of salvation from hell, than from sin.

Now he who is saved from sin and preserved blameless, will unquestionably find an immortality of bliss, for our Lord Jesus Christ has said,

Matthew 5

⁸ Blessed are the pure in heart, for they shall see God.

We also find the following in the book of *Psalms*:

Psalms 24

³ Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

⁴ He that has clean hands and a pure heart.

Let a man therefore be saved from sin, and the blessedness of his soul is sure; and equally true is it, that he who is not saved from sin, can never inherit the kingdom of God,

Revelation 21

²⁷ For there shall in no wise enter therein anything that defiles, neither whatsoever works abomination or makes a lie.

We also learn that the design of the gospel is to save men from their sin, by the words of God to his ancient people Israel, respecting the object of that ceremonial worship, which was designed to point out Christ, and the end of His coming into the world.

Leviticus 16

³⁰ For on that day shall the priest make atonement for you to cleanse you, that you may be clean from all your sins before the Lord.

This idea of cleansing was ever kept in view in all that system of ceremonial worship—while the grand design of that system was to set forth Christ and the object of His coming into the world. Accordingly we are told by Paul, in his *Epistle to the Hebrews*, that these rites and ceremonies...

Hebrews 9

⁹ ...were a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

¹⁰ Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

¹¹ But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

¹² Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh:

¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

¹⁵ And for this cause [i.e. for the purpose of purging us from dead works to serve the living God,] He is the mediator of the New Testament.

And we are told in the same epistle, what that New Testament is.

Hebrews 8

¹⁰ I will put my laws into their mind, and write them in their hearts.

As if to say, you shall not be as were the Jews in the time of Christ, like whited sepulchres, beautiful indeed without, but full of all uncleanness within.

Deuteronomy 30

⁶ The Lord your God will circumcise your heart, to love the Lord your God with all your heart, and with all your soul, that you may live.

It is therefore held forth in every part of the Bible as the design of the salvation of the Gospel, to set men free from sin, and when they are thus effectually saved, there cannot be a doubt that they will find their blessedness here and hereafter in communion with God, as surely as He is a God of purity and love. Accordingly the angel that foretold the birth of our Saviour said,

Matthew 1

²¹ You shall call His name Jesus, [i.e. a Saviour,] for He shall save His people from their sins.

Hence, also, we hear God saying,

Romans 11

²⁶ Behold I will bring forth out of Zion the Deliverer, and He shall turn away ungodliness from Jacob:

²⁷ For this is my covenant with them, when I shall take away their sins.

I greatly rejoice, that it is beginning to be recognized more and more, as the great design of the gospel to make men pure and holy, and thereby...

Colossians 1

¹² ...meet to be partakers of the inheritance of the saints in light.

The danger on this point is, that men shall think themselves cleansed by the gospel, while in the sight of God they are still altogether unclean; or shall regard themselves as so sure of being cleansed at last, that they shall pass on uncleansed, until they die in their iniquities, and consequently find, that where Christ has gone they never can come.

I know it has sometimes been said of Universalists, that

they maintain that men of all characters will be taken to Heaven. This charge is manifestly false. They believe that all men will become holy, and then be received to heaven; and I rejoice to admit, that in assuming it as the grand and glorious design of the gospel, to save men from sin, they hold forth a sentiment which harmonizes with the whole tenor of sacred scripture. The fatal mistake which they embrace, is on another point, as I expect hereafter to show.

God Provides a Lamb

The Preacher of the sermon in question, in proceeding to show in what consisted the power of the gospel to save men from sin, remarked,

I. Negatively; that it did not consist,

1. In propitiatory worship.

This he stated was the design of all heathen worship, and conveyed, as I understood him, the idea, that such worship was no better than heathenism. Now that men need a propitiatory sacrifice, in coming to God with acceptance, is very evident from the fact, that the Bible teaches us, that:

1 John 2

² Christ is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

If therefore no propitiation had been necessary, God, certainly would never have provided one. But Christ, is ever to be regarded as an all-sufficient propitiation: and I am fully prepared to admit, that if we bring before God any works or offerings of our own, as a propitiation, our worship must be no better in His sight than the worship of Pagans. For God has provided a propitiation that is all-sufficient, and if I attempt to bring another, I treat that which God has offered as of no value, and set up some works or sacrifices of my own, as more meritorious than those of Christ in my behalf, which is unquestionably mocking God, and treating with the greatest

possible indignity the Saviour whom He has sent into the world.

I am to cast away all dependance on myself, and make the propitiation of Christ all my hope, and come with an unwavering faith therein, and then I honor the Saviour whom God has provided. But whether I bring a propitiation of my own, or say that no propitiation is needed, or place no confidence in that which God has provided, I do equally set at nought the propitiation of Christ.

The preacher remarked,

2. That the power of the Gospel did not consist in mysteries.

On this point I have only to remark, that the Bible declares,

1 Timothy 3

¹⁶ ...great is the mystery of godliness,

—and also speaks of...

Colossians 1

²⁷ ...the riches of the glory of this mystery,...which is Christ in us, the hope of glory.

He also said,

3. That the power of the gospel did not consist in human learning.

On this point I have nothing to say but to assent. He remarked,

4. That the power of the gospel did not consist in the doctrine of endless punishment.

On this point I readily admit, that a mere belief in the doctrine of endless punishment, never did, never will save a man from sin. I have no doubt that many a sinner has lived and died in the belief of that doctrine, and been lost forever, and that many others will follow in the same course, loving their sins too well to renounce them, though fully aware that the

end of the wicked must be...

2 Thessalonians 1

⁹ ...everlasting destruction from the presence of the Lord and from the glory of His power.

At the same time I know it to be a fact, that the doctrine of endless punishment has often been used by the Holy Spirit to arrest the sinner in his course of iniquity, and to lead him to seek a way of salvation from sin, though a mere belief in that doctrine has never saved any man, and never will.

I think no candid mind will deny that to set clearly before a transgressor the certain consequences of his evil courses, has some tendency to restrain him, and to influence him to look after a way of safety. But it is admitted freely, that the power of the gospel to save men from sin does not consist in the doctrine of endless punishment.

The Power of the Holy Ghost

The Preacher then proceeded to show,

II. In what the power of the gospel to save from sin, did consist; and stated that it consisted,

1. In the love of God.
2. In the doctrine of a common brotherhood.
3. In the nature of its punishment.
4. In the doctrine or hope of life and immortality.

Now the fundamental and fatal mistake of the preacher consisted, as I expect to show, from the Bible, not so much in what he did say, as in what he did not say. I freely admit the influence of the love of God in saving men from sin; and that if ever saved from sin, it will be in loving God because He first loved us.¹⁰⁴

I admit the influence of that new command of Christ, which

¹⁰⁴ 1 John 4:19.

requires all men to love one another as He has loved them.¹⁰⁵

I admit that the punishment of the Gospel is disciplinary, yielding the peaceable fruits of righteousness to them which are exercised thereby¹⁰⁶ and consequently reformatory, and inflicted only in the present life; while the punishment of the future life which the Bible calls the second death, is retributive, i.e. meted out to all that cannot be reclaimed by the love of God, according to their works.

But that there will be those who will never be reclaimed from sin by the love of God, we learn from the Bible when it speaks as in the 2nd chapter of the *2nd Epistle to the Thessalonians* of...

2 Thessalonians 2

¹⁰ ...them that perish; because they receive not the love of the truth, that they might be saved.

¹¹ And that for this cause God shall send them strong delusion to believe a lie:

¹² That they all might be damned who believed not the truth but had pleasure in unrighteousness.

The Bible also speaks of those who know not...

Romans 2

⁴ ...that the goodness of God leads them to repentance;

⁵ But after their hardness and impenitent heart, treasure up unto themselves wrath, against the day of wrath, and revelation of the righteous judgment of God.

I come now to the main design of this discourse, which is to show that the Preacher to whom I allude, has entirely failed to show in what the power of the gospel to save men from sin does consist. He has not even alluded in all the points which he has named, to that, without which, the gospel ever has been and ever will be, of none effect.

¹⁰⁵ *John* 13:34.

¹⁰⁶ *Hebrews* 12:11.

The apostle Paul tells us in what the power of the gospel consists, when he says as in the 1st chapter of his *1st Epistle to the Thessalonians*,

1 Thessalonians 1

⁵ For our gospel came not unto you in word only, but in power and in the Holy Ghost.

Peter in the 1st chapter of his 1st Epistle, speaks of...

1 Peter 1

¹² ...the things which are now reported unto you by them that have preached the gospel, with the Holy Ghost sent down from Heaven.

Paul also says to Titus,

Titus 3

⁵ Not by works of righteousness which we have done, but according to His mercy He saved us, [ie. from sin,] by the washing of regeneration and renewing of the Holy Ghost

⁶ Which He shed on us abundantly through Jesus Christ our Saviour.

The power of the gospel then to save from sin, consists in the regenerating, renewing, and sanctifying influences of the Spirit of God, shed forth to attend the gospel through Jesus Christ our Saviour, and without these influences, the Gospel with all the love which it reveals, is utterly powerless, in working in the hearts of men, that...

Hebrews 12

¹⁴ ...holiness, without which no man shall see the Lord.

Accordingly our Lord Jesus Christ at His ascension, after having commissioned His disciples to go into all the world and preach the gospel to every creature,¹⁰⁷ commanded them not to depart from Jerusalem, but to wait for the promise of the Father.

¹⁰⁷ *Mark 16:15.*

Acts 1

⁸ You shall receive power, [said He,] after that the Holy Ghost is come upon you, and you shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.

Having therefore received from Christ the direction,

Luke 24

⁴⁹ ...tarry in the city of Jerusalem, until you be endued with power from on high,

—and the assurance,

Luke 24

⁴⁹ Behold, I send the promise of my Father upon you,

Acts 1

⁸ And you shall receive power, after that the Holy Ghost is come upon you;

Acts 1

¹² The disciples returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

¹³ And...went into an upper room...

¹⁴ [And there] continued with one accord in prayer and supplication,

—both men and women, until they were, on the day of Pentecost, all filled with the Holy Ghost. Then they preached the gospel with the Holy Ghost sent down from heaven, and multitudes were pricked in their hearts and inquired what shall we do? And when others mocking said “these men are full of new wine,” they replied,

Acts 2

³⁶ This Jesus, whom you crucified,...

³² ...has God raised up, whereof we all are witnesses.

³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this, which you now see and hear.

Acts 3

²⁴ Yea, and all the prophets from Samuel and those that follow after,...have likewise foretold of these days.

²⁶ Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

Here then we behold the power of the gospel to save men from sin—it is in being attended by the Holy Ghost sent down from Heaven. I freely admit that it is the setting forth of the love of God which saves men from sin, but in order that the love of God may have its cleansing efficacy—it must be as Paul says to the Romans,

Romans 5

⁵ The love of God shed abroad in our hearts by the Holy Ghost which is given unto us.

Accordingly we find, that the success of the Apostles in saving men from sin by the preaching of the gospel, is uniformly ascribed to the Holy Ghost. Barnabas was a man full of the Holy Ghost and faith, and much people were added to the Lord. Peter preached at the house of Cornelius, and the Holy Ghost fell on all which heard the word.

Acts 11

¹⁶ Then remembered I, [said he,] the word of the Lord, how that He said, John indeed baptized with water, but you shall be baptized with the Holy Ghost.

The whole current of the New Testament shows that the work which should follow the coming of Christ, should be the dispensation of the Holy Ghost. Peter in the 1st chapter of his 1st Epistle tells us, that...

1 Peter 1

¹⁰ ...the prophets searched and inquired diligently respecting the time of this salvation,

¹¹ Which the Spirit of Christ which was in them signified, when it testified beforehand of the sufferings of Christ and

the glory that should follow.

This glory was to be the outpouring of the Spirit as predicted by Joel; and which Ezekiel also had in view, when God is heard saying by the mouth of that prophet,

Ezekiel 36

²⁵ Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

²⁹ And I will save you from all your uncleannesses.

Here also is brought to view by the prophets that baptism of the Holy Ghost which was to be the establishment of the kingdom of Heaven upon earth—which kingdom we are told is...

Romans 14

¹⁷ ...righteousness, peace, and joy in the Holy Ghost.

John the Baptist was sent to prepare the way of the Lord for the establishment of this kingdom. This work of preparation was performed by him, as he preached saying,

Matthew 3

² Repent: for the kingdom of heaven is at hand, [the kingdom of “righteousnes, peace, and joy in the Holy Ghost”].

¹¹ I indeed baptize you with water unto repentance: but He that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

The same great truths Christ himself had in view, when he said to Nicodemus,

John 3

⁵ Verily verily, I say unto you, except a man be born of water and of the Spirit—he cannot enter into the kingdom of God.

What is the kingdom of God?

Romans 14

¹⁷ ...righteousness, and peace, and joy in the Holy Ghost.

What is it to be born of water? It is to receive John's baptism unto repentance. That is, truly to repent and being forth fruits meet for repentance. This prepares the way of the kingdom of heaven in us.

What is it to be born of the Spirit? It is to receive the baptism of Christ with the Holy Ghost, or to have Christ...

Ezekiel 36

²⁵ ...sprinkle clean water upon us, and make us clean; and cleanse us from all our filthiness, and from all our idols.

Then when this baptism of Christ is received, when this work of purification is wrought by being baptized with the Holy Ghost, we enter that "kingdom of God" which "is righteousness, peace, and joy in the Holy Ghost." And we have the positive asservation of the Son of God,

John 3

⁵ Verily, verily, I say unto you except a man be born of water [i.e. led to the exercise of true repentance,] and of the Spirit [i.e. sprinkled with clean water, or baptized with the Holy Ghost, and cleansed from all his filthiness and from all his idols,] he cannot enter into the kingdom of God,

—which "is righteousness, and peace, and joy in the Holy Ghost." Here then we clearly see, my hearers, what it is which makes the gospel of Christ the power of God unto salvation from sin. It is our Lord Jesus Christ, baptizing with the Holy Ghost, and thus cleansing men from all their filthiness and from all their idols; thus bringing them into God's kingdom of righteousness, and establishing that kingdom in their hearts—filling them with righteousness, as Christ says those shall be, who hunger and thirst after it;¹⁰⁸ and giving them peace and

¹⁰⁸ *Matthew 5:6.*

joy in the Holy Ghost—making their...

Isaiah 48

¹⁸ ...peace as a river, and their righteousness as the waves of the sea.

This gospel is indeed...

Romans 1

¹⁶ ...the power of God unto salvation to every one that believes.

It is the dispensation of God's Almighty Spirit,

Romans 6

⁴ Burying us with Jesus Christ, by baptism of the Holy Ghost into death [i.e. making us dead to sin,] that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

It is enabling us to...

Ephesians 4

²² ...put off the old man which is corrupt according to the deceitful lusts,

²⁴ And to put on the new man, which after God [i.e. after the likeness of God] is created in righteousness and true holiness.

The Work of the Holy Ghost

We may see that while the advocates of Universal Salvation take correct ground, in assuming it as the design of the gospel to save men from sin, they fail entirely of gaining that salvation, by leaving out of the account the work of the Holy Ghost in renewing and cleansing the heart.

Psalms 51

¹⁰ Create in me [said the Psalmist] a clean heart, and renew a right spirit within me.

⁷ Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow.

Here it is recognized as the work of God to save from sin, to cleanse the heart, while the Universalist expects to cleanse his own heart, by his contemplations of the universal love of God. I know it is by the revelation of the love of God that the heart must be cleansed—but this love as I have already said, great as it is, is powerless on the hearts of men, until...

Romans 5

⁵ ...shed abroad in their hearts by the Holy Ghost given unto them.

Paul speaks of...

Ephesians 3

⁷ ...the gift of the grace of God given unto him by the effectual working of God's power.

It is in this way that every gift of God's grace is communicated: only by the effectual working of God's power. The Bible represents unholy men as...

Ephesians 2

¹ ...dead in trespasses and sins,

—and as having no spiritual life but in Christ. When our first parents ate the forbidden fruit they died a spiritual death, and all their posterity are under the power of that death, and will remain under it forever, unless raised by the power of God. Hence we hear Christ say,

John 11

²⁵ I am the resurrection and the life; he that believes in me though he were dead yet shall he live,

²⁶ And he that lives and believes in me shall never die.

John 14

⁶ I am the way and the truth and the life.

John 6

⁵³ Except you eat the flesh of the Son of man and drink His blood, you have no life in you.

He therefore who would have spiritual life is to look to Christ for it. He is to seek, through faith in Christ, that baptism of the Holy Ghost which will cleanse him from sin; or in other words, raise him up from his spiritual death, and make him alive to the love and enjoyment of God. That same God who first breathed into man the breath of spiritual life, so that he became a living soul—must again by the power of that same Spirit breathe spiritual life anew, or the sinner will remain dead in sin forever.

All his contemplations of the love of God, without this baptism of the Holy Ghost, this resurrection from spiritual death by the power of Christ, will avail nothing. Men will by such contemplations, become no better than whited sepulchres. If the outside is beautiful, the uncleanness will all remain within.

John 8

²⁴ If you believe not that I am He, [said Christ] you shall die in your sins.

²¹ ...and whither I go you cannot come.

If you believe not that I am who? Why the Saviour whom God promised to send into the world; and whose...

Matthew 1

²¹ ...name was called Jesus, because He should save His people from their sins.

The question then, for you to settle, my hearers, is this. Have you been baptised by the Holy Ghost? Have you been raised up by the power of Christ's spiritual resurrection from the death of sin and made alive unto God, and had that kingdom of God established within you which...

Romans 14

¹⁷ ...righteousness, and peace, and joy in the Holy Ghost.

If not you are dead in sin, and your expectation of going where Christ is, in your present state, will avail you nothing.

To the Jews, Christ said,

John 5

⁴⁰ You will not come unto me that you may have life.

Coming to the doctrine of Universal Salvation then, will not cleanse men from sin, and give them spiritual life. They must come to Christ for it by faith, and receive it by the power of the Holy Ghost,...

1 Corinthians 4

²⁰ For the kingdom of God is not in word but in power.

I beseech you therefore my hearers to abandon all hope of salvation from sin from the doctrine of Universal Salvation.

Luke 24

⁵ Why do you seek the living among the dead?

⁶ Christ is not there, he is risen.

There is no spiritual life in that system. No baptism of the Holy Ghost. They know not what it means. Christ has never been revealed in them,

Colossians 1

²⁷ ...the hope of glory.

They know nothing about...

²⁷ The riches of the glory of that mystery.

They are only expecting to be saved from sin, because all will be; and are not looking to Christ by faith, hungering and thirsting after righteousness and expecting to be filled—nor do they know what it is to obtain the witness which Abel did, that they are righteous,¹⁰⁹ nor the testimony that Enoch had, that he pleased God.¹¹⁰

1 John 5

⁶ It is the Spirit which bears witness because the Spirit is

¹⁰⁹ Hebrews 11:4.

¹¹⁰ Hebrews 11:5.

truth.

And when we obtain the witness of the Spirit that we are righteous, by having Christ baptize us with the Holy Ghost, then we know in our own blessed experience, what it is which makes the gospel...

Romans 1

¹⁶ ...the power of God unto salvation [from sin] to every one that believes,

—and are prepared with Paul to say,

¹⁶ I am not ashamed of the gospel of Christ.

Let that soul who fastens his hope of redemption from sin, on the doctrine of Universal Salvation—remember that Christ has said,

John 8

²⁴ If you believe not that I am He, you shall die in your sins.

This dying in sin will be found fearful indeed. It will be the portion of all such as will not...

2 Thessalonians 2

¹⁰ ...receive the truth in the love of it that they might be saved [from sin].

A Present Salvation

There is reason to fear, that very many who regard themselves as in a state of salvation, have mistaken the grand design of the gospel. They seem to suppose, that the great design of the gospel is, to save men from hell, at the close of their existence on earth, and that by looking to Christ to save them from the final doom of the wicked, when they die, they are then to live in a great measure in sin, inasmuch as their salvation is secured.

Many, who say that they groan being burdened, under a sense of their vast uncleannesses, have no hope of being

cleansed from sin, until death comes to their deliverance, supposing that, somehow or other, about the close of life, they shall be so cleansed, as to be meet for heaven.

This is true of many who believe that the future doom of the wicked is, to be punished with everlasting destruction, and of many who rest their hopes on the doctrine of Universal Salvation. Many of both classes are supposing, that, a little before death, or in the very instant of death or immediately after death, some thing or other will transpire, that will complete in their souls the necessary work of purification, and make them fit for heaven.

‘Tis strange that such vast multitudes should have imbibed such a notion as this, and should be resting such amazing interests and expectations upon it, when the Bible nowhere intimates that any such change is to take place in any soul at or about the time of departure from the world.

On the contrary, the Bible does teach most plainly, that Christ is the only Saviour from sin, and that He came to save us while we live, and to preserve us blameless until we die. With this truth in view, we hear Zacharias,

Luke 1

⁶⁷ ...filled with the Holy Ghost,

—prophesying and saying,

⁶⁸ Blessed be the Lord God of Israel; for He has visited and redeemed His people,

⁶⁹ And has raised up a horn of salvation for us in the house of His servant David;

⁷⁰ As He spoke by the mouth of His holy prophets, which have been since the world began:

⁷¹ That we should be saved from our enemies, and from the hand of all that hate us;

⁷² To perform the mercy promised to our fathers, and to remember His holy covenant;

⁷³ The oath which He swore to our father Abraham,

⁷⁴ That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,
⁷⁵ In holiness and righteousness before Him, all the days of our life.

Here is Christ our horn of salvation, even Jesus saving His people from their sins—but instead of saving them at death, it is “all the days of their life.” Saving them too, out of the hand of all the enemies of their souls, unto holiness and righteousness all the days of their life.

With the same blessed truth in view, we hear Paul saying to the Corinthians,

1 Corinthians 1

⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

⁵ That in every thing you are enriched by Him, in all utterance, and in all knowledge;

⁶ Even as the testimony of Christ was confirmed in you:

⁷ So that you come behind in no gift; waiting for the coming of our Lord Jesus Christ:

⁸ Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

⁹ God is faithful, by whom you were called unto the fellowship of His Son Jesus Christ our Lord.

Faithful to preserve blameless to the end. This same faithfulness of God in preserving His people blameless, after enriching them with the blessedness of full salvation from sin, Paul recognized again in writing to the Thessalonians.

1 Thessalonians 5

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

²⁴ Faithful is He that calls you, who also will do it.

He says also again, to the same church,

2 Thessalonians 3

³ But the Lord is faithful who shall establish you and keep

you from evil.

Thus plainly does the Bible present to us the doctrine of salvation from sin through Christ—in this life, and during all this life, while it never speaks of death as the time of salvation. Its language is,

2 Corinthians 6

² Now is the accepted time; behold now is the day of salvation.

And the Bible nowhere regards anything as salvation but salvation from sin. You must then, my hearers, have salvation from sin while you live, or die in your sins, and where Christ has gone, never go. Any hope but this is baseless, for Christ declares that at His coming, He will give every man according as His work shall be, and that the unjust shall be unjust still, and the filthy, filthy still—while the righteous and the holy shall so remain.¹¹¹ O that every heart who hears me, might be brought by the Holy Ghost, to cry out,

“How shall this salvation from sin be obtained?”

In reply to such an inquiry I answer—The blessed Bible tells us that...

2 Peter 1

³ The divine power of God has given unto us all things, that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue:

⁴ Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

These promises we are also told, are...

2 Corinthians 1

²⁰ ...all yea, and Amen, in Christ, to the glory of God by us.

¹¹¹ *Revelation 22:11-12.*

–so that if we seek by earnest prayer and faith in Christ, to have these promises fulfilled in us, their fulfilment is sure. These promises are such as the following.

John 16

²⁴ Ask, and you shall receive,

Luke 11

⁹ ...seek, and you shall find; knock, and it shall be opened unto you.

¹⁰ For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

¹² Or if he shall ask an egg, will he offer him a scorpion?

¹³ If you then, being evil, know how to give good things unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

I have already shown that the design of this gift or baptism of the Holy Spirit, which we receive through faith in Christ, is to save from sin. To...

Ezekiel 36

²⁵ ...sprinkle with clean water, and cleanse us from all our filthiness and all our idols.

This is the baptism of Christ, which cleanses from sin, or makes us...

Romans 6

¹¹ ...dead to sin, and alive unto God through Jesus Christ our Lord.

If you would have this...

Acts 2

³⁸ ...gift of the Holy Ghost,

–this...

Matthew 3

¹¹ ...baptism of Christ,

–this salvation from sin, seek it, with earnest prayer, and faith in Christ, and you shall find in your own blessed experience, that...

Matthew 21

²² ...all things, whatsoever you ask in prayer, believing, you do receive.

Matthew 5

⁶ Blessed are they which do hunger and thirst after this righteousness: for they shall be filled.

And filled as we are assured, in the covenant and oath of God,

Luke 1

⁷⁵ ...all the days of their life.

Come I beseech you, by faith, to Christ, for this salvation, and you shall find, that...

Romans 1

¹⁶ ...the gospel of Christ [is indeed] the power of God unto salvation, to every one that believes.

All this hearer you must receive, or Christ will say to you at last,

Luke 13 [Matthew 7:23]

²⁷ I know you not whence you are, depart from me you that work iniquity.

O, it is a dreadful opiate to the consciences of men, to teach them, that though they sin against God every day, in thought word and deed, they may yet be saved from sin, when they die, and be received to heaven. It lulls into carnal security. It operates as a standing excuse for all the iniquities which men may chance to commit.

While on the contrary, our Saviour's doctrine, that if we be-

lieve not in Him as our Saviour from sin, we shall die in our sins, and where He has gone never go, tends most directly and powerfully to arouse from the fatal slumbers of worldliness and sinful pleasure, to cry mightily to God in Christ's name, for deliverance from all our spiritual foes—and for strength and grace,

Luke 1

⁷⁴ ...to serve God without fear,

⁷⁵ In holiness and righteousness before Him, all the days of our life.

God grant that this may be the earnest cry of every soul, and be continued by every one of you until you find your feet in that...

Isaiah 35

⁸ ...highway of holiness over which the unclean shall not pass.

He that thinks that he shall certainly be saved from sin at last, will be almost sure to be saying,

Proverbs 24

³³ ...a little more sleep, a little more slumber, a little more folding of the hands to sleep.

May the Lord save us out of this destructive snare of the devil, and bring us all to behold by faith,

John 1

²⁹ ...the Lamb of God, who takes away the sins of the world.

Then shall we...

Hebrews 11

⁴ ...obtain the witness that we are righteous, God testifying [within us by His Spirit] of His [own] gifts,

Psalms 119

⁶ And then shall we not be ashamed, when we have respect unto all His commandments.

Resisting the Holy Ghost

We may see it to be a matter of unspeakable consequence, that we do not trifle with, nor resist the Holy Ghost.

- He trifles with the Holy Ghost, who thinks lightly of the pollutions which God charges upon him, and will not seek to be cleansed by the Spirit of God.
- He resists the Holy Ghost who will not yield to the motives of the gospel, and come to Christ for the Holy Spirit that he may have life.

If any of you my hearers desire the salvation of God—let me say to you as did David to Solomon his son,

1 Chronicles 28

⁹ Solomon my son, know the God of your father, and serve Him with a perfect heart and with a willing mind...if you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever.

The influences of God's Spirit are the waters of salvation, from sin. They can be had by being sought through faith in Christ.

Isaiah 55

¹ Ho every one that thirsts, come to the waters.

John 7

³⁷ If any man thirst let him come unto me and drink.

Revelation 22

¹⁷ The Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Amen.

14. Diary Entry

August 14, 1841

AFTER long struggling before the Lord in prayer for the full gift of the Holy Ghost, the power of God to attend me in the ministry of the Word, I have had a most blessed enrapturing view today, of God's readiness to do all things on Christ's account.

I saw that whatever God in answer to prayers offered in Christ's Name, was so much done for the honor and happiness of Christ, and that there was nothing which God would refuse to do for the honor and blessedness of His own Dear Son.

I felt also a blessed giving up of self in all its forms, to seek evermore the honor and happiness of my Redeemer. I felt that I had been too desirous that God should bless *me*. I now desire that He will bless His Dear Son by granting what I ask in His Name, for the advancement of His cause. I see that I have mighty hold on the heart of God, for what will He refuse to do for the honor and happiness of Christ?

I found this thought yesterday in the spiritual exercises of Dr. Griffin, but thought little of it until it was written on my heart today by the Holy Ghost. Bless the Lord, O my soul, and all that is within me, bless His Holy Name!

I do now feel a mighty confidence in God that He can and will for the sake of Christ's honor and blessedness bestow upon me all that I have been seeking for years past in my own soul, my household, and my ministry.

Glory to His Name! I wait for the Lord, my soul waits and in His word do I hope. My soul waits for the Lord more than they that watch for the morning, I say more than they that watch for the morning.

15. Hymn: One Precious Boon

Hymn written by Charles Fitch when he accepted the Second Advent message. Later included in the Seventh-day Adventist hymnbook, *Hymns & Tunes*, p. 624.

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
"Thy Saviour is well pleased with thee."

Earths scoffs and scorn well pleased I'll bear,
Nor mourn though under foot I'm trod,
If day by day I may but share
Thine approbation, O my God.

The friends I love may turn from me,
Their words unkind may pierce me through,
But this my daily prayer shall be—
Forgive, they know not what they do.

Let me but know, where'er I roam,
That I am doing Jesus' will,
And though I've neither friends nor home,
My heart shall glow with gladness still.

To that bright, blest, immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.

Then all the scoffs and scorn I've borne,
For His dear sake, who died for me,
To everlasting joys will turn,
In glorious immortality.

16. Announcements

Signs of the Times, Boston, December 15, 1841

By Joshua V. Himes

This is the first report of Charles Fitch's conversion to the Advent message. The event was the General Conference in New Hampshire on December 10th. The next article following has another report of a Conference in Boston on November 30th, which would have been before the New Hampshire Conference, even though the report was printed about two weeks after this one.

The General Conference, in Dover, N. H. will commence on the 14th day of December, at 10 o'clock at St. Baptist Church. Wm. Miller, Charles Fitch, and others, will be present, and address the meeting. Bro. Fitch, will give his views, and the reasons for embracing the doctrine of the Second Advent. Mr. Miller, will give a course of lectures evenings, to commence the Saturday Evening proceeding the Conference, and continue during the session.

Bro. Charles Fitch – This dear brother has come into the full faith of the Second Advent, both as to the *manner*, and the *time*. As his views are to be published in a few days, we forbear to say more at this time. It will be published in a pamphlet, and will be for sale about the 10th of the present month, at this office. Friends will send in their orders without delay.

17. Report

Signs of the Times, January 1, 1842

By Joshua V. Himes

This is the second mention of Fitch's conversion to the Advent message, although in order of time, it might have come first, as the Conference took place on November 30th, which would have been before the New Hampshire conference mentioned in the last announcement (see the previous article), which took place on December 14th.

Of the Sixth Session of the General Conference, held in Boston, at the Chardon Street Chapel.

THE Conference convened at 10 o'clock A. M. Nov. 30th, and was opened with prayer and singing. The objects of the Conference being stated by the Secretary: a solemn address was delivered by William Miller, on the duties, responsibilities, and prospects of the believers in the advent near at hand; when the morning session closed.

In the afternoon, the services were conducted by the Rev. Charles Fitch, of Haverhill, Mass. After prayer and singing, he proceeded to give his reasons for embracing the doctrine of the second personal advent and reign of Christ with His saints on the earth, and the time of His coming to be in the year 1843.

His views were presented in the form of a letter to Bro. J. Litch. The speaker was about two hours in delivering it, to a crowded and delighted audience. He gave the clearest and most perfect synopsis of the whole theory, that has yet been given. Its length forbids its publication entire, in our paper; we intend however to give copious extracts from it hereafter.

The evening session was held at Boylston Hall, where Mr. Miller gave a lecture on the history of Bonaparte, and the papal power, to a crowded and solemn audience.

Wednesday Morning Session, commenced at 9 o'clock, with exercises of mutual prayer and conference. At 10, the exercises were varied somewhat by remarks from J. V. Himes and

Charles Fitch, who addressed the Conference on the practical duties of the faith.

At this time, Mr. Nickerson, a Mormon preacher, arose and made some very excellent remarks, (in themselves) but with a design to deceive the unwary, get their confidence, and lead them off to the city of Nauvoo. The secretary knowing his object, timely exposed this Anti-Christian teacher and deceiver, which put an end to his operations in the Conference.

The secretary then read an interesting and instructive letter from H. D. Ward, (which see in another page.) Mr. Fitch then read from *Ephesians* 3:14, 21, and made some instructive remarks, when the Conference adjourned.

Afternoon session. 2 o'clock, met for prayer. At 3 o'clock, Bro. C. Fitch read and expounded *Deuteronomy* 33:27, 29. He was followed by Mr. Miller, who illustrated the beatitudes in the 5th chapter of *Matthew*.

18. Letter to Rev. J. Litch, on the Second Coming of Christ

1841

With the Sentiments of Cotton Mather on the Same Subject, Approved by Thomas Prince, Both Eminent Ministers of Boston in the Last Century.

Note: Published in 1841 under the Title, *Reasons for Believing the Second Advent of Our Lord Jesus Christ in 1843*.¹¹²

Editor's Note: This was Charles Fitch's full description of the reasons for his conversion to the Advent message, as related to Josiah Litch in a letter. It was written in November 1841, and published shortly thereafter.

Preface

THE following pages are prepared and published by one who expects soon to meet God; by one who wishes to be prepared for that solemn and momentous event, and to do what he can, with God's blessing, to prepare others. In view of the strict account which all must render to Him who...

Jeremiah 11

²⁰ ...tries the reins and the heart,

—there are two things which the author of this dare not do, and (blessed be the Lord for it!) which he desires not to do; viz., to say,

Matthew 24

⁴⁸ My Lord delays His coming,

—or that “without holiness” men may “see the Lord”¹¹³ [in peace]. Should any take up this book with a spirit of derision, as perhaps many may,

¹¹² An Advertisement for the book, “Reasons for Believing...” appeared in *Signs of the Times*, January 15, 1842: “Reasons for Believing the Second Advent of Our Lord Jesus Christ in 1843. by Rev. Charles Fitch. This work, already noticed, is a brief exposure of the author's views on the prophecies; it presents in a graphic and striking manner a vast amount of instruction. It cannot fail to interest and profit the sincere inquirer after truth. The work, although but recently published, has had a rapid and extensive circulation, and every day develops some good it is doing in the community.”

¹¹³ *Hebrews* 12:14.

2 Peter 3

³ For there shall come in the last days scoffers, walking after their own heart's lusts,

⁴ And saying, where is the promise of His coming?

—they are earnestly entreated to listen to the following admonition from the word of God:

Isaiah 28

²² NOW THEREFORE BE NOT MOCKERS, LEST YOUR BANDS BE MADE STRONG: FOR I HAVE HEARD FROM THE LORD GOD OF HOSTS A CONSUMPTION, EVEN DETERMINED UPON THE WHOLE EARTH.

C. F.

Haverhill, Nov., 1841

Letter

MY DEAR BROTHER LITCH:

YOU will, doubtless, remember that when you called at my house some months ago, you requested me to examine the Bible doctrine respecting the second coming of Christ, and write you the result of my investigations.

Having now looked at the subject, until I feel that my mind is settled and established, and my feet placed on “the Rock,” I take great pleasure in attempting to communicate my views and feelings to you, according to your request.

Permit me here to say, that it is my wish to bear testimony, on this momentous subject, to the world, as extensively as the Lord shall permit. I shall therefore endeavor to lay before you, as briefly as possible, my convictions, on the main points of truth touching the doctrines of Christ's second coming, with the chief arguments on which my own mind rests, for proof of the positions which I regard as fully established; hoping that the Lord will open a way whereby this communication may go into the hands of my friends as extensively as possible, and of as many others, as shall seem good to Him, before whom I expect soon to render my last account.

I take pleasure in saying, to the praise of God, that I enter upon this work with a sweet and delightful witness in my soul, (from God's Spirit, as I fully believe,) that I am doing that which pleases Him; sincerely desiring thereby to glorify the name of Jesus Christ, my God and Saviour, and to do good to souls for whom He shed His blood.

I will here state the process of mind, by which, in the providence of God, I have come to my present convictions respecting the truth of the Bible on the subject under consideration.

It is now somewhat more than three years and a half, since the lectures of William Miller, on this subject, were put into my hands. At that time I had neither read nor heard anything of the views which he advocates, nor did I know anything of the subject of which his work treated, except that it was concerning the millennium. His book, therefore, was to my mind an entire novelty.

I took it up, as we often say, by mere casualty; but, as I fully believe, by the wise direction of Him who numbers the hairs of our heads. I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it, until I had read it from beginning to end for the sixth time.

My mind was greatly overwhelmed with the subject, until I felt that I could truly love Christ's appearing, and that I could therefore hope with Paul, that...

2 Timothy 4

⁸ There was laid up for me a crown of righteousness, which God, the righteous Judge, should give me at that day.

The subject then seemed to me to be surrounded, and fortified, on all sides, with an array of scriptural testimony, which nothing could overthrow.

In this state of mind, I wrote to Mr. Miller; but as I have no copy of the letter, I do not remember whether I did, or did not,

express myself to him as fully convinced of the truth which he advocated.¹¹⁴ It is my impression, however, that I did.

About the same time, also, I wrote and preached to the people in Boston, with whom I was then laboring, a couple of sermons, designed to lay before them the theory of Christ's second coming at hand, which Mr. Miller advocated, and the evidence on which the truth of the doctrine rested; telling them that I expressed no opinion of my own, but wished them to examine the subject for themselves.

Having also, at the same time, an appointment, to read an essay for criticism, before the Suffolk South Association of Congregational Ministers, of which I was then a member, I laid the same subject before them. In expressing their minds with regard to it, the first said "moonshine;" the second said "ditto;" and another said "the prophecies can't be understood."

I think there were two whose feelings seemed revolted at the idea that the prophecies could not be understood; but there were none present who seemed to sympathize in the impression that there was truth in the subject, or that it was worthy of investigation.

I left the meeting much pained, and, if I rightly remember, not a little mortified; for there was much laughter over the subject, and I could not help feeling that I was regarded as a simpleton, for entertaining the thought that there could be any truth, in what seemed to them such palpable nonsense.

I did not feel ready to say to them that I coincided with Mr. Miller; for the subject was new to me, and I had not sufficiently surveyed and examined the ground to attempt much by way of defending it, even if I had had an opportunity.

Soon after this, I found opportunity to converse with an aged clergyman, for whom I have great respect, and who, as I then believed, had given more attention to the prophetic parts

¹¹⁴ See the *Letter to William Miller*, in the next chapter.

of the Scriptures than any other man in this country, and had written and published much, and with great acceptance. The firmness and fluency with which he opposed Mr. Miller's views, led me to feel that it might be owing to my ignorance that I was so much impressed on reading his book; and the reproach, which I saw would come upon me, if I advocated them, led me to lay the matter aside.

Some time after, when a member of the Association asked what I then thought of Miller's book, I said, (for the sake of retaining his good opinion),

"I was much overwhelmed with it at first, but now I don't think anything of it."

The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller; but neither Scripture nor argument had ever settled the convictions of my mind to the contrary.

After this, I left Boston and went to New Jersey, where my mind became deeply absorbed in examining the subject of full sanctification by faith in Christ. So fully had all my previous teachings set me against that doctrine, and so unprepared was I in my experience to appreciate its value, and the blessedness to be derived from it, that it was a long time before I felt established and confirmed in the belief and experience of it, as a doctrine of the Bible.

But I was at length led by the Holy Spirit to cast myself by faith upon the faithfulness of Him, who is declared...

1 Thessalonians 5

²³ ...faithful to sanctify us wholly, and to preserve our whole spirit and soul and body blameless unto the coming of Christ.

In doing this, I have found a blessedness in Christ, which is indeed a...

Philippians 4

⁷ ...peace that passes all understanding,

–and a...

1 Peter 1

⁸ ...joy unspeakable and full of glory.

Such was the power of the gospel which I now felt in my own soul, that I thought, if God were to fill the whole earth, as He had filled me, with the blissful manifestations of His spiritual presence, it would make this world a blessed place indeed; and as I knew that He was...

Ephesians 3

²⁰ ...able to do for us exceeding abundantly, above all that we ask or think, according to the power that works in us,

–and had said,

Numbers 14

²¹ But as truly as I live, all the earth shall be filled with the glory of the Lord,

–I preached, as the expected millennium, the universal prevalence, and experience of entire sanctification. Respecting the Christian's delightful privilege, to be...

1 Thessalonians 5

²³ ...sanctified wholly, and preserved in spirit, soul and body, blameless to the coming of Christ,

–through his faith in *the faithfulness of Him who has called him, and will do it*; I have the same blessed convictions and experience that I have for a considerable time entertained: but I think that I now better understand what that coming of Christ meant, to which God is faithful to preserve us blameless; and also better what Paul meant by exhorting...

Philippians 3

¹⁵ ...as many as be perfect,

—like him to...

¹³ ...forget the things behind, and reach forth unto those before; and thus follow after,

¹² To apprehend that for which they are apprehended by Christ Jesus,

¹¹ If by any means they may attain unto the resurrection of the dead.

In the state of mind which I have described, I remained up to the time when you called upon me, having delightful enjoyment in my soul, from receiving Christ as...

1 Corinthians 1

³⁰ ...of God made unto me sanctification,

as well as...

³⁰ ...wisdom, righteousness, and redemption,

—and endeavoring, by all means in my power, to urge the blessed doctrine and experience of holiness, or full sanctification through faith in Christ, upon all who call themselves His people.

I rejoice, dear brother, in thus opening my feelings to you on this subject, that you are prepared to appreciate my feelings, by your connection with that branch of Christ's visible church, whose founder, and whose ministry, for the most part, I trust, to this day, have felt and preached the importance and practicability of being fully sanctified to God; and many of whose members, I believe, from my acquaintance with the writings of some, and my delightful personal intercourse with others, have, and do now enjoy this blessing in its rich experience. To...

1 John 3

⁶ ...abide in Christ and sin not,

—I believed to be the privilege of all God's people, and felt that I had been taught it by the Holy Ghost; and when I

thought of the coming of Christ, I said, the great question is,

Malachi 3

² Who shall abide the day of His coming, and who shall stand when He appears?

Let us see to it that we are prepared, by being wholly the Lord's, and then it matters not when the day arrives. For preaching the doctrine and experience of entire sanctification, I lost my church connection, and became, in part, an ecclesiastical outcast. But I gained deliverance, in this process, from the fear of man, and learned the blessedness of fearing God, and Him only, and of relying on His arm, instead of that fleshly arm of ecclesiastical countenance and support, on which I had been accustomed to lean.

I cannot say, my brother, that I felt anything like cordiality in seeing you; but I now bless God, and give you thanks for the call, and praise the name of the Lord, that I was so far emancipated from the power of the beast, as not to be afraid to examine a subject because it was unpopular.

After you left me, I examined the books which you gave me, and felt my former convictions respecting the truth and importance of the subject reviving. I looked into the words of Moses, and searched the prophets and the Psalms, not forgetting that Christ said,

Luke 24

⁴⁴ All things written [therein] concerning me must be fulfilled.

I felt myself surrounded with light and truth; but still I seem to have been more in the condition of one swimming, than of one who had found a firm place for his feet. About this time, I set apart a day of fasting and prayer, and laid myself before the Lord. While lying upon my face at the feet of my blessed Saviour, I felt the following blessed promise most sweetly applied to my mind:

Psalm 25

⁹ The meek shall He guide in judgment, and the meek shall He teach His way.

I could not doubt that this application was by the Holy Spirit. I know that some may deride this idea, but I believe that it is the privilege of Christ's disciples to know the Comforter, and understand His teachings. Christ said,

John 14

¹⁷ ...the world cannot receive Him, because it sees Him not, neither knows Him; *but you know Him*, for He dwells with you, and shall be in you.

During this day of fasting and prayer, I was made to feel the unspeakable blessedness of being disposed of forever to the highest honor of Jesus. It seemed to me that there was a perfect heaven in the thought of being placed, forever and ever, in just that position in the universe where I should be made the highest honor to Him who had, for my sake, suffered polluted sinners to spit in His face, and heap upon Him every manner of foulest insult and hellish cruelty, and then to cast Him out and put Him to death with thieves.

My whole being seemed to flow out in one gushing desire to this effect,—let Christ have all His due of me, let Him have all the glory that belongs to Him; and I felt that to be disposed of to that end, would be to me the perfection of bliss. I felt that I had no wish either to live or die, either to soar and shine with the highest and brightest in glory, or to lie among the most obscure in the lowliest position that a ransomed soul will ever fill in heaven, if I might but have just the place where I should forever render to Christ the full meed of praise, which He has so abundantly deserved from me.

On searching the Bible, and examining truth, since that time, all has appeared delightfully plain to me. God's word, in His great and glorious plan of salvation, has seemed full of light, and the things of His glorious and eternal kingdom easy

to be understood.

My mind is now in a state of delightful rest in the Lord, touching the whole matter; and I feel fully prepared, and happy, to lay before you what I believe to be the truth, and the arguments by which I find it supported.

Resurrection

I believe that the two resurrections, spoken of in the 20th chapter of the *Revelation*, will take place literally, as there laid down; that...

Revelation 20

⁴ ...the souls which were beheaded for the witness of Jesus, and for the word of God, and which have not worshipped the beast, neither his image, neither have received his mark in their foreheads, or in their hands,

—will live and reign with Christ a thousand years; that this is the first resurrection—and that the rest of the dead will not live again until the thousand years are finished. This thousand years I believe to be the millennium, and the only millennium which has ever been promised to the church.

My reason for this opinion is, that I take the plainly revealed word of God, in this chapter, for truth, and know of no reason for doing otherwise; and because I find not one passage in all the Bible to support the idea of a millennium previous to the resurrection.

I know it is maintained by those who are looking for a millennium before the resurrection, that the resurrections spoken of in this chapter are mystical. I do not receive that opinion, because I do not find one text of Scripture, nor one shadow of an argument, by which to support it.

I believe that if the resurrections spoken of in the 20th chapter of the *Revelation*, are not to take place, literally, as therein laid down, then it is utterly impossible to prove from the Bible that there ever will be a resurrection; because the same argu-

ments that would prove these resurrections mystical or figurative, would prove the same thing with equal force respecting any other passage of the Bible which speaks of a resurrection, and so the Bible doctrine of a resurrection becomes a mere figure, and all vanishes into mysticism. Such opinions I discard.

It is said, I know, that if this first resurrection is literal, none but martyrs will then be raised. This is to me a strange position.

1. All who have been beheaded for the witness of Jesus, and for the word of God,
2. All who have not worshipped the beast or his image, or received his mark, are to live and reign with Christ a thousand years.

This is the first resurrection. The rest of the dead live not again till the thousand years are finished.

Who is the beast? According to *Daniel*, the secular power, or any power that attempts to control the world for its own purposes, in opposition to Christ, who only has a right to rule. Mark of the beast then is evidently the lust of power. It seems plain to my mind, therefore, that those who do not worship the beast, or his image, are those who submit to Christ; and that those who do not wear the mark of the beast, are those who have put away all lust for power, and laid their entire being at the foot of the cross.

I suppose, therefore, that all who have said,

“We *will* have Christ to reign over us,”

—will live and reign with Him a thousand years; that this is the first resurrection; that the...

Zechariah 14

⁵ ...Lord my God shall come, *and all the saints with Him*,

–at that time, and enjoy their millennium together; while...

Revelation 20

⁵ ...the rest of the dead, [the wicked,] live not again till the thousand years are finished.

I believe that...

⁶ Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be kings and priests of God, and of Christ, and shall reign with Him a thousand years.

I believe that...

Revelation 20

⁷ When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, Gog and Magog, in the four quarters of the earth.

I believe this Gog and Magog to be...

⁵ ...the rest of the dead, [who] live not again until the thousand years are finished,

–that is, all the wicked; that these will then go...

⁹ ...up on all the breadth of the earth;

–i.e., will then be raised from the dead,

⁹ ...and compass the camp of the saints about, and the beloved city; that fire will come down from God out of heaven and devour them;

–that...

¹⁰ The devil that deceived them will be cast into the lake of fire, where the beast and the false prophet are, and will be tormented day and night forever and ever;

–and that...

¹⁴ ...This is the second death.

I believe these things because “thus says the Lord,” in the

20th chapter of *Revelation*, and because I know of no shadow of a reason for calling them mysticisms. The opinion that they are mysticisms, I believe to be one of those groundless traditions of men, by which the commandment of God is made of none effect. I believe that the doctrine of a first and second resurrection was taught by Christ, in:

John 5

²⁸ Marvel not at this: for the hour is coming, in which all that are in their graves shall hear His voice,

²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I find, on examination, that the Greek preposition, *eis*, which in this passage is twice translated, *unto*, might with equal propriety have been translated, *at*, and then the passage would have been plain, fully harmonizing with the 20th chapter of *Revelation*. I believe, therefore, that Christ meant to teach, that all who are in their graves shall be raised:

- Those who have done good, *at* the resurrection of life;
- Those who have done evil, *at* the resurrection of damnation.

Separation of Sheep and Goats

How will Christ dispose of the righteous and the wicked, who shall be found on the earth, at the time of His coming? I believe, from the testimony of Paul, in *1 Thessalonians* 4:14-18, that when Christ comes, bringing all that sleep in Jesus with Him,—that is, all the saints,

1 Thessalonians 4

¹⁶ ...the dead in Christ will rise;

—that all God's people, who...

¹⁵ ...are alive and remain unto the coming of the Lord...

¹⁷ ...shall be caught up together with them in the clouds to meet the Lord in the air—and so shall ever be with the Lord.

I believe that all the righteous, according to *Paul's* testimony in *1 Corinthians* 15, will then,

1 Corinthians 15

⁵² In a moment, in the twinkling of an eye,...be changed,

⁵⁴ ...from corruption to incorruption, from mortal to immortality,

—and be caught up with the saints, then raised immortal from their graves. I believe, however, that no such change will then pass upon the bodies of the wicked who are alive at Christ's coming; but then will that fearful prediction of our Lord Jesus Christ, which He declared, in the 17th chapter of *Luke*, be fulfilled...

Luke 17

³⁰ ...in the day when the Son of man is revealed.

³⁴ I tell you, in that night, there shall be two in one bed, the one shall be taken and the other shall be left.

³⁵ Two shall be grinding together, the one shall be taken and the other left.

³⁶ Two shall be in the field, the one shall be taken and the other left.

When Christ was asked,

³⁷ ...Where, Lord? He said unto them, wheresoever the body is, thither will the eagles be gathered together.

That is—wheresoever the righteous and the wicked are together when the Son of man is revealed, there shall the righteous be changed to incorruption, and caught up, in the twinkling of an eye, to meet the Lord in the air, while the wicked shall be left. I believe, with Malachi, the prophet, that the “day” will then have come,

Malachi 4

¹ ...that shall burn as an oven, and the proud and all that do wickedly shall be as stubble: and the day that comes shall burn them up, says the Lord, that it shall leave them neither root nor branch.

I can have no fellowship with any interpretation of Scripture, that can make such a declaration, enforced with “thus says the Lord,” to be a mere figure. I believe that, as truly as the inhabitants of Sodom and Gomorrah were destroyed by fire and set forth as an example, so truly will all the wicked of the earth be thus destroyed, in fulfilment of the prediction of:

Isaiah 33

¹² The *people* shall be as the burnings of lime, as thorns cut up shall they be burned in the fire.

Then also, in fulfilment of:

Jeremiah 25

³³ The slain of the Lord shall be from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Then, also, will be fulfilled the prediction of:

Ezekiel 20

⁴⁷ Say to the forest of the south, hear the word of the Lord; Thus says the Lord God; Behold I will kindle a fire in you, and it shall devour every green tree in you, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

⁴⁸ And all flesh shall see that I the Lord have kindled it; it shall not be quenched.

The prophet continues,

⁴⁹ Ah, Lord God, they say of me, Does he not speak parables?

Thus even now do the wicked think to escape the force of God’s threatenings by calling them parables. But they will learn that the declaration, “thus says the Lord,” is no figure of speech; that the fearful threatenings thus sanctioned, will have a complete fulfilment. At the same time will be fulfilled the words of:

Daniel 7

⁹ The Ancient of Days will sit...His throne the fiery flame,
and His wheels burning fire.

¹⁰ A fiery stream issuing from before Him...

¹¹ ...then will the beast be slain, and his body destroyed, and
given to the burning flame.

Thus it will be seen that...

Psalms 75

⁸ In the hand of the Lord there is a cup, the wine is red, it is
full of mixture, and He pours out of the same; but the dregs
thereof, all the wicked of the earth shall wring them out and
drink them.

Then, as declared by Hosea,

Hosea 4

³ ...shall the land mourn, and every one that dwells therein
shall languish, with the beasts of the field and with the fowls
of heaven; and the fishes of the sea also shall be taken away.

Then, according to Joel,

Joel 2

⁵ ...shall there be a noise of chariots; on the tops of the
mountains shall they leap, like the noise of a flame of fire
that devours the stubble, as a strong people set in battle ar-
ray.

⁶ Before their face the people shall be much pained; all faces
shall gather blackness.

Then, as predicted by Amos,

Amos 1

² The Lord will roar from Zion, and utter His voice from
Jerusalem; the habitations of the shepherds shall mourn, and
the top of Carmel shall wither.

Then will He...

⁴ ...send a fire into the house of Hazael, which shall devour
the palaces of Benhadad.

⁷ ...a fire on the wall of Gaza, which shall devour the palaces,

thereof:

¹⁰ ...a fire on the wall of Tyrus, which shall devour the palaces thereof.

¹² ...a fire upon Teman, which shall devour the palaces of Bozrah.

¹⁴ ...a fire in the wall of Rabbah, which shall devour the palaces thereof,

Amos 2

² ...a fire upon Moab, that shall devour the palaces of Kirioth:

⁵ ...[and] a fire upon Judah, that shall devour the palaces of Jerusalem.

Then, according to Obadiah,

Obadiah 1

¹⁸ ...shall the house of Jacob be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and there shall not be any remaining of the house of Esau; for the Lord has spoken it.

Then, also, will the word of the Lord, by Micah, be fulfilled,

Micah 1

³ For behold the Lord comes forth out of His place, and He will come down and tread upon the high places of the earth.

⁴ And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place.

Then, as foretold by Nahum, shall...

Nahum 1

⁵ The mountains quake at Him, and the hills melt, and the earth be burnt at His presence, yea the world, and all that dwell therein.

Then, also, according to the vision of Habakkuk, will...

Habakkuk 3

³ God come from Teman, and the Holy One from mount Paran,...

⁶ ...and will behold and drive asunder the nations; and the

everlasting mountains be scattered, and the perpetual hills bow,...

⁷ ...[and] the tents of Cushan be in affliction, and the curtains of the land of Midian tremble.

Then, also, the words of Zephaniah will be realized:

Zephaniah 1

² I will utterly consume all things from off the land, says the Lord.

³ I will consume man and beast; I will consume the fowls of heaven, and the fishes of the sea, and the stumbling-blocks with the wicked...

Zephaniah 3

⁸ Therefore, wait upon me, says the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured in the fire of my jealousy.

Then, also, shall come to pass the words of the Lord by Haggai:

Haggai 2

⁶ I will shake the heavens, and the earth...

²² And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

Then, as by Zechariah foretold,

Zechariah 14

¹² This shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem [i.e., all who have persisted in their opposition to Christ]; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

That will be the day, foretold by Malachi,

Malachi 4

¹ ...that shall burn as an oven; and the proud, and all that do wickedly, shall be as stubble: and the day that comes shall burn them up, says the Lord, that it shall leave them neither root nor branch.

Thus I have found in every one of the prophets except Jonah, an express declaration respecting the destruction of the wicked from off the earth. Nearly all the prophets speak of fire as the agent of that destruction.

My object has been to cite a single passage only from each writer of sacred prophecy. Those who will search the prophets, will find their declarations on this fearful subject exceedingly numerous. Moses, and the writers of the *Psalms*, speak of the same dreadful day. Thus God speaks by Moses in:

Deuteronomy 32

²² For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

²³ I will heap mischiefs upon them; I will spend my arrows upon them.

²⁴ They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction.

The same destruction is several times repeated in the same chapter. So also in:

Psalms 24

¹⁶ The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

Psalms 1

²² Now consider this, you that forget God, lest I tear you in pieces and there be none to deliver.

Psalms 97

³ A fire goes before Him, and burns up His enemies round about.

A single passage from Job:

Job 21

³⁰ The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.

This also is the time foretold by Christ, in His interpretation of the parable of the tares of the field.

Matthew 13

⁴⁰ As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of the world.

⁴¹ The Son of man shall send forth His angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear let him hear.

This, let it be remembered, is not a parable, but the interpretation of a parable; and, therefore, will be literally fulfilled. At that time, as Paul declared to the Thessalonians,

2 Thessalonians 1

⁷ ...will the Lord Jesus be revealed from heaven, with His mighty angels,

⁸ In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

This is the overthrow of Babylon, set forth in the *Revelation* of John. Thus will be fulfilled what is written in:

Isaiah 13

⁹ Behold the day of the Lord comes, cruel, both with wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it.

Thus, my brother, I believe that when Christ shall come, He will raise the righteous dead, and change the righteous living from corruption to incorruption, and that then all the righteous will be caught up together in the clouds to meet the Lord

in the air, and be evermore with the Lord. I believe that when Christ has gathered His elect from the four corners of the earth, all the wicked will be destroyed by fire, as the wicked of old by a flood; and thus, according to...

Psalm 37

²⁰ The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

That thus, according to:

Proverbs 2

²² The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

After the Resurrection

What will Christ do with the world, when He shall have caught up the righteous to himself in the air, and burned up the wicked? I believe, according to Peter, that then...

2 Peter 3

¹⁰ ...the earth also, and the works that are therein, shall be burned up;

—that, according to Isaiah,

Isaiah 34

⁹ The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

I shall not cite other passages on this point, because all who profess to believe the Bible, admit that this earth is to be destroyed by fire.

After the Destruction of the Earth

What are we to expect after the destruction of the earth by fire? Peter tells us, in his second epistle, what to expect:

2 Peter 3

¹³ Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness.

The promise to which Peter here refers, is in:

Isaiah 65

¹⁷ For behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.

Also,

Isaiah 66

²² For as the new heavens and the new earth which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

I believe that in this new earth will be fulfilled the promises which God made respecting Christ.

Luke 1

³¹ And, behold, you shall conceive in your womb, and bring forth a son, and shall call His name Jesus.

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

³³ And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

God said to David, by Nathan,

2 Samuel 7

¹⁶ Your house, and your kingdom shall be established forever before you: your throne shall be established forever.

In *Jeremiah* we read,

Jeremiah 33

¹⁷ For thus says the Lord, David shall never want a man to sit upon the throne of the house of Israel.

So also in:

Isaiah 9

⁶ For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this.

Christ cannot have an endless dominion in this world, for it is to pass away. The throne of David cannot here be established forever—nor can the Son of David here sit on that throne forever. But in the new earth, wherein dwells righteousness, all these promises of God may have a literal fulfilment. That they will then and there be fulfilled, I am perfectly assured.

Again: in the new earth, and there only, can the promises be fulfilled which God has made to the righteous. It was said to Daniel,

Daniel 7

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

²⁷ And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

Nothing is plainer than that the saints cannot “possess the kingdom forever, even forever and ever,” in this world. In the new earth they may, and most certainly will; as God is true. In that new earth will be fulfilled what is written in:

Psalms 37

²⁹ The righteous shall inherit the land, *and dwell therein forever.*

¹¹ [There] the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

⁹ [There] those that wait upon the Lord shall inherit the earth.

²² [There] such as be blessed of Him shall inherit the earth.

³⁴ [There those that] wait on the Lord and keep His way, shall be exalted to inherit the land.

There, according to...

Proverbs 2

²¹ The upright shall dwell in the land, and the perfect shall remain in it.

There, too, shall they enjoy the beatitude spoken of by Christ:

Matthew 5

³ Blessed are the poor in spirit: for theirs is the kingdom of heaven.

⁵ Blessed are the meek: for they shall inherit the earth.

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

It is the new earth which the righteous,

Psalms 37

¹¹ The meek, shall inherit, and dwell therein forever, and delight themselves in the abundance of peace.

That is the kingdom of God, and there,

Matthew 5

⁸ ...the pure in heart shall see God.

There,

Proverbs 2

²² The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

There, in that earth, shall be fulfilled...

Psalm 37

¹⁰ For yet a little while and the wicked shall not be, yea, you shall diligently consider his place and it shall not be.

There, while the Lord...

²⁸ ...forsakes not His saints, but preserves them forever, the seed of the wicked shall be cut off.

There, those who were...

Hebrews 11

¹² ...as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable;

¹³ [Who] all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,

—will find all these promises fulfilled. They declared plainly,

¹⁴ ...that they sought a country,

¹⁶ ...a better country, even a heavenly: wherefore God is not ashamed to be called their God, and has prepared for them a city.

In that new earth they will have it. There the promise to Abraham, that he shall be heir of the world, will be fulfilled to him, and to all who are his seed through the righteousness of faith. There the father of the faithful will forever inherit the Canaan in which he has never yet possessed a place on which to set his foot.

Even at the Doors

I believe that the Bible places a great amount of clear and striking evidence before us, that the accomplishment of all these great and mighty things is near, even at the doors. This evidence lies before my own mind in the following form:

I find that the prophecies of *Daniel* were given with the plain design, as it seems to me, of setting forth a connected

chain of events from a given period to the end of *this* world, and the setting up of Christ's eternal kingdom of glory.

DANIEL 2

This chain of events is first given us in Daniel's interpretation of Nebuchadnezzar's dream.¹¹⁵ He saw an image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay with the ten toes. This vision was made known to Daniel by that God in heaven who reveals secrets.

The head of gold, was the Babylonian or Chaldean kingdom; the breast and arms of silver, was another inferior kingdom that should arise after the first; the belly and thighs of brass, another third kingdom that should bear rule over all the earth. Then a fourth kingdom should arise, as strong as iron, to break in pieces and bruise; to be at length, in a state of partial weakness, in a condition represented by ten toes; i.e., divided into ten portions, or kingdoms:

Daniel 2

⁴⁴ And in the days of these kings [or kingdoms] shall the God of heaven set up a kingdom that shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

⁴⁵ Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God has made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

That this was a chain of events reaching from Nebuchadnezzar to the end of all worldly kingdoms, and the setting up of God's everlasting kingdom, seems to my mind as plain as a sunbeam; and equally plain to my mind is the fact, *that these events have all transpired*, in the exact order laid down in the

¹¹⁵ *Daniel 2.*

prophecy, except the last; and that, consequently, all that we have now future, as predicted in this prophecy, is that the stone, cut out of the mountain without hands, grind the kingdoms of this world to powder, that they may be blown away as chaff; and become itself a great mountain, and fill the whole earth.

The Chaldean kingdom, which was the first, the Medo-Per-sian kingdom, which was the second, the Macedonian or Gre-cian kingdom, which was the third, and the Roman kingdom, which was the fourth, have all arisen and long since passed away, with the exception of the last form of the fourth or Ro-man kingdom, which was to continue in the condition repre-sented by the ten toes, until the setting up of the everlasting kingdom of God. For,

Daniel 2

⁴⁴ In the days of these kings [or kingdoms] shall the God of heaven set up a kingdom which shall never be destroyed.

This last form of the Roman kingdom, as all know, or may learn from history, has now been in existence more than thir-teen hundred and sixty years;¹¹⁶ and yet in the days of these kingdoms will the God of heaven set up His kingdom, which shall never be destroyed.

The toes of that great image have already existed in their dissevered state longer than the whole image before them, and the evidence to my mind is forcible, that they must soon become powder, under the stone cut from the mountain with-out hands, and be blown away; giving place to God's kingdom that shall never be destroyed.

DANIEL 7

In the first year of Belshazzar, Daniel had a vision; in which were placed before him a lion, a bear, a leopard, and a fourth

¹¹⁶ Editor's note: Perhaps Fitch means "twelve hundred and sixty years," as this well-known time prophecy extended from 538 AD to 1798 AD.

beast dreadful and terrible, with great iron teeth, and ten horns, three of which were at length plucked, and their place occupied by a single horn, having eyes like a man, and a mouth speaking great things.¹¹⁷

Then the thrones were cast down, and the Ancient of Days did sit, with garment white as snow, and hair like pure wool, and throne like fiery flame, and wheels as burning fire; a fiery stream issuing forth from before Him; the beast was slain at length, and his body destroyed and given to the burning flame; when one, like the Son of man, came, to whom was given dominion and glory and a kingdom; an everlasting dominion that should not pass away, and a kingdom not to be destroyed—with whom the saints of the Most High should take the kingdom, and possess the kingdom, forever, even forever and ever.¹¹⁸

Daniel was then told that these great beasts were four kings (or kingdoms) which should arise out of the earth previous to the establishment of the kingdom of God.¹¹⁹ We have, therefore, before us, in Daniel's vision, the same chain of events as in the vision of Nebuchadnezzar, with some additional particulars respecting the fourth or Roman kingdom. The figure is now ten horns of a beast, instead of ten toes of an image. The representations are parallel to this point.

Now Daniel saw three horns or kingdoms, into which the Roman kingdom had been divided, giving place to a single horn or kingdom, that should speak great words against the Most High, and wear out the saints of the Most High, and have them given into his hand, until time, times, and the dividing of time; when the judgment should sit, and his dominion be taken away; and the kingdom and the dominion, and the greatness of the kingdom under the whole heaven be

¹¹⁷ *Daniel* 7:1-8.

¹¹⁸ *Daniel* 7:9-14, 22, 27.

¹¹⁹ *Daniel* 7:17.

given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and whom all dominions shall serve and obey.¹²⁰ This, Daniel said, should be...

Daniel 7

²⁸ ...the end of the matter.

Now that this chain of events, with all these additional particulars respecting the fourth beast, have had a literal fulfillment, except the giving of the kingdom to the saints, there is not in my mind one shadow of a doubt.

Three Roman kingdoms were subverted, according to the representation of three horns plucked up; and upon their foundation was established the papal power,—the horn that had eyes, and a mouth speaking great things; and he has worn out the saints of the Most High, and had them in his hand during time, times, and the dividing of time.

I believe that the Herulian, the Vandalian, and the Ostrogothic, three of the original Roman kingdoms, were subverted, and that then, by decree of Justinian, the Bishop of Rome became head of all the churches, in the year 538. This was the commencement of papal power, and since that time the pope has worn out the saints of the Most High, and had them in his hand, until, according to the *Religious Encyclopedia*,

It has been computed that fifty millions have suffered martyrdom by his authority.

I believe that the time, times, and dividing of time, should be reckoned, as a year, two years, and a half year, making 1260 days, reckoning 12 months in a year, and 30 days in a month; and that each of these days was designed to denote a year; so that time, times, and the dividing of time includes 1260 years.

¹²⁰ *Daniel 7:23-27.*

From 538, when the power of the pope commenced by decree of Justinian, 1260 years would terminate in 1798. I believe that in February of that year the pope was taken prisoner by Berthier the commander of a French army, and carried captive into France, where he died; that this, therefore, was the termination of the time, times, and dividing of time.

Since that time there has been an attempted resuscitation of papal power; but the saints have never since that time been in the hands of that power,—but protestantism, contrary to the will of the pope, has been tolerated in all the kingdoms over which he formerly had sway.

I believe, therefore, that this vision of *Daniel* was designed to set forth a connected chain of events, from the time of Bels-hazzar, to the final end of all worldly kingdoms, and the full establishment of the everlasting kingdom of God, and that this chain of predictions has had an unbroken fulfilment, with the single exception of the coming of the Son of man with the clouds of heaven, to take His everlasting dominion and glory and kingdom, giving the body of the beast to the burning flame.

I believe, therefore, that all we have now to look for, is this one mighty event, that shall make that chain of predictions complete. And hence, I believe that it is near, even at the doors.

DANIEL 8

In the third year of Belshazzar, Daniel had another vision, of a ram with two horns, and a he-goat with one horn, that broke the horns of the ram and cast him to the ground, and stamped upon him. But the horn of the goat was at length broken, and four notable horns came up, in its stead, toward the four winds of heaven. Out of one of these came up another little horn, which waxed great, even to the host of heaven, and cast down some of the host to the ground and stamped upon them; and magnified himself even to the prince

of the host, and took away the daily sacrifice, and cast down the place of the sanctuary, and received a host against the daily sacrifice, and cast down the truth to the ground, and practised, and prospered.¹²¹

The events of this vision, Daniel was told, should transpire within two thousand and three hundred days; at the end of which the sanctuary should be cleansed. By this cleansing, I understand the burning of the beast, and the establishment of God's everlasting kingdom of righteousness; because I find nothing else set forth in these visions, which corresponds with this idea of a cleansing.

In this vision are set forth some other particulars, in the chain of events, reaching from a given period to the end of all earthly dominion, and the commencement of Christ's everlasting reign. We are not left to conjecture here, but are plainly told, that the ram with two horns is the kings of Media and Persia; the rough goat the king of Grecia; the horn between his eyes the first king, which should be broken, and four stand up for it, which should be four kingdoms that should stand up out of the nation, but not in his power. From one of these should come up a little horn, etc.¹²²

The Medo-Persian kingdom has had its day. The Grecian kingdom, under Alexander, has arisen, been divided into four; viz., Syria, Persia, Egypt, and Macedonia; from the last of which came up this little horn, which waxed great, cast down stars, magnified itself against the prince of the host, took away the daily sacrifice, cast down the place of the sanctuary, received an host against the daily sacrifice, practised, and prospered, casting truth to the ground.

This little horn seems to my mind to include the whole Roman power, pagan and papal. That power arose on the west of the four parts of the original Grecian empire; it cast down the

¹²¹ *Daniel* 8:1-12.

¹²² *Daniel* 8:20-23.

Jews, the host; it magnified itself against Christ, the prince of the host; it took away daily pagan sacrifices, and set up papal abominations; cast down truth to the ground, practised and prospered.

Opposers to this truth of Christ's near approach, object that the horn spoken of in this vision was Mahomet. But this horn was to arise from one portion of the Grecian empire; whereas Mahomet arose in Arabia, which never was a part of the Grecian empire. We must therefore look for the fulfilment of this vision, to the history of the Roman powers.

All the events of this vision, therefore, seem, to my mind, to have been most plainly fulfilled. All these events were to cover a period of two thousand and three hundred days.¹²³ Daniel was told to shut up the vision, since it should be for many days. He fainted, and was sick certain days, and then arose and did the king's business, but was astonished at the vision, none understanding it.¹²⁴

What did he not understand? He had been repeatedly made to understand the succession of kingdoms, which should arise and pass away, previous to the coming of Christ. It seems plain to me, that what he did not understand was the length of the period denoted by the twenty three hundred days, at the termination of which the sanctuary should be cleansed.

DANIEL 9

Accordingly, in the first year of Darius, Daniel set his face to seek the Lord God, by prayer and supplication, with fasting and sackcloth and ashes; when one was sent to give him skill and understanding; and he was told that from the going forth of the decree to build Jerusalem unto the cutting off of Messiah, there should be seventy weeks.¹²⁵

¹²³ *Daniel* 8:14.

¹²⁴ *Daniel* 8:26-27.

¹²⁵ *Daniel* 9:1-24.

Seven weeks the city was in building—threescore and two weeks after that, Christ was first set forth by the preaching of John, and, at the end of the remaining week, was cut off.¹²⁶ What could Daniel understand, or what may we understand, from all this? It was given evidently to enable him to understand what remained unravelled of his previous vision. Hence it was said to him,

Daniel 9

²³ Understand the matter and consider the vision.

The matter is illustrated to my own mind in the following way. An architect draws the plan of a building, and upon the margin of the sheet he places a scale and says,—an inch to a foot; by which we understand that a building, erected after that plan, would have as many feet in length, breadth, and height as the plan has inches of length, breadth and height. A geographer draws a map, and places a scale in the margin, and writes,—an inch to a mile. By which we understand that the territory described upon the map, extends as many miles in length and breadth as there are inches in the length and breadth of the map.

Now repeatedly placed before Daniel's mind was a chain of events reaching to the end of time; until at length the inquiry was made,

Daniel 8

¹³ How long shall be the vision? etc.

And he was told, unto twenty-three hundred days. He did not then understand it; but afterwards one was sent to give him skill and understanding; and, to do this, placed before his mind the seventy weeks from the going forth of the decree to build Jerusalem to the cutting off or crucifixion of Messiah.

Now we learn that that decree to build Jerusalem went forth in the days of Artaxerxes, 457 years before the Christian era;

¹²⁶ *Daniel 9:25-26.*

and that 33 years after this, Messiah was crucified, making in all 490 years from the going forth of that decree to the crucifixion; i.e., precisely as many years as there are days in seventy weeks.

Now I have a scale of the time comprised in these visions of Daniel: a day to a year. 2300 days, then, is twenty-three hundred years. Daniel was directed to commence his reckoning at the going forth of the decree to build Jerusalem. That was 457 years before Christ. Besides that 457 years there are needed 1843 years to complete the 2300, at the end of which the whole plan of these visions terminates, and the chain of events must be completed by the cleansing of the sanctuary with the flaming fire of the Ancient of Days, and the establishment of the everlasting kingdom of God.

I know not, therefore, how to avoid the conviction, that it is mathematically demonstrated, that the year 1843 will be the winding-up of all these mighty events; the coming of Christ, to:

- raise the righteous dead,
- clothe the righteous living with immortality,
- burn up the wicked after the example of Sodom and Gomorrah,
- purify the earth by fire,
- establish His own everlasting kingdom of righteousness therein, and
- give it, an everlasting inheritance, into the possession of His saints.

The question may be asked,

“What will you do, if this calculation fails?”

I reply, I will conclude that there is some undiscovered mistake; but fully believing that the end of all things is indeed at hand, I will endeavor to be sober and watch unto prayer,

Titus 2

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

But since not one link in this mighty chain of predictions has hitherto failed of its full accomplishment, it seems to me that he must be well-nigh a miracle of unbelief, who, after examining the subject, can doubt with regard to the full accomplishment of the great and glorious winding-up of this divine drama.

DANIEL 11

I believe that all the remaining events, set forth in the 11th chapter of *Daniel*, are so many additional particulars in the grand chain of predictions, designed to shed still more light toward the close, that none living at this fearfully interesting period need mistake as to what is at hand; but that all these predictions have been fulfilled, in the history of the ten Roman kingdoms, closing up with a strikingly plain account of the career of Bonaparte, who, within the recollection of vast multitudes now living,

Daniel 11

⁴⁵ ...came to his end and none helped him.

DANIEL 12

The 12th chapter of *Daniel* speaks of the standing up of Michael our Prince; a time of trouble, which Christ said for the elect's sake should be short, at which time God's people shall be delivered, even every one found written in the book.¹²⁷

Daniel 12

³ They that be wise shall then shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

Daniel was then to...

¹²⁷ *Daniel* 12:1.

⁴ ...shut up the book, and seal it until the time of the end,
when many should run to and fro and knowledge should increase.

That time has come; knowledge is increasing respecting Christ's coming; the wise are beginning to understand, but the wicked understand not. Is the question asked,

⁶ How long shall it be to the end of these wonders?

The man in linen, on the waters of the river of time, lifts his hand, and swears...

Daniel 12

⁷ ...by Him that lives forever and ever, that it shall be for a time, times and a half;

—and this period I believe has passed, as I have shown, and we are just eking out the time of the end, while knowledge is increasing among the wise, to prepare them for the final catastrophe. Then said Daniel,

⁸ O my Lord, what shall be the end of these things?

⁹ Go your way Daniel, [was the reply,] the words are closed up and sealed till the time of the end,

¹⁰ [When] many shall be purified and made white and tried; and the wise shall [then] understand, but none of the wicked shall understand.

¹¹ And from the time the daily [pagan sacrifice in the Roman kingdom] shall be taken away, [which occurred in the year 508,] and the [papal] abomination that makes desolate set up, there shall be a thousand two hundred and ninety days [i.e., years, to the end of that abominable power, in 1798].

That power commenced 538 and continued 1260 years, to 1798, when the pope was carried captive.

¹² Blessed is he that waits and comes *to the* thousand three hundred and five and thirty days.

What 1335 days? The remainder of the 2300, (as it seems to me,) from 508, when the daily sacrifice was removed, which

1335 years from that period, will terminate, with the 2300 from the going forth of the decree to build Jerusalem, [457 before Christ] in 1843.

¹³ But go your way Daniel, for you shall rest [i.e., die] and stand in your lot [i.e., be raised] at the end of the days.

Such, my brethren, are my full convictions respecting the prophecies of *Daniel*, and the termination of the periods therein set forth.

Here I leave the whole matter, with myself, my household, my all, in the hands and on the heart of Him whom I fully expect soon to see in His glory in the clouds of heaven. O that the wicked would...

Zechariah 9

¹² Turn to the strong hold while prisoners of hope!

New Testament Confirmations

I will now, my brother, give you, as briefly as possible, my convictions respecting some portions of the New Testament, which aid in making the whole subject plain to my own mind. Both John the Baptist and Christ began their ministry, by saying,

Matthew 3 [and Matthew 4:17]

² Repent for the kingdom of heaven is at hand.

I believe that the kingdom to which they referred, was that set forth by *Daniel*, which is to be established when all the kingdoms of this world are ground to powder and blown away as chaff. The question may arise, how could they say, with any consistency, “that kingdom is at hand,” when more than eighteen centuries have passed, and yet it has not come?

THOUSAND YEAR PERIODS

Peter, when speaking of the approach of these mighty events, says,

2 Peter 3

⁸ Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

In six days God completed the creation, and rested on the seventh, and said to the Israelites,

Exodus 31

¹³ You shall keep my sabbaths for they are a sign unto you.

Each of these days, I believe to be a sign of a thousand years, and that God will be six thousand years in completing his new creation in Christ Jesus, and that the seventh thousand years, will be the...

Hebrews 4

⁹ ...rest that remains for the people of God.

I believe that the chronology which Miller has drawn from the Bible, gives us the true age of the world, and that the year 1843 will complete six thousand years from the creation, and that from that time we may expect the full establishment of God's kingdom and the commencement of that blessed Sabbath of rest.

We know that Christ was in the world during the fifth thousand years. Accordingly we hear him say,

Luke 13

³² I cast out devils, and I do cures, today and tomorrow, and the third day I shall be perfected.

That is,

"I convert sinners and fit them for heaven this thousand years, and the next thousand, and at the commencement of the third thousand years from this time, I shall be perfected in my kingdom."

Now, as a thousand years was with Christ as one day, He could say the kingdom of heaven is at hand, with the same

consistency that we could say, on the last day but one of the week, the Sabbath is at hand. It was with Christ, when He was on the earth during the fifth thousand years, the last day but one previous to His great Sabbath, or setting up of His kingdom: with perfect consistency therefore, He declared,

Matthew 4

¹⁷ The kingdom of heaven is at hand.

THE FALLING AWAY

Paul, having written to the Thessalonians of the time when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, to give His troubled people rest, and to take vengeance on them that know not God, and that obey not the gospel,¹²⁸ says subsequently,

2 Thessalonians 2

³ ...that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁸ ...whom the the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

All admit that this is the pope. The falling away has come; the man of sin has been revealed, and the saints of the Most High have been given into his hand, during the time, times, and an half, or twelve hundred and sixty years, from the year 538 to 1798; and since that time he has been being consumed with the spirit of Christ's mouth, [the influences of the Holy Ghost among men,] and it only remains that he be destroyed in the flaming fire of Christ's coming; or, according to *Daniel*, that:

Daniel 7

¹¹ ...the beast be slain, and his body destroyed, and given to the burning flame.

I can find no intimation here of a thousand years millenium previous to the coming of Christ.

¹²⁸ 2 *Thessalonians* 1:8.

REVELATION 9

John, in the *Revelation*, 9th chapter, saw locusts, in shape like unto horses prepared unto battle, with crowns of gold on their heads, their faces as the faces of men, and their hair as the hair of women, with breastplates of iron, their sound as of chariots and many horses rushing to battle, with tails like unto scorpions, and stings in their tails, and power to hurt men five months (150 days, i.e., years).¹²⁹

He saw afterwards the four angels [or powers] loosed from the river Euphrates, prepared for an hour, a day, a month, and a year, to slay the third part of men. He saw horses, and them that sat on them, having breastplates of fire and jacinth and brimstone, with fire and smoke and brimstone issuing out of their mouths.¹³⁰ I believe that, in this 9th chapter of *Revelation*, we have a striking description of the Turkish or Ottoman power, and the time stated that this power was to continue.

The Turk, on horseback,—with his yellow turban, and long hair, and dreadful sabre, and iron breast-plate, and fire-arms, which were invented by the Turks,—well fills up the description of the locusts, which were like horses prepared unto battle, with golden crowns, faces of men, hair of women, tails of scorpions; and horsemen with fire and smoke and brimstone proceeding out of their mouths.

The time of the continuance of this power, was to hurt men five months, and to kill them an hour, a day, a month, and a year. This describes what the Turks or Mahommedans have done to the Greeks. They first hurt that people, by repeated inroads of their armed horsemen, for the space of a hundred and fifty years, and then took possession of Greece, and put to death whom they would, for an hour, a day, a month, and a year.

- One year = 360 days, or years, as time is usually com-

¹²⁹ *Revelation* 9:1-10.

¹³⁰ *Revelation* 9:14-17.

puted;

- One month = 30 days, or years;
- One day = 1 year; and
- One hour = one twenty-fourth of a day (or year). One twenty-fourth of 360 = 15 days.

For the duration of this power then, we have 150+360+30+1 years and fifteen days; in all 541 years, 15 days. I believe that this Ottoman or Mahommedan power commenced its work upon the Greeks, on the 27th of July, 1299, and that the Turkish independence came to an end by being surrendered into the hands of the Christian powers, England, Russia, Austria, and Prussia, who undertook to settle the difficulties between the Turkish Sultan and Mehemet Ali of Egypt. This surrender of an independence which the Sultan could not maintain, evidently took place on the 11th of August, 1840, precisely 541 years and 15 days from the 27th of July, 1299. That power, therefore, has had its five months,—its hour, and day, and month, and year,—and is in fact no more.

I believe, therefore, that the second woe, under the sixth trumpet, is past, and that the third woe comes quickly—when the seventh angel shall sound, and the kingdoms of the world shall become the kingdoms of the Lord and his Christ, and he shall reign forever and ever.

I believe, therefore, that the last predicted event, previous to the sounding of the last trumpet, and the pouring out of the last woe, has transpired, and that we are now to look for the grand consummation of all that the prophets have foretold:

Revelation 10

⁷ For in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as He has declared unto His servants, the prophets;

—and that event was to come quickly, after the completion of the second woe, under the sounding of the sixth trumpet.

THE TWO WITNESSES

I am aware that the slaying of the two witnesses, is regarded by many as an event yet future; but I cannot avoid receiving the plain declaration, in *Revelation* 11:3-4, that the two witnesses are the two olive trees and the two candlesticks standing before the God of the whole earth; nor the declaration, in the 4th chapter of *Zechariah*, that these olive trees and candlesticks are the word of the Lord, etc., and consequently must have been the Scriptures of the Old and New Testament.

These witnesses of God were to prophesy a thousand two hundred and threescore days, clothed in sackcloth, and in the end of their testimony were to be slain, and remain unburied three years and a half, and then be caught up to heaven. They began their testimony in sackcloth, as I fully believe, when they were taken from the people by the pope, whose power commenced in 538, and their 1260 years would then terminate with the papal supremacy, in 1798.

I believe that at that time they were cast out and burned in the streets of France, which spiritually was called Sodom and Egypt, for its lust and infidelity, when that nation abrogated marriage, and declared there was no God, and that death was an eternal sleep; and that, after about three years and a half from these events, they have been caught up and circulated all over the earth, and printed in many languages, as never before; which events I cannot but regard as a striking fulfilment of these predictions.

I am, therefore, wholly unable to avoid the conviction, that the great events of prophecy are all fulfilled,—except those which are to transpire at the time of the setting up of God's great and glorious and everlasting kingdom.

Revealed Unto Babes

It may be said,

Matthew 24

³⁶ Of that day and hour knows no man.

True; but Christ has both permitted and directed us to know when it is *near, even at the doors*; though the day and hour is known to God only. It is also declared in *Daniel*, that...

Daniel 12

¹⁰ ...the *wise* shall understand.

But it may still be asked,

“How comes it to pass, that none but the comparatively ignorant have gained this wisdom, and that all these new things have been at once communicated to them?”

I will here just quote *Isaiah*:

Isaiah 29

¹⁰ For the Lord has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers has He covered.

¹¹ And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray you: and he says, I cannot, for it is sealed.

¹² And the book is delivered to him that is not learned, saying, Read this, I pray you: and he says, I cannot, for I am not learned.

Thus, both the learned and unlearned have found the Bible a sealed book, while those who have humbly sought wisdom of God, have gained it. Even Christ's own immediate disciples understood not the things of His kingdom, until He opened their understanding, that they might understand the Scriptures, and it is only those now, who will confess their need of being thus enlightened, and will take their places, with the spirit of the little child, at Christ's feet, and there...

Proverbs 2

³ ...cry after knowledge, and lift up their voice for under-

standing,

⁴ Seeking her as silver, and searching for her as for hid treasure,

—who will gain the wisdom that comes from above. Others may be wise in their own conceits, but their wisdom will be foolishness with God, and the things of God's Spirit will seem as foolishness unto them.

Witnesses From the Past

But I wish just to show, that the truths in which I have expressed my belief in this communication, are neither new nor confined to ignorant men.

Cotton Mather, who died in Boston, February 13, 1728, was a learned man, as all who are acquainted with his history will admit. The *Religious Encyclopedia* says, that Dr. Chauncy remarked, that Thomas Prince, formerly pastor of the Old South Church, Boston, was the most learned man in New England, except Cotton Mather. I have now before me a book, the title-page of which reads as follows:

The Life of the very reverend and learned Cotton Mather, D. D. and F. R. S., late pastor of the North Church, in Boston, who died February 13, 1727-8. By Samuel Mather, M. A. Printed for Samuel Gerrish, in Cornhill, 1729.

On the 140th page of this work, I read as follows:

As it is well known that Dr. Mather was well acquainted with the sacred prophecies, on which he formerly writ and printed his thoughts; so it may not be amiss to inform my reader, that, in several things, relating to the prophecies, he saw cause to alter his mind—particularly concerning the second coming of Christ, the conflagration, the new heavens and new earth, and the calling of the Jews. I will here write those sentiments of these things, of which the Doctor, just before he died, had a firm belief, from a strict inquiry, long study, and much prayer; and as near as I can, I will express his sentiments in his own words, in the following assertions.

1. The second coming of the Lord, will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it. He thought that, although wise men have interpreted our Saviour's coming in the clouds of heaven, and the brightness of His appearance, as if it meant anything besides His personal coming, herein they spoke foolishly and unaccountably. For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

2. The conflagration described by the oracles of God, in strong terms, and which we are warned of *by the mouth* of all the prophets: this conflagration will be at the second coming of the Lord. To make the Petrine conflagration, signify no more than the laying of Jerusalem and her daughter in ashes; and to make the new heavens and the new earth to signify no more than the church state of the gospel;—these are shameful hallucinations. And as for the new earth, before the arrival of which, no man can reasonably expect happy times for the church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine conflagration; and there is no prospect of arguing to any purpose, with such as can talk so very ridiculously.

3. Upon the conflagration, the glorious God will create new heavens and a new earth.

5. The process of judgment on the sheep and goats, in the 25th chapter of *Matthew*, has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them; and there shall not one ungodly man be left living in the world.

8. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that He would be their God and bless them, they understood it of

His bringing them into His deathless and sinless world. They who expect the rest, promised to the church of God upon earth, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that has death and sin in it; these do err, not knowing the Scriptures, nor the kingdom of God.

9. Such a conversion of the Israelitish nation, with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself) have been persuaded of; he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

And, indeed, how is it consistent with the deep sleep in which the *Dilurium Ignis* [deluge of fire] must, as that of water did, surprise the world? The holy people of the prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel; the 11th chapter to the *Romans* is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles; which we mistranslate the fulness of the Gentiles.

The prophecies of the Old Testament, that seem to have an aspect upon such a nation, are either already accomplished unto that nation, in the return from the Chaldean captivity; or they belong to that holy people, whom a succession to the piety of the patriarchs will render, what our Bible has taught us to call them, the Israel of God; but the final fulfilment of them all will be in the world to come, or the new heavens and the new earth, where God will dwell with men, and be their God.

Of what advantage to the kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except we should suppose to remain upon the Jewish nation, after their conversion, something to distinguish them from the rest of the Christian believers? Now, to suppose this, would it not be to rebuild a partition wall that our Saviour has demolished and abolished, which a Christian, one would think, would no sooner go to do, than to rebuild the fallen walls of Jericho?

I will now give the views of Mather respecting the near approach of the time when all these things should be fulfilled,—just remarking, that if he had lived to see the actual overthrow of papal power in 1798, it would unquestionably have given much greater clearness and correctness, to his views on this point; while, at the same time, it will be seen what a learned and good man, who had made the prophecies his prayerful study, thought, more than a century ago, respecting the near approach of God's everlasting kingdom.

10. By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century.

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all the proofs of the approach of that time which have since been developed? I will here insert a few extracts from Cotton Mather's preface to his work, entitled, *Directions for a Candidate of the Ministry*, published in 1725.

The second advent of the Lord Christ, which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which He will abolish at His own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at, if there be very few who would believe such a preacher.

For when the Lord shall come, He will find the world almost destitute of true and lively faith, and especially of faith in His coming; and when He shall descend, with His heavenly banners and angels, what else will He find, almost, but the whole church, as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of the

world.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and, that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretell* with an earnest voice, the *dissolution, renewal and purification* of the world by fire.

Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not His gospel; but He will manifest His *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in His kingdom.

The rest of the saints, and the promised sabbath, and the kingdom of God, in which His will shall be done on earth as it is in heaven, and those great things of which God has spoken by the mouths of His prophets, all prophesying as with one voice, all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

O Justin, I appeal to you as a witness; in this faith all the orthodox unanimously consented in the primitive church.

Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they argue that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved, and vanish away into I know not what mystical dispensations! Away, with such dotings of drivellers.

Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sits on the throne.

There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them.

That Thomas Prince, pastor of the Old South Church, Boston, agreed with Cotton Mather, in his views of the prophetic writings, I have the following evidence: The preface to the life of Mather, which I have before me, was written by Prince, who, according to Chauncy, was second in learning to none but Mather, in New England. The closing paragraph of the preface is as follows:

And to say no more—I cannot think to wish a greater blessing in the present state of the prophetic system, than that the God of the spirits of all flesh, would, in my own dear country and every other, raise up numbers of such ministers as this, and prosper this superior example for the forming and ani-

mating of them; that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Saviour Jesus Christ, that sun of righteousness—the boundless and flowing source of all the infinitely lower excellence, and fainter brightness, we in every place and age admire in others.

Thomas Prince

Boston, February 27, 1728-9

I have also before me a course of lectures, by Joshua Spalding, minister of the gospel, at the Tabernacle in Salem, toward the close of the last century; which lectures were designed to set forth and establish that view of the second coming of Christ, in which I have expressed my belief in these pages.

In an Appendix to this work, I find testimony from the writings of Papias, bishop of Hierapolis, and a martyr, who was one of the auditors of John, the writer of the *Revelations*; and, also, from Irenæus, bishop of Lyons, another martyr; and, also, from the writings of Justin Martyr, cotemporary with Irenæus, that this view of Christ's second coming was held by the primitive church, and by them, and was received from those who were contemporary with John, the disciple of Christ, and heard of him "what our Lord taught concerning those times."

I present these extracts from the writings of learned men, and this evidence of the opinions of the early Christians, not because I think that the humblest disciple, with an honest heart, is not capable of learning from the Bible, through the teachings of the Spirit, all the truth which the Bible has revealed; but, with the hope of inducing some to examine the subject, who would not otherwise do it,—when they shall be made to know that great and good men, who have examined the subject, have come to the same convictions with the humble writer of these pages.

We live in a day, when an individual who turns aside from the ordinarily received views of truth, is set down at once as a

fanatic, a man not worthy of confidence; and when the expectation of a thousand years previous to Christ's coming, when the gospel of peace shall universally prevail, and men shall without tribulation enter into the kingdom of heaven, is fondly cherished by great multitudes, who call themselves by the name of Christ. It may do good to let them know that men of great piety, and prayer, and research, have been convinced that this expectation is groundless.

For myself, I believe that the notion of a millennium before Christ's coming, to raise the righteous and destroy the wicked by fire, is a stratagem of the enemy, to lull the world into a sleep still more profound, so that Christ may indeed come,

Matthew 24

⁵⁰ ...in a day that they look not for him, and in an hour that they are not aware of.

Even the church have consented together to put it off for more than a thousand years, when the whole testimony of Scripture shows it to be near, even at the doors. Paul says to the Thessalonians,

1 Thessalonians 5

⁴ But you brethren are not in darkness that that day should overtake you as a thief.

None need be in darkness, who will seek diligently for wisdom from above.

I wish here to give thanks to God, for the benefit I have received, from the writings of William Miller; and others, who have recently written on this important, but greatly neglected subject. Mr. Miller I have never seen, but his writings have greatly enlightened my mind, for which I give God thanks, hoping that others may hereby be induced to read, and be, as I have been, greatly profited.

Yours, in the blessed hope of Christ's glorious appearing,

Address to the Reader

Reader! have you attentively considered the truth presented in the foregoing pages? Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see:

- Christ in the clouds,
- The heavens rolling together as a scroll, and passing away with a great noise,
- The elements melting,
- The earth and the works thereof burning,
- All faces turned into paleness,
- The dust of the earth becoming brimstone, and the streams pitch, and the land becoming burning pitch,
- The people becoming as the burnings of lime, and like thorns cut up, being burned in the fire?

Ezekiel 22

¹⁴ Can your heart endure, or can your hands be strong in the day when God shall thus deal with you?

Ezekiel 30

² Thus says the Lord God; Howl, Woe worth the day!

³ For the day is near, even the day of the Lord is near.

Are you a minister of the gospel? Have the people of the land taken you from their coasts, and set you for a watchman over them? Have you been carefully watching that you might see when the sword was coming; and have you faithfully blown the trumpet, and warned the people? If not, when the wicked shall be taken away in his iniquity, his blood shall be required at your hand.¹³¹ Are you joining in the delusive cry,

¹³¹ *Ezekiel* 3:18-20; 33:6-8.

Matthew 24

⁴⁸ My Lord delays His coming?

—and promising the world long centuries of unexampled and uninterrupted peace, when the mighty God declares,

Zephaniah 3

⁸ My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured in the fire of my jealousy!

Matthew 24

⁵⁰ [Your Lord] shall come in a day that you look not for Him, and in an hour that you are not aware of.

Are you a man of wealth, hoarding the Lord's silver and gold, and leaving it to rust in your coffers, or squandering it upon your lusts; when it is needed to spread abroad light and truth, and wake up a slumbering world, as the wrath that is coming upon them makes haste, that they may turn to the stronghold, while prisoners of hope?

James 5

¹ [Then] weep and howl for your miseries that shall come upon you.

² Your riches are corrupted and your garments are moth-eaten.

³ Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire;

—a witness that you have hid your Lord's talent, instead of faithfully appropriating it to arouse the perishing, and pull them out of the fire. O, I should be afraid to be a rich man, when Christ appears!

Are you an oppressor,

James 5

⁴ ...keeping back by fraud, the hire of the laborers that have reaped down your fields?

Remember,

⁴ ...the cries of them that have reaped, are entered into the ears of the Lord of Sabaoth,

—and that His high command is,

Jeremiah 21

¹² Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings.

That fire will be kindled soon.

Are you a scoffer, saying,

2 Peter 3

⁴ Where is the promise of His coming?

We are foretold that there shall be such as you in the last days. You stand as an evidence, that the end of all things is indeed at hand. Beware!

Are you a stupid, hardened sinner?

Proverbs 29

¹ He that being often reprov'd, hardens his neck, shall suddenly be destroyed, and that without remedy.

Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See! there is Christ, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into His arms.

John 6

³⁷ *He will in no wise cast you out.*

Take Him, as He is...

1 Corinthians 1

³⁰ ...of God, made unto you, *wisdom, and righteousness, and sanctification* and REDEMPTION.

Then fear not. Confess Him as your Saviour now, and He will confess you before His Father and the angels, when He appears. O, stay not,—haste,—haste,

Genesis 19

¹⁵ ...lest you be consumed.

¹⁷ Look not behind you.

Luke 17

³² Remember Lot's wife.

Remarks on the 24th of Matthew

UNIVERSALISTS have long labored hard to make themselves and others believe that the prophecies of Christ, in the 24th chapter of *Matthew*, were all fulfilled at the destruction of Jerusalem. This perversion of Scripture to their own destruction, has been confined chiefly to those whose particular business it is to lure the prey into the jaws of the devouring lion.

But, recently, men of a better faith, for the purpose of avoiding the force of the awakening doctrine that the great and notable day of the Lord is at hand, have concluded to swallow this opiate, and recommend it, for the purpose of keeping themselves and others asleep. This is one of the methods now practised, to induce unwary souls to place confidence in the delusive declaration,

Matthew 24

⁴⁸ My Lord delays His coming.

The disciples were told by angels, at the time of the ascension, that...

Acts 1

¹¹ This same Jesus should come, in like manner as He went

up.

John was told in the *Revelation*,

Revelation 1

⁷ Behold, He comes in clouds, and every eye shall see Him, and they also which pierced Him; and the kindreds of the earth shall wail because of Him.

So in *Matthew*:

Matthew 24

³⁰ And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

³¹ And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect, from the four winds, from one end of heaven to the other.

Now if Christ did come at the destruction of Jerusalem, then He came as He went up into heaven; i.e., He came in clouds; and according to the *Revelation*, every eye saw Him, and they which pierced Him, and the kindreds of the earth wailed because of Him.

In *Isaiah* it is written,

Isaiah 40

⁵ And the glory of the Lord shall be revealed, *and all flesh shall see it together*; for the mouth of the Lord has spoken it.

This is the only coming of Christ which the Bible anywhere brings to view, except His coming in His humiliation, in the days of His flesh. Of course, if Christ has come in the clouds, and every eye has seen Him; if His glory has been revealed, and all flesh have seen it together, as the mouth of the Lord has spoken, then it will be easy to show when and where.

But who saw Christ in the clouds of heaven, at the destruction of Jerusalem? That God did pour out threatened judgments upon Jerusalem, at a particular time, is true; but there

was no coming of Christ then, any more than at the flood, or the destruction of Sodom. Who saw Him? We have no need to listen for a moment to those who say respecting Christ's coming,

Luke 17

²¹ Lo here, or lo there,

—for He has told us that it shall be...

Luke 17

²⁴ ...as the lightning from heaven.

Until we see it, therefore, we may know that this event has not passed. But, it will be asked, did not Christ say,

Matthew 24

³⁴ This generation shall not pass till *all* these things be fulfilled?

Certainly—and the generation of which Christ spoke, has not passed, and will not pass, till He comes in the clouds of heaven, and every eye sees Him. The only question is,

“What did Christ mean by generation?”

Plainly, not the men then living, for it cannot be shown that an individual of that, or any other generation of that sort, to this day, has seen Christ in the clouds of heaven. It is said of Christ in...

Psalms 22

³⁰ A seed shall serve Him, it shall be accounted to the Lord for a generation.

This, then, is the meaning of the text:

“The generation of my spiritual seed shall not pass away from the earth, till all these things be fulfilled.”

Generation is used with like import in:

Psalm 24

³ Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

⁴ He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully.

⁵ He shall receive the blessing from the Lord, and righteousness from the God of His salvation.

⁶ This is the *generation* of them that seek Him, that seek your face, O Jacob. Selah.

Psalm 112

¹ Praise the Lord. Blessed is the man that fears the Lord, that delights greatly in His commandments.

² His seed shall be mighty upon earth: the *generation* of the upright shall be blessed.

1 Peter 2

⁹ But you are a chosen *generation*, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvellous light.

Christ said also in one place,

Matthew 16

²⁸ There be some standing here that shall not taste of death, till they see the Son of man coming in His kingdom.

They did not—for six days after, they saw Him transfigured upon the mount, and there beheld the glory in which He will appear at His second coming.

When we all behold Him in that glory, as soon we shall, then we shall know that He has come.

- *Charles Fitch*

19. Poem: The Warning

1842

This poem is not included in the Pioneer Writings collection, but when I downloaded the scanned original book (from adventistdigitallibrary.org) of the previous article (*Reasons for Believing the Second Advent of Our Lord Jesus Christ in 1843, or Letter to Rev. J. Litch, on the Second Coming...*), this poem was on the last page of the book, and credited to Charles Fitch.

TOIL on, you grovelling worms of earth,
Scorn and forget your heavenly birth;
Gather your heaps of shining dust,
And die—as soon, right soon, you must!
Or, if your spirit thirsts for fame,
Make haste, nor rest, until your name
Stands among those accounted great,
From battle-fields, or halls of state;
Put on your laurels for a day,—
You'll soon be swept from earth away.
If all you ask is pleasure's cup,
Haste, fill it, drink its contents up;
Fill it, if life is spared, again,
And from the brim to bottom drain,
Then drop it from your palsied hand,
And in your Maker's presence stand!
Receive your doom, and haste accursed
To dwell where your tormenting thirst
No drop of water can allay,
While endless ages pass away!
No prayers, nor tears, will then avail;
Your lost and suffering spirit's wail,
Forever o'er hell's burning sea,
Must break in tones of agony!
But let His glorious Name be praised
Who has my deathless spirit raised,
To seek in high and holy things,
Above earth's filthy grovellings,
A portion and a bright abode,
With Christ, my Saviour, and my God.

20. Fitch's Reply to Starkweather

Signs of the Times, April 6, 1842

Dear Brother Himes,

I SEND you a few lines respecting Bro. Starkweather's communication on the subject of the resurrection. I understand Bro. Starkweather to admit, that if there are to be two resurrections, in the true sense of a resurrection of the dead to life, then the views we entertain of the near approach of Christ's coming to establish His everlasting kingdom may be correct. He also admits that the Greek word *anastasis*, translated "resurrection," means the living again, in some sense, of those who are, or have been, in one sense dead.

Now we are told by John, in:

Revelation 20

⁴ I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

⁵ This is the first resurrection; but the rest of the dead lived not again, until the thousand years were finished.

⁶ Blessed and holy is he that has part in the first resurrection; on such the second death has no power.

Br. S. admits, then, I suppose, that those already dead for Christ, or as Paul has it in *Thessalonians* those who "sleep in Jesus," are in "one sense" to be raised. Now in what sense are those dead, who are martyred for Christ's sake, and all who sleep in Jesus? A resurrection must mean a coming forth from the earth, under which those are lying, who are to be raised.

When a sinner, once dead in trespasses and sins, is made alive to God, we may call this a *spiritual* resurrection. But this is not the sense in which those who sleep in Jesus are dead. If raised, they must be raised from the death under which they are lying. And what death is that? To me it is perfectly idle to

talk of the martyrs living again, in another generation of Christians, who by the way are to be no martyrs at all, but to live, (according to the expectation of those who entertain this view of things) in a time of universal peace.

Now if there should be hereafter another generation of Christians, precisely what those were who now sleep in Jesus—how could this be called a resurrection of those already dead? It is merely the existence of another generation—there is no resurrection, nor anything that has the most distant resemblance thereto.

Br. S. speaks of rules of interpretation. What rule is there for calling the existence of one generation of men, a resurrection of those who have gone before? Surely those cannot be raised who have not died; nor can those who have died be raised, until they live again.

“The same sense,” says Br. S.

Well, it seems plain to me that if the dead are raised, they must be raised in the sense in which they are dead—i.e. from the very earth under which they are laying. To say that the dead are in any sense raised, where another generation like them is born, seems to me the height of absurdity. Will Br. S. say, as some have said, that the martyrs are to live again, in the same sense in which Elijah lived in John the Baptist?

Luke 1

¹⁷ He shall go before Him in the spirit and power of Elijah.

Does the Bible call that a resurrection? Never. It does seem to me exceedingly wonderful, that when we are told, “those who were beheaded, lived and reigned with Christ, and that this is the first resurrection,” any man, in his right mind, should even have thought of calling such a resurrection anything, but the coming forth of those who are dead, from the earth under which they were found. Certainly Bro. S. will not say that there are good rules of interpretation which ought to

lead us contrary to the plain dictates of common sense.

Br. S. seems to convey the idea, that because some things spoken of in somewhat near connection are figurative, therefore the first and second resurrection must be. If this rule will apply to a whole chapter, why not to the whole Bible? and why not say as well—some things in the Bible are figurative, therefore all are?

I call those things figurative which will bear no other construction, as when Christ is called “the Lion of the tribe of Judah.” Or if resurrection should be applied to those who are only figuratively dead, I should regard it a figurative resurrection.

But I believe, and I bless God for the belief, that when those who have died for Christ’s sake, and those who sleep in Jesus, live and reign with Him, it will be something better than a figure. That all who sleep in Jesus will rise at the same time, we learn from Paul’s epistle to the *Thessalonians*. This resurrection I believe to be no figure, but a glorious reality. Blessed be the Lord for a hope so glorious, and for all the reasons we have for believing that it will soon be realized.

No wonder Paul, in prospect of it, could count everything here but dung, if he might but win Christ, and attain to the resurrection from the dead,¹³² while the rest of the dead live not again till the thousand years are finished, and then come forth to the second death. I hope that dear Br. S. will not merely be willing that God’s will should be done, but that putting away all preconceived opinions, he will...

Proverbs 2

³ ...cry after knowledge, and lift up his voice for understanding,

—trusting in Christ for the Holy Spirit to guide him into all

¹³² *Philippians* 3:11.

truth,¹³³ until he shall be filled with abundant evidence that he has received on this subject the wisdom that comes from above.¹³⁴

Yours,
Charles Fitch
Haverhill

¹³³ *John* 16:13.

¹³⁴ *James* 3:17.

21. Announcement

Signs of the Times, April 27, 1842
By the Editor of *Signs of the Times*

The Second Advent: Rev. Mr. Fitch has been preaching to full houses and great acceptance at Chardon street Chapel, in this city, on the Second Advent.

He commenced his lectures on Monday evening, the 11th inst., and closed them on Friday evening, the 15th, and was heard with increasing interest to the last, when many were unable to gain admittance into the Chapel. He was expected to have continued to lecture in this city several days longer, but was prevented by the ill health of his family.

It is evident that there is a great and growing attention on this important subject, not only in this city but through the country. Many are determined to give it a candid examination, and daily conversions to the doctrine of the Advent near are being developed.

Others are giving up their old views of a spiritual millennium: and the modern Pharisees; who have hitherto endeavored to sneer down this doctrine, by pretending it was too absurd for serious refutation, are beginning to change their tone.

The truth is, a large portion of the clergy are grossly deficient in knowledge of the prophecies, are too proud to acknowledge their ignorance, and are afraid to enter into any discussion of the subject for fear of exposing themselves. Those among them who have sufficient candor to examine the subject are, many of them, acknowledging their former error, throwing away old prejudices, and embracing the truth in the main point, although many do not fix upon the precise year of the Advent.

22. The 1843 Prophetic Chart

May 1842

Source: motism.org

THE 1843 chart was created by Charles Fitch and Apollos Hale in 1842 and was used during the Millerite movement to explain the prophecies of *Daniel* and *Revelation*. It is a chronological representation, illustrating the Visions of Daniel and John the Revelator, and was published by Joshua V. Himes.

Fitch drew his inspiration for making the chart from the following scripture:

Habakkuk 2

¹ I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.

² And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that reads it.

Joseph Bates, when reviewing the Advent history, wrote the following:

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the *Visions of Daniel and John*, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk 2,468 years before, where it says,

Habakkuk 2

² And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that reads it.

This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it.¹³⁵

James White speaks of using the chart when he first started preaching the Advent message:

I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second advent. And with this chart hung before me, and these books and the Bible in my hands, I spent several weeks in close study, which gave me a clearer view of the subject.¹³⁶

Hiram Edson testified:

The Advent chart of 1843, without a doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures in the '43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.¹³⁷

Ellen White wrote about this as follows:

The Great Controversy, p. 392:

As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that reads it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of *Daniel* and the *Revelation*. The publication of this chart was regarded as a fulfilment of the command given by *Habakkuk*.

¹³⁵ *Second Advent Way Marks and High Heaps*, April 1847, p. 10-11.

¹³⁶ *Life Incidents*, p. 72-73.

¹³⁷ *Review and Herald*, January 10, 1856.

Early Writings, p. 74:

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it until His hand was removed.

After the spring of 1844 passed, the believers wondered why Christ had not come. Samuel Snow had been agitating the idea that the prophetic period actually reached to the fall of 1844, based on the timing of the delivery of the decree of Artaxerxes in the fall of 457 BC, which would move the time prophecy to the fall. This also fit with the fall/spring times of Jesus' baptism and crucifixion. And finally, it coincided with the time of the Day of Atonement feast, which was a type of judgment. The significance of these new reasonings finally broke through, and the ending of the 2300 day/year prophecy was corrected to 1844.

Early Writings, p. 243:

The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time, "Though it tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying time of the vision, which was calculated to manifest the true waiting ones. Again they had a point in time.

There was, however, one more misunderstanding: the event that would take place at the end of the 2300 years. It was not the coming of Christ to "cleanse the Earth," as many had thought, but the coming of Christ to the most Holy apartment of the Heavenly Sanctuary, to engage on the final work of Judgment and cleansing: a fulfilment of the typical Day of Atonement, when not just the sinner, but the sanctuary itself was cleansed.

Early Writings, p. 236:

Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.

23. A Wonderful and Horrible Thing

May 1842¹³⁸

Jeremiah 5

²⁹ Shall I not visit for these things? says the Lord.

³⁰ Shall not my soul be avenged on such a nation as this?

³¹ A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will you do in the end thereof?

THE object of this discourse is to show the application of the foregoing text of sacred Scripture to the existing state of things in the professedly religious world.

1. The prophets prophesy falsely.
2. The priests bear rule by their means.
3. The people love to have it so.
4. What will you do in the end thereof?

The Prophets Prophesy Falsely

The Lord Jesus Christ, the faithful and true Witness, has taught us, in His own interpretation of the parable of the tares of the field, that the children of the wicked one,—the tares,—are to grow together with the children of the kingdom,—the wheat,—until the harvest, which is the end of this world; when the angels, the reapers, shall gather the wicked as tares and cast them into the fire, and they shall be burned; and that then the righteous shall shine forth as the sun in the kingdom of their Father.¹³⁹

The false prophets tell us, however, that the time is coming in this world, when...

¹³⁸ Announcement in *Signs of the Times*, April 20, 1842 – “New and important works is now in press, entitled “A wonderful and horrible thing,” by Charles Fitch. Price will be 8cts. Single, \$5 per 100.

¹³⁹ *Matthew* 13:36-43.

Jeremiah 31 [Hebrews 8:11]

³⁴ None shall say to his neighbor or his brother, Know the Lord, for all shall know Him, from the least of them to the greatest of them.

In this they directly contradict Christ, who says the children of the wicked one are to grow here until the harvest, which is the end of this world.¹⁴⁰ To make out their theory, however, the false prophets say that not all shall know the Lord, but that there shall be some wicked among the righteous, at the very time when God says,

Hebrews 8

¹¹ All shall know me, from the least of them even to the greatest of them.

Thus the false prophets contradict God. The wicked shall not dwell in this world to the end of it, because all shall know the Lord. But all shall not know the Lord, because there will be some tares, or wicked, until the harvest, which is the end of this world. Let them choose for themselves on which horn of the dilemma they will be transfixed. They are false prophets, for they contradict God.

The truth is, both of these declarations of God shall stand. The wicked will dwell in this world until the end of it, when they will be burned as tares in the fire; for this earth itself, as we are told by Peter, is reserved unto fire against the day of judgment and perdition of ungodly men.¹⁴¹

But there shall be, according to God's promise by *Isaiah*, to which Peter refers, new heavens and a new earth, wherein dwells righteousness,¹⁴² and there, and...

Matthew 13

⁴³ Then, shall the righteous shine forth as the sun in the kingdom of their Father;

¹⁴⁰ *Matthew* 13:38-42.

¹⁴¹ *2 Peter* 3:7.

¹⁴² *2 Peter* 3:13.

–and then,

Jeremiah 31

³⁴ All shall know him, from the least of them even to the greatest of them, and none shall say to his neighbor or his brother, Know the Lord.

Again, God tells us by Paul, in his epistles to the Thessalonians, that:

2 Thessalonians 2

³ The man of sin,...the son of perdition [which is well understood to mean the Roman Catholic Church],

⁸ ...[is to be] consumed with the spirit of Christ's mouth, and destroyed with the brightness of His coming;

–which coming shall be...

2 Thessalonians 1

⁷ ...with His mighty angels,

⁸ In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

The prophet Daniel, speaking of the same power, says it...

Daniel 7

²¹ ...shall make war with the saints, and prevail against them,

²² Until the Ancient of days shall come;

–which he explains to be...

¹³ ...the coming of the Son of man in the clouds of heaven

¹⁴ ...[to take] His dominion and glory and kingdom, that all people, nations and languages should serve Him;

–which is the time, as *Daniel* teaches, when...

²⁶ The judgment shall sit, and the books be opened.

But the false prophets tell us, that, before the Son of man shall come in the clouds of heaven to judge the world, there shall be a thousand years, and some say “three hundred and

sixty thousand probably,”¹⁴³ during which...

Daniel 7

²⁷ The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;

—a period of great duration, when...

Isaiah 11

⁹ There shall be nothing to hurt or destroy in all God’s holy mountain.

How, then, can the enemies of the saints...

Daniel 7

²¹ ...make war and prevail against them,

²² Until the Ancient of days, [the Son of man,] comes,

¹⁰ ...[and] the judgment is set and the books opened?

We see, again, that the false prophets contradict God.

The truth is this. The “man of sin” shall remain until Christ’s coming, and then be destroyed. He shall make war with the saints and prevail against them, till the Ancient of days appears, and the judgment shall set and the books be opened—and then the bodies of them who have opposed the saints, shall be given to the burning flame; after which...

¹⁸ ...the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever.

This is no temporal millennium, after which the saints are to be dispossessed, and the wicked are again to inhabit the earth.

Again. The false prophets tell us, that at the sounding of the seventh trumpet, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, by the universal spread of the gospel and the conversion of all nations to the truth.

¹⁴³ Henry Dana Ward, *History and Doctrine of the Millenium*, Part I, p. 1.

But the Bible says, that at the sounding of the seventh trumpet, the third woe comes, when the Lord God Almighty, which is and was and is to come, shall take to Him His great power and shall reign—and the nations shall be angry, and God's wrath shall come, and the time of the dead that they shall be judged—and God shall give reward unto His servants the prophets, and to the saints, and to them that fear His name, small and great—and shall destroy them that destroy the earth.¹⁴⁴

Then let the world understand that the false prophets prophesy a lie unto them—for when the seventh trump shall sound, and its attending woe shall be poured out, it will be found to consist, not in the conversion and salvation of all nations, but in their destruction by the great power of the Lord God Almighty.

The false prophets tell us, that, after the sounding of the seventh trumpet, there shall be a period of great length, previous to the resurrection, during which the world shall enjoy such peace and prosperity as has never been enjoyed since the world was defiled by sin.

But the Bible tells us, that...

1 Corinthians 15

⁵² In a moment, in the twinkling of an eye, at the last trump,...the dead shall be raised incorruptible and we shall be changed.

Is not the seventh trumpet the last trumpet? And since at the sounding of the last trump the dead are to be raised in the twinkling of an eye,—upon what authority is this world promised a thousand or perhaps many thousand years of unexampled prosperity, after the sounding of that trumpet and previous to the resurrection? It is on the authority of false prophets alone.

¹⁴⁴ *Revelation 11:14-18.*

We are also told, that:

1 Thessalonians 4

¹⁶ The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first:

¹⁷ And we which are alive and remain [unto the coming of the Lord], shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

These things, then, are to take place at the sounding of the trump of God; and since the seventh is the last trump, those mighty events must transpire when the seventh trumpet sounds. Is it asked on what authority the seventh trump is called the last trump? I reply, that a specific design of the book of the *Revelation*, was to show...

Revelation 1

¹⁹ ...the things which shall be hereafter,

—and,

¹ ...to show unto His servants things which must shortly come to pass;

—and it was a revelation which God gave unto John for that very purpose. Therein we have mention made of seven trumpets only, at the last of which God's wrath comes, and the time of the dead that they shall be judged; and the prophets and the saints, and all that fear God, small and great, are then to have their reward, and they that destroy the earth (i.e. the wicked) are then to be destroyed.¹⁴⁵

1 Corinthians 15

⁵² In a moment, in the twinkling of an eye, at the last trump,...the dead shall be raised incorruptible.

In showing “to his servants things which must shortly come

¹⁴⁵ *Revelation* 11:14-18.

to pass,”¹⁴⁶ God has mentioned no trump after the seventh. In a twinkling, then, at the sounding of that trump, the world’s last catastrophe shall come. Look out, then, O you inhabitants of the earth, for the woe that is to be poured out at the sounding of that trumpet; for...

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

Revelation 8

¹³ Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

The fifth angel sounded, and there went forth locusts, like horses prepared unto battle, with faces of men—hair of women—teeth as lions—tails as scorpions—and on their heads as it were crowns like gold.¹⁴⁷

This is a striking description of the hordes of Turkish horsemen which went forth under Ottoman, their leader, with yellow turbans upon their heads, and long flowing hair; armed with javelins, sharp like the teeth of lions, and wearing cimeters in a scabbard by their side, extending behind them like the tail of the scorpion. After their ravages, which were to continue five prophetic months, or one hundred and fifty years, we are told,

Revelation 9

¹² One woe is past, and behold there come two more woes hereafter.

Then,

¹³ The sixth angel sounded, and a voice was heard from the four horns of the golden altar which is before God,

¹⁴ Saying to the sixth angel which had the trumpet, loose the

¹⁴⁶ *Revelation* 1:1.

¹⁴⁷ *Revelation* 9:1-7.

four angels which are bound in the great river Euphrates.

¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

¹⁶ And the number of the army of the horsemen were two hundred thousand thousand...

¹⁷ And the horses and they that sat on them, had breastplates of fire and jacinth and brimstone...and from the mouths of the horses issued fire and smoke and brimstone.

¹⁸ And by these were the third part of men killed.

These four angels were the four Turkish clans on the head waters of the Euphrates, all horsemen, now using firearms—for gunpowder and firearms were about that time brought into use—and in the use of these they seemed as having breastplates of fire, smoke and brimstone, which had the appearance of issuing from the mouths of the horses. Here was the second woe—and many indeed have been the woes which men have suffered from wars waged by fire and smoke and brimstone. After this,

Revelation 10

⁵ The angel standing on sea and land...

⁶ Swears by Him that lives forever,...that there shall be time no longer;

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished.

The time allotted to the sounding of the sixth trumpet, of an hour, a day, a month and a year of prophetic periods, being three hundred and ninety-one years and fifteen days, commencing 1449—when the four angels were loosed and began to slay the third part of men—must terminate in 1840, and must embrace in that period all the events which transpired previous to 1840—including of course the slaying of the two witnesses—in the attempted destruction of the scriptures of the Old and New Testaments, which are the witnesses which testify of Christ.

These events took place in France, about the year 1798. At the termination of these events, we are told,

Revelation 11

¹⁴ The second woe is past, and behold the third woe comes quickly;

—when the seventh angel shall sound, and great voices shall be heard in heaven, saying,

¹⁵ ...The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

Not so, say the false prophets; there is no woe coming quickly, but the greatest blessing that the world ever saw, in a mighty outpouring of the Holy Spirit, for the conversion and consequent salvation of all the nations of the earth. Wonderful and horrible indeed, is this thing! thus to deceive the nations, when God declares that,

¹⁴ ...the third woe comes quickly,

¹⁸ ...and the time of God's wrath...when He shall destroy them that destroy the earth.

O, how many are deceived with this cry of...

1 Thessalonians 5

³ ...peace and safety, [just as] sudden destruction is about to come upon them, as travail upon a woman with child, and they shall not escape!

Again: the false prophets say, that, after Christ, at the sounding of the seventh trumpet, shall take possession of the nations, by converting and saving them, and there shall be a millennium of peace and safety—the wicked shall again prevail, and the prevalence of Christ's kingdom on earth shall cease.

But God has said by Daniel, in the interpretation of Nebuchadnezzar's vision,

Daniel 2

⁴⁴ ...the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

So also it is declared, at the sounding of the seventh trumpet, by great voices in heaven,

Revelation 11

¹⁵ The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

O, wonderful and horrible thing! thus to deceive men with this promise of a long period of unprecedented peace and safety, when God is just ready to pour out all the vials of his wrath. If the truth were faithfully and fearlessly proclaimed, multitudes would be made sensible of their danger, and would seek and find a place of safety while there is hope. But being deceived by this cry of peace and safety, from these false prophets, they will be emboldened to continue in sin until they perish. This is the very time predicted by Paul,

2 Timothy 4

³ For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth and be turned unto fables.

Hence the fable of a golden age, a glorious millennium of peace and safety to this world, previous to the coming of Christ for the destruction of the ungodly. This is the very thing to gratify those who lust for the things of earth. I know there is a time coming when...

Isaiah 51

³ The Lord will comfort Zion, when He will beautify her waste places, and make her wilderness as Eden and her

desert like the garden of the Lord.

But this must be the time spoken of in the *Revelation*, when the new heavens and new earth shall appear,

Revelation 21

³ And...the tabernacle of God shall be with men,...

⁴ ...and there shall be no more death, neither sorrow, nor crying, nor any more pain...

Revelation 22

³ And there shall be no more curse.

Then only can there be a state of things like Eden, where was no evil. When God's curse is removed, then, in the restitution of all things,

Isaiah 51

³ ...the wilderness shall be as Eden and the desert like the garden of the Lord.

But will God destroy the earth, after He has thus restored and beautified it, and made it like the garden of the Lord? Never. This is to take place in that new earth, which God says shall remain before Him.

Isaiah 65

²² They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands.

To promise the fulfilment of these glorious things to this accursed world, which God has reserved unto fire against the day of judgment and perdition of ungodly men, and thereby to cry peace and safety to the wicked, and lull them asleep in their sins till they perish, is horrible—horrible—horrible!!

Shall not God visit for these things? Shall not his soul be avenged on such a nation as this? Thus do the prophets prophesy falsely.

The Priests Bear Rule by Their Means

In consequence of this fable of a glorious millennium to this world, which for almost six thousand years has been lying under the curse of God, and bringing forth continually its thorns and thistles—a fable which false prophets have invented; the priests at this time bear rule over the people, and keep them at ease in sin.

By preaching and praying much about this expected time of peace and safety, they turn the attention of men aside from the immense importance of being prepared for the coming of the great and notable day of the Lord, which is at hand,

2 Peter 3

¹² ...when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;

¹⁰ ...the earth also, and the works that are therein shall be burned up,

2 Thessalonians 1

⁷ ...and the Lord Jesus shall be revealed from heaven, with His mighty angels,

⁸ In flaming fire, taking vengeance on them that know not God.

Some, in faithfulness to God and the souls of men, are raising the note of warning, endeavoring to show the people that...

1 Peter 4

⁷ ...the end of all things is at hand;

—that...

James 5

⁸ ...the coming of the Lord draws nigh;

—that...

Hebrews 10

³⁷ Yet a little while, and He that shall come will come, and will not tarry;

—that the signs which were to precede the Lord’s appearing and the end of the world are fulfilled, and that consequently,

Matthew 24

³⁰ ...the coming of the Son of man in the clouds of heaven,
with power and great glory,

³¹ ...to gather His elect,

Matthew 13

⁵⁰ And cast the wicked into a furnace of fire,

—is near, even at the doors.

But while these are endeavoring, by the terrors of the Lord,¹⁴⁸ to persuade men to flee from the wrath to come,¹⁴⁹ the priests, on the authority of the false prophets, are crying,

Matthew 24

⁶ ...the end is not yet;

⁴⁸ My Lord delays His coming;

1 Thessalonians 5

³ ...Peace and safety;

“There are a thousand years yet, and probably three hundred and sixty thousand years of such peace and safety as the world never saw, before Christ will come to destroy it.”

This declaration is made and reiterated by priests of all names and sects—orthodox and heterodox—from the most rigid adherent to the doctrine of future endless punishment, to the most unblushing advocate of no punishment for sin beyond this life. Those who utterly abhor each other in the professed priesthood, are agreed to say the Lord delays His coming, and to promise long peace and safety to this world, which God has cursed and...

2 Peter 3

⁷ ...reserved unto fire, against the day of judgment and perdi-

¹⁴⁸ 2 Corinthians 5:11.

¹⁴⁹ Matthew 3:7.

tion of ungodly men.

Not that all professed ministers are knowingly and wilfully uttering falsehood. They are deceived, and are deceiving one another, and deceiving the people; and thus vast multitudes are bound together in the same deception.

If a man appears with the truth on his lips, entreating the people to shake off their deathlike lethargy, and arise and trim their lamps, and be ready to meet their coming Lord, the priests are ready to warn and admonish, and even entreat the people not to hear. In this way they bear rule by the means of the false prophets.

The People Love to Have It So

This is true of great multitudes who call themselves God's people. Their love to Christ has waxed cold, and consequently they do not love His appearing; but, like Demas, they do love this present world,¹⁵⁰ and therefore any fable, however groundless, which promises them long enjoyment in possessing the trifles of this world, is gladly received: they love to have it so.

Others, who are doubtless truly and devotedly the children of God, have been so long accustomed to anticipate a temporal millennium, that their affections have become strongly entwined around it, and they are now manifestly unwilling to give up the long-cherished expectation, even for that blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ. They cannot say with the Apostle,

Philippians 3

²⁰ Our conversation [*polituma*, i.e. citizenship] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working

¹⁵⁰ 2 Timothy 4:10.

whereby He is able even to subdue all things unto himself.

The glorious coming of the Lord, and the glorious resurrection of all the righteous, and the establishment of Christ's kingdom, and glory, and dominion, which shall never pass away, nor be left to other people,¹⁵¹ are all eclipsed from the minds of such, by the millennium which false prophets have thrown between them and their approaching Lord.

Thus the people love to have it as the false prophets and the priests have taught them, that the Lord delays His coming. Some love the thought from a desire to gratify worldly lusts, and others because of a confirmed habit of regarding a temporal millennium as a truth which it is sacrilege to touch; and all are exceedingly backward, if not entirely unwilling to admit that there is evidence that our glorious Lord will soon appear.

They love to have it that the coming of Him, whom they profess to love above all other beings, is yet far distant. They say, some of them, that Christ cannot be sufficiently glorified in His everlasting kingdom, unless His coming is delayed until the number of those prepared for heaven shall greatly exceed the multitude of the lost; notwithstanding Christ has himself declared that...

Matthew 7

¹³ ...many go to destruction,

¹⁴ ...and few find life;

—that...

Matthew 22

¹⁴ Many are called but few chosen.

O, it is horrible, truly horrible, to look into the Bible, and examine the overwhelming proofs that the coming of Christ, and the day of dreadful destruction upon the wicked, is at the door, and consequently that their last opportunity of making

¹⁵¹ *Daniel 2:44.*

their peace with God is now fast wasting away; and to behold prophet and priest combined together to say,

Matthew 24

⁴⁸ My Lord delays His coming;

—and to promise peace and safety to a world devoted by its Maker to speedy destruction! Said an unconverted man, recently, after listening to the truth relating to the second coming of Christ,

“Where are our ministers? We have been paying them to tell us the truth, and they have kept it from us; and now Christ is just upon us, and we are unprepared.”

So it is; and many, very many, doubtless, have thus been deceived to their own eternal undoing. How is it, that when the apostles, even in their day, so repeatedly alluded to the fact that the end of all things was at hand, those who live almost eighteen centuries nearer that great and notable day, are now taking it upon them to teach that it is far off? If not wilful deceivers, they must be deceiving others, in consequence of being themselves deceived. They must, on this infinitely momentous subject of Christ’s second coming to judge the world, be...

Matthew 15

¹⁴ ...blind leaders of the blind.

May the Lord, in mercy, save both the leaders and those who are led, from falling together into the tremendous ditch which is just before them, and from which there is no recovery!

Neither Christ, nor one of the apostles, has anywhere hinted at anything like such a period of peace and prosperity previous to the resurrection of the righteous, as these prophets and priests are promising the world; nor does the Old Testament furnish any ground for it, except as those glorious promises—which are to be fulfilled to the righteous

above, in their eternal state of blessedness, after the destruction of this accursed world, and of the wicked with it—are dragged into this unhallowed work, and made to promise immense periods of “peace and safety” to a world which God’s own word has...

2 Peter 3

⁷ ...reserved unto fire, against the day of judgment and perdition of ungodly men.

O You, who alone are able to open the understandings of men, that they may understand the Scriptures,¹⁵² in things pertaining to your kingdom, lead all who call themselves by your name, to...

Proverbs 2

³ ...cry after knowledge, and lift up their voice for understanding;

⁴ To seek her as silver, and search for her as for hid treasure;

—and then may they truly...

⁵ ...understand the fear of the Lord, and find the knowledge of God,

—in things appertaining to the glorious appearing of our blessed Lord and Saviour! And O, be merciful to the souls, who, by the cry of “peace and safety,” have hitherto been encouraged to go on in their sins! I am aware that many will say,

“We utter no cry of peace and safety, though we declare that the Lord’s coming is not now at hand.”

But it is only necessary to notice who they are who listen with approbation to such as say,

“The end is not yet,”

—and to observe the manner in which they are affected by it,

¹⁵² *Luke 24:45.*

to see clearly that it is regarded by them as a cry of peace and safety, and that it does exert this very influence on their minds.

All cold-hearted, worldly-minded professors of religion, all unconverted sinners, skeptics, Deists, Atheists, Universalists, and all the vicious and abandoned of every grade, love to be told that the Lord's coming is *not* at hand. This is a pleasant sound to them, and they approve and applaud all such as exert themselves to show that the Lord's coming is far distant; and I freely admit that there are many deceived souls among those who, we believe, are the true children of God, who are still attempting to make it appear that their Lord will yet be long absent.

The wicked, however, do show that their fears are greatly lulled to rest, when told that there are no good reasons for believing that their Lord will soon come. Say, if you please,

“We tell the wicked that there is not an hour's safety for them, though the coming of the Lord is distant, since they may be called any moment to die;”

—but there is nothing in the thought of death that can scarcely begin to be as effective in rousing men to prepare for what is before them, as in the thought that Christ will soon appear in the clouds of heaven to judge and reward them according to their works.¹⁵³

And What Will You Do in the End Thereof?

I know there are many who ask,

“What will be the result of saying the end of all things is at hand?”

But I read in my Bible,

¹⁵³ *Matthew* 16:27; 24:30; 26:64.

Isaiah 66

⁵ Hear the word of the Lord, you that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified—but He shall appear to your joy, and they shall be ashamed.

I have learned to tremble at the word of the Lord. I can say with one of old,

Psalms 119

¹²⁰ My flesh trembles because of You; and I am afraid of your judgments.

I am afraid, when I read in the Bible what is coming upon the wicked, and coming soon, right soon. For,

Revelation 22

²⁰ He that testifies these things says, Surely I come quickly.

It was declared near eighteen hundred years ago, and therefore must now be at the door. But what will those do who have prophesied falsely, in saying that the Lord's coming is far off, and the priests who have borne rule by their means, and the people who have loved to have it so—who have taken delight in being deceived?

What will they do when the coming of the Son of man shall be seen as lightning from the one part under heaven to the other part under heaven;¹⁵⁴ when it shall come upon them as a thief in the night;¹⁵⁵ when they shall still be saying,

1 Thessalonians 5

³ ...peace and safety, and behold sudden destruction?

O, you thoughtless, unbelieving ones, what will you do in the end thereof; when...

"the people shall be as the burnings of lime, and as thorns cut up shall be burned in the fire; when the day of the Lord

¹⁵⁴ *Luke 17:24.*

¹⁵⁵ *1 Thessalonians 5:2.*

comes, cruel both with wrath and fierce anger, to lay the land desolate, and He shall consume the sinners thereof out of it;"

—when

Malachi 4

¹ The day comes that shall burn as an oven, and the proud and all that do wickedly, shall be as stubble, and the day that comes shall burn them up, says the Lord, that it shall leave them neither root nor branch;

—when...

Jeremiah 5

⁹ The Lord shall visit for these things, and His soul shall be avenged on such a nation as this.

O, what will you do in the end thereof? Unbelievers, false prophets, priests that bear rule by their means, people that love to have it so, what will you do in the end thereof?

Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed, in deed and word,
Be a true witness of my Lord?

Awed by a mortal's frown, shall I
Conceal the word of God most high!
How then before Thee shall I dare
To stand, or how Thine anger bear?

Shall I, to soothe th'unholy throng,
Softener Thy truth, or smother my tongue
To gain earth's gilded toys, or flee
The cross endured, my Lord, by Thee?

What then is he whose scorn I dread,
Whose wrath or hate makes me afraid?
A man! an heir of death! a slave
To sin! a bubble on the wave!

Yea, let men rage; since Thou wilt spread
Thy shadowing wings around my head;
Since in all pain Thy tender love
Will still my sure refreshment prove.¹⁵⁶

¹⁵⁶ Johann J. Winkler, in Porst's *Gesangbuch*, 1708; translated by John Wesley, *Hymns and Sacred Poems*, 1739.

24. Testimony of Charles Fitch and Apollos Hale

Signs of the Times, and Expositor of Prophecy June 1, 1842
Extracts From Fitch's Sermons, No. 7

DANIEL also had other dates given him from which to reckon. The first date was the going forth of the commandment to build Jerusalem. 2300 days were given him and he was told,

Daniel 8

¹⁹ ...at the time appointed shall the end be.

Calling those days years, and reckoning from that time, which was 457 before Christ, 2300 years will bring us to 1843. I state the simple fact, my hearers, and you can form your own conclusions. Again—In the last chapter of *Daniel*, we find that he was told that he should stand in his lot, at the end of 1335 days,¹⁵⁷ from the time that the daily sacrifice should be taken away.

When and what was meant by this daily sacrifice, and its being taken away? I will state a fact. The Roman nation which is so conspicuous in all these prophecies, was originally a Pagan nation, and offered daily sacrifices to idol gods, and in many instances, human sacrifices. After the kingdom was divided into ten and governed by ten kings, these kings were, one by one, converted, nominally, to the Christian faith. They professed to believe it and were baptized. Here the offering of daily sacrifices to idols ceased; and by degrees the Papal rites and ceremonies, which are evidently denoted by “the abomination that makes desolate,”¹⁵⁸ set up.

History informs us, that the first of these kings, Clovis of France, embraced the Christian faith in 496, and the remain-

¹⁵⁷ *Daniel* 12:13.

¹⁵⁸ *Daniel* 12:11; also 11:31.

der of the ten kings are believed to have embraced it soon after. So that by the year 508, when it is believed the last of these kings avowed belief in Christianity, the offering of Pagan sacrifices must have ceased. Reckoning then from the year 508, 1335 years, and we are brought again to the year 1843, the precise point to which we were brought by reckoning 2300 years from the going forth of the commandment to build Jerusalem.

But what can be meant by the 1290 days?

Daniel 12

¹¹ From the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be 1290 days.

¹² Blessed is he that waits and comes to the 1335 days.

From 508 when the daily sacrifice was taken away, 1290 years would bring us down to the year 1798. Again, Daniel was told in the explanation of his first vision that the saints of the Most High should be given into the hands of the last Roman power, for a time, and times, and dividing of time.¹⁵⁹

And in the 12th chapter we are told that he who was clothed in linen on the waters of the river, swore by Him who lives forever, that to the end of these things there should be time, times, and an half.

Nebuchadnezzar, you remember, was banished from his kingdom until seven times passed over him. This was seven years in his case, after which time he was restored to his kingdom; three times and an half then would be three years and an half. Reduce that to days by the usual method of reckoning time, 30 days to a month, and we have 1290 days—or years.

This time, times, and an half was to be the duration of the power of this Roman kingdom over the saints of the Most High.

¹⁵⁹ *Daniel 7:25.*

25. Letter to Zerviah Fitch

June 23, 1842

Newbury, Vermont, June 23, 1842

Dear Companion of My Heart,

I LEFT Montpelier yesterday morning for this place, distant about 40 miles, and reached here in time to preach at 6 o'clock. We had what Br. Trickey calls a Holy Ghost time.

This morning I lectured at 5 o'clock on the 2nd Advent. I expect to lecture once or twice more, in the course of the day and evening. Tomorrow morning I leave for Richmond 60 miles toward the north west, where I am to tarry till Monday morning, when I set out for home.

I have preached already 39 sermons since I left. My hoarseness which I mentioned has now almost wholly left me. I suppose there will be some disappointment at my absence from the camp meeting, but I am satisfied that it is God's will that I spend the time at Richmond.

O how happy shall I be to set my face toward home just so soon as I can be satisfied that I have done God's will in this region for the present. I am satisfied from prayer to God, that [it] is His will I should start for home next Monday. O how sweet to take my Dear Wife again to my arms, and the precious babes.

I have had access to multitudes of people since I left, and the Lord is carrying forward His work. To His Name be all the Glory.

Lay yourself and the little ones, Dearest, in the everlasting arms by faith, and you will find support and comfort.

You will see me Dearest before another letter reaches you, and in each others arms we will praise God for His loving kindness and constant care. How delightful it will be to lean once more on the bosom of my faithful and affectionate wife,

who next to Jesus is my highest joy.

Yours by tenderest ties,

Husband, C. F.

26. The Glory of God in the Earth

1842

Numbers 14

²¹ But as truly as I live, all the earth shall be filled with the glory of the Lord.

THIS oath of God must be fulfilled; for “not one good thing of all that the Lord has spoken”¹⁶⁰ can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is, like the eternal existence of Him who uttered it, an absolute, unfailing certainty; and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All this Isaiah beheld in vision, when he...

Isaiah

¹ ...saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

² Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

³ And one cried unto another and said, Holy, holy, holy is the Lord of hosts: THE WHOLE EARTH IS FULL OF HIS GLORY.

That day must be seen. That it never has been seen, all will admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes His perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when “Holiness to the Lord” shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holiness to the Lord.¹⁶¹

Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that,

¹⁶⁰ *Joshua* 23:14.

¹⁶¹ *Zechariah* 14:20.

as under the influence of Satan,

Genesis 6

⁵ Every imagination of the thoughts of men's hearts has been only evil and that continually,

—the time will come, when every imagination of the thoughts of men's hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for:

Matthew 6

¹⁰ His will is to be done in earth as it is in heaven,

—and,

Jeremiah 31

³⁴ ...all shall know Him, from the least of them, even unto the greatest of them;

—so that:

Hebrews 8

¹¹ None shall say to neighbor or brother, Know the Lord.

Until holiness shall thus become complete and universal, it cannot be said that God's will is done in earth as in heaven, or that there is no occasion to say, "Know the Lord." Just so far as sin remains, the earth is filled with the glory of Satan, for he it is, who reigns...

Ephesians 2

² ...in the children of disobedience.

With regard to the manner in which these glorious predictions are to be fulfilled, there are two views entertained by different classes of the Lord's professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ's coming, until all shall know the Lord, from the least of them, even to the greatest of them—i.e. all mankind shall be so converted and sanctified to God, that His

will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has covenanted to...

Ezekiel 36

²⁵ ...sprinkle clean water upon them, and to cleanse them from *all their filthiness and from all their idols*.

Now when this is done in all the earth, then, and not till then, will God's oath be fulfilled, and all the earth be filled with His glory. Those who expect that all this will be accomplished by the gospel previous to Christ's coming, expect that after the gospel has thus prevailed, there will be an apostasy, of such long continuance, and of such general prevalence, that when He shall appear, He will find the world as it was before the flood, and as the inhabitants of Sodom and Gomorrah; and that these wicked ones will then be cut off from the earth, and the earth itself be destroyed, and be no more.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ's coming, when all shall know the Lord, from the least of them even to the greatest of them,¹⁶² and God shall sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols,¹⁶³ and thus fill all the earth with His glory; is absolutely certain, from what Christ has taught us in the parable of the tares of the field.¹⁶⁴

We there learn that the children of the kingdom, and the children of the wicked one, are to grow together, UNTIL THE END OF THIS WORLD, like wheat and tares until the harvest. And since the earth cannot be filled with the glory of the Lord while the children of the wicked one are in it, and they are to remain in it, until the *end of this world*, when the Son of man, at His coming, shall send His angels and gather out of His

¹⁶² *Jeremiah* 31:34.

¹⁶³ *Ezekiel* 36:25.

¹⁶⁴ *Matthew* 13:24-43.

kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly a matter of absolute certainty, that the gospel never will prevail, before the end of this world, so as to fill all the earth with the glory of the Lord.

Again: Christ said,

John 18

³⁶ *My kingdom is not of this world.*

This ought to satisfy any reasonable mind, who looks at it, that His kingdom is not to come *in this world*, so that the will of God shall be done on earth as it is in heaven.

Again: We are told in the 7th chapter of *Daniel*, of a wicked power, that shall *make war with the saints, and prevail against them* until the Ancient of Days shall come, i.e. Christ.¹⁶⁵ Here, therefore, it is also rendered absolutely certain, that all the world is not to be converted before Christ's coming.

Again: Paul taught the Thessalonians, that the man of sin, (i.e. the Papacy,) shall be destroyed with the brightness of Christ's coming;¹⁶⁶ and of course he will not have been converted before Christ's coming, and the earth therefore cannot be filled with the glory of the Lord, by the universal prevalence of the gospel, before Christ appears.

Again: Those that expect that the kingdoms of this world are to be given to the saints, by the universal prevalence of the gospel before Christ's coming, expect that, after a period, the saints will be compelled to yield it again to the prevalence of wickedness; so that it shall become again as before the flood, and as the cities of Sodom and Gomorrah; when Christ will appear and destroy it. But God has foretold, by Daniel, that...

¹⁶⁵ *Daniel* 7:21-22.

¹⁶⁶ *2 Thessalonians* 2:3-8.

Daniel 7

¹⁸ ...the saints of the Most High shall take the kingdom, and shall possess the kingdom, FOREVER, EVEN FOREVER AND EVER.

In the 37th *Psalms* we are also told, that...

Psalms 37

²⁹ The righteous shall inherit the land, and dwell therein forever.

In the 60th chapter of *Isaiah* we are told,

Isaiah 60

²¹ Your people also shall be all righteous: *they shall inherit the land forever*, the branch of my planting, the work of my hands, that I may be glorified.

Then it is certain that the saints will never lose possession of the earth, when once they shall receive it. It becomes, therefore, a matter of absolute certainty that there can be no temporal millennium, after which the wicked shall again possess the earth, after the righteous have had it as their inheritance. They are to “dwell therein forever.” They are to “possess it FOREVER, EVEN FOREVER AND EVER.”

To make these passages consistent with the doctrine of a temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000 years. But nearly 360,000 years is not “*forever, even forever and ever*.”

But we are told by the dear brethren who advocate a temporal millennium, that these terms do not express or imply endless duration. But if “*forever, even forever and ever*” does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid

of this blessed and glorious truth, that Universalists do to escape the doctrine of endless punishment. And it would seem, moreover, that these brethren do not allow as much meaning to these terms, as even Universalists themselves.

If I rightly apprehend the reasoning of Universalists, they would admit that “forever, even forever and ever,” when applied to this world, must mean to the end of this world. But these brethren have not even a Universalist “forever and ever” in their mode of reasoning: because, according to their theory, after the saints, the righteous, have inherited the land, and *dwelt therein forever*, and have possessed it *forever, even forever and ever*, the wicked are again to possess it: and after all this, when mankind have apostatized, and become as before the flood, and as in the days of Sodom and Gomorrah, Christ is to come, and the world is to be destroyed.

I should as soon think of persuading myself to believe that an unclouded sun at noon-day did not give light, as that the fact, that when the saints possess the earth, they are to possess it *forever, even forever and ever*, did not prove that there can never be such a thing as a temporal millennium. If it is in the power of language to express endless duration, such terms must express it. It does not help the matter to say it expresses a very long period. If there is any end to this duration, it is not “*forever, even forever and ever*.” The last lingering expectation of a temporal millennium is by such language entirely exploded from my own mind.

Again: When the...

Revelation 11

¹⁵ ...kingdoms of this world become the kingdoms of our Lord and of His Christ, [He is to] reign forever and ever.

Now the Universalist explanation of this term would make it mean, as long as the world stands. But those who believe in a temporal millennium, must admit that when Christ has reigned over this world forever and ever, it is yet to be given

again to the wicked, so that at Christ's coming it shall be as before the flood, and as in the days of Sodom; and then it is to be destroyed. These brethren, therefore, are compelled to go even farther than Universalists in accommodating the language of the Bible to their theory of a temporal millennium. Daniel saw one...

Daniel 7

¹³ ...in the night visions, like unto the Son of man, come with the clouds of heaven;...

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.

And yet, according to the theory of a temporal millennium, it *must* pass away and be destroyed; for the wicked shall again possess the earth as before the flood, and as in the days of Sodom, and after this it must be destroyed at the coming of Christ. The angel who foretold the birth of Christ, said,

Luke 1

³² The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and OF HIS KINGDOM THERE SHALL BE NO END.

Now he who believes in a temporal millennium, is obliged to admit that Christ's kingdom on earth must have an end; for the wicked are again to possess it, according to this theory; and after this it is to be destroyed at Christ's coming. It is utterly vain to think of evading this reasoning by saying that the eternal reign of Christ and His saints will be somewhere besides in this world. Christ has said,

Revelation 3

²¹ To him that overcomes will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne.

John heard this song:

Revelation 5

⁹ You are worthy to take the book, and to open the seals thereof; for You were slain, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation, and have made us unto our God, kings and priests; and we shall *reign on* THE EARTH.

It is therefore certain that Christ's kingdom with His saints on the earth is to be a kingdom of which there shall be no end; and it is, consequently, wholly impossible that this kingdom should be found in a temporal millennium. Besides,

Revelation 20

⁴ THE SOULS OF THEM THAT WERE BEHEADED for the witness of Jesus, and for the word of God,...are to live and reign with Christ a thousand years;

⁵ ...and this is the first resurrection.

I know, we are told that this does not mean those souls that were beheaded, but another generation like them. They cannot, however, be like them, unless they shall live under the same circumstances, and be beheaded as they were. It is impossible to have another race of martyrs in a thousand years of universal peace. It is the veriest nonsense to talk of this. *Those that were beheaded* for Christ's sake, are to live and reign with Him on the earth.

The thousand years spoken of, does not mark the period during which they shall reign; because they are to possess the kingdom *forever, even forever and ever*; but they mark the period from the first resurrection to the second; when the rest of the dead, who live not again until the thousand years are finished, are to be raised;—and it is a fearful consideration, that all who are raised in the second resurrection, are raised to the second death. The wicked are now brought forth to the second death; while those who have reigned with Christ from the first resurrection, reign still, and forever, because...

⁶ ...on such the second death has no power.

The theory of a temporal millennium, therefore, before Christ's coming, is to me a groundless fable. I have no more expectation that it will ever come, than that the walls of Jericho will be built up, the present year, around the city of New York, with the selfsame stones which fell down at the blast of the rams' horns.

The children of the wicked one are to remain with the children of the kingdom *until the end of this world*, when Christ will come with His mighty angels in flaming fire and destroy them. Until that coming, the man of sin is to make war with the saints and prevail against them. At that coming he will be destroyed.

How then is the earth to be filled with the glory of the Lord? This inquiry I will now answer, from the word of God.

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope.

¹⁴ For if we believe that Jesus died and rose from the dead, even so [that is, in like manner] them also which sleep in Jesus will God bring with Him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: *and the dead in Christ shall rise first.*

Here we are taught that all the dead in Christ shall, at His coming, be raised from the dead, "even so," that is, in like manner as He was. It does not say all the dead, but the dead in Christ; because, as we are taught in the 20th chapter of *Revelation*, all who are Christ's, shall come forth in the first resurrection, while...

Revelation 20

⁵ The rest of the dead live not again till the thousand years are finished.

Christ having raised the righteous dead at His appearing,

1 Thessalonians 4

¹⁷ Then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Corinthians 15

⁵² In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Not all the living will thus be changed, for Christ has told us, in the 17th chapter of *Luke*, that in the day when the Son of man shall be revealed,

Luke 17

³⁵ ...one shall be taken and another left.

Christ, therefore, at His coming, will take up the righteous dead and the righteous living to be with Him, and all the wicked will be left. The wicked dead will be left under the power of death, for a thousand years, plainly and positively taught in the 20th chapter of *Revelation*, and the living wicked will be gathered as tares and burned.

At the same time will take place that destruction of the world by fire, to which Peter tells us it is...

2 Peter 3

⁷ ...reserved against the day of judgment and perdition of ungodly men.

And after this, we are promised...

¹³ ...new heavens and a new earth, wherein dwells righteousness.

Isaiah 65

¹⁷ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

John says,

Revelation 21

¹ I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

² And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

³ And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, God himself shall dwell with them, and be their God.

⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away.

Here, then, we are taught that the tabernacle of God is to be with men in the new earth. Then it is the new earth that shall be filled with the glory of the Lord; while the children of the wicked one are to remain with the children of the kingdom till...

Matthew 13

⁴⁰ ...the end of this world,

—and then,

Proverbs 2

²² The wicked shall be cut off from the earth, and the transgressors rooted out of it,

²¹ And the upright shall dwell in the land, and the perfect

shall remain in it.

In the new earth the perfect will remain forever; for...

Revelation 21

⁴ ...THERE SHALL BE NO MORE DEATH.

There they shall...

Psalms 37

²⁹ ...inherit the land, and dwell therein forever,

Revelation 21

³ ...and God shall dwell with them.

There,

Daniel 7

¹⁸ The saints of the Most High *will take the kingdom and possess the kingdom forever, even forever and ever;*

—which they cannot do in the...

2 Peter 3

⁷ ...earth which now is, because it *is reserved unto fire against the day of judgment* and perdition of ungodly men.

Therefore, because this world cannot remain, we...

¹³ ...look for new heavens and a new earth, wherein dwells righteousness,

—according to the promise of God. There,

Psalms 37

¹¹ The meek shall inherit the earth, and shall delight themselves in the abundance of peace.

There,

Isaiah 45

¹⁷ Israel shall be saved in the Lord with an *everlasting salvation: they shall not be ashamed nor confounded, world without end.*

There, also, the Son of man, the God spoken of in the 21st of

Revelation, will have His tabernacle with men; and there will be...

Daniel 7

¹⁴ ...given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; and His dominion will be an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

There,

Luke 1

³³ He shall reign over the house of Jacob forever; AND OF HIS KINGDOM THERE SHALL BE NO END.

These things never can be in the earth that now is, because it is reserved unto destruction by fire, as we are told by Peter, by the same word of God which destroyed the old world by a flood.

According to the theory of a temporal millennium, therefore, the Bible cannot be fulfilled, and the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed quibbles of Universalists, respecting those Bible terms which express endless duration as fully as language can express it, in order to help them out with their views, and get rid of the conviction that the coming of the Saviour is at hand.

For as surely as the children of the wicked one are to remain with the children of the kingdom until the harvest, which is at *the end of this world*, which Christ has fully taught,¹⁶⁷ and as surely as Christ is to have a kingdom *without end*, which the saints are to possess...

Daniel 7

¹⁸ ...*forever, even forever and ever*,

—so certain it is, that the theory of a temporal millennium

¹⁶⁷ *Matthew* 13:31-43.

must be a fable, as unreal as the novelist's vainest tale.

We are told in the 102nd *Psalms*, that...

Psalms 102

¹⁶ When the Lord shall build up Zion, He shall appear in His glory.

This is the time when the Son of man shall appear...

Matthew 24

³⁰ ...in the clouds of heaven with power and great glory,

³¹ And shall send His angels...to gather His elect.

Then,

Psalms 37

⁹ The evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

¹⁰ For yet a little while and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

²⁸ The seed of the wicked shall be cut off.

²⁹ The righteous shall inherit the land, AND DWELL THEREIN FOREVER.

Then will God's oath to Moses be fully accomplished,

Numbers 14

²¹ And as truly as God lives, all the earth shall be filled with the glory of the Lord.

Then will the earth be filled not only with the glory of God's holiness, but Christ in His glorious body will reign, and the bodies of all saints will be...

Philippians 3

²¹ ...fashioned like unto Christ's glorious body,

—and earth itself will receive the fulfilment of the promise,

Revelation 22

³ There shall be no more curse,

—and shall put on the glory of the New Jerusalem, and shall be lighted up with the glory of God and the Lamb.¹⁶⁸ Thanks be to the name of the Lord, this is not a glory that shall fade away, after a period of a thousand, or even 360,000 years; but it shall remain...

Isaiah 60

¹⁹ ...an everlasting light,

²⁰ A sun that shall no more go down.

Everlasting praise to God, for such a glorious fulfilment of His oath!

“But,” say some of our beloved brethren, “there must yet be a great multitude saved. The gospel must yet prevail a great while, so that at last the number of the lost shall be trifling in comparison with the multitude saved.”

And they think it must be so because of God’s unspeakable benevolence. And so the Universalist, upon ground equally as good, takes God’s benevolence as security that all will be saved. But one “thus says the Lord” is worth volumes of such reasoning. Said our blessed Saviour,

Matthew 7

¹³ Enter in at the strait gate: for wide is the gate, and broad is the way, which leads to destruction, AND MANY THERE BE which go in thereat:

¹⁴ Because strait is the gate, and narrow is the way, which leads unto life, AND FEW THERE BE THAT FIND IT.

Thus we have the declaration of Him who cannot lie,¹⁶⁹ that *many go to destruction, and few find life*. Where now is the necessity of putting forth our hands to stay up the ark of God’s benevolence, by saying that *few* must be lost, and *many* saved, in order that God may fully vindicate himself? It is the self-same notion, to all intents and purposes, on which men at-

¹⁶⁸ Revelation 21:23.

¹⁶⁹ Titus 1:2.

tempt to build the doctrine of Universalism. But everything of this sort must be swept away, and...

Like the baseless fabric of a vision,
Leave not a rack¹⁷⁰ behind;¹⁷¹

—while the words of Christ will remain an eternal truth,

Matthew 7

¹³ ...MANY GO TO DESTRUCTION,

¹⁴ ...FEW FIND LIFE.

Nor will He lack ways or means to vindicate His own benevolence, when His own words on this subject are found to be strictly true.

“But,” say many, “the Jews are yet to return.”

The Jews did return from the Babylonish captivity, and not a word has the Bible uttered of another return. The New Testament gives not a hint of any such thing.

Romans 11

²⁶ All Israel shall be saved.

Such as are in their graves will Christ bring with Him, and such as are alive will He change to immortality and take them up to be with Him, and all the wicked will be left. The 37th of *Ezekiel* shows unequivocally that Israel is to be called up from their graves and brought into their own land. It must be the new earth, therefore, after the first resurrection.

I will now bring forward evidence that the time when God's oath shall be fulfilled, and all the earth filled with His glory, is near, even at the doors. I find evidence of this in the words of Christ in the 24th chapter of *Matthew*.

¹⁷⁰ Rack: a floating vapor or cloud; wisp.

¹⁷¹ Shakespeare, *The Tempest*, Act 4, Scene 1.

Synopsis of the 24th of Matthew

1. The declaration of Christ that the buildings of the temple shall be destroyed.
2. The inquiry of the disciples, "When shall these things be, and what shall be the sign of your coming and of the end of the world?"
3. Christ proceeds to name events that shall transpire before the end of the world.
 - a. There shall be false Christs.
 - b. Wars, rumors of wars, etc.
 - c. Famines, pestilence and earthquakes.
 - d. Persecutions.
 - e. Betraying and hating one another.
 - f. False prophets.
 - g. Iniquity abounding, love waxing cold.
 - h. Gospel preached in all the world, a witness to all nations; then shall the end come.
4. Christ teaches His disciples what course to pursue at the siege of Jerusalem—to flee, etc.
5. He tells them how to distinguish between false Christs and himself. Go after none into deserts or secret chambers. For as lightning from heaven shall the coming of the Son of man be. Hence, receive none as Christ, until I shall thus come. Of these I have told you before, that is, in the former part of the chapter.
6. Another sign—the sun darkened, the moon giving no light, and the stars falling from heaven, etc.
7. Then shall appear the sign of the Son of man in heaven—tribes of earth shall mourn, and the Son of man shall be seen coming in clouds, with power and great glory.
8. He shall send His angels to gather His elect, that is, to take up the righteous into the clouds.
9. As surely as the summer is near when the fig-tree puts forth leaves, so surely is my coming in clouds near,

even at the doors, when these things have come to pass. What things? The signs already enumerated.

10. Heaven and earth shall pass away, but my words shall not pass away. "This generation shall not pass till all these things be fulfilled." This verse I shall notice hereafter.

I shall for the present raise the following inquiry,

"Have these signs been fulfilled?"

1. FALSE CHRISTS

Of these the Religious Encyclopedia names twenty-four, giving also the places and the periods where and when they rose and fell, with some other circumstances. The last of these appeared in Germany, in 1682, and was called Rabbi Mordecai. That sign was fulfilled.

2. WARS, RUMORS OF WARS

None surely will deny that that has been fulfilling, and is now.

3. FAMINES, PESTILENCE, EARTHQUAKES

All fulfilled.

4. PERSECUTIONS

Of these there were ten general persecutions, in the days of the Roman emperors, in which it is supposed three millions perished. Besides these, we have the persecutions of Protestants by Papists, century after century, up to within a short period; in which it is believed that fifty millions have suffered death for their religion.¹⁷² That sign has surely had fulfilment.

5. BETRAYING AND HATING ONE ANOTHER

Episcopalians persecuted non-conformists in England in the time of Charles II. Presbyterians persecuted Episcopalians in 1645. Congregationalists persecuted Baptists and Quakers in

¹⁷² See *Religions Encyclopedia*.

New England. In the reign of Charles II, the Quakers and non-conformists were greatly persecuted—thousands deprived of their goods, confined in prison, and many brought to the grave. Thus have Christians hated and betrayed one another. This sign has had fulfilment.

6. FALSE PROPHETS

Within the last hundred and fifty years many have arisen, and taught, professedly from the Bible, that Christ shall not come under, at least, a thousand years, or perhaps 360,000; declaring that there shall be such a period of unexampled prosperity in the earth before our Lord's appearing; a thing of which neither Christ, nor one of the writers of the New Testament, ever gave the least intimation.

It is declared that many shall be deceived. This is strikingly fulfilled. This false prediction [that there should be a millennium of peace on this old Earth] is founded upon prophecies of the Old Testament, which are to be fulfilled only in the new earth after Christ has come. The 60th chapter of *Isaiah* is one of these Scriptures, to be fulfilled, as we learn from the twenty-first verse, in a land which all the righteous shall inherit forever; of course not in this land, which is reserved unto fire, and therefore not till after Christ's coming.

But this prophecy of a temporal millennium has "deceived many," who love the Lord Jesus, to put off His coming; and other multitudes, who know not Christ, are deceived in the same way, with the cry of...

1 Thessalonians 5

³ ...Peace and safety, while sudden destruction is about to come upon them as travail upon a woman with child, and they shall not escape.

This false prediction of a temporal millennium previous to Christ's coming, is a fatal delusion, and will prove eternally so to many souls; because it will lead them to defer preparation for the Lord's coming until it shall be eternally too late.

Not that the dear brethren who hold to it are wilfully uttering falsehood, but that they are deceiving themselves, and deceiving others, while they should be faithfully sounding the alarm, and warning the world to prepare for the coming of the great and notable day of the Lord. False prophets have arisen, and many have indeed been deceived. This sign therefore is fulfilled.

7. INIQUITY SHALL ABOUND, AND LOVE WAX COLD

This is emphatically true, of vast multitudes of professed Christians, at this moment. Iniquity is love of this present world.

2 Timothy 4

¹⁰ Demas has forsaken us, having loved this present world.

1 John 2

¹⁵ If any man love the world, the love of the Father is not in him.

When the gospel was first preached, we read that...

Acts 4

³⁴ ...as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

³⁵ And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

Thus obedience was rendered to the injunctions of Christ,

Luke 12

³³ Sell that you have, and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts.

Matthew 6

¹⁹ Lay not up for yourselves treasures on earth,...

But what has been the course of multitudes of professed Christians for the last fifty years? Much indeed has been done, by way of missionary effort, to spread the gospel, and bring to

pass that temporal millennium for which we have been looking; but instead of selling houses and lands for such an object, Christians have been laboring to add house to house and field to field, and by all manner of speculations to increase their worldly substance, and get to themselves a treasure on earth.

I know the pretence has been, to make money for doing good; that is, ten dollars to the contribution-box, and ten thousand to purposes of personal aggrandizement—so as to be able to dwell in a fine house, and drive a splendid equipage, and wear purple and fine linen every day; and thus, by a respectable appearance among men, to give respectability to the religion of the meek and lowly Jesus.

All this time the love of this present world has been increasing in the hearts of Christians, and in equal proportion their love to Christ has been waxing cold; because the love of this present world, and the love of Christ are perfect incompatibilities. Hence, love to Christ has waxed so cold, through the love of this world, that when we now tell professing Christians, that their Saviour,

Galatians 1

⁴ Who gave himself for their sins, that He might deliver them from this present evil world, according to the will of God and our Father,

—is coming soon to complete that deliverance, and give His people to inherit forever that...

2 Peter 3

¹³ ...new earth, wherein dwells righteousness;

—multitudes who profess to love Christ above all, are by no means willing to see Him. They love this present evil world so well, that it is pleasure to them to believe that Christ will not come under a thousand years; and some think that there is great glory in the thought, that His coming may be delayed 360,000 years. So that, instead of needing now the inspired in-

junction,

James 5

⁷ Be patient, brethren,...

⁸ ...for the coming of the Lord draws nigh,

—many professed friends of Christ seem greatly to lack patience to endure being told, that their glorious Lord and Master is now to appear. Has the grace of patience so greatly increased since the days of the apostles, that Christians now can so well endure to have their Lord's appearing delayed for thousands of years? No—no. Such Christians love this present world, and therefore they wish it to remain. Their love to Christ has waxed cold, and they wish Him not to come; they do not love His appearing. This sign is fulfilled.

Matthew 24 [Matthew 10:22]

¹³ But he that endures unto the end, the same shall be saved.

He whose love to Christ and His glorious and everlasting kingdom shall hold out, through all this earthliness, so that he trample this world beneath his feet, and love and look out for the coming of his Lord,

Hebrews 11 [also vs. 14]

¹⁶ ...and seek a better country, even a heavenly,

Matthew 24

¹³ ...the same shall be saved.

I am fully convinced that the doctrine of a temporal millenium, by putting off the expectation of Christ's speedy coming, from the minds of His people, has accomplished a vast amount of evil, in causing iniquity, that is, the love of this world, to increase, and love to Christ and His glorious kingdom to wax cold.

Tell Christians that this world is accursed of God, and reserved unto fire against the day of judgment and perdition of

ungodly men,¹⁷³ and that Christ's glorious kingdom, which is to stand forever,¹⁷⁴ can be found only in that new earth which John saw in vision, after that the first heaven and first earth had passed away¹⁷⁵—and that there only the tabernacle of God is to be with men, and He is to...

Revelation 21

³ ...dwell with them,...and be their God,

⁴ And there wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, nor pain;

—tell them that the time is near, when Christ will come, and this world be no more, and you strike at the root of their worldliness, and make them feel the importance of being prepared to meet their Lord.

I do not say that all whose hearts are fixed on a temporal millennium have that expectation because of their lack of love to Christ. I do believe that this is true of vast multitudes; while some who love Christ truly are deceived, expecting the glory of the Lord in a temporal millennium in this accursed world, which must pass away; instead of Christ's immortal glory in that new earth which is to remain.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

8. PREACHING THE GOSPEL INTO ALL THE WORLD

Matthew 24

¹⁴ The gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come.

That is, the end of the world, of which the disciples in-

¹⁷³ 2 Peter 3:7.

¹⁷⁴ Daniel 2:44.

¹⁷⁵ Revelation 21:1.

quired.¹⁷⁶ Some maintain that this preaching of the gospel in all the world for a witness to all nations, proves that the world is to be converted:¹⁷⁷ but this is impossible, for the children of the wicked one are to remain here till the harvest at the end of the world.

Has the gospel been preached in all the world since Christ uttered this prediction? The gospel was preached in Asia in the first century, in Africa in the fourth century; it has gone over Europe, over this continent, to the shores of the Pacific. Multitudes beyond the Rocky Mountains have been converted. The isles of the Pacific have received God's law. Thousands have there embraced the gospel.

Since about the commencement of the nineteenth century, the Bible has been translated into about a hundred and sixty different languages, and missionaries are at this moment in nearly, if not quite, every nation under heaven. And now, since the children of the wicked one are to remain till the end of the world, and Christ at His coming is to find the world as before the flood, and in the days of Sodom, I see not what more we have to expect. I cannot resist the conviction that even this sign is fulfilled.

Our Saviour, having given His disciples the foregoing signs of His coming and of the end of the world, then directs them what to do at the time when Jerusalem shall be destroyed.

9. THE ABOMINATION OF DESOLATION

Matthew 24

¹⁵ When you shall see the abomination of desolation spoken of by *Daniel*,

—or, as it is by *Luke*,

¹⁷⁶ **Matthew 24** ³ What shall be the sign of your coming, and of the end of the world?

¹⁷⁷ *Matthew* 13:38-39.

Luke 21

²⁰ When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;

—therefore,

Matthew 24

¹⁶ ...flee into the mountains.

Those who oppose the truth that the coming of Christ is near, tell us that the abomination of desolation spoken of by *Daniel* was Antiochus Epiphanes, and that the prophetic periods in *Daniel* had their fulfilment in him, and of course can have no reference to the present time.

But Antiochus died about 170 years before Christ was born, while this was a power that was to compass Jerusalem with armies at a period still future, when Christ spoke the words we are considering. Of course it could not refer to a power which had ceased to be, two hundred years before.

It is therefore certain that the 2300 days in the 8th chapter of *Daniel*, unto which this abomination was to continue, since they referred to this abomination, could not have been fulfilled in Antiochus. Since, therefore, they refer to the Romans, they must have denoted years, instead of literal days, as many claim; and since the time appointed reaches to the end of indignation, when the sanctuary shall be cleansed, the 2300 days must measure the time of pagan and papal Rome, at the end of which the Ancient of days shall come, with His fiery flame, and His wheels of burning fire,¹⁷⁸ and the body of the beast shall be slain and given to the burning flame.¹⁷⁹ Thus shall the sanctuary be cleansed.¹⁸⁰

10. LIKE LIGHTNING

Having directed his disciples to flee when Jerusalem should

¹⁷⁸ *Daniel* 7:9.

¹⁷⁹ *Daniel* 7:11.

¹⁸⁰ *Daniel* 8:14.

be compassed with armies, and informed them that this fact would be a sign to them that the desolation thereof was nigh; our Saviour again directs their attention to the things of which He had already spoken as betokening His coming and the end of the world; and directs them how to distinguish between false Christs and His own second advent. *They* would be seen in deserts and secret chambers, but *He* like lightning from heaven.

11. SIGNS IN THE SUN, MOON, AND STARS

Another sign of His coming, not previously mentioned, is now presented.

Matthew 24

²⁹ The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

John tells us, in *Revelation* 12:1, that he saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

This refers to the time when the church of Christ, (the light of the world,¹⁸¹ through the light received from Christ,¹⁸²) was persecuted and driven into dens or caves of the earth, and the light of her sun, moon, and stars quenched; so that the deep, moonless, starless midnight of the dark ages brooded for centuries over the world.

This was the dark night of papal authority, when the church, for a thousand two hundred and threescore days,¹⁸³ (each day denoting a year,) or time, times, and a half,¹⁸⁴ was

¹⁸¹ *Matthew* 5:14.

¹⁸² *John* 8:12.

¹⁸³ *Revelation* 11:3; 12:6.

¹⁸⁴ *Daniel* 12:7; *Revelation* 12:14.

given into the hands of that power. This period commenced when the bishop of Rome became Pope, in 538, and ended when the Pope was carried captive, in 1798; since which time an angel has been flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying,

Revelation 14

⁷ Fear God, and give glory to Him, for the HOUR OF HIS JUDGMENT IS COME: and worship Him that made heaven and earth, and the sea, and the fountains of waters.

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

This darkening of the light of sun, moon, and stars, must have a figurative fulfilment, because there is to be no sign of our Saviour's coming that will open the eyes of an unbelieving world, until He shall come upon them as a thief in the night. The literal darkening of sun and moon, and the falling of stars from heaven to earth, would be what none could disregard.

Since, therefore, it must be a sign which unbelievers will disregard, it must be figurative. In the way now described, it has had its fulfilment. It is the last sign which our Saviour gave: and in the *Revelation*, the last sign previous to the fall of Babylon is that very preaching of the gospel for a witness, in relation to which our Saviour said, in this very chapter, the gospel shall thus be preached, and then shall the end be; that is, the end of the world, at Christ's coming; of which the disciples had inquired; or the fall of Babylon. The angel flying to preach that gospel is to cry with a loud voice,

⁷ Fear God and give glory to Him, *for the hour of His judgment has come;*

—not the hour of the world's conversion, but of its destruc-

tion. Another follows, saying,

⁸ *Babylon is fallen.*

Everything, therefore, mentioned by our Saviour to precede His coming in the clouds of heaven with power and great glory, has transpired. And He has told us,

“When you see these things, be as sure that my coming is at the doors, as that summer is nigh when you see the trees putting forth leaves.”¹⁸⁵

It is, therefore, a matter of certainty, as absolute and unchanging as the truth of Him who cannot lie, that the coming of Christ in the clouds of heaven is near, even at the doors. Everything set forth in *Daniel*, and in *Revelation*, and in the words of our Saviour, and of His apostles, to precede His coming, has transpired. Not an event is mentioned in these prophecies which is not now in the past, not a sign named which is not now fulfilled.

All that can now be done, by way of effort to prove that the Lord’s coming is still to be delayed, is the attempt to make it appear that all the earth is to be filled with the glory of the Lord, before Christ comes to destroy it. But this is impossible—*impossible*—IMPOSSIBLE.

The children of the wicked one, I repeat, are to remain to the harvest, at *the end of this world*; and when Christ’s dominion commences, it is to be *without end*; and when the saints take the kingdom with Him, they are to “*possess it forever, even forever and ever.*” Again I say, therefore, that a temporal millennium is impossible.

Matthew 24

³⁶ But of that *day* and *hour* knows no man,...

True; but that it is near, *even* at the doors, we do know. Prophetic events which were to precede, have all come to

¹⁸⁵ *Matthew 24:32-33.*

pass. Signs are all fulfilled, and all prophetic periods terminate in 1843.¹⁸⁶

Conclusion

It is a matter of absolute certainty that those who preach a temporal millennium, are only spreading the cry,

Matthew 24

⁴⁸ My Lord delays His coming.

I know there are many dear brethren who, in uttering this cry,

John 16

² ...verily think that they are doing God service.

I once uttered the same cry, thinking it according to the will of God. But I hope to obtain forgiveness, because I did it ignorantly and in unbelief. There was a time, after the truth had been placed before my mind, and I was unable to overthrow it, that I still preached a temporal millennium; but I had not at that time so given myself to prayer, and so received the light of the Holy Spirit, as to have the glorious truth written on my heart, from the abundant testimony of the Scriptures, that the glorious coming of my Saviour is indeed at the door.

But God has given me a spirit of prayer on this subject, and in answer thereto has made me...

Psalms 36

⁹ ...in His light to see light;

—and everlasting thanks be to His name. I can now lift up my head and rejoice, knowing that the full, glorious, and eternal redemption of all God's people, from all their enemies, is

¹⁸⁶ See works of Miller, Litch, and others. **Editor's note:** this date was later corrected to 1844 when it was realized that the beginning of the decree, which marked the start of the 2300 years, did not go forth at the start of the year 457 BC, but in the fall of that year. This would extend the completion of the 2300 years to the fall of 1844 AD.

near, even at the doors.

Far be it from me to say that all who now hold to a temporal millennium before Christ appears, are purposely saying,

“My Lord delays His coming.”

They have been deceived, as I was, by this delusive, false-prophet cry, and verily think that they do God service. But I do believe that this monstrous error was got up by the great deceiver, for the very purpose of deceiving the world, and lulling them into that fatal security, in which Christ, coming suddenly, will find them sleeping; and that the result of preaching a temporal millennium will be the everlasting destruction of vast multitudes of souls.

I beseech every minister of Jesus Christ, whose eye may rest on this page, to set his face, as did Daniel, to seek the Lord God by prayer and supplication, with fasting, and sackcloth, and ashes,¹⁸⁷ until the Holy Ghost shall be sent to give him skill and understanding in the word of God; so that he no longer flatter the world with the cry of “peace and safety,” while sudden destruction is just upon them,

1 Thessalonians 5

³ ...as travail upon a woman with child, and they shall not escape.

The effort is now made to show, that our Saviour’s words, in the 24th chapter of *Matthew*, were fulfilled at the destruction of Jerusalem, and that He did then come in the clouds of heaven with power and great glory; or at least what was intended by that declaration was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ’s coming at hand, that Universalists have been accustomed to make, to get rid of the doctrine of endless punishment.

It is truly painful to see the professed servants of Christ tak-

¹⁸⁷ *Daniel* 9:3.

ing up the very weapons which the devil has forged, and using them, as though to smite their Lord and Master in the face, and drive Him back, as He is coming in glory to claim His own, and reign with them in righteousness and peace forever. Blessed Lord, open their eyes!

But it is insisted that Christ said,

Matthew 24

³⁴ Verily I say unto you, that this generation shall not pass till all these things be fulfilled.

True; but what did He mean by “this generation”? He had just been instructing them not to believe that Christ has come here or there, because His coming should be as lightning from heaven; an event that all must behold.

Revelation 1

⁷ Behold, He comes with clouds; and every eye shall see Him.

Did the men of that generation see Christ coming as lightning in the clouds? No man believes it! Every man knows that Christ was not thus seen in that generation. Every eye is to see Him at His coming; the righteous dead that sleep in Jesus are then to be raised, and the righteous living changed, in the twinkling of an eye, to immortality, and caught up to meet Him. Who does not know, that these events did not transpire at the destruction of Jerusalem? Then Christ could not have meant the race then alive, by the phrase, “this generation.”

What then?

Psalms 22

³⁰ A seed shall serve Him; it shall be counted to the Lord for a generation.

The generation of Christ’s seed, then, shall not pass away from this world, until the things which Christ spoke of are fulfilled. Then they shall pass away into the heavens at His coming, being caught up to meet the Lord in the air.

And when the day that burns as an oven shall have consumed the wicked as stubble,¹⁸⁸ and the earth and the works that are in it are burned up,¹⁸⁹ and the new earth, of which Peter had heard the promise, and which John in vision saw, is completed;¹⁹⁰ then will the righteous descend with the glorious new Jerusalem, and “inherit” that “good land,” and...

Psalm 37

²⁹ ...dwell therein forever.

Thanks be to God, forever and ever! Then shall His oath be fully redeemed, and His glory fill all the earth. O let saint and sinner, pastor and people, be ready for the coming of this great and notable day of the Lord! O may we be saved from the doom of him who shall be found saying,

Matthew 24

⁴⁸ My Lord delays His coming!

Psalm 26

⁸ Lord,...

⁹ Gather not my soul with [such] sinners;

–but let me be found watching, and giving each their portion in due season.¹⁹¹

¹⁸⁸ *Malachi* 4:1.

¹⁸⁹ *2 Peter* 3:10-13.

¹⁹⁰ *Revelation* 21:1.

¹⁹¹ *Luke* 12:42-43.

27. Letter to Moses Stuart

Albany, August 13, 1842

This letter, and the next two, form a series. I have kept them together for this reason, even though the strict date order is disturbed a bit by this.

Dear Sir,

I HAVE read your *Hints on the Interpretation of Prophecy*. According to your request, I have heard you through. Will you please look at:

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

This horn, you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I am ignorant one, will you please inform us, from the plain and obvious import of the scripture language, how it was, or is, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints, and prevail against them, until the Ancient of days comes, and judgment is given to the saints of the Most High, and the time comes, that the saints possess the kingdom.

Yours,

Charles Fitch

Titus 2

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

28. Professor Stuart's Note

Signs of the Times, January 11, 1843

By Moses Stuart

This is Moses Stuart's reply to Fitch's letter.

A WRITER in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes *Daniel* 7:21-22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes.

The sum of these verses is, that "the little horn" (beyond all doubt Antiochus) "made war upon the saints and prevailed against them," and "the Ancient of Days came, and rendered judgment to the saints" (vindicated the cause of the pious,) "and restored to them the kingdom" which had been taken away by Antiochus.

In other words: God appears as the vindicator of the pious and persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chapter 7:

- First, in the account of the vision as comprised in vs. 2-12, where vs. 9-11 are appropriated to designate the condemnation and punishment of the little horn, "whose mouth speaks great things;"
- Secondly, in vs. 21-22, as already quoted; and
- Thirdly, in vs. 24-26, which are part of the explanations given by the angel.

Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints (v. 22), for the last judgment and millennial dominion of the church.

How palpably erroneous this is, may be seen by consulting *Daniel* 7:13-14, where the later coming of the Son of Man, and the dominion which is given Him, are plainly represented as

subsequent to the judgment and punishment of Antiochus, as described in the preceding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

Whatever there is of obscurity or uncertainty in respect to the fourth beast with his ten horns, as represented in chapter 7, it is made quite plain and palpable by chapter 8. In *Daniel* 8:8 seq., the dominion of Alexander the Great, its division among his four chieftains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable.

Then the characteristics of this “little horn, as given in chapter 8:9-12, are plainly the same for substance as those given in chapter 7:8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in 8:22-25, which, in connection with v. 21, shows very plainly, that the “little horn” and “king of fierce countenance” is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

All the real difficulty of the case arises from the fact, that the Messianic dominion described in 7:13-14, and again in chapter 7:27, is mentioned as if it were an immediate sequent of the destruction of the little horn or Antiochus. So far as the manner of the description is concerned, one might judge this to be the case; for no interval of time is designated, and none is necessarily implied by the use of appropriate particles.

But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval.

So here, no one could err more than to suppose that the Messianic kingdom is to follow immediately after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology.

He who does not understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and the knowledge of them. He who does understand it, can find no serious difficulties in the case before us.

29. William Miller's Reply

Signs of the Times, January 11, 1843

By William Miller

This is William Miller's reply to Moses Stuart's note.

HIS [Moses Stuart's] note on page 87 needs a passing remark. He says,

A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes *Daniel* 7:21-22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom,"—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that "the little horn," (beyond all doubt Antiochus) made war upon the Saints, and prevailed against them, "and the Ancient of Days came," and rendered judgment to the saints, (vindicated the cause of the pious) and restored to them the kingdom, which had been taken away by Antiochus.

A more barefaced misrepresentation of facts never was put together in so small a compass, as is given in this sentence, In the first place, he dare not name the writer to whom he alludes, for the good reason that he could not in any case exceed the writer of this note in presumptuous confidence; and therefore, could not, by the writer, with any propriety be called unusal. Again,

"...the little horn, (beyond all doubt Antiochus)."

Hardly a man of common sense can be found who believes the little horn, in the text refered to, is Antiochus.

Daniel 7

⁷ After this I saw in the night visions, and behold a fourth

beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

⁸ I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See:

Daniel 7

¹⁶ I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

¹⁷ These great beasts, which are four, are four kings, which shall arise out of the earth.

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

I ask, did the saints, in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in:

Acts 1

⁶ When they therefore were come together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel?

Read, again,

Daniel 7

¹⁹ Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet;

²⁰ And of the ten horns that were in his head, and of the

other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the “fourth beast,” not the fourth head. Now let us look at the answer which the heavenly messenger gave Daniel,

Daniel 7

²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

²⁴ And the ten thorns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

²⁵ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

²⁶ But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

Then Daniel says,

²⁸ Hitherto is the end of the matter,

—showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe

this scripture as does the Professor? I say, No. And I say the friends of the Andover Institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says,

“Now the writer in question, as many others have done, [We thank him for this one truth] appears to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints verse 22, for the last judgment.”

What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a discription of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Saviour Jesus Christ:

Daniel 7

⁹ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

¹⁰ A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

First, “thrones were cast down;” compare with:

Daniel 2

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

1 Corinthians 15

²⁴ Then comes the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power.

²⁵ For He must reign, till He has put all enemies under His

feet.

And,

Ephesians 1

²² And has put all things under His feet, and gave Him to be the head over all things to the church.

Second, “Ancient of days did sit;” See:

Isaiah 9

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Compare,

Revelation 20

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And also,

Revelation 5

⁹ And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof: for You were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation.

¹⁰ And have made us unto our God kings and priests: and we shall reign on the earth.

¹¹ And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

Here we have the same number, the same saints, the same Judgment, and the same reign on the earth.

Jude

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousand of His saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

Then He will take vengeance on the wicked, whom He shall destroy by the brightness of His coming.

Daniel 7

¹¹ I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

¹² As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

¹³ I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, that which shall not be destroyed.

The two last verses he acknowledges are the coming of the Son of man; but the others is Antiochus. The kingdom of the saints is nowhere mentioned in the vision of *Daniel* until we come to the 14th verse; that this verse describes the millennial kingdom of the saints, the Professor concedes. Then let me ask what kingdom is that described in verse 18?

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever.

Let the reader examine what kingdom. The Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows

that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance; or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much, must I detest him for his application of those rules, because it leads to deceive souls to endless ruin. Now,

Daniel 7

²² The time came that the saints possessed the kingdom.

What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom before spoken of in verses 14 and 18. And yet the Professor says it is the kingdom given to the Jews in the days of Judas Maccabeus.

“The kingdom,” definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant, as the Professor would try to make us believe. But justice would require the fool’s cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommends to others.

Let me give one more quotation from his note, page 88.

The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future.

In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a “dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him,” not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor

be destroyed: this proves too much. Next is in the 18th verse. This cannot be the Jewish, for they are to take it and possess it forever: this proves too much. The next place mentioned is the 22nd verse. This refers us to the same possession and kingdom, as in the 18th verse. The 27th verse he gives up. Where, then, is there a kingdom restored to the Jews? No double meaning, Bro. S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom which our Professor thinks he has found in *Daniel* 7th. Again he says,

He [Daniel] makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology.

I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up His glorified, and eternal kingdom, which shall occupy under the whole heaven.

And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's finger's on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name,

and showed its power, acts, and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax exceeding great, and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet.

The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, for 1260 years, or “time, times, and an half.” He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous. He has set up monuments and marked the divisions of times and seasons, that the wise may understand the time of their deliverance.

And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us.

Let me say one thing in honor to the church and clergy with whom I have associated since the Professor’s “Hints” came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me; while on the other hand I have not seen or conversed with a Universalist, Deist, drunkard, gambler, swearer, or infidel, but what is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine.

It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshipers of Baal, and the unconverted part of community. Yet, “straws show which way the wind blows.”

May God show him his error, before he leads many more

souls to delay a preparation for an eternity at hand.

Yours, etc.,

Wm. Miller

Low Hampton, Dec. 12, 1842

30. Letter to Brother Himes

Signs of the Times, December 21, 1842

Written: November 21, 1842

Dear Brother Himes,

THE books have come, thank the Lord. A miser never rejoiced at receiving a box of gold as heartily as I did at receiving this box of Second Advent publications. It will not be long before they will all be distributed.

I am trying to do the Lord's work here. I preach every evening, besides three times on the Sabbath. Congregations are large and deeply attentive, and there are evidences of the presence of the Holy Spirit in the midst.

The Priesthood of course are out against me. Mr. Aikin the Presbyterian, devoted the whole day yesterday, as I have been told, to oppose the doctrine of the Second Advent, declaring that the belief of it was the worst of all delusions, except Mormonism; and that the conversions which are the result of preaching the speedy coming of the Lord will prove spurious.

How my soul longs in the midst of all this unbelief to have Christ reveal himself, that the Word of God may be proved to be truth, and that those who trust in it shall not be confounded. But we have only to wait with patience until the appointed time.

Habakkuk 2

³ ...at the end it shall speak and not lie.

I have just learned that Mr. Aikins effort yesterday, has helped to show some the weakness of the evidence of a temporal millennium. What do you think of quoting the declaration,

Genesis 3

¹⁵ The seed of the woman shall bruise the serpent's head,

—to prove that Christ will not come for a thousand years!

One of the good man's hearers, thought it was not very conclusive. Another of his proofs of a temporal millennium as I have been told, is the petition,

Matthew 6

¹⁰ Your kingdom come. Your will be done in earth, as it is in heaven;

—as though this petition could be answered in no way, but in a temporal millennium, and will not be granted when...

Proverbs 2

²² The wicked shall be cut off from the earth, and the transgressors rooted out of it.

²¹ And the upright dwell in the land, and the perfect remain in it.

I find the same thing true here, that we have found in all other places where the midnight cry has been sounded, that some of all denominations of Christians are deeply interested in it. There is reason however to fear, that the mass of professors constitute the Laodicean church which is to be spued out.

I wish very much to get a letter from you, and know what is passing in your region. On my journey I fell in with brother Collins at Albany, who was making his way with his family to central New York to blow the trumpet there. Thank the Lord:

Gabriel's going to blow, by and by, by and by,
O Gabriel's going to blow by and by.¹⁹²

It will be a sweeter sound in the ears of the faithful, than all the songs which creation ever heard.

That lying spirit which was doing such a business east, has come to Ohio. It is circulated in the community that I looked all about the place to find a house with a large garden attached, to be cultivated next summer, and another report is,

¹⁹² Anon., "The Last Trumpet." Appeared in *The Millennial Harp* (1843), Part II, Hymn 40.

that I have purchased a place for three thousand dollars, one of which is as true as the other; and either of which is just as true as that my brother Himes has recently been building a large brick block in Boston.

When I was here before, I owned a large farm somewhere east, and had recently built a very expensive barn. If you find the farm, please sell it forthwith, barn and all, and send me the proceeds in Second Advent publications. Do the same with all other property real or personal, which you find belonging to me in the Eastern states or anywhere else, save the few articles of household stuff which we have in use.

Thank the Lord I have no more inheritance in this world than Abraham had in Canaan of old, and desire no more.

I should greatly rejoice to see some of the good brethren from the east, this way, if that were the Lord's will—but at any rate, I do expect to meet them very soon in the New Jerusalem.

Hebrews 10

³⁷ Yet a little while, and He that shall come will come, and will not tarry.

Yours in the glorious hope of seeing Christ soon,
Charles Fitch
Cleveland

31. Letter to Brother Himes

Signs of the Times, January 18, 1843

Written: November 29, 1842

Dear Brother Himes,

A SECOND box of books has been received for which, bless the Lord, I am taking all ways that I can to distribute them as extensively as possible. I receive but little money, and what I have re-received, I have been necessitated to appropriate to my daily expenses, as I had not enough by considerable to meet the expenses of getting here, and as yet, have received nothing in shape of money, since I came, but from publications. I am trying, however, to be a faithful steward of the Lord's mysteries, and am distributing the works just as fast as opportunities offer for getting them abroad.

The papers, etc., are excellent. We have some good ladies, sisters, I mean, who take a lot of them and go into the street and distribute them among those who come in from the country on business, and thus the light goes abroad in all directions.

I have seen a few preachers, honest souls, who have seemed to know no better than to believe God; poor of course in this world's goods, and to such I have given books for distribution. To all who want books I give them, and when they have money to give in return I take it, but in no instance do I withhold light for want of money.

I have the satisfaction to know, that some of our most intelligent and pious Christians here, from careful examination of the subject, are becoming decided and enlightened believers in the second advent, and also that the Lord has been pleased to pour out His Spirit and convert sinners in this place, both at my first visit here, and since my return. Everlasting praise to His Holy name!

I trust that we shall see a glorious work in this, place. I am

preaching every day, and this week we have a prayer meeting every afternoon. The Spirit of God is with us, and sinners are turning to the Lord; while watchmen on the walls, as they are called, are doing their utmost to oppose. May the Lord open their eyes.

I have just received a letter from an Oberlin student; a thorough believer in the second advent, who is lecturing at Fort Wayne, Indiana, who wishes to receive some publications. I shall forward him some by the earliest opportunity. He is a good man and true—says that the Lord is giving him favor among the people, and that doors of usefulness are open on every side.

This is a cold stormy, country. We have not seen a fair day for weeks—the terrible winds have been sweeping over the lake, and many have found a watery grave. Its a cold stormy world too, my brother, and thanks be to God for the prospect of soon seeing a better.

To bring about an extensive and permanent reformation in this crazy world, I am convinced, is a hopeless thing. Never till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may within, thank God,

Romans 5

¹ ...have peace with God through our Lord Jesus Christ.

Fly, lingering moments, fly, Oh fly!
I thirst, I pant, I long, I sigh,
Angelic joys to prove.¹⁹³

Charles Fitch
Cleveland

¹⁹³ Anon., “What Sound is This?” Appeared in *The Millennial Harp* (1843), Part I, Hymn 26; credited as “From the Wesleyan Harp.”

32. Report – The Literature Work

The Midnight Cry!, December 3, 1842

BRO. CHARLES FITCH, we are happy to learn, is in good health, and successfully preaching the coming of Christ at Cleveland, Ohio. There appears to be a spirit of enquiry pervading the great West. Brother Fitch says:

Many have been to me expressing the strongest desire to obtain publications, but I have none to supply them. One gentleman, who was going west, from this place, spent nearly a week longer here than he had designed, almost entirely for the purpose of obtaining some works on the Second Advent, and, after all, was obliged to leave in disappointment. Another gentleman, who is an Oberlin student, and a preacher, said to me, "I could dispose of a cartload of those works, if I had them, and the people would give anything in the world that they have, to obtain them."

A large quantity of books were sent to brother Fitch in due season. We hope they have been received.

33. Oberlin Professors Strengthening Universalism

The Midnight Cry!, December 30, 1842
Letter from Brother Fitch

Cleveland, Ohio, Dec. 17th 1842

Dear Brethren of the Midnight Cry,

PLEASE accept my sincere thanks for your little sheet, and do me the favor to continue it; and also to give a place in it for the following article.

I have just returned from the town of Olmsted, about fourteen miles from this place, where I have been spreading before the people, from the Bible, the blessed doctrine of the Second Advent of our Lord Jesus Christ, and the evidence of its near approach. We have had full congregations, who have manifested a very deep interest in the glorious and momentous subject. While there, I heard the following fact from an individual who was present at the time, and heard what he stated to me.

A Universalist minister who preached in Olmsted the last Sabbath, stated to his congregation, that President Mahan and Prof. Finney, of Oberlin, were coming over to their views, i.e., to Universalism. I was not at all surprised to hear that the wicked were beginning thus to triumph. Brother Mahan's remarks in the *Oberlin Evangelist* not long since, respecting the coming of Christ at the destruction of Jerusalem, have certainly given the enemies of truth great cause to boast themselves.

In order to do away the doctrine of future punishment, Universalists have asserted that Christ came at the destruction of Jerusalem; and now brother Mahan has fully endorsed their belief on this point, in order to overthrow the belief that the coming of Christ is at the door. It is by no means surprising that the enemies of Christ should rejoice to hear such a man

as brother Mahan say,

Matthew 24

⁴⁸ My Lord delays His coming.

I wish now to show the utter fallacy of Brother Mahan's reasoning on the subject, hoping that he and others will have the candor to admit a few things, which, it seems to me, no truly honest mind can possibly deny. In the 24th chapter of *Matthew*, the disciples had inquired,

Matthew 24

³ What shall be the sign of your coming, and of the end of the world?

In our Saviour's reply, He says,

¹⁴ This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

The end here spoken of, as brother Mahan claims, is the end of the Jewish dispensation, which occurred at the destruction of Jerusalem; when, as he claims, the gospel had been preached in all the world. In this the dear brother assumes two things which are without foundation:

1. That the gospel had been preached in all the world at the destruction of Jerusalem.
2. That the destruction of Jerusalem was the end of the Jewish dispensation.

Those positions are both false. The gospel certainly had been preached only on the eastern continent, at the destruction of Jerusalem. One half the world, at least, had at that time never heard the gospel.

Again: The Jewish dispensation did not end at the destruction of Jerusalem. It was a dispensation of types and shadows, and was, of course, fulfilled in the Antitype i.e., in that which the types shadowed forth. Now, if the Jewish dispensation

was a type of the destruction of Jerusalem, then it had its fulfilment in that event, and there ended. Will brother Mahan say that? On the contrary, was not the Jewish dispensation a type of Christ, and was it not fulfilled in Him? So Paul has certainly taught us at length, and with great clearness, and force, and beauty, in the epistle to the *Hebrews*; also, in:

Colossians 2

¹⁴ Blotting out the hand-writing of ordinances which was against us, and took it out of the way, NAILING IT TO HIS CROSS.

The end of the Jewish dispensation was at the cross. There Christ fulfilled its types, and there it ended. From the time that the blood of the great sacrifice was shed on Calvary, God had no more use for the Jewish dispensation.

It may be said that the Jews who rejected Christ, still adhered to their old dispensation; and so they do to this day. There are, I think, five Jewish synagogues in the city of New York, where the Jews are still keeping up, in some sort, their old dispensation; and so, as far as they (the Jews) are concerned, it is not ended even now.

But did *the apostles and believers in Christ* of their day keep up the Jewish dispensation until the destruction of Jerusalem, and there drop it? No. God had done with it when it was fulfilled in Christ; and so had all but the enemies of Christ, who rejected Him. The crucifixion was the end of the Jewish dispensation, and will brother Mahan say that Christ came in His glory, and all the holy angels with Him, and gathered His elect from one end of heaven to the other, when He hung on the cross? He must say it, and prove it, before he can make it appear that Christ came at the end of the Jewish dispensation.

It matters not that the unbelieving Jews, the rejecters of Christ, adhered to their old dispensation after Christ had fulfilled it, or that they still do. It was fulfilled in Christ, and there ended. Now, had the gospel been preached in all the

world at the end of the Jewish dispensation, i.e., when Christ hung on the cross? How utterly fallacious is such reasoning.

But brother Maban will still insist, perhaps, that it was the end of a dispensation, and not of the world, about which Christ and the disciples were conversing. Admit it. It was a dispensation which they knew would end at His coming. Hence the inquiry:

Matthew 24

³ What shall be the sign of your coming and of the end of the world,

—or *dispensation*, if you please. What, dispensation commenced at the time of Christ in whom the Jewish ended? Hear Christ:

Luke 16

¹⁶ The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it.

¹⁷ And it is easier for heaven and earth to pass, than for one tittle of the law to fail.

The ceremonial law, every tittle of it, was fulfilled in Christ, and there ended; and through faith in Christ,

Romans 8

⁴ The righteousness of the [moral] law is fulfilled in us, who walk not after the flesh, but after the spirit.

Surely brother Mahan will not deny that:

Romans 10

⁴ Christ is the end of the law for righteousness to every one that believes,

—and that both ceremonially and morally, the ceremonies being all fulfilled in Him, and done away; and the moral precepts now fulfilled in such as...

Romans 8

⁴ ...walk not after the flesh but after the spirit.

I ask again,

“Did the apostles and other true believers in Christ adhere to the Jewish dispensation until the destruction of Jerusalem?”

Cannot brother Mahan see, or anyone else that is willing to see, that the Jewish dispensation ended in Christ, and that all who did not reject Christ admitted this, and that where the Jewish dispensation ended, there the gospel dispensation commenced? Now,

Matthew 24

¹⁴ This gospel of the kingdom shall be preached in all the world for a witness unto all nations,

—and then the gospel dispensation will end at the coming of Christ, about which the disciples inquired. The bridegroom will then take those in with Him who are ready, and the door will be shut. The gospel preached in all the world at the end of the Jewish dispensation!! Astonishing blindness. The gospel began to be preached when Judaism ended. Christ coming in the clouds to gather His elect from the four corners of the earth at the end of the Jewish dispensation!!! O, my blessed Lord, let the eyes of these dear brethren be opened. Can they not—will they not see, that the Jewish dispensation ended in Christ, that there the gospel dispensation commenced, and that when...

Matthew 24

¹⁴ This gospel of the kingdom shall [have been] preached in all the world for a witness unto all nations,

—then the coming of Christ, about which the disciples inquired, will transpire. The elect of Christ will be all who have been converted by the gospel.

Now, which is most consistent, to say that Christ came to gather His elect at the end of the Jewish dispensation, when the kingdom of God began to be preached, or that He will come at the end of the gospel dispensation, when it will cease to be preached? How can a man be otherwise than wilfully blind, who does not see the truth here?

At this time, certainly, the gospel has been preached in all the world for a witness unto all nations. It has been preached from the rising of the sun unto the going down of the same,—from Asia in the east to the isles of the Pacific in the west; and hence all nations have had it as a witness. We have therefore our blessed Saviour's authority for saying that the end of the gospel dispensation must be near, even at the doors; and that His coming in the clouds of heaven to gather His elect, the event about which the disciples inquired, must be just upon us.

I hope that dear brother Mahan, and others, who have admitted that the gospel had been preached in all the world for a witness unto all nations at the destruction of Jerusalem, will not now turn and say, that the gospel has not yet been preached in all the world, for the purpose of still persisting in the cry,

Matthew 24

⁴⁸ My Lord delays His coming.

If this paper shall come before the eye of brother Mahan, as I hope it may, I pray that he will pause for one moment, and think what he has been doing, in taking up and admitting the errors and absurdities of unbelieving, scoffing men, and thereby uttering a cry of peace and safety in the ears of sinners, strengthening the hands of the wicked that they should not turn from their evil ways, and all, just to escape the admission of the glorious truth, that our returning Lord and Master is now near, even at the doors.

The doctrine of a temporal millennium ended in Christ. The

Jewish dispensation ended in Christ. The gospel dispensation ends when all nations have had it as a witness, and then Christ comes in the clouds and gathers His elect. The nations have had the gospel as a witness, let them now prepare to see their Judge. O may the Lord in mercy open the eyes of dear brothers Mahan, and Finney, and Cowles, and all His other servants, that they may be found giving each a portion in due season, instead of continuing to say,

Matthew 24

⁴⁸ My Lord delays His coming.

I have been informed, and in a way that leaves me no room to doubt it, that brother Finney has said, that he would rebuke any man who should say that he believed that Christ was coming in 1843, as soon as he would the Devil; and that none of us who pretend to, do believe it. And, also, that it could not be believed without driving multitudes to distraction.

Our blessed Saviour, however, has told us, to lift up our heads in view of His coming, and rejoice because our redemption draws nigh.¹⁹⁴ Paul also, after speaking of the Lord's descending from heaven with a shout, and of the events then to transpire, says to the Thessalonians,

1 Thessalonians 4

¹⁸ Wherefore comfort one another with these words.

He also says,

2 Timothy 4

⁸ That at that day, the Lord, the righteous judge will give a crown of righteousness *to all who love His appearing*.

Now, cannot brother Finney think of the Lord's appearing, and believe it without being driven to distraction; and if he does not love the Lord's appearance, how is he to get his crown?

¹⁹⁴ *Luke 21:28.*

Those who are expecting to see the Lord in a few months, find in...

Titus 2

¹³ Looking for that blessed hope and the glorious appearance of the Great God and our Saviour Jesus Christ,

—very much to cheer, and encourage, and animate them with joy in the Lord; but they find no occasion for going to distraction at the prospect of soon seeing Him whom their souls love.

Another assumption of some of the Oberlin brethren is, that it is folly and presumption for those who are not acquainted with the Greek and Hebrew languages to think of understanding the prophecies. Do these brethren know that they are acting the part of the beast in this, by setting up the identical pretext on which the popish priesthood took away the Bible from the people?

“You are not capable of understanding it, we will tell you what it means.”

If our learned brethren have ascertained at this late day, that we do not possess a correct version of the word of God, let them give us one; but if we have one, we believe that with the aid of that Spirit which our Saviour has promised, to...

John 16

¹³ ...guide us into all truth,

—we are capable of understanding it; nor do we regard the prophecies as a mass of darkness and confusion, but as...

2 Peter 1

¹⁹ ...a more sure word of prophecy; unto which we do well that we take heed, as unto a LIGHT THAT SHINES IN A DARK PLACE, until the day dawn, and the day star arise in our hearts.

Being ourselves accountable to God for understanding and

obeying His word, we cannot trust others to understand it for us, and we rejoice that they have not the power to compel us to do so. We are willing to confess, many of us, at least, that we possess but little of the wisdom of this world; and when we see the influence which it has on those who do possess it, we are slow to believe that we would be any more simple, and childlike, and teachable, and honest-hearted before God, if more of the learning in which men boast themselves, were ours.

And when we reflect that God has made foolish the wisdom of this world, we are fully content with that share of it which we already possess. With...

James 3

¹⁷ The wisdom which comes from above, which is first *pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,

—we will try to be acquainted, and trusting to our blessed Saviour for that Spirit which He has promised...

John 14

²⁶ ...shall teach us all things;

—we will endeavor, meekly and calmly to await the fulfilment of His glorious word,

Luke 21

³⁴ Taking heed that our hearts be not overcharged with surfeiting and drunkenness, *and the cares of this world*, and so that day come upon us unawares.

May the Lord in mercy open the eyes of our brethren, and save them from the condition and doom of those who shall be found saying, “My Lord delays His coming,” when He appears.

Charles Fitch

34. Letter to Brother Himes

Signs of the Times, March 1, 1843

Dear Brother Himes,

I HAVE great reason to rejoice that I came to this country, for I have abundant reason for believing that God is using the truth which I preach for immense good.

I have labored in the following places: Cleveland, Painesville, Norwalk, and Elyria, which are the county seats of as many counties, viz; Cuyahoga, Lake-Lorain, and Huron Counties, and all of them important places for exerting an influence on the surrounding region. Besides the above places, I have labored at Willoughby, Dover, Olmsted, Ridgville, and delivered three Lectures on the same day, at a neighborhood about four miles from Cleveland.

This week I am preaching daily in Cleveland, and sinners are daily turning to the Lord. Indeed the revival here, which has been in progress for a good many weeks seems, to be continually increasing in interest. There are revivals also in a good many places in this region. The Lord is getting sinners ready for the glorious day.

I have distributed nearly all the publications which were sent me. Very many of them gratuitously, and upon the proceeds of what have been sold I have been to some extent dependent. I have preached a good many more sermons than there have been days, since I came to this place the first week in November.

We propose to print here, four thousand copies of a paper weekly, which can be accomplished for about \$50 a week. Navigations being closed, it is impracticable to obtain publications from the east. So we will do what we can for ourselves. I wish some good New-England Brother, who has it, would forward us a few hundred dollars, as we could make it tell here in the spread of truth.

January 28th, yesterday I received a draft of twenty five dollars from Bro.____, of Connecticut, on which I shall be able doubtless to obtain more. The Lord bless him; and let the name of the Lord be praised.

Every day this week souls have been converted to Christ in our meetings, and the work is progressing in a very delightful manner. Calls for lectures are far more numerous than I can meet, and wherever I go the people crowd together as long as room can be found to receive them, coming, in some cases, 5, 10, and even as far as 15 miles, to listen to the word of the Lord.

I see by the *Midnight Cry* that you are to have a conference next week at Philadelphia. How my heart would rejoice to be with you. But this cannot be. There is a vast difference between toiling on here alone, and standing shoulder to shoulder with the dear Brethren at the east. But the Lord is with me and makes me very prosperous, and this is enough. The Lord bless you, my Brethren, till we meet the Lord in peace.

The work is progressing delightfully in Cleveland, and in very many places through this region. From all directions letters are sent me saying,

“Come over and help us,”

—and I am endeavoring to do what I can; when I leave home again, I expect to go to Akron, about 40 miles south; but severe sickness in my family seems to present an obstacle.

I do not find New-England railroads here to travel by. But the Lord has provided for me, by converting the soul of a young man, who owns a first rate horse, and is ready at all times to carry me wherever I wish to go; so we drive it all weathers, mud up to the hubs, or any how, and the Lord is with us in all places, & makes known the savor of His name.

I should exceedingly enjoy a six hours conversation with

Bro. Himes, or some other fellow laborer at the east; but I can wait a little, as I soon expect we'll...

...meet to part no mo—o—ore,
On Canaan's happy shore.¹⁹⁵

Yours in the faith,
Charles Fitch

¹⁹⁵ Appears in *The Millennial Harp* (1843) as "New Jerusalem," Hymn 4 in Part 1. Isaac Watts wrote the main verses in his *Hymns and Sacred Songs* (1707), titled "The Kingdom of Christ," and based on *Revelation* 21:1-4. The first four lines of the refrain, "O that will be joyful,..." were published in 1832 by Thomas Bilby, in *The Infant School Teachers' Assistant*. The full 8-line refrain appeared in the same year with different series of verses, in *Harmonia Sacra*, "How Pleasant Thus to Dwell Below." The lyrics are credited to "Anonymous."

35. Letter to Fitch from Himes

Signs of the Times, April 19, 1843

My Dear Brother Fitch,

AFTER a long delay, I now take my pen to address you. The delay has not been for want of affection for you, or interest in your work in the West; but from incessant labors, and having nothing to write of importance to the cause, except what I was giving weekly in the *Signs of the Times*; and *Midnight Cry*.

I deeply sympathize with you in your labors, and sacrifices, in a new field, with the world and church, against you. But we have the consolation always, and everywhere in this cause, of triumphant success. It may be said, in *deed*, and in *truth*, of the doctrine of the personal Advent of Christ in His kingdom, nigh at hand,

“Great is truth, and mighty above all things, and *will prevail*.”

We have no need to be concerned at all, only for the faithful and efficient discharge of our whole duty, in giving the alarm. I am perfectly satisfied that our's is no “*false alarm*.” Its fruits all go to demonstrate that it is the true voice of warning. Besides, the blessing of God is with us in the work, and richly attends our labors in waking up the church from her slumbers, reclaiming the backsliden in heart, and in bringing thousands of stout-hearted sinners to the feet of Jesus. Our opponents cannot show better, or more abundant fruits.

In this matter then, we are sure we are right; let us then be firm, bold, and unflinching in our work of gathering souls to Christ, against the great harvest now just at the door.

The “*times*,” the “Prophetic times,” which we believe will be filled up in the present year, and terminate the day of probation, and bring the day of glorious triumph to the whole Israel

of God, are more clear and certain to my mind than ever. My faith has been increased by a review of the scriptural evidences. I cannot see how it can be otherwise, than that the 2300 days end in 1843; and so of the rest of the periods, on which we rely for the time of the “cleansing [of the] sanctuary.” My faith has also been increased by the utter failure of our *learned* opponents in their attempts to overthrow the theory.

Mr. Dowling, (who claims much learning at least) has failed, even in the estimation of those who oppose us. If Mr. D. *finished* the work, why did Mr. Colver make the attempt at a refutation? and not only refute in his own estimation Mr. Miller, but Mr. Dowling also! They can’t both be right.

Professor Stuart also demolished us altogether, in the estimation of some of his own party, and many of the Universalists: but Prof. Pond has entirely overturned Prof. Stuart’s theory of the little horn in the 7th of *Daniel*, and of the days in that chapter as being *literal*. For he shows them to be *years*. But they cannot both be right.

Well, in all these *opposing efforts among our opponents*, we see that, although “*Millerism is entirely overthrown!*” and *dead!* past the recovery of a resurrection, the next thing we behold is Dr. Weeks, of N. J. coming forth with a formidable array of evidence that the doctrine is still alive, and flourishing, and the *N. Y. Observer*, and *N. Y. Evangelist*, bearing faithful witness to the facts, who now, (though heretofore thought the whole affair beneath their notice) magnify the subject into one of very great importance, and in connexion with the doctor, put forth all their “central energies” *to put it to death again!*

The doctor, at the last dates, had found some hundred and twenty mistakes in Mr. Miller’s theory, and is to go on still, I know not how long, perhaps several hundred. Well the *people*, aye, the *common people* too, are looking to see if the doctor

has any *truths* of his own on the same subject. If he only is to find fault, and criticise our views, why almost anyone can do that.

The question with the people is, will he present a *better theory*, less vulnerable, with fewer mistakes than that of Mr. Miller. If he does not do this, we shall stand among the people as erect and strong as ever, and then another Dr. and 2 or 3 more newspapers will be called into the field to go through the same *farce*. I am tired of their learned contradictions—their scoffing, and contempt of sacred things. I will assure them that if we are to be convinced, or our theory is to be overthrown in the minds of the people, they must not *only* find *mistakes*, in what they call “Millerism,” but they must tell the *common people* what the Bible teaches on this all-absorbing question. Till then all their efforts will be vain.

The recent developements of the spirit of scoffing, by the religious and secular papers, is another proof of the soundness of our cause. The devil will not oppose his own works, but has, in all ages, opposed the truth. It is astounding to the serious and pious portions of the community to see to what lengths some portions of the religious press are going, in sneering, and scoffing not only at us, but at the most solemn and sacred things.

They have also taken the same ground recently against our preaching, (that the Universalists and infidels have always taken against *revivals*,) “it makes people *crazy*!” The secular prints make the stories, and the religious sanction them, and *vice versa*. Yet the truth is, there is not half the *terror* preached by us, or terrific appeals to the fears of the people, as by our opponents. And when they can produce *one* made insane by us, *many* might be produced who have become insane by their terrific descriptions of the judgment! Why then the union of the orthodox, etc, with the Universalists and scoffers of the age, in the cry of insanity? Ans. The want of good argu-

ment and scriptural reasons to meet us.

Another class of men have risen up of late, who seem to have been encouraged by the opposition of the *religious* press, are publishing the most obscene and blasphemous caricature prints, which are enough to shock the sensibilities of a fiend. So we see, as the time draws nearer, the opposition is more vile and fiendish. It is very remarkable, that they have fixed upon the same things used by our more decent opponents, such as “ascension robes,” etc, etc, in order to bring not only us, but the Bible, and all its most sacred truths into contempt.

“The triumph of the wicked is short.”¹⁹⁶ But they will triumph *for a time*. Scoffers will increase in virulence, and sharp opposition to the faithful, and we must prepare to meet it as the expectants of a crown of life.

With all these evidences of the coming and kingdom of God now at hand, from the Bible, the “signs of the times,” and the actual hatred and opposition of the wicked, we have reason to “lift up our heads and look up,”¹⁹⁷ while our redemption is drawing nigh. We shall soon be where the scoffer and the “wicked will cease from troubling.”¹⁹⁸ But what little time remains, is for work. Let us do what we can for the salvation of perishing sinners.

I am happy to know that you are doing much in the west. That lecturers are being raised up to help you, and also many faithful brethren, to stay up your hands.

The paper which you have started is of the utmost importance to the cause, and must be sustained. I shall send you more publications soon, but nevertheless, the paper must be kept alive. You must write more for it, and bestow more labor upon it, if possible; it can be made to speak *trumpet tongued*. I have sent you *one hundred dollars* to help sustain it; twenty

¹⁹⁶ *Job* 20:5.

¹⁹⁷ *Luke* 21:28.

¹⁹⁸ *Job* 3:17.

five of which was from a friend in Providence, R. I., the rest from the Lord's treasury, 14 Devonshire street.

As to things in the East, they are about as when you left us, only we hope there has been an increase of numbers, grace and faith.

You see that we have got things started in New York. The *Midnight Cry* is now producing an immense influence through the land. We have sent out from that office within the last five months, six hundred thousand publications, which have been spread over the entire country. We mean by the help of God to continue this work of gratuitous circulation of light and truth, till all have heard, that are within our reach.

In Boston we are doing what we can at the present time. The Tabernacle has been delayed by the mismanagement or neglect of the contractor, so that we could do nothing effectually as it should be, till within a week. We are now finishing it with all despatch. We hope to occupy it in a few weeks, if it does not please God to pitch the "camp"¹⁹⁹ for *all the saints*, before that time.

Joshua V. Himes

Boston, April 19th 1843

¹⁹⁹ *Revelation* 20:9.

36. Letter from Ohio

Signs of the Times, May 10, 1843

This letter from Robert Rogers to J. V. Himes, editor of *Signs of the Times*, mentions the labors of Charles Fitch.

Dear Sir,

YOU are by this time accustomed to letters from strangers, (in the flesh) and will with gladness receive another.

About one year ago we had some fifty or sixty sermons, in examination of the Second Advent. This was very acceptable to many of us but some could not stand it, and backed out of the church. The farther the examination was carried by our pastor, Rev. J. D. Pickands, the more the accumulating evidence produced conviction, that the glorious Second coming was near, even at the doors. Some were entirely convinced, but few of us have crossed the rubicon.

In the fall, in a protracted effort, Rev. John Avery preaching, it pleased God to melt the hearts of professors, and to add a large number to his fold. A good state of mind prevailing, our dear brother Fitch came in February, and preached a few days to a multitude. This cast the die in respect to our own church, and in respect to some few members of the others in the place. The Lord is with us by his spirit; last week six, or seven conversions occurred in a prayer meeting. We have some conversions in consequence of the Second Advent.

Dear brother Fitch was lecturing in an adjoining village last week, Middlebury, with some success, but in a village north of us, Cayuhoga Falls, we hear, from undoubted authority, over seventy were forward for salvation, asking the prayers of Christians. The cry all around is loud for information on this subject.

Our minister has been endeavoring to supply some places round, and starts tomorrow for a village, Canton, where the cry has been loud and long; and then he probably will take a

tour through other towns. Ministers are prejudiced and lock up the truth from the people. Why, at a conference two or three weeks ago at Cleveland, no man except Mr. Pickands took part with Mr. Fitch on this glorious subject. This shows how ministers stand here. O, a methodist minister was also with them.

We have read in our meeting with great interest the letters of Mr. Brown. We look for the Lord any hour. Mr. Pickands was called to a place, Johnson's Corners, last Sabbath afternoon, where it was told him a large house was open. But when he arrived, the devil had had wind of it, wrong stories had circulated, and the house was shut up; but he preached in a schoolhouse crowded full. This is a specimen of opposition. Some hate the Lord's appearing.

Your brother,

Robert Rogers

Akron, April 4, 1843

37. Boston Advent Conference

Signs of the Times, June 7, 1843

By the Editor of *Signs of the Times*

This report mentions Charles Fitch's work in Ohio.

Commencing May 29, 1843

INTERESTING meetings for prayer, reports, addresses, etc. were held each morning and afternoon, at Chardon St.

Monday. Morning.

On Monday morning, brother Apollos Hale was chosen Chairman, and N. Southard, Secretary.

A Committee of five was then chosen, to prepare a brief statement of our views, to be published, consisting of brother N. N. Whiting, S. Bliss, T. F. Barry, J. Litch, and C. Fitch.

Afternoon. A cheering informal meeting, for prayer and remarks.

Tuesday. Afternoon.

Brother C. Fitch gave a very pleasing and instructive account of his labors in Ohio. He did not know that there had been but one lecturer on the subject in Ohio, before he went into the state. He has visited twenty-two places, in many of which revivals have followed. In Cleaveland, about two hundred were converted in the revival following his lectures. In Fainsville, about one hundred, and in Dover, Redville, Norwalk, Olmstead, Cayuhoga Falls, Hudson, Brooklyn, and other places, there were powerful awakenings.

He related several facts illustrating the influence of the doctrine. One prominent member of the Presbyterian church, who was living in conformity with the world, remarked, that he had been much troubled, when he first heard the doctrine, but his minister had quieted his fears. He felt no more alarm now than he did about his goods when under insurance. This was the way in which a worldly professor spoke of that com-

ing for which John prayed, “even so,” come quickly.²⁰⁰ The coming of Christ at hand stirs up the Christian to self-examination.

One man, who was converted by the doctrine, having several cows himself, heard of a poor neighbor who had lost his last cow, and immediately gave him one.

Another, who had been noted for his strong desire for money and his habits of accumulation, was converted by the doctrine, and immediately sent for one hundred dollars’ worth of books,²⁰¹ which he scattered through that region.

One young man in Cleveland, who had been closely confined in business, had made arrangements to enjoy himself during the winter. He bought a horse and buggy, and was ready to travel wherever inclination might prompt him. But just at this time he heard the lectures, and the Lord converted his soul. He was then ready to carry brother Fitch to his lectures, in all weathers, and was a useful fellow-laborer. He often remarked, that he had laid his plans to enjoy himself, but he had no expectation of enjoying himself half so well.

The books sent out, and the papers distributed, have done good, the amount of which can be fully known only in eternity.

Soon after brother Fitch began to lecture in Cleveland, brother Smead, a printer, wished to do what he could in the cause. He commenced publishing a paper, four thousand copies for forty dollars per week, which was but little more than enough to pay expenses. Most of them were scattered gratuitously, but the means have been furnished to meet all the bills. A collection was taken up, amounting to about seventy dollars, for carrying on the work in Cleveland.

A brother from Vermont, stated that the doctrine had been a

²⁰⁰ *Revelation* 22:20.

²⁰¹ \$100 in 1843 is the equivalent of about \$3700 in 2021.

great blessing in that state. In South Woodstock, it was publicly stated that there was not a praying family in a large section of the town. The people were mostly Universalists. Now almost every house is a house of prayer.

Brother S. Bliss, in behalf of the committee, then read the following statement of our views and position, which was unanimously adopted.

Declaration of Principles

BY THE Adventists assembled in Boston Anniversary Week, May, 1843.

To the Public,

As the principles and views of the Adventists are so little understood, and have been so often assailed and misrepresented, we deem it proper to present a brief statement of them to the world, together with the position we occupy.

We rely on the Bible alone as our rule of faith and practice; and will intentionally believe none other things than what Moses and the prophets have said shall come.

We believe that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”²⁰²

We believe it is the duty of all men to search the Scriptures, —that they are a sure word of prophecy, unto which we do well that we take heed, as unto a light shining in a dark place;²⁰³ and that the things which are revealed belong unto us and to our children forever.²⁰⁴

We believe that the Scriptures teach the personal coming of Christ again in the fulness of times to this earth in the glory

²⁰² 2 Timothy 3:16-17.

²⁰³ 2 Peter 1:19.

²⁰⁴ Deuteronomy 29:29.

of His Father, to judge the quick and the dead,²⁰⁵ and reward every man according to his works.²⁰⁶

We believe that the prophecies, the events of which were to precede the final consummation of all things, have been all literally fulfilled, and that the closing scenes of this world's history are the only remaining portions of unfulfilled prophecy; and that the advent of our Saviour is the next expected event.

We believe that when He is revealed, He will raise all the righteous dead, change the righteous living in the twinkling of an eye,²⁰⁷ and gather them to himself,²⁰⁸ destroy the wicked out of the earth, cause the elements of our heaven and earth to melt with fervent heat, and burn up all the works that are therein.²⁰⁹ Nevertheless, according to His promise, we look for a new heavens and a new earth, wherein dwells righteousness.²¹⁰

We believe that the earth thus renewed will be the eternal abode of the righteous, where the saints of the Most High will possess the kingdom forever, even forever and ever;²¹¹ and that Christ will then sit on the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.²¹² The kingdom and the dominion and the greatness of the kingdom under the whole heaven will then be His.²¹³

We believe that none can enter that abode of righteousness without repentance and faith in Christ, nor unless they pos-

²⁰⁵ *1 Peter* 4:5.

²⁰⁶ *Matthew* 16:27.

²⁰⁷ *1 Corinthians* 15:52.

²⁰⁸ *Psalm* 50:5; *Matthew* 24:31.

²⁰⁹ *2 Peter* 3:10.

²¹⁰ *2 Peter* 3:13.

²¹¹ *Daniel* 7:18.

²¹² *Luke* 1:32.

²¹³ *Daniel* 7:27.

sess that holiness without which no man can see the Lord²¹⁴ and which manifests itself in purity of heart and life, and the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.²¹⁵

We believe that in the restitution of all things spoken of by the mouth of all the holy prophets since the world began,²¹⁶ the wilderness will become again like Eden, and the desert like the garden of the Lord;²¹⁷ that the tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.²¹⁸ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away.²¹⁹

We believe those portions of the word of God which are adduced in support of the theory of a temporal millennium and the return of the carnal Jews to Palestine, are glorious predictions relating to the renovated earth, and the restoration of the righteous, the true Israel of God, in their resurrection bodies to the new earth; and seeing we look for such things, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God,²²⁰ lest we also be led away with the error of the wicked, and fall from our own steadfastness.

We also believe the signs foretold, which were to precede and indicate when the coming of Christ was nigh at the door,²²¹ have been seen, and that the prophetic periods all ter-

²¹⁴ *Hebrews* 12:14.

²¹⁵ *Galatians* 5:22-23.

²¹⁶ *Acts* 3:21.

²¹⁷ *Isaiah* 51:3.

²¹⁸ *Revelation* 21:3.

²¹⁹ *Revelation* 21:4.

²²⁰ *2 Peter* 3:11-12.

²²¹ *Matthew* 24:33.

minate in the present Jewish year, commencing in 1843. A mere point of time, however, is not an essential part of our belief. Our faith rests on the fact that the fulfilment of prophecy indicates that the Judge is nigh, even at the door; and the coming of Christ will be our constant expectation from this hour, till the parting skies shall reveal Him.

We believe the vision is yet for an appointed time; but at the end it will speak and not lie; if it appear to tarry, we shall wait for it, because, at the time appointed it will surely come, it will not tarry.²²² And, till He come, we expect the way of life will be the same narrow path that few will find; that the Man of Sin will continue to make war with the saints and prevail against them²²³—the tares and wheat grow together,²²⁴ and Christians continue to live as pilgrims and strangers on the earth,²²⁵ and that men will speak ill of them²²⁶—the friendship of the world being enmity with God.²²⁷

We have no confidence whatever in any visions, dreams, or private revelations. “What is the chaff to the wheat? says the Lord.”²²⁸ We repudiate all fanaticism, and everything which may tend to extravagance, excess, and immorality, that shall cause our good to be evil spoken of.²²⁹

Our sole object in this enterprise, is to spread abroad a knowledge of the truth that the kingdom of God will shortly come,²³⁰ when His will will be done on earth as it is in heaven,²³¹ and to endeavor, by the blessing of God, to arouse the church and the world to a sense of the nearness of that

²²² *Habakkuk* 2:3.

²²³ *Daniel* 7:21, *2 Thessalonians* 2:3.

²²⁴ *Matthew* 13:30.

²²⁵ *Hebrews* 11:13.

²²⁶ *1 Peter* 3:16.

²²⁷ *James* 4:4.

²²⁸ *Jeremiah* 23:28.

²²⁹ *Romans* 14:16.

²³⁰ *Revelation* 12:10.

²³¹ *Matthew* 6:10.

event, that those who wish for salvation may possess the faith of our father Abraham, who believed God, and it was accounted to him for righteousness;²³² and who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and fully persuaded that what He had promised, He was also able to perform.²³³

To effect this we claim the freedom of thought, of speech, and of the press—the privilege of uttering and writing what we consider to be clearly revealed in the word of God, and of the deepest interest to every son and daughter of Adam.

We are ready at all times to give to every man that asks us a reason, from the word of God, of the hope that is in us;²³⁴ and we expect to be answered only by arguments drawn from the same source. Sneers, ridicule, abuse, misrepresentations, or mere assertions, are not arguments, and cannot affect the evidences upon which our belief is established. Neither is a “thus says the Lord” to give place to “the oppositions of science, falsely so called,”²³⁵ or, to the theories of men, founded not in true wisdom, but in false philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ.²³⁶

While we preach the gospel of the kingdom of God in accordance with the teachings of our Saviour, and saying “the time is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel;”²³⁷ we expect it will call down upon us the anathemas of those, and those only, whose faith and practice are not in accordance with the gospel of the kingdom, and

²³² *Galatians* 3:6.

²³³ *Romans* 4:20-21.

²³⁴ *1 Peter* 3:15.

²³⁵ *1 Timothy* 6:20.

²³⁶ *Colossians* 2:8.

²³⁷ *Mark* 1:15.

who are neither looking for²³⁸ or loving the appearing²³⁹ of our blessed Saviour.

As Adventists, we meet on common ground, and accord to all what we claim for ourselves, the right of individual opinion on all questions of denominational interest, and freely act in harmony with all, of whatever name or denomination, who live righteously, soberly, and godly, loving the appearing of our Lord Jesus Christ,²⁴⁰ in whom dwells all the fulness of the Godhead bodily.²⁴¹

We ask none to lay aside their own views on doctrinal points, nor wish to give prominence to the sectarian belief of any. We leave those questions for each one to settle with his own conscience, in the fear of God, with the light of His word, and in view of eternity. Let every man be fully persuaded in his own mind.²⁴² We do not wish to interfere with the ecclesiastical relations of any. That is a question which each must decide for himself.

This is the position we occupy. These are the truths we expect will shortly be realized by mankind. When we are shown by sound argument and the sure word of God, that our views are erroneous, we are ready to forsake them; but not till then. They have not been hastily embraced. They have never been disproved.

We have examined these momentous truths in all candor and soberness. It was the faith of the primitive church: it is ours. We have weighed well the consequences; and the sacrifice of all earthly considerations has alone brought us to our present position. We are full in the faith that the end of all

²³⁸ *Titus* 2:13.

²³⁹ *2 Timothy* 4:8.

²⁴⁰ *Titus* 2:12-13.

²⁴¹ *Colossians* 2:9.

²⁴² *Romans* 14:5.

things is at hand,²⁴³ that the Judge stands at the door,²⁴⁴ that soon He that comes will come, and will not tarry;²⁴⁵ and that it becomes us and all men to live with our loins girded about, and our lights burning like unto men that wait for their Lord.²⁴⁶

We have done what we could to bring men to a knowledge of the truth, and intend to so do, till our Lord come, that the blood of souls may not be found in our skirts.²⁴⁷ The result we leave with God. We commit ourselves and our interests into the hands of the Judge of all the earth.²⁴⁸

N. N. Whiting,
S. Bliss,
T. F. Barry,
J. Litch,
C. Fitch, Com

It was then moved that the subject of supplying the various fields with laborers, should be taken up tomorrow morning, and a committee was appointed to make inquiries and report facts on the subject.

Wednesday. The action on this subject cannot be reported at length. A large number of brethren were found ready to enter the fields in Nova Scotia, the West and South, which are calling for light.

The importance of a mission to England was suggested, and brother J. Litch said he was willing to go. The following brethren were appointed a committee to receive subscriptions for that object. S. Bliss, Boston; N. Southard, New York; Drake, Philadelphia; Timothy Cole, Lowell; Capt. Joseph Bates,

²⁴³ 1 Peter 4:7.

²⁴⁴ James 5:9.

²⁴⁵ Hebrews 10:37.

²⁴⁶ Luke 12:35-36.

²⁴⁷ Jeremiah 2:34.

²⁴⁸ Genesis 18:25.

Fairhaven; Burnop, Albany.

On motion of brother Fitch, it was resolved to take up a collection for a laborer to go among our colored brethren.

A committee of arrangements for a mission to Nova Scotia, was appointed, consisting of brethren Cole, Oakes, and Tompkins.

The afternoon was occupied in considering the 8th and 9th chapters of *Daniel*.

Thursday. Thursday morning a collection amounting to more than thirty dollars, was taken up for brother John W. Lewis, a highly esteemed colored preacher, who is ready to spend his whole time and strength in laboring among that much neglected class of our brethren, with whom he is most closely connected.

A similar collection was also taken for the brethren going to Nova Scotia.

Brother J. V. Himes then read an extract from a letter, in which the common slang about making money was repeated. He said he was ready for the most thorough examination. Considerable time was then spent by different brethren in giving an account of the labors and sacrifices of brother Himes in the cause.

On motion of brother T. Cole, a committee was appointed to investigate and report respecting the publications, and finances, as far as the cause is concerned. Brethren Haskins of Boston, Sanger of New York, Drake of Philadelphia, Irish of New Bedford, and E. Hale, Jr. of Haverhill, were accordingly appointed. These are all business men, worthy of entire confidence. They are expected to report as soon as possible.

The remainder of the Conference was principally occupied in meetings of prayer and social interchange of thoughts. Those who have stood shoulder to shoulder during the heat

and burden of the day with all who are regarded as the true friends of the cause, were never more firm in the faith, or encouraged to persevere as one man, united in the Master's service till He come.

May this Conference prove a blessing to the souls of all who have participated in its duties.

N. Southard, Sec'y.

38. Appeal for the Midnight Cry

Signs of the Times, July 12, 1843

Written on: June 27, 1843

TO ALL true hearts in the faith of the immediate coming of our glorious Lord.

Suffer a word with regard to the importance of doing all that the Lord will enable you, in continuing the paper called the *Midnight Cry*, in New York. This paper has done, and is continuing to do, very great and very extensive good, and it is confidently believed that those who have some of the Lord's money which they wish to devote to the spread of truth touching the immediate advent of the Lord, cannot make a more useful appropriation, than to aid in sustaining this paper.

Our Brother Himes, through whose efforts the paper was established, has felt that it might become necessary to remove it to Boston, and unite it with the *Signs of the Times*. It is hoped that our friends will come forward with their funds and obviate the necessity of such a step. Both papers ought to be sustained, and it is exceedingly desirable that this should be continued in New York.

Our Brother Himes deserves well of all who love the Lord's appearing, for his unwearied and self-denying efforts for circulating light and truth on this momentous subject. Help him, friends, in this glorious work. Send in your funds, and let the paper go on where it is, and continue from this great city to spread abroad the light.

Those who have been readers of the paper need not be told that the editorial department is ably sustained. Come up to this work, dear friends, and let the light go forth as brightness until the Lord appears.

Charles Fitch

New York

39. Letter to Brother Himes

Signs of the Times, August 2, 1843

Written on: July 11, 1843

Dear Brother Himes,

I LEAVE here tomorrow for Cleveland. Being spent when I came here, I find after preaching about a dozen sermons here, that I am suffering greatly from exhaustion. The hall is an exceeding hard place to speak in. I shall preach my twelfth sermon to night, and leave tomorrow.

I must take a few days to rest, and shall then be able to start again. I shall not confine myself, and shall probably return to this state again. Brother Galusha is desirous I should give lectures at Lockport, and if the way opens I shall probably do so.

There are many to rise up here and call you blessed, for your efforts in bringing them the truth, and are praising God on your account.

Great efforts have been made to get an influence against you and brother Barry, by asserting that you are Unitarians. This of course I deny, and tell the people that my Bible says,

Matthew 7

²⁰ By their fruits, you shall know them,

—*not* “by their creed you shall know them.”

May the Lord bless you, my dear brother, and continue to prosper you as He has done, until we see Him whom our souls love, which may He grant us soon, and we will praise Him for ever.

Your brother in the glorious hope,

Charles Fitch

Rochester

40. Poem: He Comes

Signs of the Times, August 30, 1843

Saviour! my spirit longs
To see the glorious day
When saints with joyful songs
And lifted eyes shall say,
Lo this is He our glorious Lord,
He comes according to His word.

He comes to set us free
From every galling chain,
In glorious liberty,
In endless life to reign.
Lo this is He our glorious Lord,
He comes according to His word.

To David's glorious Son,
The glad Hosanna raise,
His blissful reign begun
Shall last through endless days,
Lo this is He our glorious Lord,
He comes according to His word.

From sin, and death, and hell,
We evermore are free,
With Christ henceforth to dwell,
And all His glory see,
Lo this is He our glorious Lord,
He comes according to His word.

The Saviour promis'd long,
Appears on earth to reign,
Awake the swelling song,
Loud peal the lofty strain,
Lo this is He our glorious Lord,
He comes according to His word.

With voice as thunder loud,
Or mighty Ocean's roar,

With knees before Him bow'd,
We'll praise Him evermore.
Lo this is He our glorious Lord,
He comes according to His word.

41. Letter to Brother Bliss - The Olive Branch

Signs of the Times, September 20, 1843

Written on: September 4, 1843

Brother Bliss,

I FEEL inclined to offer a word or two to your paper respecting the extract that you have given us from the *Olive Branch*. I think those very remarkable words will be had in remembrance, when the man who penned them will wish them forgotten.

If there are in heaven's magazine, any bolts red with uncommon wrath, they must be reserved for such fellows as Himes and his tools, who have thus deluded and tormented society. We must speak out and we will. These men are the worst enemies of God.

As I am most happy to acknowledge myself a fellow-laborer with brother Himes, in efforts to spread the truth respecting the coming and kingdom of Christ, I suppose it will not be regarded as vanity in me, if I reckon myself of the number denominated "such fellows as Himes and his tools;" and I do therefore most gladly come in for my share of this most remarkable malediction of the *Olive Branch*; I feel greatly to rejoice that I am not among the number that our Saviour had in view when He said,

Luke 6

²⁶ Woe unto you when all men speak well of you.

My Saviour has said,

Matthew 5

¹¹ Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.

¹² Rejoice and be exceeding glad, for great is your reward in heaven: for so they persecuted the prophets which were before you.

Now we gladly challenge this man of the *Olive Branch*, to meet us at the bar of this same blessed Saviour, and there let the question be settled, whether he is saying evil things against us falsely for Christ's sake. The decision we are fully prepared to meet from Him "who tries our hearts."²⁴⁹ And as our Saviour has said,

Matthew 5

⁴⁴ Bless them that curse you,

—we pray in the name of Jesus, that God will send upon the soul of this man a blessing as rich as the curse which he has denounced upon us is heavy and "red with uncommon wrath:" for every "bolt from heaven's magazine" which he has hurled at us, may God, for the sake of His dear Son, bestow multiplied blessings upon him out of the richest treasures of heaven's eternal love. And as our blessed Saviour has further said,

⁴⁴ ...pray for them that despitefully use you and persecute you;

—we pray that this man of the *Olive Branch* may learn of Christ to be meek and lowly in heart, that he may find rest to his soul:²⁵⁰ that all the fruits of the ever blessed Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,²⁵¹ may be in him and abound. May the peace of God that passes all understanding,²⁵² and joy unspeakable and full of glory,²⁵³ even...

Romans 14

¹⁷ The kingdom of God...which is righteousness, and peace, and joy in the Holy Ghost,

—be his daily and hourly portion on earth, and may he be

²⁴⁹ 1 Thessalonians 2:4.

²⁵⁰ Matthew 11:29.

²⁵¹ Galatians 5:22-23.

²⁵² Philippians 4:7.

²⁵³ 1 Peter 1:8.

fully prepared it to hear his Maker say at the end of his pilgrimage,

Matthew 25

²¹ Well done good and faithful servant,...enter into the joy of your Lord.

And as for “such fellows as Himes and his tools,” to whom this man would open “heaven’s magazines red with uncommon wrath,” may we ever be able to take joyfully the maledictions of all our enemies, and as hitherto, with our hand upon our heart, to look up into the smiles of our Redeemer’s face with the full evidence in our souls that we are doing His will, while endeavoring to arouse an unbelieving gainsaying world to be ready for His glorious appearing.

I have for the last four days been lecturing in this place. The only place that could be obtained is a very small one, but thronged with hearers within and without. Opposition is great, but the truth is taking effect. I shall remain here a few days longer.

Yours, in the glorious blissful hope,

Charles Fitch

Toronto, Canada West

Romans 14

²¹ It is good to do nothing whereby your brother stumbles, or is offended, or is made weak.

42. Come Out of Her, My People

A Sermon, published 1843

This was the first presentation of the Second Angel's message in print. In this presentation, Fitch encouraged the people to stand for the truth. He did not clearly present the idea that they were to leave their churches; rather, he urged them to stand clearly and boldly for the truth within their denomination. Later, in the spring of 1844, when the opposition from the churches who had rejected the Advent message became openly hostile, this message to "come out" was taken a step further,²⁵⁴ and the faithful left the churches they had been joined to.

Revelation 18

¹ And after these things I saw another angel coming down from heaven having great power; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon, the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

²¹ And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

²⁵⁴ See Appendix A: Come Out of Her, My People, and Letter – Come Out of Her, My People.

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

¹³ And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them.

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hands a sharp sickle.

¹⁵ And another angel came out of the temple; crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for You to reap; for the harvest of the earth is ripe.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

¹⁷ And another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are

fully ripe.

¹⁹ And the angel thrust in his sickle into the earth, and gathered gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

What is Babylon?

It is Antichrist: all those to whom Christ will say, at His appearing,

Luke 19

²⁷ Those my enemies who would not that I should reign over them, bring hither and slay them before me.

It is every thing belonging to the vine of the earth, which, at the appearance of one like the Son of man on a white cloud, is to be reaped, and cast into the great winepress of the wrath of God.

What then is Antichrist?

1 John 4

¹ Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.

² Hereby know you the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh, is of God:

³ And every spirit that confesses not that Jesus Christ is come in the flesh, is not of God: *and this is that spirit of antichrist* whereof you have heard that it should come, and even now already is it in the world.

2 John

⁷ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This is a deceiver and an antichrist.*

It must be admitted that a spirit which is of God, while it confesses that Jesus Christ is come in the flesh, will readily as-

sent and conform to all the objects for which He came. To confess with the lips that Jesus Christ is come in the flesh, and yet to be opposed in heart and life to the objects for which He came, is certainly to be Antichrist.

The spirit therefore which is of God, while it confesses that Jesus Christ is come in the flesh, will cordially embrace, and heartily enter into all the objects for which He was thus manifested. All else must be Antichrist.

What then was the end for which Jesus Christ was manifested in the flesh?

Luke 24

⁴⁵ Then opened he their understandings that they might understand the Scriptures,

⁴⁶ And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

⁴⁷ And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

This was one object of Christ's coming in the flesh; and when Peter rebuked Him for foretelling such things concerning himself, Christ turned and rebuked Peter, saying,

Mark 8

³³ Get behind me, Satan: for you savor not the things that be of God, but the things that be of men.

Peter then, was at that time Antichrist, in being opposed to the sufferings of Christ in the flesh. But did Jesus Christ come in the flesh for no purpose but to suffer? Hear Peter on the day of the Pentecost, after he had been baptized with the Holy Ghost, and fully qualified to set forth the objects of Christ's coming:

Acts 2

²⁹ Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepul-

chre is with us unto this day.

³⁰ Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would RAISE UP CHRIST TO SIT ON HIS THRONE:

³¹ He seeing this before spoke of the resurrection of Christ.

Here we are informed that God had sworn with an oath to David, that He would raise up Christ in the flesh to sit on David's throne. Christ was therefore to come in the flesh to reign on David's throne, and was raised up from the dead with flesh and bones for that purpose; and in that same body ascended to heaven, and angels declared that He would so come again, in like manner as He went into heaven. Now, as His ascension is personal, His coming must be personal.

Isaiah had prophesied, in his 9th chapter,

Isaiah 9

⁶ Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts shall perform this.

Again:

Jeremiah 33

¹⁵ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land.

¹⁶ In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called, the Lord our righteousness.

¹⁷ For thus says the Lord, David shall never want a man to sit upon the throne of the house of Israel.

²⁰ Thus says the Lord, If you can break my covenant of the

day, and my covenant of the night, and that there should not be day and night in their season;

²¹ Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.

Luke 1

³⁰ And the angel said unto her, Fear not, Mary: for you have found favor with God.

³¹ And, behold, you shall conceive in your womb, and bring forth a son, and shall call his name Jesus.

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

³³ And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

Now as surely as the birth of Christ was personal and not spiritual, His life, His death, His resurrection, His ascension, personal, so surely His coming must be. As He has taught in *Luke 19*, He is now gone into a far country to receive to himself a kingdom, and to return; and...

Acts 1

¹¹ ...He shall so come again in like manner as you have seen Him go into heaven.

In *Psalms* 89 we read:

Psalms 89

³⁵ Once have I sworn by my holiness that I will not lie unto David.

³⁶ His seed shall endure forever, and his throne as the sun before me.

³⁷ It shall be established forever as the moon, and as a faithful witness in heaven.

Then Jesus Christ has come in the flesh to sit on David's throne—He is to sit upon it personally and for ever. For at the sounding of the seventh trumpet there shall be heard great voices in heaven, saying,

Revelation 11

¹⁵ THE KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

Psalms 72

⁸ He shall have dominion from sea to sea, and from the river to the ends of the earth.

He said, indeed, at the bar of Pilate,

John 18

³⁶ My kingdom is not of this world;

—and for the reason that the earth which now is, is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; and as Christ's kingdom can have no end, God has promised a new earth, wherein dwells righteousness, and has said,

Isaiah 66

²² As the new heavens and the new earth, which I will make, shall remain before me, so shall your seed and your name remain.²⁵⁵

In the new earth wherein dwells righteousness, therefore, Christ will sit personally and eternally on David's throne, ruling the world in righteousness,²⁵⁶

Luke 1

³³ ...and of His kingdom there shall be no end.

Thus, as Paul said to the Hebrews, Christ,

Hebrews 12

² ...for the joy set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

He also tells us that Christ is...

²⁵⁵ See 65th and 66th chapter of *Isaiah*, and 2 *Peter* 3rd chapter.

²⁵⁶ *Acts* 17:31.

Hebrews 10

¹³ From henceforth expecting until His enemies shall be made His footstool.

The joy set before Him, and for which He endured His sufferings on the cross, must be the joy of His eternal kingdom, when He shall reign in glory and blessedness with all His saints. Christ then was manifested in the flesh, and was raised up, and is now immortalized, for the express purpose of coming again, in like manner as He went up into heaven, to reign eternally over the entire world, on David's throne.

Hence it follows, that whoever is opposed to the PERSONAL REIGN of Jesus Christ over this world on David's throne, is ANTICHRIST; for though he may admit that Jesus Christ has come in the flesh, he is opposed to the object for which He came, and therefore must be Antichrist; for...

Revelation 11

¹⁵ The kingdoms of this world must become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

We have therefore only to inquire who is OPPOSED TO THE PERSONAL REIGN OF CHRIST ON DAVID'S THRONE, in order to ascertain who is ANTICHRIST, or who is IN BABYLON, to be destroyed when Christ shall appear in the clouds of heaven, to establish His kingdom. Who, then, is opposed to the personal reign of Christ on David's throne?

1. The Roman Catholic Church

The primitive church believed in the personal reign of Christ, and looked and longed for it, and waited for His appearing, and loved it as the apostles had done before them. Justin Martyr, one of the primitive Christians, declares that this was the faith in which all the orthodox in the primitive church agreed.

But when the papacy came into power, they concluded to

have Christ reign, not personally, but spiritually, and hence the Pope entered into the stead of Christ, and undertook to rule the world for Him—claiming to be God’s vicegerent on earth.

Inasmuch, therefore, as the Papists wish to retain their power, we find them all opposed to Christ’s coming to establish a personal reign. They are willing that Christ should reign spiritually, provided they can be His acknowledged agents, and thus bring the world to bow down wholly to their dictation, and use God’s authority for their own aggrandizement. But to the idea of Christ’s coming to establish a personal reign, they are decidedly and bitterly hostile.

They will not confess that Jesus Christ has come in the flesh to reign. They are willing to admit that He has come to suffer, but they will not award Him His crown, and consent to His taking His seat on the throne of David, while they bow down and worship. Hence they are Antichrist.

When the Israelites of old departed from the true God, and worshiped idols, and made these their dependence, God charged them with the sin of whoredom toward himself. The Catholics, while claiming to be the church of God, have always, when they could, looked for support to the secular power, instead of trusting God to maintain them. Hence God accuses them of committing fornication with the kings of the earth; and the Romish church is called the great whore that did corrupt the nations, drawing them from the worship and service of the true God, to support her in her nameless and horrid abominations. But, is THE CATHOLIC CHURCH, ONLY OPPOSED TO THE PERSONAL REIGN OF CHRIST?

2. Protestant Christendom

What shall we say of Protestant Christendom in this respect? Among all the sects into which the Protestant church is divided, where is one that is not decidedly hostile to the Bible

truth that Christ has been raised up to sit personally on David's throne? Indeed, where has such a notion originated, as that Christ is to have only a spiritual reign? There is nothing in the Bible that furnishes the least shadow of a foundation for such an idea.

Paul has, however, given us a clue to the origin of the very thing,

2 Timothy 4

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned to fables.

This is at present true of all sects in Protestant Christendom. The sound scriptural doctrine of the personal reign of Christ on David's throne cannot now be endured, and hence the teachers which the various sects have been heaping to themselves have turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millennium, when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence.

Each one of these sects is willing to rule the world, as the Papists have done, FOR Christ; but no one of them is willing to have Christ come in person to rule the world for himself, while they take their place at His feet, to do His bidding; nor are they willing to listen for a moment to what the Bible says respecting Christ's personal coming. It is only here and there, among all the sects, that a place of worship can be obtained for the purpose of showing the people what is contained in the Bible respecting Christ's coming and kingdom.

Nor are these sects honest in their pretended attachment even to the spiritual reign of Christ, for there is not a sect among them all that will now allow Christ to reign over them

in a spiritual sense, inasmuch as they do not, as a sect, make Christ's principles and precepts their rules of life. No one sect can be found that does live by Christ's rules. They would call it ultraism to think of doing so.

Besides, if they had been sincere in their desires for the spiritual reign of Christ, they might have sent the gospel into every dwelling on the face of the earth long ago. Christ said, by their fruits you shall know them; and the fruit which He expected His true disciples to bear was, obedience to His precepts.

John 14

¹⁵ If you love me, keep my commandments.

His precepts were such as these:

Matthew 6

¹⁹ Lay not up for yourselves treasures on earth.

Luke 12

³³ Sell that you have, and give alms.

Matthew 5

⁴² Give to him that asks of you, and of him that would borrow of you turn not away.

Luke 6

³⁶ Be merciful...

³⁵ ...and do good, and lend, hoping for nothing again.

Romans 12

¹⁴ Bless them that persecute you.

Matthew 5

⁴⁴ ...do good to them that hate you, and pray for them that despitefully use you.

By such fruits they were to be known. The practical motto in this day is,

“By their creeds you shall know them.”

If a man subscribes to an orthodox creed, and covenants to deny himself all ungodliness and every worldly lust, he may after this serve the devil with both hands, and yet be regarded as a good Christian. With a Presbyterian, or an Episcopalian, or a Methodist, or a Baptist book of discipline in his pocket, he may gird up all the energies of his being to amass wealth, and live solely for purposes of personal aggrandizement, and yet pass among professedly Christian sects as a disciple—a follower of Him who on earth had not where to lay His head, and who has said to His followers,

Matthew 6

¹⁹ Lay not up for yourselves treasures on earth.

Though the Bible says,

1 Timothy 6

⁹ They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition,

—the various sects of professed Christendom expect that their members will make the accumulation of wealth the object of their lives. And yet they profess to be desiring the spiritual reign of Christ, and to be living for the conversion of the world to the religion of the crucified Nazarene.

Tell them, however, that Christ is coming in person, according to the oath of God, to carry out the principles of His own religion for ever, and they are ready to fight against it with all their might. We are living in the very state of things predicted by our Saviour,

Matthew 24

¹² And because iniquity shall abound, the love of many shall wax cold.

To such an extent has the love of this present world abounded, in the hearts of those who say they are Christ's, that nothing is so unwelcome to the mass of them as to tell

them that their Saviour, whom they profess to regard as their best friend, is soon coming to take His people to be with Him. The apostle John writes as follows:

1 John 2

¹⁵ Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him.

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

¹⁷ And the world passes away, and the lust thereof, but he that does the will of God abides for ever.

¹⁸ Little children, it is the last time: and as you have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time.

Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on earth, THEY ARE ANTI-CHRIST.

John saw a sea of glass mingled with fire, and them that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on that sea of glass, having the harps of God. The Greek word *arithmos*, here translated "number," is also thus defined:

"a mob, a worthless multitude, a herd;"

—and some have suggested that these sects make up the number of six hundred three score and six, which is ascribed to the Antichristian beast; and I confess, that the idea of getting the victory over the worthless multitude of the beast, looks to me far more consistent, and far more likely to be ascribed by inspiration to the mind that has wisdom and understanding, than the usual idea of getting the victory over the Hebrew, or Greek, or Roman letters whose numerical value amounts to 666.

These various Protestant sects have no occasion to take

credit to themselves on account of their professed desires for converting the world to Christ, for the Pope is as loud in his professions of this sort as they, and far more consistent, and persevering, and efficient in his efforts. But altogether, Catholics and Protestants, are determined on a spiritual reign, and each hopes, in their fabled millennium, to be the predominating sect.

If, by the way, either of these sects were to rule the world, it might as well be the Catholics as either, inasmuch as sects have always grown carnal and corrupt in proportion as their power, and influence, and wealth, have increased; and there is not a sect among them all but would unquestionably become as corrupt, and as cruel and tyrannical, as the Catholics ever were, by the time they had gained the same summit of greatness to which the Catholics did once obtain.

There is not the sect nor the individual on earth that is worthy of being trusted with irresponsible power. Many a sect, if told that they would become as wicked as the Catholics ever were, when once they should have the power—would be ready to exclaim with one of old,

“Are we dogs that we should do these things?”

And yet, like him, when once the power should be in their hands, would go straightforward and do them. None is worthy to reign over this world but Christ—none else has a right to reign; and He is coming in the clouds of heaven for that very purpose: while the whole professed Christian world, Catholic and Protestant, are determined that it shall be only a spiritual reign, when each particular sect is hoping to have the ascendancy.

One most unscriptural feature in all their plans is, to have the world given to a generation of Christians who have never known anything but peace and safety; while the Bible says,

2 Timothy 2

¹² If we suffer, we shall reign with Him;

—that we are...

Romans 8

¹⁷ ...heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be glorified together;

—that,

Matthew 5

¹⁰ Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven;

—that...

Acts 14

²² ...through much tribulation we must enter into the kingdom of God;

—that those...

Revelation 20

⁴ ...which were beheaded for the witness of Jesus and the word of God,

—shall rise and reign with Christ: and these John heard singing praise, and saying,

Revelation 5

¹⁰ You have made us unto our God kings and priests: and we shall reign on the earth.

Notwithstanding all these Scripture declarations respecting those who are to reign with Christ, when the kingdoms of the world are His, and He shall reign for ever and ever, it is now claimed that those shall possess the world and reign without Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake. There is no language that can express the immeasurable folly of such Biblical expositions as these. They are immeasurable nonsense.

Again, all these pretended Christian sects are particularly opposed to the idea that Christ is coming speedily in person, to take the dominion of the world; and especially to the idea that there is Bible evidence for believing that He will come during the present Jewish year. Against this they can find no words to express their indignation. If it could be deferred a thousand years or so, the idea might be endured. But to think that anybody should believe that Christ is coming the present year to take His seat on David's throne for ever, this is intolerable.

In these particulars, therefore, the professed Christian world, Catholic and Protestant, are Antichrist. They will not submit to Christ's personal reign. They will not love His appearing, and especially not at present. Said a professed minister of the gospel, in the State of New Jersey,

"If Christ is coming to reign in this world, I'll not stay with Him."

Said another minister in New York,

"If Christ is coming thus to destroy His enemies, I'll not worship Him."

Said another minister in the State of Ohio,

"God has no right to destroy the world at present. He has no right to make it to be destroyed at such a time."

These men were all indulging the very spirit of Antichrist. Thus I have defined what Babylon, or Antichrist is. It is everything that rises in opposition to the personal reign of Christ on David's throne, and to the revealed time for His appearing, and here we do find the professed Christian world, Catholic and Protestant, on the side of Antichrist. They all say,

"Let us take the kingdom, and let Christ, and the departed saints that have suffered with Him, to whom the kingdom has been promised, remain where they are."

The Fall of Babylon

This is fully expressed in Scripture language,

Revelation 18

² Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Babylon is fallen into this dreadful state. No Protestant would think this language too strong to express the true state of things in the Catholic church at the present time; and the Catholics in their turn would say the same things of Protestants.

We need not stop to show how the language applies to Catholicism. The justice of the application is sufficiently obvious. But how is it with Protestant Christendom. How is she occupied? Is she not engaged, for her own aggrandizement, in every species of merchandise ascribed to Babylon, even to slaves and the souls of men?

The spirit of oppression reigns, in greater or less portions of the leading sects, unrebuked; and a man may sell or buy his fellow-man, and then sit at the communion table, or even minister at the altar of God, and by the mass of Protestant Christendom go unreprieved. Lust for power is seen among all the sects, and lust for gold is practically regarded by the multitude of Christ's professed disciples as a virtue, and they may resort to any means for acquiring wealth which does not amount to positive transgression of human law, and yet stand in the church as accredited members.

Things in this respect, in the professed church, are entirely the reverse of what they were when as many as were possessors of houses and lands sold them, to be distributed for the advancement of the cause of Christ.

Sumptuous dwellings and apparel, and equipage, are sought after by professed disciples of the meek and lowly Jesus, as

though they were the supreme good; and you will see multitudes of such professed Christians puffing and strutting about the world in their proud and lofty bearing, and looking down upon the humble follower of the crucified Nazarene, (who dares be singular enough to carry out the principles of the religion of the cross,) as though they could find no language sufficient to express their contempt.

Speak to them about the coming of Christ to take possession of His throne, and they show themselves sufficiently disgusted to spit in your face.

Ask them to read anything on the subject, and they put on every possible expression of scorn. Even pretended ministers of the gospel, in multitudes, manifest all these feelings in relation to the coming and kingdom of Christ, and do their utmost to perpetuate and increase this state of feeling in their hearers.

Mention to them the probability of Christ's coming in His glory during the present Jewish year, to take the throne of the world; and express to them your belief that the Bible fully teaches this, and they feel insulted that you should dare to mention in their presence a thing to them so utterly contemptible. They are ready to hold their breath, and thrust you from them as with a pair of tongs.

Ask them if they have ever examined the Bible evidence of the immediate coming of the Lord, and they evidently feel degraded that you should think them capable of turning their thoughts to such a subject.

Who are these mighty sons of pride, that God Almighty must not presume to speak to them through His word? Why, they are the professed disciples and ministers of Christ; and, in truth and reality, Antichrist. They are Babylon in its fallen state; their hearts are the habitations of devils, the hold of every foul spirit, the cage of every unclean and hateful bird.

They are in their own estimation of vast consequence, but if they remain what they are a little longer, Jesus Christ will neither be afraid nor ashamed to smite them with the rod of His mouth, and with the breath of His lips to slay them.²⁵⁷ Many of them may be ready to inquire,

Matthew 7

²² Lord, Lord, have we not prophesied in your name, and in your name cast out devils, and in your name done many wonderful works?

But Christ will only protest unto them,

²³ I never knew you: depart from me you that work iniquity.

Coming Out of Babylon

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

To come out of Babylon is:

- To be converted to the true scriptural doctrine of the personal coming and kingdom of Christ;
- To receive the truth on this subject with all readiness of mind, as you find it plainly written out on the pages of the Bible;
- To love Christ's appearing, and rejoice in it, and fully and faithfully to avow to the world your unshrinking belief in God's word touching this momentous subject, and
- To do all in your power to open the eyes of others, and influence them to a similar course, that they may be ready to meet their Lord.

Christ has said,

²⁵⁷ *Isaiah* 11:4.

Mark 8

³⁸ Whoso is ashamed of me and of *my words*, in this adulterous and sinful generation, of him shall the Son of Man be ashamed when He shall come in the glory of His Father, with the holy angels.

Who are you that you should be ashamed of what God has written in His word respecting the kingdom of Christ, and that you should wish to spiritualize it into some other meaning than God has expressed, for the purpose of making it more popular with those that fear not God?

Stand up before the world and dare honestly to avow your belief in what the Almighty God has spoken. Give up the lust of the flesh, the lust of the eye, and the pride of life; wean yourself from the love of this present world, and be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

Be just as ready, also, to receive and confess all that God has been pleased to reveal touching the time of the establishment of the kingdom of Christ, as any other part of the subject. Why be ashamed of the time of Christ's coming?

Many are beginning to say,

“We are satisfied that the usual notion about a spiritual kingdom of Christ and a temporal millennium, is altogether groundless, and that the coming of Christ is doubtless near;”

—but they feel a very great reluctance either to express or to hold any belief respecting the *time*. It is very popular not to know any thing about it, and a very convenient way of escaping reproach, to be able to say,

“We know nothing about it.”

Thousands are glad that they don't know any thing about it, and are very fully determined that they will continue to know nothing about it; and some, though they profess to have ex-

amined the subject, are hindered from getting any light respecting the time, by the conviction that if they receive the light they must avow it, and this will subject them to reproach. To escape reproach, therefore, they skulk away and hide themselves in darkness.

Shame on these miserable skulkers! How will they bear the blazing light of Christ's face at His glorious appearing? They will want rocks and mountains to hide them in that hour.²⁵⁸ By this time many will begin to say with a sneer of contempt,

"You are trying to make it out that none but Millerites can be saved."

Hold one moment, for your soul's sake, and tell, if you can, how he can be prepared for the kingdom of Christ, who is opposed to Christ's reigning in person on the throne which God has sworn to give Him, and who is ashamed to believe and avow what God has revealed touching the time of Christ's appearing? If you can see any way into the kingdom of God for such a soul as that, I frankly confess you can see what I cannot.

Do you still complain that I should try to make it appear that you are not a Christian? I have no such desire. I pray God that you may make it appear you are a Christian. But I do say, if you are a Christian, *come out of Babylon!* If you intend to be found a Christian when Christ appears, *come out of Babylon*, and come out Now! Throw away that miserable medley of ridiculous spiritualizing nonsense with which multitudes have so long been making the word of God of none effect, and dare to believe the Bible.

It contains the wisdom of the infinite God as it is, and needs no alterations and emendations from men, as though they could tell what God means, better than He has been able to express it in His own language. He has sworn with an oath

²⁵⁸ Revelation 6:16.

that he would raise up the seed of David to sit on David's throne;²⁵⁹ and *the kingdoms of this world* shall become the kingdoms of our Lord and of His Christ, and He shall reign *forever and ever!*²⁶⁰

And now away forever with your miserable transcendental philosophy, that would make the throne of David a spiritual throne, and the coming of Christ to sit upon it as a spiritual coming, and His reign a spiritual reign. Thanks be to God, His kingdom cannot be blown up into such spiritual bubbles as these, for a thousand, or even 365 thousand years, and then blown for ever away into some etherial something, which some sneering infidel has defined, to be sitting on a cloud and singing Psalms to all eternity.

No, no. Jesus Christ has been raised up in David's flesh immortalized, and He shall come in that flesh glorified,

Daniel 7

¹⁴ And there shall be given Him dominion and glory, and a kingdom that all people, nations, and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;

¹⁸ And the saints of the Most High shall take the kingdom and shall possess the kingdom forever, even forever and ever.

This is God's word; and all the spiritualizers on the footstool cannot alter it. They may undertake to tell what God means by it; but God has given His own meaning in His own language, and He will make it good in fulfilling it as He has caused it to be written. If God had meant something else and not this, He would have told us what He did mean. Just as though when God had given us truth in symbolic language,

²⁵⁹ 2 Samuel 7; *Psalms* 89:20-37; *Psalms* 132:11.

²⁶⁰ *Revelation* 11:15.

and then interpreted it that it might be fully understood, He had after all left it for men in their upstart folly, to improve His own revelation.

My soul is pained when I reflect how the word of God has been rendered powerless upon the consciences and hearts of men, by the attempts which have been made to alter it into something else. And now a multitude of ministers of all the multiplied sects of Antichrist will begin to say,

Luke 11

⁴⁵ Thus saying, you reproach us also,

—and will perhaps accuse me of dealing in wholesale denunciation, when I refuse to acknowledge them to be the true ministers of Christ. All I have to say is, if you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ as the Bible declares He will come, to take His seat forever on the throne which God has sworn to give Him.

I do not say that you and your hearers may not have been converted to Christ; but I do say, if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. God never will alter His word to suit your carnal desires. He has written it, and as He has written it He will fulfill it; and if you are ashamed of it, He will be ashamed of you.²⁶¹

Dare you believe the Bible? Dare you preach it? Dare you bring out its plain testimony respecting the manner, the objects, and the time of Christ's coming, and tell the world that it is truth, and meet the consequences? Or will you turn away with a sneer, and call it Millerism, and go on prating about a spiritual reign of Christ? I tell you, if you continue in that course you will be reckoned with Antichrist, when the glorious Son of David comes to take His throne.

²⁶¹ *Mark 8:38.*

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

The Consequences of Staying in Babylon

God declares her downfall, and foretells her destruction in time to give all His people who may be in her, an opportunity to come out and escape; and then, as a mighty angel would cast a millstone into the sea, God will cast down Babylon, and she shall be found no more at all. And now many will begin to say,

“If I confess my belief in the personal reign of Christ, and that this reign is immediately to commence, I shall lose my reputation, my influence, my friends, my all that I value on earth.”

And has not Christ said that you must do this? Has he not positively declared,

Luke 14

³³ Whosoever he be of you that forsakes not all that he has, cannot be my disciple.

Do you say,

“I did that years ago, and have been acquiring friends and reputation since, and did not expect to be called upon to lay these down.”

And because you have taken up the cross once, do you claim that this ought to be sufficient, and that it is too hard to do it for Christ a second time? Has not Christ said,

Luke 9

²³ If any man will come after me, let him deny himself, and take up his cross daily and follow me?

Having once sacrificed all for Christ, have you now acquired something which is too dear to be given up for Him? Is it not he that ENDURES the cross, to the end, and that denies

himself daily, that shall be saved? Do you begin to say,

“I acquired this reputation for Christ, and hoped to use it for Him, and that it is now hard to part with it.”

Very well, if you acquired it for Christ, then show your sincerity by being willing to sacrifice it for Christ when He calls. If you sought the birth of Isaac that God might be glorified in him, then be willing to offer Isaac on God’s altar, that God may be glorified the more. Remember, you can never glorify God in the use of that which you are unwilling God should take away. You will never use anything for God’s glory which you do not perfectly and continually hold at God’s disposal.

It is not for you and me to say whether we will have reputation or not; but it is for us to say whether we will please God or not; and having done this, let the Lord decide what our reputation shall be. This He has decided already, that we shall have our names cast out as evil for His sake, and in this we ought ever to rejoice.

Will you then, professed disciples of Jesus Christ, find the truth respecting the coming of the Lord, and hold it up, and leave the results with God?

- Friends will be tried and mortified, and feel themselves disgraced by you;
- Your church will call you fanatical and foolish, thus to throw away your influence and curtail your usefulness;
- Satan will beset you with all manner of temptations, and a wicked world will laugh you to scorn.

But can you not endure as much as this for Him who has endured ten thousand times more for you? Just remember then what must be the consequences of refusing to receive the truth and to abide by it. Babylon must be destroyed, and you with it. But, a multitude of professed ministers and Christians say,

“I don’t expect to be damned just because I don’t believe in Millerism.”

Now don’t let the devil cheat you out of heaven through your fears of bearing a single epithet of reproach. Does the Bible teach the personal coming of Christ to sit on David’s throne? Has the Spirit of Christ which was in the prophets, SIGNIFIED A TIME, when it spoke before of the sufferings of Christ and OF THE GLORY THAT SHOULD FOLLOW? So Peter has taught.

If you dare believe God, find out His truth on this subject, and hold it up to the world. If you hate the appearing of Christ, if you are opposed to His reigning personally over the earth, after God has sworn that He shall, if you are afraid or ashamed to receive and avow the truth on these momentous subjects, then blame not me for saying you are Antichrist.

I do not say how many Christians, or how few there are in professed Christendom, but I do say, that in their present attitude of opposition to the personal reign of Christ, they are Antichrist, and they must abandon their present position and embrace and defend the truth, or go down with Babylon, into the bottom of the sea, and rise no more at all to life. They can have no resurrection at all, but to damnation.

To be found at Christ’s appearing, as the numerous sects now are, in an attitude of hostility to His personal reign, ashamed to believe and confess what God has revealed as to the manner and time of His coming, must be their ruin. Say not in your heart,

“I have long been a servant of Christ, and therefore must be safe.”

He cannot be a faithful servant who for any reason hates his Lord’s return and wishes it deferred, nor can you see His face in peace, while fear, or shame, or love of reputation, or anything else, leads you to indulge in any opposition of heart

to His immediate appearing.

Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon.

Do not accuse me of a desire to cut you off from salvation. My only desire is to show you your danger, that I may induce you to hasten your escape; but take care I beseech you, that you do not cut yourself off by remaining in Babylon. Do you say,

"I am willing that Christ should reign as He pleases."

Are you willing to embrace Christ and His truth, and so let your light shine as to meet and unshrinkingly bear the cross? The offence of the cross has not ceased in the case of those who will avow and defend God's truth; though it must be confessed that in the popular religion of the day, there is no such thing as self denial; and this fact of itself proves that it is not the religion of Jesus.

But cast off this ungodly world, carry out the religion of Jesus in all its principles, and from the Bible defend His personal coming in manner and time, His personal and eternal reign, and do your duty in seeking to induce others to prepare for it, and you will not be long in finding the cross.

Thus may the Lord help you, reader, to come out of Babylon, and be no more a partaker of her sins, that you receive not of her plagues.

43. Discussion at Oberlin

The Midnight Cry!, October 19, 1843

This is a report of Charles Fitch's attempt to reach his ministerial friends at Oberlin College.

WE LEARN from the *Second Advent*, at Cleveland, that Bro. Fitch has held another discussion with the Professors at Oberlin Seminary. Prof. Cowles has written a series of twenty or thirty articles in favor of a millennium, but it seems he was not able to overthrow the arguments of brother Fitch.

Professor Mahan is in the condition of thousands, who have a favorite theory, and then try their utmost to bend the Scriptures so as to fit it. The temporal millennium preachers are just learning with surprise and mortification, that the Bible won't bend. The following is the account of the discussion, as given by Bro. Smead.

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I was present some eight or nine days. Most of the time the kindest spirit prevailed. I believe good will result.

The Abrahamic Covenant was the main subject of discussion. Bro. Fitch presented his views the first evening. Pres. Mahan followed him, taking the position that there was but ONE Covenant made with Abraham, relating to the LAND of Canaan; and this he showed was fulfilled in his literal seed.

Brother Fitch then quoted several passages from the Old and New Testaments, which proved satisfactorily to my mind, that there were *two distinct Covenants* made with Abraham—one to him and his seed; the other to his seed alone—the last of which was fulfilled to the letter in the literal possession by the literal seed of Abraham, of the literal land of Canaan.

The covenant made with Abraham and his seed is yet to be fulfilled in the possession of the new earth. The covenant made with Abraham, in reference to his SEED alone, is found

in:

Genesis 15

¹⁸ Unto YOUR SEED have I given this land, from the river of Egypt unto the great river, the river Euphrates:

–*the boundaries specifically pointed out.* The other covenant yet to be fulfilled, to Abraham and his seed, is found in:

Genesis 13

¹⁴ Lift up now your eyes, and look from the place where you are, northward, and southward, and eastward, and westward; for all the land which you see, to *you* will I give it, and to *your seed forever*.

Here *no boundaries are given*.

Pres. Mahan labored assiduously to maintain his position, that there was but *one* covenant made to Abraham relating to the land, but to my mind, he did not effect his purpose. He undertook to prove, by reference to one or two passages, that the promise to Abraham was fulfilled TO *him* IN *his seed*; but this is at war with Paul's testimony in:

Hebrews 11

¹³ These all died in faith, *not having received* the promises.

Now, Abraham, as we learn from...

Hebrews 11

⁸ When he was called to go out into a place which he should AFTER receive for an inheritance, obeyed;

–and inasmuch as he...

¹³ ...died *not having received* the promises,

–but confessed himself to be...

¹³ ...a stranger and pilgrim,

–we are constrained to differ from Bro. Mahan. Abraham...

¹⁰ ...looked for a city *which has foundations*, whose builder

and maker is God,

—and therefore,

Hebrews 11

⁹ He sojourned in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

I have been much benefitted by the discussion of this question, and am more fully and intelligently confirmed in the opinion I before entertained, that:

Matthew 5 [Psalm 37:11]

⁵ The meek shall inherit *the earth*,

—literally, in accordance with the promise made to Abraham and his seed, and in fulfillment of the prediction in:

Revelation 11

¹⁵ And the seventh angel sounded; and there were great voices in heaven saying, The *kingdoms of this world* are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

Bro. Mahan did not attempt to remove the objections to his views, contained in the 11th chapter of *Hebrews*. Here is the grand bulwark, as I understand it, of our faith respecting the covenant. Now, until he can show that Paul is mistaken, when he says,

Hebrews 11

¹³ These all died in faith, *not having received* the promises,

—and until he can disprove the testimony of Stephen, in:

Acts 7

⁵ And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet He *promised that He would give it to him* for a possession, and to *his seed* after him,

—I must, as an honest inquirer after truth, conclude that the views he entertains, on this point, are *radically* defective.

The reader is particularly requested to read *Hebrews* 11:8-19, and *Galatians* 4:22-31.

There is a blessed prospect for those who...

Galatians 4

²⁸ ...as Isaac was, are the children of promise,

—for we are not children of the bondwoman, but of the free.

²⁹ But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

The next question discussed by the brethren was,

“Will Christ take possession of this earth by the *destruction*, or by the *conversion* of the wicked?”

Bro. Fitch presented his reasons for believing that it would be accomplished by the *destruction* of the wicked. He quoted a number of passages: but I will mention but one. This you will find in *2 Thessalonians* 2:1-10. From this we learn that the “man of sin” or the “wicked,” (i.e. the Papacy,) shall be *consumed* with the spirit of His mouth, and destroyed with the brightness of His coming.

He argued from this, that if there was to be a temporal millennium, it must necessarily be a Roman Catholic one, because this power is to prevail, according to *Daniel* 7:23, until the ancient of Days shall sit, and judgment be given to the saints of the Most High, and the time comes that the saints are to possess the kingdom. We also learn that this is to take place when the time comes for judging the dead, *Revelation* 11:8, and when those who destroy the earth are to be destroyed.

Prof. Cowles spent some time in endeavoring to show that the world was to be converted; but as the question came up in a little different form from what he expected, he said he was not fully prepared, and the remarks which he made, for this or some other reason, failed to effect my mind seriously; and

some others expressed themselves in a similar manner in my hearing. The discussion was then suspended for two or three days.

The evening before I left Oberlin, Bro. Fitch presented his views on the text:

Acts 1

⁶ Will you at this time restore the kingdom to Israel?

This subject was presented to the readers of the *Second Advent* in the first number.

- T. H. S.

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Will brother Smead please send the first number to which he alludes, to this office, with Bro. Fitch's corrections?

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From the same paper, we learn that a Second Advent Protracted Meeting was to commence at Cleveland, Oct. 16. We also copy the following paragraph, which will give our readers an idea of the movements of our brethren in Ohio.

LECTURES.—Bro. Fitch closed his labors at Oberlin last Thursday, Oct. 5th, and has returned to Cleveland. Brother Pickands lectured in this city last evening, and expects to spend the Sabbath with us. Bro. Needham is on his way to Akron. Bro. Desper has returned to the East. Bro. St. John has returned from Canada, and reports that brethren Reed and Campbell are still successfully presenting the evidence of Christ's speedy coming, and says some five or six other lecturers are laboring in that field. Several brethren have recently gone out from Cleveland and Akron to proclaim the midnight cry.

Brethren Boggs and Mathews are working with their hands to supply their necessities—cannot some brethren who have the means give them a lift? Bro. Craddock writes us that he

meets with good encouragement in his labors. He says,

I have full houses, but there is a great deal of ignorance of, and prejudice against the Second Advent doctrine.

Bro. Pope is lecturing in Portage and Summit counties. Bro. Rausch is lecturing in the German language; he proposes to visit and lecture in some parts of Pennsylvania.

44. Letter to Brother Himes

Midnight Cry, Vol. 5, Nos. 20, 21, New York
December 1843

Cleveland, December 5th, 1843

Dear Brother Himes,

THIS day I have laid in the grave my dear Willie, a little boy that would have been seven years of age the 15th of the present month. I need not tell you that my heart aches, and I cannot tell you how much.

Some ten months ago, he took an inflammatory rheumatism, which left him with an organic disease of the heart. He was comfortable through the summer, and went east with us. He kept about until the last of October. While I was absent at that time, he was prostrated. On my return the physicians said there was no hope of his recovery. Oh, how my heart was pained at the prospects of seeing his life wrung out of him with anguish, of then following him away to the cold grave.

I stood and watched by his side three weeks, held him in my arms to relieve his distress, and sung to him at his oft repeated request the second advent hymns to beguile his tedious hours.

“Sing to me, Pa,”

—was his repeated request every hour.

“What shall I sing, my dear?”

“Sing, ‘How Long O Lord Our Saviour,’”

—and again,

“Sing, ‘Lo, What a Glorious Sight Appears,’ sing, ‘My Faith Looks Up to Thee.’”

After three weeks, I thought he might live for weeks to come, and feeling it to be duty, I tore myself away from his

side with an aching heart, and I went last Monday week to Huron county to preach the kingdom of the Lord. On Sabbath morning last, being in Fairfield, more than 60 miles from home, I was awakened from my pillow by a messenger who said,

“Your child is dead.”

I hastened home, and we have just laid him in his lowly bed. It has been painful, painful; but the Lord sustains us. But we have hope in his death.

When he was three years of age, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Saviour, for the purpose of teaching him to know and love the character of Christ. He became exceedingly interested, and would often climb my knee and say,

“Now, Pa, tell me something about the blessed Saviour.”

At length he arose from his bed one morning very early, and came to me, calling my name repeatedly to get my attention as I was conversing. He said,

“The blessed Saviour is my Saviour.”

This was said by him, when there had been nothing at that time to turn his attention to the subject. Sweeter accents than those never fell upon my ear. Never from that moment did his faith in Jesus waiver. When told by a sister some years older than himself,

“You will never live to be a man. The Saviour is coming soon, and the world will be burned,”

—he replied,

“I don’t care, the Saviour will take care of me.”

Once when he saw me greatly disquieted at some perplexing circumstances which came suddenly upon me, and at

which I ought not to have been moved, he said, in his usual calm and deliberate manner,

“The Saviour will come pretty soon, and then we shan’t have any more trouble.”

In his sickness, he manifested the most perfect resignation. During all the time I was with him, he never expressed a desire to get well, or to be relieved from suffering. At one time when I had expressed such a desire, he replied,

“The Saviour can make me well if He wants me well.”

He had his senses till the last, knew perfectly well he was dying, composed himself, closed his own eyes, and died with as much calmness, as he would have gone in health to his pillow for a night’s repose.

He was not without the follies and faults of childhood, but we do believe he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie’s Saviour.

Perhaps I should apologize for occupying you with so much that has no particular interest for any but ourselves, but when our bosoms are heaving with sighs we cannot suppress, and our eyes are gushing with tears which will flow, we love to lay open our whole hearts to those we know have hearts to feel.

I must not neglect to say, that we have had friends through all our affliction, that have been friends indeed.

- *Charles Fitch*

45. Letter to Brother Boyer

Western Midnight Cry, Cincinnati, January 13, 1844

Written on: December 27, 1843

Dear Br. Boyer,

I RECEIVED your letter while one of my dear children was lying lifeless in the house, and today another has died. Two dear boys are thus taken in a single month. But thanks to God, he who has the power of death is now to be destroyed.

With regard to coming to your city I do not see the way open at present. The cause of truth with us advances though against great opposition. Doors are open to me in this part of the State, but should there be any special reasons for coming to Cincinnati, possibly I may in the course of winter.

Yours in the glorious hope,

Charles Fitch

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Comment from Editor:

We deeply sympathise with our dear brother Fitch in his affliction, having been called in time past to pass similar ones. His presence and labors would be cheering and profitable to the friends in this place.

46. Report from Oberlin

Signs of the Times, January 3, 1844

IT IS a good while since our friends at the East have had any account of my labors.

In the month of September, I spent some time at Oberlin, doing what I could to hold up the truth. But at the Oberlin brethren I was grieved beyond measure. I might have expected from others what the cause of truth has received from them, but from them I certainly did not expect such things, after their high professions of entire consecration in all things to God.

I have never seen the glorious truths of the Bible, touching the kingdom and coming of Christ, met with more determined opposition, contempt and scorn than they have been by the Oberlin Faculty; and never, in all my life, have I felt such anguish at my heart's core, or shed such bitter, burning, tears as I have at their rejection of the word of the Lord.

But the more I have endeavored to hold up the truth to them, the more strenuously they have opposed it, and the more unjustly they have charged me for my endeavors to do them good; actuated only by an irresistible conviction of duty to God. I pray that they may find mercy from the Lord in that day.

At Lower Sandusky, about the 1st of November, I had a delightful season. The Spirit descended upon us, sinners were awakened, and several professed they had found peace with God.

At Norwalk, I felt that God was as truly with me as on any occasion in my life, but of results, I cannot speak. There is a goodly band of firm believers there, and some truly efficient and munificent helpers in the spread of the truth. There are several other places in that county which I am desired to visit,

and shall endeavor to do so if the Lord permits. Today I have had a request to visit Cincinnati, but cannot tell what I shall be able to do.

I am still aided in my travels by the dear brother who rendered me such efficient help the last winter. All his heart, and all he has, is in the glorious cause of the Lord's appearing. Another brother at Norwalk, by great liberality, has added much to my comfort in traveling.

Yours, saying as ever with my whole heart,
Come, Lord Jesus.

Charles Fitch

47. Letter to George Storrs

Cleveland, Ohio, January 25, 1844

Reprinted in Bible Examiner, Philadelphia, June, 1848

Original note by George Storrs: The following letter is the first we received from that dear brother after he made up his mind to put shoulder to the yoke with us on the topics therein named. If we published it at the time it was received we have no paper containing it, and now publish it from the original manuscript. We have not seen it for four years past, till a few days since, and accidentally found it among papers we had laid aside. It seemed as though just uttered, and we determined to give it to our readers. It is even today like cold water to a thirsty soul. "He being dead yet speaks."

Dear Bro. Storrs,

AS YOU have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.

I am thoroughly converted to the Bible truth, that...

Ecclesiastes 9

⁵ ...*the dead know not anything,*

—and that all the instances in the Bible in which they are spoken of as though in a conscious state, are instances in which...

Romans 4

¹⁷ God who quickens the dead, calls the things which *be not* as though *they were*.

Particular instances of this are seen in:

- God's reference to Abraham, Isaac and Jacob at the bush;
- The Saviour's parable of the rich man and Lazarus;
- The case of the saints, as in *Revelation*, looking forward to the time when they shall reign on the earth, and crying to God from under the altar for vengeance, as the

blood of Abel cried to God from the ground.

Another instance is found in the 37th chap. of *Ezekiel*, where the “whole house of Israel, a *valley of dry bones*, EXCEEDING DRY,” are represented as saying,

Ezekiel 37

¹¹ Our bones are dried, our hope is lost.

In all these cases, God, who will quicken the dead, has called the things which be not as though they were.

1 Corinthians 1

²⁸ God has [also] chosen things which are not, to bring to nought the things which are.

That is, the saints who now are not, will be raised at the Lord’s coming, and with Christ will execute vengeance upon all the wicked of the earth, and thus bring to nought the things which now are. This will be the stone cut out without hands, to smite the image on its feet, when all these kingdoms will be broken in pieces and consumed.²⁶²

I am also fully satisfied that,

Psalms 92

⁷ When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they *shall be destroyed forever*;

—and *that* language must mean, what it would mean in any other book, in relation to any other thing—that was to be destroyed. It means that their...

Philippians 3

¹⁹ ...*end is destruction*;

2 Thessalonians 1

⁹ ...punished with everlasting destruction from the presence of the Lord and from the glory of His power.

²⁶² *Daniel 2:34-35.*

If God's presence fills the universe, and the glory of His power is everywhere to be seen in His works, then throughout all the presence and works of God, we...

Psalm 37

¹⁰ ...may diligently consider the place of the wicked and it shall not be.

You are right Brother Storrs, we shall have a *clean universe*. Thanks be to God! You can use this letter in any way, so that it speaks out. I shall not put my light under a bushel.

I have preached two sermons here this week on the subject. They have produced a great uproar. Many *thought* I had a devil before, but now they feel sure of it. But I have no more right, my Brother, to be ashamed of God's truth on this subject than on any other. I have not taken ground on these great truths hastily or waveringly. I have felt every inch of it, and I know it as firm as God our eternal rock; and I wish all our advent brethren to know where I stand, and all the world besides.

I know that our mighty, coming Lord will take His fan, and thoroughly purge His floor, gather the wheat into the garner, and *burn up* the chaff with unquenchable fire.

Revelation 22

²⁰ Even so, come Lord Jesus.

Lest I be misunderstood—I wish to say, very distinctly, that all the wicked must come forth from their graves to the resurrection of damnation; and...

Revelation 21

⁸ ...have their part in the lake that burns with fire and brimstone which is the *second death*,

—and there, be...

Psalm 73

¹⁹ ...utterly consumed.

Revelation 20

⁶ Blessed and holy is he that has part in the first resurrection, on such the second death has no power.

Your Brother in the Glorious Hope,
Charles Fitch

48. Communications - Baptism

Western Midnight Cry, Feb. 10, 1844

By J. B. Cook

Editor's note: This article by J. B. Cook is included because it mentions the baptism of Charles Fitch and his wife. Apparently, they had previously belonged to churches that recognized infant baptism, but now the Fitch's were convinced it was their duty to be baptised as adults. While this was not a testing truth among the early Advent believers, the fact that varying points were published and discussed in the periodicals shows that there was an openness to searching for truth.

Youngstown, January 27th, 1844

Dear Brother Jacobs,

GLORY to God. He still smiles on one so unworthy: He yet displays salvation. In Akron several have been hope-fully converted: I had the pleasure of baptising eleven. Brother Richards is pressing on, pointing out truth, and cheering the "cheerful band of brethren dear." Several have been added to them from the Methodists and Baptists, as well as from the non-professors. In Cleveland twenty-eight were baptised; nine on Lord's day, and nineteen on Tuesday morning.

By request of Brother Fitch, I stayed over Monday to give him an opportunity to present the subject of Baptism to his people, preparatory to his being baptised. His wife, together with a sister from the Episcopal church, was baptised on the Lord's day. They greatly enjoyed the ordinance.

Psalm 19

¹¹ *In keeping His commands there is great reward.*

1 John 5

³ This is the love of God that we keep His commandments: and His commandments are not "grievous,"

—as most vainly imagine. Those who think lightly of this ordinance, should bear in mind that:

Luke 1

⁶ Zacharias and Elizabeth were both righteous before God,

walking in *all* the commandments and ordinances of the Lord blameless.

Also that baptism must be as important as circumcision, to say the least. Now just see:

Exodus 4

²⁴ And it came to pass that by the way, in the inn, the Lord met him and sought to kill him.

²⁵ Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said *surely a bloody husband are you to me*.

It was do it or die—obedience or death.²⁶³ They should remember that the ordinances of religion are now as sacred in their import, as binding on the conscience, and as salutary in their observance as during the ministry of John.

Luke 7

²⁹ And all the people that heard and publicans justified God, being baptised with the baptism of John.

³⁰ But the Pharisees and Lawyers rejected the counsel of God against themselves, BEING NOT BAPTISED OF HIM.

Surely no one who loves Jesus²⁶⁴ will think or say that His promise relaxes our obligation to obey,

Mark 16

¹⁶ He that believes and is baptised shall be saved;

—but not a few tell me that this baptism is substantially what the Quakers and Universalists make it. They make it, as our opponents do, “the coming of the Son of man,” spiritual. Some good brethren seem to think that baptism is only of the Holy Ghost. Now as truth is that which is employed to sanctify,²⁶⁵ as all scripture is profitable, let me briefly bring out the

²⁶³ Original footnote: “We think our brother is too fast here; There is no *pointed* Scripture proof, that *death* is the *sure result* of a neglect of the ordinance of water Baptism.”

²⁶⁴ *John* 14:15.

²⁶⁵ *John* 17:17.

truth.

Matthew 28

¹⁹ Go teach—baptising them in the name of the Father, Son, and Holy Ghost.

This baptising as well as teaching was to be done by the Apostles. They did it, and directed their fellow-laborers to do it; so that we have not *one* recorded instance where believers were not baptised.²⁶⁶ In *Acts* 2:38, the command to repent is no more imperative than to be baptised. The *promise* encouraging them to submission is,

Acts 2

³⁸ ...you shall receive the gift of the Holy Ghost.

This is clearly distinct from Baptism. Again, it would be absurd to suppose that the Holy Ghost baptises “in the name of the Father, the Son, and the Holy Ghost.” The baptism of the Holy Ghost is the peculiar prerogative of the ascended Saviour.

Matthew 3

¹¹ HE shall baptise you with the Holy Ghost.

Amen! The solemn command of Jesus remains, “Go teach—baptising.” The full toned promise remains,

Mark 16

¹⁶ He that believes and is baptised shall be saved.

I do desire to clear my skirts. “The sword of the Lord” is coming, and many may be living in neglect of God’s ordinances, as was Moses. Many may be like those above named,

Luke 7

³⁰ ...rejecting the counsel of God against themselves, not being baptised,

—as Jesus requires. I have come out from the sect to which I

²⁶⁶ *Acts* 8:36-39; 10:44-48.

was attached, and appeal to God that quoting scripture is not sectarian. No, no, it is not safe to disobey God, our Saviour.²⁶⁷ Jesus has become the...

Hebrews 5

⁹ ...author of eternal salvation to all them that OBEY HIM.

It is my purpose, Lord willing, to set off soon to go through the state to Zanesville, Granville, and Maryville, Union co.

Love to all the friends—tell them that the truth is spreading, and the Lord is coming very soon.

Yours,

J. B. Cook

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Remarks

We have given Br. Cook's letter entire, notwithstanding it brings to view a subject that affords a fair ground for difference of opinion. If he has felt it his duty to speak out on the subject of Baptism, to "clear his skirts," it would have been wrong in us to suppress his message.

He appeals to God "that quoting scripture is not sectarian." We hope then, that he will continue to exercise all charity for those brethren who tell us that:

1 Corinthians 1

¹⁷ Christ sent them not to baptise but to preach the gospel,

—and that:

Galatians 6

¹⁵ In Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which works by love.

And also, candidly consider the words of those good brethren who say they can see no baptism in the commission under which they are now laboring, viz. To...

²⁶⁷ 1 Samuel 15:32-36; Numbers 15:32-36; Genesis 3: 1-20.

Revelation 14

⁷ Cry with a loud voice, Fear God and give glory to Him; for THE HOUR OF HIS JUDGMENT IS COME: and worship Him that made the heaven and earth, and the sea, and the fountains of waters.

Let every brother be faithful in his calling. It is ours to cry, “Behold he comes!!”²⁶⁸ –ED.

²⁶⁸ *Matthew 25:6.*

49. Letter – Come Out of Her, My People

Published on: March 14, 1844

Midnight Cry, Vol. 6, No. 8, New York

Cleveland, Ohio

February 24, 1844

Dear Brethren of the Midnight Cry,

OUR dear Brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out.²⁶⁹ I believe he is right, and I am therefore determined to come out.

Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve.

This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world, that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed.

At the same time, I received the Bible as the Word of the Living God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account.

1 Timothy 1

² Grace, mercy, and peace, from God our Father and Jesus Christ our Lord,

²⁶⁹ The article that Fitch is referring to is by George Storrs, and appeared in *The Midnight Cry* periodical, February 15, 1844. It is included in Appendix A.

—to all who love Him in sincerity; and love to all who love
His appearing.

Yours in the blessed hope,
Charles Fitch

50. Letter – Lord's Supper, Baptism, & Work

Midnight Cry, Vol. 6, No. 8, New York

March 14, 1844

Cleveland, Ohio

February 24, 1844

Dear Brother,

WITH regard to the cause of truth in this region, it is progressing against great opposition. I have just returned from Painsville, where I have had a delightful season. Congregations large and attentive. I was cheered by being taken by the hand, time after time, and told,

“You were the means of leading me to Christ when you were here a year ago.”

The Lord be praised.

On the last evening I was with them, we celebrated the Lord's Supper. A large number, Congregational, Presbyterian, Methodist, and Disciples, together, remembered the Lord in that blessed ordinance, in obedience to His command. My wife and myself have recently been...

Romans 6

⁴ ...buried with Christ by baptism;

—having received that precious ordinance at the hands of Brother Cook. I have since baptized about thirty in Cleveland, and eight at Painsville. The most of them have been members of Churches. Brother Pickands and wife, and a large number of his church, have also been baptized. The state of things among his people is truly delightful. They are a happy band, looking without wavering for the coming of the Lord.

We have much more opposition to contend with than we had a year ago, but we do not forget that:

Matthew 10

²² He which endures unto the end shall be saved,

—and that opposition is the very thing which we are called upon to endure.

Brother Himes wrote me, some time since, to spend a week at Buffalo, and the brethren at Rochester wish me to attend a conference with them. I intend to do so, as soon as navigation opens on the lake. Till then, the great necessity of making constant efforts here, the urgent calls for labor in the region, and the great difficulty of making a journey of two hundred miles by land just at the breaking up of the roads, will confine me to this state.

In this place I have found the same necessity for constant effort that our brethren have found in the eastern cities. Multitudes stand ready to devour, and wait, eager to find some pretext for saying that the lovers of the Lord's appearing are giving up their faith, and that the cause of the Adventist is going down.

It has, therefore, been necessary that I labor steadily at Cleveland, and go abroad when practicable. This I have been endeavoring to do in the midst of sickness and death in my family, and other afflictions, and the determined opposition, contempt, and scorn of those who hate the truth of the Lord's immediate appearing.

My whole being cries out,

Revelation 22

²⁰ Come, Lord Jesus.

Take your great power and reign.²⁷⁰ I tremble in myself, when I think of meeting Him that tries the reins of the heart. Still I know that I love His appearing, and feel a confidence in His mercy, that He will not cast me out.

Yours in the blessed and glorious hope,
Charles Fitch

²⁷⁰ *Revelation* 11:17.

51. Comfort for Bereaved Parents

Signs of the Times, February 28, 1844²⁷¹

After Charles Fitch lost a few of his children, he wrote this article to comfort other parents who may be found in the same situation.

Resurrection and everlasting life of little children.

THERE are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away, with aching hearts, and deposite their remains in the cold, cold grave.

We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep.

We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart, are over, and painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare *Matthew*, 2nd chapter, 16, 17, and 18th verses, with *Jeremiah*, 31st chapter, 15, 16, and 17th verses.

In *Matthew* we read thus:

²⁷¹ From the *Signs of the Times*, January 24, 1844 was this note: "We perceive by the *Western Midnight Cry*, that Bro. Fitch has lost another son; making two in one month. Bro. Fitch praises the Lord that death is soon to be destroyed."

Matthew 2

¹⁶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had dilligently inquired of the wise men.

¹⁷ Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

¹⁸ In Rama there was a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, refused to be comforted for her children because they are not.

Jeremiah 31

¹⁶ Thus says the Lord, Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded says the Lord, and they shall come again from the land of the enemy.

¹⁷ And there is hope in your end says the Lord that your children come again to their own border.

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ,

Luke 18

¹⁶ ...of such is the kingdom of God.

Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded.

They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and His Christ. With what exultation will they hail them, and press them to their hearts in a world where death and sickness can come no

more.

I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel, after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper,²⁷² we laid our little Robert, nearly twenty months old, by his side. These, with two which lie buried at the east, make the half our family now in the dust.

Other parents have suffered more than this. O how sweet to such parents, the assurance of a God that cannot lie:

Jeremiah 31

¹⁶ Refrain your voice from weeping, and your eyes from tears,
they shall return again.

From weeping let your voice refrain,
And let your eyes withhold their tears,
Your children shall return again,
When Christ the Lord of Life appears.²⁷³

Charles Fitch

²⁷² See [Article 44](#) in this collection, *Letter to Brother Himes*.

²⁷³ This is most likely an original poem by Charles Fitch.

52. Immortality

Original Publication Date unknown

Reprinted in: Bible Examiner, May 1851

Here is an article by Charles Fitch supporting the “conditional immortality” truth that George Storrs had been agitating. Fitch accepted this sometime around the beginning of 1844, or perhaps a bit earlier. This article would therefore date from around that time period.

Who has immortality?

1 Timothy 6

¹³ I give you charge in the sight of God, who quickened all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

¹⁴ *That you keep this commandment* without spot, unrebukable, until the appearing of our Lord Jesus Christ:

¹⁵ Which in His times He shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords;

¹⁶ *Who only has immortality.*

What commandment was Timothy thus charged to keep? It was to flee the love of money,

1 Timothy 6

¹¹ ...follow after righteousness, godliness, faith, love, patience, meekness.

¹² Fight the good fight of faith, *lay hold on eternal life.*

Now, since it is true that Christ only has immortality, it cannot be true that men are immortal? I know it is assumed that while the bodies of men are mortal, their souls are immortal; but if this were so, then the Bible instead of saying that Christ only has immortality, would have read that all mankind have immortality.

But that men have not immortality is perfectly manifest from what God said to Adam after he had sinned,

Genesis 3

¹⁹ Dust you are, and unto dust you shall return.

But it will, perhaps, be said that Adam was immortal not-

withstanding what God declared. But that is mere assumption. Why did not God say,

“An immortal spirit you are, and you can never die”?

Obviously the reason why God did not say it was because it was not the fact.

Genesis 3

¹⁹ You are dust, and unto dust you shall return.

To say then that man is an immortal being, when God says he is dust, and shall return to dust, is to be wiser than God.

Besides, we learn from *Genesis* 3:22, 24, that God drove man out of the garden of Eden, and placed at the east of the garden cherubims and a flaming sword turning every way, to keep the tree of life, lest man should take of it and eat, and live forever.

Man, therefore, lost immortality by the fall. In *Genesis* 5:3, we read that Adam begat in his own likeness. As he was dust, his posterity were dust. Such is the Divine testimony.

Psalms 78

³⁹ For He remembered that they were but flesh, a wind that passes away and comes not again.

Psalms 103

¹⁴ For He knows our frame, He remembers that we are dust.

Ecclesiastes 3

²⁰ All are of the dust, and all turn to dust again.

I know it will be said in contradiction to this plain Bible testimony, that though man's body is dust, he has an immortal soul. But such a declaration as that cannot be found in the Bible. The word soul sometimes means life, and is applied to other existences as well as man. Thus when we read in the 1st chapter of *Genesis* of...

Genesis 1

²⁰ ...every moving creature that has *life*;

–it is translated in the margin,

“...every creeping creature that has soul.”

We read in *Genesis* 12, that when Abraham went down in into Egypt, fearing that he might be slain on account of his wife, he said to her,

Genesis 12

¹³ Say you are my sister:...and my *soul* shall live because of you.

That is, “my life shall be spared.” In *Isaiah* 29:8, we read,

Isaiah 29

⁸ It shall even be as when a hungry man dreams, and behold he eats; but he awakes, and his *soul* is empty.

In *Revelation* 16:3, we read that...

Revelation 16

³ The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living *soul* died in the sea.

That is, “everything that had life.” The word soul is also used to mean a person. See 4th, 5th, and 6th chapters Leviticus:

Leviticus 5

¹ If a soul sin,

² If a soul touch any unclean thing,

⁴ If a soul swear,

¹⁵ If a soul commit trespass.

Thus the word soul means the life, the person, the being. But immortal soul is a term the Bible never uses. The word immortal is not found in the Bible but once, and that is in:

1 Timothy 1

¹⁷ Now unto the King, eternal, *immortal*, invisible; the only

wise God, be honor and glory forever and ever. Amen.

It is, therefore, a matter of absolute certainty that the Bible ascribes immortality to God and Jesus Christ only, and that man being dust, and returning to dust, does not possess immortality.

Besides, the gospel teaches man how to gain immortality, and this is positive proof that he does not now possess it. It would be strange indeed to instruct a man how to gain what he already possessed. I will, therefore, show from the scriptures of truth how immortality is to be gained.

But I shall first remark that there are two Greek words in the original of the New Testament, which are translated "immortality." One is the word *Athanasia*; this is used in *1 Timothy* 6, ascribing immortality to Christ,

1 Timothy 6

¹⁶ Who only has immortality.

It is used again in:

1 Corinthians 15

⁵³ ...and this mortal must put on immortality.

Again, in the next verse,

⁵⁴ So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Immortality therefore is to be put on in the resurrection, and it is therefore idle to say that any man is immortal until that time at least. The word *Athanasia* expressive of the immortality of Christ, is used in these three instances only in the New Testament.

There is another word which is also translated immortality in some instances, and in some instances incorruption. It is used in:

2 Timothy 1

¹⁰ But is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and brought life and *immortality* to light through the gospel.

The Greek word used here is *Aphtharsia*, and is defined “immortality,” “incorruptibility.” It is used in:

Romans 2

⁷ To them who by a patient continuance in well doing seek for glory, honor, and immortality, eternal life.

Immortality is, therefore, brought to light through the gospel, and is to be conferred on those who, through faith in the gospel, seek it by patient continuance in well doing. Immortality will, therefore, never be the portion of the wicked. The same Greek word is used in the following instances:

1 Corinthians 15

⁴² It is sown in corruption, it is raised in incorruption (*Aphtharsia*).

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption (*Aphtharsia*).

⁵³ For this corruptible must put on incorruption (*Aphtharsia*), and this mortal must put on immortality (*Athanasia*).

⁵⁴ So when this corruptible shall have put on incorruption (*Aphtharsia*), and this mortal shall have put on immortality (*Athanasia*), then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Man, then, has no immortality till he puts it on in the resurrection. To say so is to turn infidels, because it is denying the plain testimony of God. The word *Aphtharsia* is used but once more in the New Testament.

Ephesians 6

²⁴ Grace be with all them who love our Lord Jesus Christ in sincerity [or, with incorruption].

But will all mankind put on immortality in the resurrection?

Let the Bible answer.

Galatians 6

⁷ Be not deceived; God is not mocked: for whatsoever a man sows that shall he also reap.

⁸ For he that sows to the flesh, shall of the flesh reap CORRUPTION.

Greek, *Pithoran*; defined thus: corruption, contagion, pestilence, mortality. Such is the harvest the wicked must reap.

⁸ But he that sows to the spirit, shall of the spirit reap life everlasting.

As surely, therefore, as the righteous reap eternal life, the wicked will reap mortality and not immortality.

Luke 20

³⁵ But they which shall be accounted worthy to obtain that world, and THE RESURRECTION FROM THE DEAD, neither marry nor are given in marriage:

³⁶ Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection.

There will be those, therefore, who will attain to a resurrection, after which they cannot die any more. Will there be those who can die more?

Revelation 20

⁶ Blessed and holy is he that has part in the first resurrection, on such the second death has no power.

There is, therefore, a second death: how will it be executed?

Revelation 21

⁸ But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake that burns with fire and brimstone, which is the SECOND DEATH.

We learn, therefore, from the 20th and 21st chapters of the *Revelation*, that there is a first and second resurrection, be-

tween which a thousand years are to intervene; and that those who have part in the first resurrection are blessed and holy, and not exposed to the second death. Or, as our Saviour said, they that are accounted worthy to attain that world and the resurrection from the dead cannot die any more.

But we also learn that those who have no part in the first resurrection live not until the thousand years are finished, and are then devoured. They have their part in the second death; and Peter tells us that:

2 Peter 2

¹² ...as natural brute beasts, made to be taken and destroyed,...[they] shall utterly perish in their own corruption,

—and not immortality. I can now understand the secret of Paul's great anxiety to attain to the resurrection from the dead. In *Philippians* 3, he writes thus, after having spoken of all his advantages as a Jew and a Pharisee:

Philippians 3

⁷ But what things were gain to me, those I counted loss for Christ.

⁸ Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and to count them but dung, that I may win Christ,

⁹ And be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God by faith:

¹⁰ That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

¹¹ If by any means I might attain unto the resurrection from the dead.

Through sufferings and death, therefore, Paul would follow Christ, if by any means he might attain to the first resurrection, and thus escape the second death.

¹² Not [said he] as though I had already attained, either were already perfect.

Paul knew that...

Hebrews 2

¹⁰ The Captain of his Salvation was made perfect through sufferings.

He would, therefore,

2 Corinthians 4

¹⁰ Bear about in his body the dying of the Lord Jesus;

Colossians 1

²⁴ ...and fill up, in his flesh, what remained of the sufferings of Christ, for His body's sake, which is the church.

Like his master, therefore, Paul was made perfect through sufferings, and died at last a martyr for Christ, and will attain to the first resurrection—inasmuch as Christ cannot fail to fulfill to him the promise,

Matthew 10

³⁹ He that loses his life for my sake shall keep it unto life eternal.

But I wish to show still more definitely, the way by which immortality is to be gained. Christ said to Martha,

John 11

²⁵ I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live:

²⁶ And whosoever lives and believes in me shall never die.

All therefore who die in the faith will be raised when...

1 Thessalonians 4

¹⁶ The Lord himself shall descend from heaven with a shout and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Then also those at that time living and believing in Christ shall in a moment, in the twinkling of an eye, be changed to

immortality and caught up to meet the Lord, and such will never die, as Christ said. We therefore read respecting Christ,

John 1

⁴ In Him was LIFE, and the life was the light of men,

John 3

¹⁴ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

¹⁵ That whosoever believes in Him, should not perish, but have everlasting life.

¹⁶ For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him, should not perish, but have everlasting life.

Hence, all who believe not in Christ for life, must perish, must suffer the second death. See 20th and 21st chapters of *Revelation*.

How exceedingly great and precious, therefore, are the words of our Saviour,

John 6

³³ For the bread of God is He which comes down from heaven, and gives LIFE to the world.

⁴⁰ And this is the will of Him that sent me, that everyone which sees the Son and believes on Him, may have everlasting life: and I will raise him up at the last day.

Remember, therefore, reader, that you have no immortality but in Christ—and to gain it, you are to seek it through faith in Him, and by patient continuance in well doing. All others will reap corruption in the second death, and in the lake of fire and brimstone be...

Psalms 73

¹⁹ ...utterly consumed with terrors.

There is no truth more plainly taught in the Bible than this, that there is no immortality for the wicked. The terms “everlasting,” “eternal,” &c., applied to the duration of their suffer-

ing, show that as long as they exist, they will exist to suffer; but since the Bible, aside from these terms, proves that they have no immortality, we come to the full conclusion that...

Romans 6

²³ The wages of sin is death,

–that...

Psalm 145

²⁰ ...all the wicked will God destroy,

–that...

Psalm 73

¹⁹ They shall be utterly consumed with terrors.

Sinner, if you will escape that doom, make haste to Christ.

53. Sermon: They Knew Not the Time

Western Midnight Cry, Cincinnati, May 11, 1844

The following is the substance of a discourse delivered at the College Hall in Cincinnati on Sabbath morning, April 28, 1844

Luke 19

⁴³ For the days shall come upon you, that your enemies shall cast a trench about you, and compass the round, and keep you in on every side:

⁴⁴ And shall lay you even with the ground, and your children with you; and they shall not leave in you one stone upon another; BECAUSE YOU KNEW NOT THE TIME OF YOUR VISITATION.

THESE words were addressed by our Lord Jesus Christ to Jerusalem. In offering some thoughts therefrom, I propose the following arrangement:

1. What is to be understood by “the time of your visitation”?
2. Why did they not know the time of their visitation?
3. Notice the results of their ignorance.
4. Show that multitudes of the present generation are guilty of a sin which is like that of the Jews but more heinous, and which will result in a destruction not less fearful than that by which the unbelieving Jews were overwhelmed.

The Time of Visitation

What is to be understood by “the time of your visitation”?

Luke 1

⁷⁶ And you shall be called the prophet of the Highest: for you shall go before the face of the Lord to prepare His ways;

⁷⁷ To give knowledge of salvation unto His people by the remission of their sins,

⁷⁸ Through the tender mercy of our God whereby the day spring from on High [margin: sunrising, or Branch] has VISITED US.

The time of visitation referred to was therefore the first appearing of the promised Saviour; when He came and preached saying,

Matthew 4

¹⁷ Repent for the kingdom of heaven is at hand.

But the Jews did not know that this was the time of their visitation. They were ignorant of the stupendous fact that their long promised Messiah was in their midst, proving by the most wondrous miracles that He was indeed the Saviour that was to come.

Why Were They Ignorant?

Why did they not know the time of their visitation? Our Saviour evidently regarded them as greatly guilty for their ignorance, inasmuch as He assigns *that*, as a reason for the fearful destruction that was to come upon them.

Matthew 24

⁴⁴ And shall lay you even with the ground, and your children with you; and they shall not leave in you one stone upon another; *because you knew not the time of your visitation.*

In *Luke* 12:54 and onward, we read thus,

Luke 12

⁵⁴ And He said also to the people, when you see a cloud arise out of the west, straightway you say there comes a shower: and so it is.

⁵⁵ And when you see the south wind blow, you say there will be heat; and it comes to pass.

⁵⁶ You hypocrites! you can discern the face of the sky and of the earth: but how is it that you do not discern this time?

Here our Lord charges the Jews with hypocrisy, in connection with their ignorance of the time of their visitation. They could discern the signs of other things, and were therefore inexcusable for their ignorance of the signs of their own time. The words of Paul in *Acts* 13:27, throw still farther light upon

this matter.

Acts 13

²⁷ For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled *them* in condemning Him.

The truth of their case was therefore this. They had in their hands the scriptures of the prophets which set forth the signs of Christ's appearance, or of the time of their visitation. In these scriptures they professed a full belief, and read them in their synagogues every Sabbath day, and after all, failed to learn from them, what were the true signs of Messiah's advent. The reason therefore of their ignorance must have been their unbelief, as we shall show; and their hypocrisy consisted in professing faith in the writings of the prophets, which their conduct showed they did not believe.

I will now present a few of those testimonies of their own sacred writings, which prove the unbelief and hypocrisy of the Jews, in their ignorance of the time of their visitation.

Genesis 49

¹⁰ The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come; and unto Him shall the gathering of the people be.

I will now show from their own confession, that the Jews knew that the sceptre had departed from Judah, and hence had they believed their own scriptures in which they professed to trust, they must have known that Shiloh was in their midst; or that He must have come.

John 19

¹⁵ But they cried out, away with Him, away with Him, crucify Him. Pilate said unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Here was a full admission that the sceptre had departed, and

hence if they had believed the prediction of Jacob, in which they professed an unwavering faith, they must have known that Shiloh had come. They were therefore but hypocritical pretenders to faith in the words of God. The signs of the weather they could understand, but the signs of their visitation they did not believe. The Jews had law-givers of their own, though subordinate to the nations who ruled over them until about our Saviour's day when the sceptre fully departed.

Again,

Daniel 9

²⁵ Know therefore and understand, that from the going forth of the decree to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks.

These were weeks of years which the Jews well understood, and were fulfilled from the going forth of the decree as recorded in *Ezra* 7:13, in the 7th year of Artaxerxes, 457 years before the Christian era, unto the 26th year of that era, when Christ, as we are informed in *Mark*,

Mark 1

¹⁴ ...came into Galilee, preaching the gospel of the kingdom of God,

¹⁵ And saying, THE TIME IS FULFILLED, and the kingdom of God is at hand; repent and believe the gospel.

Now had the Jews believed the scriptures in which they professed to have faith, they would have seen that the time was fulfilled in which God had promised to send the Messiah, and hence, that He must be among them. It was therefore wholly owing to their unbelief, that they did not know the time of their visitation. Unbelief in those scriptures which they professed they did believe. Thus appears the hypocrisy which our Saviour charged upon them.

Again,

Zechariah 9

⁹ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

This prophecy was fulfilling at the very time when our Saviour uttered the text, for then it was that He had sent two of His disciples into a village over against them, to say to the owners of a colt,

Mark 11

³ The Lord has need of him,

—and being seated thereon, while riding down from the mount of Olives,

Luke 19

⁴¹ He beheld the city, and wept over it,

⁴² Saying, If you had known, even you, at least in this your day, the things which belong unto your peace! but now they are hid from your eyes.

⁴³ For the day shall come upon you that your enemies shall cast a trench about you, and compass you round, and keep you in on every side,

⁴⁴ And shall lay you even with the ground, and your children within you, because you knew not the time of your visitation.

Sufficient testimony is now adduced to prove that the ignorance of the Jews respecting the time of their visitation, was owing to their unbelief, in the word of God in which they professed to trust. Hence they were hypocrites as our Saviour told them.

The Results of Ignorance

We will now consider the results of that ignorance, of which the Jews were guilty, through their unbelief. The first result is set forth in the passage already quoted from the words of Paul:

Acts 13

²⁷ For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him.

Again,

1 Corinthians 2

⁸ Which none of the princes of this world knew, for had they known Him they would not have crucified the Lord of glory.

Thus through their unbelief and consequent ignorance, not knowing the time of their visitation, they thrust from them their long promised and long looked for Messiah, and would not be satisfied until they had seen Him expire on a cross. When even Pilate protested that he could find no fault in Him,²⁷⁴ the Jews said,

Matthew 27

²⁵ His blood be on us and on our children.

Thus rejecting and putting to death their Messiah, and thereby filling up the measure of their iniquities, through unbelief and consequent ignorance, not knowing the things which belonged to their peace, they were hidden from their eyes, and the fearful destruction predicted by Him whom they slew, came upon them to the uttermost.

Applied to Our Day

Multitudes of the present generation are guilty of sin like that of the Jews, but more heinous, and which will result in a destruction not less fearful than that by which the Jews were overwhelmed.

In the prophecies of *Daniel* we are foretold that the God of heaven will set up a kingdom in the earth, by which all present kingdoms shall be broken in pieces and consumed,²⁷⁵

²⁷⁴ *Luke 23:4; John 18:38; 19:4, 6.*

²⁷⁵ *Daniel 2:44.*

and that that kingdom shall be attended in its coming by the appearance of one like the Son of Man in the clouds of heaven,²⁷⁶ and with the Ancient of days with His throne like fiery flame and His wheels of burning fire, a fiery stream issuing and going forth from before Him, thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him, when the judgment shall set and the books be opened,²⁷⁷ and the body of the beast that had devoured the whole earth [and of course symbolized the whole earth] be destroyed and given to the burning flame,²⁷⁸ and the saints with One from the clouds of heaven, take the kingdom and the dominion and the greatness of the kingdom under the whole heaven, and possess the kingdom forever even forever and ever.²⁷⁹

With this view of the world's destiny all the prophets from Moses to Malachi fully agree.

Psalms 37

¹ ...evildoers [and] workers of iniquity,

² ...shall soon be cut down like the grass, and wither as the green herb,

⁹ ...but those that wait upon the Lord, they shall inherit the earth.

¹⁰ For yet a little while, and the wicked shall not be: yea, you shall diligently consider his place and it shall not be.

¹¹ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

²⁸ ...the seed of the wicked shall be cut off.

²⁹ The righteous shall inherit the land, and dwell therein forever.

With these predictions contained in the 37th *Psalms*, all the prophetic writings both in the Old Testament and New, most fully accord.

²⁷⁶ *Daniel* 7:13.

²⁷⁷ *Daniel* 7:9-10.

²⁷⁸ *Daniel* 7:11, 26.

²⁷⁹ *Daniel* 7:14, 22, 27.

In the 2nd and 7th chapters of *Daniel*, we have the order of events commencing with Babylon, that was to transpire in the history of the world, previous to the establishment of the everlasting kingdom of God.

In the 8th, 9th, 11th and 12th chapters of the same prophet, we have the same order of events from a later period, viz; the Medo-Persian Empire; and in these last chapters, we find the time set forth during which these events should be transpiring. We now find that all these prophetic scriptures are fulfilled both in the events and the time, except the last grand event; the establishment of the everlasting kingdom of God.

We look at prophecy in the Old Testament, and facts, and we find that same horn that was to be found prevailing against the saints at the coming of the Ancient of days to judgment, now doing that very work.

We look again into the New Testament, and we find that man of sin, that Son of Perdition, that was to be seated in the temple of God until destroyed by the brightness of Christ's coming, now occupying that very position, and waiting to be destroyed as the Lord shall thus be revealed from heaven.

If we ask what is yet to precede this glorious coming of the Lord, the words of the living God once uttered in prophecy, and now recorded in matters of fact, upon the pages of history, all declare, as with the voice of seven thunders,

Revelation 1

⁷ Behold He *comes* in clouds,

1 Peter 4

⁷ The end of all things is at hand,

James 5

⁹ ...the judge stands before the door;

Revelation 22

²⁰ He that testifies these things says, *Surely I come quickly.*

If the Jews were inexcusable for not knowing the time of their visitation, then are the men of this generation immeasurably more so. The broad luminary of prophecy, that has been increasing in brightness for 2400 years, has now gathered all his rays in one burning focus, and poured them upon this generation, with a power that would seem sufficient to consume the last remnant of unbelief from the face of the earth.

The light which the Jews had, though sufficient to render them inexcusable, was but as the faintest star light to the full orbed sun that is now pouring upon us the glory of his noon tide beams. In the midst of all these floods of light from the words of the living God what do we hear? From pulpit and press, from priest and people, from professor and profane; there goes out one unceasing cry of “peace and safety,” “peace and safety,” “my Lord delays His coming,” all things are to remain a long time as they were—away with your fears, the world is just beginning to put on her glories.

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them? It is what is called the spiritual fulfilment of prophecy, which claims that what God has said is one thing, and what He means is another.

To support their theory, the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorized assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole of them have never been able to produce any such thing. Why don't they talk about principles of interpretation for Gibbon's *Decline and Fall of the Roman Empire*, or Rollin's *Ancient History*, or Gille's *Greece*, or Milner's *History of the Church*? Why, simply because they know that if

they were to talk thus about such works as these, they would talk nonsense.

Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible? If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this.

I would like to know where the man is, who is wise enough to tell us what God means when He himself has not told us; but has used language which expresses not His true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the Devil has helped men to invent, of making the word of God of none effect by their traditions.

There was a time when both the first and second advent of our Lord were yet future. There was then as much reason for saying that His first Advent would be spiritual, as that this would be the manner of the Second Advent. Just as much reason for saying that He would be born spiritually of a spiritual virgin, in spiritual Bethlehem;

- and be carried away spiritually into spiritual Egypt; and return spiritually,
- to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene;
- and at length ride spiritually into spiritual Jerusalem, on a spiritual ass:
- and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies;
- to be spiritually spit upon with spiritual spittle;
- crowned with spiritual thorns,

- smitten with spiritual stripes,
- nailed to a spiritual cross,
- to die a spiritual death, after having been spiritually athirst and presented with spiritual gall and spiritual vinegar in a spiritual sponge;
- his spiritual garment being spiritually divided among spiritual soldiers;
- dying at last a spiritual death, and coming forth in a spiritual resurrection.

Just as much reason, I say, for saying that all these things would be spiritually fulfilled in His first Advent, as that He would come spiritually the second time,

- in spiritual clouds,
- attended by spiritual lightning,
- burning up His enemies with spiritual fire and brimstone,
- and taking His seat on the spiritual throne of David,
- and establishing a spiritual kingdom for a spiritual reign.

Now, since everything that had reference to the first Advent has had a literal fulfilment according to the plain import of language, and God has thus proved to us that He has spoken to us just what He meant; where is the least shadow of a reason for saying that Christ is to come in a spiritual way?

O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O, that God would tear away the covering from their eyes, and let them see their own immeasurable folly, that they might be evermore ashamed of themselves, and learn that when a God who cannot lie, speaks, He utters what He means in language which He intends those who hear Him to understand.

This spiritualizing stuff is but the miserable drivings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretense of faith in God, while they make him a liar.

1 John 5

¹⁰ He that believes not on God has made Him a liar; because he believes not the record which God gave of His Son.

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families, do not after all credit the plain testimony of the Lord.

It is not long since I was conversing with a professed minister of the gospel, to whom I remarked, that as we are told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ's coming, when He should be revealed from heaven with His mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Saviour's Advent.

"O," he replied, "that will be a spiritual coming."

Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that when God says one thing, he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Saviour's Second Advent is spoken of, something else is meant.

Nothing but bare assertions have ever yet been adduced to support their monstrous absurdities. They are guilty of a

crime more heinous than that of the unbelieving Jews, because they sin against greater light. They have the advantage of looking back to the first Advent, and seeing that all the prophecies touching that, were fulfilled in a manner the most literal that can be conceived. All the minute circumstances expressed in the language of prophecy were fully carried out in the circumstances of the fulfilment. They are wholly inexcusable for not having learned from this fact, that when God has spoken to us by the prophets, He means to be believed. Peter has also told us that,

2 Peter 1

¹⁹ We have a more sure word of prophecy whereunto we do well that we take heed, as unto a light that shines in a dark place, until the day dawn and the day star arise in our hearts:

²⁰ *Knowing this first that no prophecy of Scripture is of any private interpretation.*

Now the very ground taken by our spiritualizers is, that the prophecies *have* a private interpretation, and that God has not expressed His meaning in the language which He has used. This is what they teach, and blind the eyes of the people, and show to a demonstration that their pretended faith in the word of God is downright hypocrisy, like that of the Jews, and attended with a guilt as much greater than theirs, as the light is brighter against which they sin.

Their whole effort is to teach the people to have no faith in God. Instead of being defenders of the faith once delivered to the saints, they are the high priests of unbelief. Forever prating about principles of interpretation which they never have, and never can produce, and teaching their hearers that God has not given them in the language of the Bible what He would have them believe, they are uttering cries of “peace and safety,” and preparing themselves and those that follow them for the fearful destruction that is just coming upon the world.

Is it said that they do not know that they are engaged in such a work? I reply, the Jews did not know that they were crucifying their own Messiah; yet their ignorance did not excuse them in the least, inasmuch as it was owing to their unbelief; their refusing to credit the plain testimony of God which they held in their possession, and read every Sabbath.

Such, but greater is the guilt of this generation, and such, but more fearful, must be their destruction, except they speedily repent. May the Lord in mercy reprove them for their sin, before it is too late to repent.

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Printing of the Sermon – Daily Cincinnati Gazette

Western Midnight Cry, June 1, 1844

By the Editor

THE “Daily Cincinnati Gazette,” has copied from our paper, No. 9, Vol. 3, the sermon of Bro. C. Fitch, entire, with the following editorial remarks.

THE SERMON

“A sermon of brother Fitch’s will be ofund on the outside of this day’s paper. We publish it by special request. He and his friends think we have been very hard upon them in noticing certain cases of madness produced, as alleged by their preaching, and demand, in justice, that they may be heard. Agreed. So friends, if disposed, turn to the outer page, and there read brother Fitch’s discourse.”

The proprieter, very kindly, published the discourse in question, at *our* request; and we made the complaints as stated. So far as Bro. Fitch is concerned, he had nothing to do with it, and knew not what the Gazette had, or had not published.

As it is our business to benefit our fellow men, they will please accept our thanks for placing the article before their numerous readers. We are not in the habit of giving *puffs*, but

we think we may, with safety say, the Gazette of Tuesday morning, May 28th, contains more gospel truth, than can be found in any, or all of the daily papers in this city put together; or than can be found in a *cart load of their own back numbers*.

54. Report

Western Midnight Cry, May 4, 1844

This report mentions the work of Charles Fitch in Cincinnati.

Lectures

BRO. Fitch, will Lecture on Sabbath next, at the usual hours throughout the day. We are deprived of the use of the College Hall, on Sabbath next, in consequence of its being occupied by the Firemen's Fair. At the time our paper went to press, the place of meeting for Sabbath next, had not been decided. Brethren were holding a consultation upon the propriety of erecting the Big Tent.

There will probably be a Lecture at the Hay Scales in Fifth street, as usual, on Sabbath morning at 9 o'clock.

The Lectures will be continued each evening in the week, except Saturday, at the Disciples church on Sycamore street, between 5th and 6th, at 8 o'clock.

The Lawrence street house has been given up to the society that had purchased it.

The Meetings

The meetings are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose.

The friends in this place have been "exceedingly comforted by the coming of"²⁸⁰ Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear

²⁸⁰ 2 Corinthians 7:6.

Saviour, with all that clearness, that has ever been peculiar to himself since he embraced the great truth.

He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studying into it, with astonishment, to find nothing but plain Bible truth, put forth in its own simple, yet forcible language.

On Monday evening, we lectured at Cummingsville. The people in that neighborhood are becoming so much interested, that the Methodist Episcopal house of worship was freely opened for us.

The Great Tent

This tent is now in the city, having been left here since the meeting was held in it last season.

We have received a letter from Bro. Himes, saying that he will sell it to the brethren at the west for three hundred dollars,²⁸¹ and will himself own a share of fifty dollars in it, leaving two hundred fifty dollars to be raised. If the friends will pay for it, we stand ready to go with it, where ever the brethren in the surrounding country will call for it, and pledge themselves to pay expenses. Friends from abroad that feel interested about it, can write to us.

²⁸¹ That works out to about \$11,000 in 2021.

55. Report

Western Midnight Cry, May 11, 1844

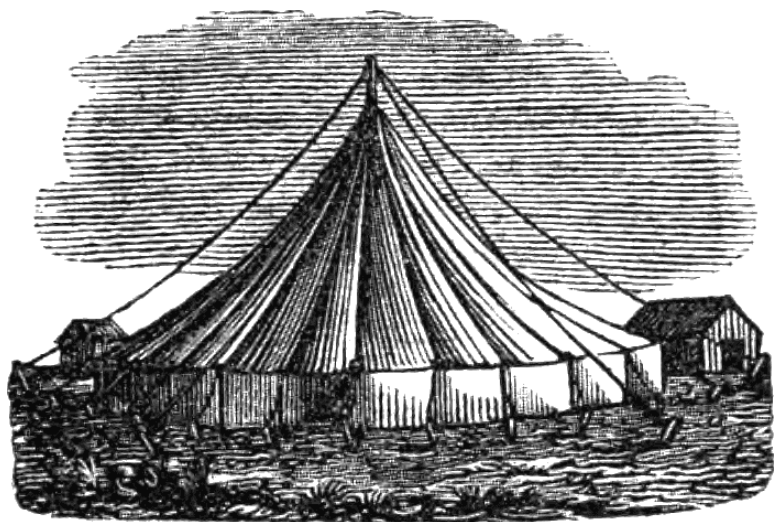
Here is another report, a week later from the previous article.

Lectures

LECTURES will be continued at the “GREAT TENT,” on Sabbath next, at 11 o’clock AM and at 3 and a half past 7 PM, and each afternoon at 3 and half past 7 during the week, the weather permitting.

Great Tent Meeting

Having ascertained that we were to be deprived of the use of the College Hall on Sabbath last, the brethren met on the Thursday previous, and determined to erect the Great Tent. On Saturday evening the work was completed. The tent is erected on the same ground where it stood last season, and also two smaller tents for the accommodation of the brethren who have charge of the large one.



The Sabbath was very pleasant—Bro. Fitch preached three times, and the tent was thronged by thousands. In the afternoon, it was judged that from 1 to 2 thousand were unable to

obtain seats. In the evening the throng was increased. Excellent order prevailed, and deep impressions seemed to be made upon many minds. Monday, PM, the wind blowed so as to prevent the tent being raised, and many went away disappointed. In the evening it was calm, and the tent was well filled.

Meetings have since been continued each PM and evening. Bro Fitch still continues his labors with us, to the great satisfaction of thousands. Should the weather remain favorable as at present, the tent meeting may be continued till the Lord comes, which cannot be long. Our friends from the country are invited to come in, and worship with us.

Brother and sister Brewer, very unexpectedly arrived here on Tuesday evening: although worn down and fatigued, we found them still able to interest a congregation with their well known musical voices. Bro. B___ gives a cheering account of his labors, a brief history of which may be found in another column. When he leaves this place, it will be for Pittsburgh and the east.

The ordinance of Baptism was attended to on Wednesday PM, at the canal, opposite the city Hospital. Six candidates were baptized. Bro. Fitch preached in the evening, and God was with us.

56. Communications – Letter from Bro. Brewer

Western Midnight Cry, May 11, 1844

Here is a third report, in the series.

Cincinnati, Ohio, May 9th, 1844

Dear Bro. Jacobs,

OVER four months have winged their rapid flight since we parted in the city of New York. I have passed through Maryland, Virginia, Tennessee, and Kentucky; and labored in Winchester, New Market, Harrisonburg, Woodstock, Fincastle, Stanton, Big Lick, Bottetourt Springs, and a great many places through the surrounding country; up the valley of Virginia; in some of the villages in Tennessee and Kentucky.

In nearly every place, the truth was owned, and blessed of God. I have had the pleasure of preaching to thousands during our tour, and have reasons to believe that hundreds will praise God that they ever heard the glorious news of the Saviour's being at the door.

Yes, in one place I have cheering intelligence from a brother, by several letters, that one hundred had been happily made acquainted with that grace which abounds for the chief of sinners. To God be all the glory. I feel humbled in the dust on account of past unfaithfulness.

Tired and weary we arrived in this city yesterday. Like the mariner that rejoices to see land, my heart danced within me when we came in sight of this city; but on entering the Great Tent last evening, and listening once more to our beloved Bro. Fitch, my feelings were indescribable. O if the joy of meeting our friends wrap our souls in such a flame of love,

What heights of rapture shall we know,
When round the Throne we meet?²⁸²

²⁸² Charles Wesley, Hymn: *All Praise to Our Redeeming Lord*, 1747.

Fly swift around, ye wheels of time,
And bring the welcome day!²⁸³

But it is nigh, even at the door: we have entered into the last period of awful expectation in which the church is likened unto ten virgins. May God keep us in this trying time.

Yours in the momentary expectation of seeing Jesus,

S. S. Brewer

²⁸³ Isaac Watts, "A Vision of the Kingdom of Christ Among Men," *Revelation* 21:1-4, *Hymns and Spiritual Songs*, 1707, Book 1, Hymn 21, vs. 6.

57. The Cause in Cincinnati

Western Midnight Cry, May 18, 1844

This report describes an interesting prop that Charles Fitch used to illustrate the image of *Daniel 2* while preaching.

THE meetings are still continued at Great Tent, and have increased in interest since our last account. Bro. Brewer lectured on Sabbath AM, upon the “seven seals.” The congregations were much interested.

Bro. Fitch lectured in the afternoon, briefly going the over the second, seventh and eighth chapters of the prophecies of *Daniel*. The rise and fall of the four universal kingdoms that were to precede “God’s Everlasting Kingdom,” was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in *Daniel 2:32-33*.

When proof was adduced that ancient Babylon *fell*, the *head* of the image was *taken off* and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the *wilfully blinded* could help seeing that we are living in the very last days.

Bro. Fitch lectured again in the evening from *Daniel 11th* and *12th* chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to *each* of the meetings PM and evening.

On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the *Hope* of the *Christian*, and *penalty* of the Divine Law to be executed against the *wicked*; the former centering in the *resurrection* and the latter in *death*.

Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday AM He goes to Cleaveland by the way of Beaver. Bro. Brewer and wife were in his com-

pany on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged: and we humbly hope and pray that when the...

Matthew 16

²⁷ ...Son of Man shall come in the glory of His Father, with His angels,

Matthew 24

³¹ ...to gather His elect from the four winds,

—He may find some that have been *sealed* for the kingdom during these meetings.

On Wednesday at 3 o'clock PM, the ordinance of Baptism was attended to at the foot of Mill street—*Twenty-one* were baptised. The congregation was large and very attentive, except two or three half grown boys who plunged into the water and swam ashore. Their efforts to disturb our peaceable exercises proved an entire failure. We will bear these taunts in pity for the ignorant creatures, knowing that God will soon vindicate His cause from all such insults.

58. Martin Luther to Pope Leo X

Western Midnight Cry, Cincinnati, May 18, 1844

“Now then, I come to you, Most Holy Father, and prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I CANNOT CONSENT THAT RULES OF INTERPRETATION SHOULD BE IMPOSED ON HOLY SCRIPTURE. *The word of God, the source whence all liberty flows, must be left free.*”²⁸⁴

HOW then has it come to pass, in these days of degeneracy, that so many who profess to rejoice in the principles and practices of that great Reformer, do now so stoutly maintain that “principles of interpretation must be imposed on Holy Scripture,” and that the word of God must not be left free, to express its own meaning, in the language which God has been pleased to use?

Why did the Pope need principles of interpretation? Most manifestly because he could not establish his blasphemous pretensions in any other way. But allow him his own principles of interpretation, and he could establish all his impious pretences from the word of God.

The same is true of Emmanuel Swedenborg. Just allow him his principles of interpretation and he can find scripture for all his ridiculous fooleries. So can any one else.

Yet there are few things which our Professors, and Presidents, and D.D.’s, and the whole batch of Scribes and Pharisees have prated so much about in *these* last days, as their principles of interpretation.

Nothing is more convenient, for those who wish to have the credit of believing God, and of avoiding at the same time all reproach for the sake of any truth that is unpopular among men, than these principles of interpretation, for with these,

²⁸⁴ D’Aubigne’s *Reformation*.

the Pope, or the Devil, or Dr. Whitby, or Swedenborg, or anybody else, can prove anything they wish to have true.

But the idea that the Bible is a revelation from God as it is, without any principles of interpretation whatever, or in other words, that God has told us what He means in the very words that express this meaning, without circumlocution or double-dealing: this is enough to fill the whole multitude of professed believers in God with pious horror.

But what can be plainer than this one thing, that if the Bible does not express God's meaning, in the language which it uses, it never can be a revelation, without an inspired interpreter; and this is what the disciples of Emmanuel Swedenborg believe him to have been.

Our temporal millennium spiritualizers, therefore, are bound to show that they have an inspired interpreter, or else admit that they do not know what the Bible means, and cannot know until such a one is found.

The Bible, as it is, teaches the speedy personal coming and reign of Christ on the earth with the immortal saints; but by principles of interpretation, the unbelievers of the age have learned to spiritualize the whole away.

May God forgive the men who have dared thus to insult Him by wresting His word, and by their abominable principles of interpretation, making it teach anything they wish to have true; may their eyes be opened, before it is too late, to see that God has given us His own meaning, and to receive it; and look and wait, with all who believe the Bible, for the immediate coming of their Lord.

59. Another Letter to George Storrs

Cleveland, Ohio, May 25, 1844

Reprinted in: Bible Examiner, Philadelphia, April, 1848

Original note from George Storrs: The following extract of a letter was written to the Editor of the *Examiner* by the late Charles Fitch, a few months before he “fell asleep.” We see that Br. J. B. Cook has placed it in the “Appendix” to his work on *The True Source of Immortality*; but, we are sorry he should have omitted to state to whom the letter was addressed. It there appears as if it was written to himself. For the information of those of our readers who may never have heard of Br. Fitch, we would say, he was a holy, able, and faithful minister of the gospel: one who did not shun to declare the whole counsel of God as he understood it, whatever reproach he might suffer for it. He fell asleep in Jesus, at Buffalo, N. Y., in Sept. or Oct. 1844.

Dear Brother Storrs,

I HAVE received a long letter from Brother Litch, touching the state of the dead, the end of the wicked, &c. It would be exceedingly pleasant to me, to be able to please him, and the dear brethren who agree with him, for I love them all, and would rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a Friend who has bought me with His blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides.

I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master. Most sincerely and truly can I call God to record upon my soul, that I have never been influenced in this matter except by a full, solemn and irrepressible conviction to Him who died that I might live.

I held my peace, most gladly, I can assure you, just as long as I dared to do it; and when I felt that I had no more right to be ashamed of God’s truth on one subject than another, I bowed to His will and consented, henceforth, to believe and teach, that when a man is dead, *he is dead*; and that when a man is cast into a lake of fire and brimstone, and burned up,

root and branch, and utterly consumed with terrors, he cannot, *after that*, be *eternally alive*.

The idea that man is a being made up of parts, some of which may be dead, and others alive, at the same time, is to me a pagan superstition out of which the Papists have contrived to raise large sums of money for their own vile purposes: nothing moved by the tremendous fact, that while they were robbing God of the glory of being alone immortal, and Christ of the power of having *immortality* to give.

With regard to those brethren who feel called on to contend against the truths that the dead are dead, and that the destruction which awaits the wicked is destruction, and not something else, I have no feelings, I think, but those of brotherly love. They cannot feel any more confident that we are mistaken, than I do that they are; nor can my reasoning on the subject seem to them more futile, frivolous and inconclusive, than theirs does to me. I certainly have not adopted the views I entertain to gain any worldly good, nor can I ever renounce them for such a purpose.

Having been led into them by firm conviction, and through the fear of God alone, nothing else can ever lead me back. And I feel as ready to defend the truth on these subjects in one place as in another; and I might as well attempt to suppress my breath, as to suppress these truths when I preach.

I know that by the great body of Second Advent believers, with whom I am acquainted, they are admitted as truth; though ideas of expediency may induce them to be silent. I have heard a few object, but I feel persuaded that it is in some instances through fear that the promulgation of these truths will be detrimental to the influence of truth, touching the coming of the Lord. With this I have nothing to do. God will take care that the preaching of one truth shall not hinder the influence of another.

I have been in Buffalo, Rochester and Cincinnati during the

last two months, and I have not shunned to declare the whole counsel of God upon these subject; nor can I, wherever I may be called to preach. I have no wish to differ from my brethren, but if they ask me to withhold God's truth, on any subject to please them, they ask what I am at no liberty to grant.

God willing, I shall see you at no distant day. My faith in the Lord's appearing is unshaken; and I long for it, more than I can express; and that, irrespective of my own interests. I want my Lord Jesus to wear His crown, and fully to taste the joy set before Him when...

Hebrews 12

² [He] endured the cross, despising the shame;

—and I want the martyrs, who have bled for Christ, to live and reign with Him.

Yours in the glorious hope,
Charles Fitch

60. Letter - Witness to the Truth

Philadelphia, July 3, 1844

Reprinted in *Bible Examiner*, January 1848

Original note from George Storrs: The following letter, though published in the *Bible Examiner*, old series, is so valuable, and, at this time, important, that we republish it; hoping it may quicken some, and carry conviction to others who having seen the light, have apostatized from it through shame, or some other cause.

Editor's note: In this letter, Charles Fitch lays out the struggle he went through to come to the truth of the non-immortality of man's nature (outside of the gift of Christ).

Hebrews 11

⁴ He being dead yet speaks.

Dear Bro. Storrs,

YOU remember that our blessed and adorable Lord and Master said, at the bar of Pilate,

John 18

³⁷ For this end I was born, and for this cause I came into the world, that I should bear witness to the truth.

He having left the world, it is now the business of all His followers who hope for eternal life through faith in Him, to walk in His steps, and like Him to feel and act on the admission that the end of their present life is to "bear witness to the truth."

For bearing witness to the truth our glorious Lord was crucified by wicked men who hated the truth, and would not bear its light. For bearing witness to the truth, fifty or sixty millions of His followers have sacrificed their lives, sealing their testimony with their blood.

It is still as truly as it ever was, the sole business of Christ's followers to bear witness to the truth, and still there are conflicts to be sustained, and sacrifices to be made, and trials to be endured, by those who will be faithful witnesses for Christ. It is true that such are not now called to a martyr's death, and

yet I fully believe that the faithful witness for truth in this day, will find himself in the midst of conflicts and trials, from unbelieving men, who hate the truth, which will make him feel sometimes that it would be a relief and a privilege, to be permitted to seal his testimony with his blood, and thus end the struggle.

It may be said, doubtless with truth, that such may not know how they would feel if really brought to the test; yet, in the midst of their struggles the feeling will come over them at times with great power, that it would be “gain to die”²⁸⁵ for the truth and sleep in Jesus till the resurrection.

It has often been a great pleasure to me, to learn from those who have come out from preconceived opinion, and prejudice, and hatred of truth, to stand up fearlessly in its defence, and meet the scorn and derision and hatred and contempt of those professing Godliness, who were yet haters of truth, the trials and conflicts through which they passed, and the convictions and feelings and facts, which have led them to their present position.

It has also been a sweet relief and consolation to my own mind, in the midst of such conflicts as I have passed through for the truth’s sake, to be permitted to relate to others the dealings of the Lord with me, and the process of mind through which I have been led to see, embrace, and defend truth, for which truth’s sake I have been scorned and set at nought, by those professed friends of Christ who hate it.

I know that with many who claim to be Christ’s, and who make high pretensions to an unusual acquaintance with spiritual things; fanatic, fool, maniac, and knave, are epithets sufficiently kind, to be applied to those who will sacrifice all for truth that is unpopular; and that to say they are the dupes of designing men and under the influence of the devil, is a common thing, and those who say these cruel things are righteous

²⁸⁵ *Philippians* 1:21.

in their own eyes for having done so, and feel that they ought on account of them to stand higher than before in the estimation of God.

But, thanks be to God, there are hearts in the world who have in them enough of the meekness and gentleness of Christ, to appreciate the feelings of those who are willing to sacrifice all for truth; and to listen with candor and kindness to what they have to say in its defence. It is for such hearts that I write, and should I be the means of leading such, to clearer and more consistent views of any precious truth of God than they have hitherto entertained, to God be all the praise.

End of The Wicked - First Impressions

It is now several years since, as I was crossing the ferry from Jersey city to New York, someone placed in my hands your first pamphlet on the final destruction of the wicked. I can hardly express to you the aversion, the loathing, with which I turned from it. I do not know what could, at that time, have been a sufficient inducement for me to enter upon the examination of such a subject, as one that might with any possibility be true. I regarded it in the light of something totally, eternally, and necessarily false, and in the highest degree pernicious.

I should think it was eight or nine months afterwards, that for the first time in my life I met with an individual who avowed his belief in it, and urged it upon me as a truth. I revolted from it and kicked against it, as Saul of Tarsus did against the truth that Jesus of Nazareth was the true Messiah.

I was at that time delivering a course of lectures on the coming of the Lord; and having been told that report in the place accused me of holding to the annihilation of the wicked, I had taken good care to shield my reputation from such a stain, by a public disavowal of belief in any such sentiment,

and a strong asseveration, of my full and firm adherence to the opposite opinion.

The day after the subject had been presented, as I was riding, my thoughts were again turned to the subject. In connection with the coming of the Lord, I had been preaching holiness of heart and life as the indispensable preparation for such an event; telling the people that without a perfect readiness in all things to do the will of Christ, without any reserve or stipulation, and that at the expense of any sacrifice or suffering, even to the laying down of life for the truth's sake, they could not be saved; as He had said,

Matthew 16

²⁵ He that saves his life shall lose it.

The thought now rushed upon my mind, would I be willing to preach the destruction of the wicked for Christ's sake, should I find it true? I shrank from answering the question more than I can express. I hoped that it was not true: I felt ashamed of such a sentiment, and most ardently desired that I might never be called to the extreme mortification of avowing my belief therein.

A few scriptural facts, however, at that time were fastened upon my mind, which, together constituted an argument which I could not meet, and never has been met, to my knowledge; and I am fully persuaded never can be.

Process of Conviction

They were the following:

1 Timothy 6

¹⁶ Who only has immortality, dwelling in light which no man has seen or can see.

I now saw that if God only has immortality, it does not belong to man. It is of no use to say that man's body does not possess immortality, while his soul does, for it is expressly de-

clared that none but the invisible God, “dwelling in light which no man has seen or can see,” has immortality. It is therefore true only of God as a Spirit; and now to say that the spirit of man has immortality is to rob God of this perfection and give it to fallen man, whom God has declared is dust, and to dust must return. God did not say to man,

“Your body is dust, and your soul immortal.”

Genesis 3

¹⁹ Dust *you* are, and unto dust shall *you* return.

The current philosophy teaches that the body is not the man, but a mere appendage, and that when that is dropped the man is more alive and active than ever. According to this philosophy, it is not true that man is dust and to dust returns; for this notion ascribes to man an immortality in spirit, which the Bible declares to be possessed by none but the invisible God.

In 2nd *Timothy* we are taught that:

2 Timothy 1

¹⁰ Our Saviour Jesus Christ has abolished death, and brought life and immortality to light through the gospel.

I was led to inquire at once,

“If immortality comes through the Gospel, how are those to gain it who reject the Gospel?”

This question was also to me unanswerable, and is equally so to all the world. In the 2nd chapter of *Romans* we read that at the...

Romans 2

⁵ ...revelation of the righteous judgment of God,

⁶ [He] will render...

⁷ ...eternal life to those who by patient continuance in well doing, seek for glory, honor, and *immortality*.

Again I inquired,

“Why should man, who is declared by the current philosophy to be immortal, be enjoined in the Scriptures to seek immortality by patient continuance in well doing, if he possess it already?”

All these Scriptures I found to be wholly irreconcilable to the common *notion* that man is immortal, and produced a strong conviction in my mind, that the philosophy which taught the immortality of all mankind might prove false. It is perfectly idle here to divide man into parts, and say that some part of man is mortal, and some immortal; for if part of man is immortal, it is not true that God only has immortality.

Being entirely unwilling, however, to embrace so unpopular a doctrine, as that...

Psalm 145

²⁰ ...all the wicked God will destroy,

—I rested upon the declarations that the wicked shall go away into everlasting punishment, be tormented day and night for ever; and though at times I could not but admit that the destruction of the wicked might be true; yet so unwilling was I to embrace the sentiment, that I would go back again and rest on those same passages touching the duration of future punishment.

In this state of mind I struggled onward, with many misgivings that I might be rejecting truth, because ashamed of it, until at Oberlin, last Fall, reasoning with them concerning the kingdom of God.

To overthrow a position I had taken respecting the future inheritance of the saints in the earth, Pres. Mahan one evening went into a scriptural examination of the terms, “ever,” “everlasting,” “eternal,” “for ever and ever.” He showed clearly from the scriptures that these terms were sometimes applied to objects that must have an end, as the everlasting

mountains, the everlasting priesthood of the Jews, and the land of Idumea, whose smoke is to ascend for ever;²⁸⁶—and thus clearly established the position, that these terms could only mean the entire duration of the object to which they are applied.

When applied to God, these terms mean, “as long as God exists.” When applied to the righteous, “as long as the righteous exist:” to the mountains, or Jewish priesthood, “while they exist:” and of course, I said, when applied to the wicked, they mean “as long as the wicked exist.”

I immediately told the audience that President Mahan had thrown light upon my mind, for he had fairly established the foregoing position from Scripture, and as an honest man I could not deny it.

I now saw clearly that the while the wicked exist, they will exist to suffer; but I was led at once to inquire how long will they exist? Have they any promise of immortality? Or is there anything in the Bible that proves them immortal?

The terms “everlasting,” “eternal,” &c., applied to their punishment, do not prove them immortal, because these terms are applied to objects which do come to an end; and hence notwithstanding these terms, the wicked may come to an end. And now I wished to ascertain from Scripture whether the wicked are to have an end. If they are immortal, then these terms, when applied to their punishment, prove it endless; but if they are not immortal, then these terms prove that while they exist, they exist to suffer.

Are they immortal? President Mahan had a very curious way of attempting to get out of the difficulty into which he had brought himself, by the position which he had fully established touching the meaning of these terms. He said,

²⁸⁶ *Isaiah* 34:6-10.

“When applied to the endless future, they expressed endless duration; and hence, as the punishment of the wicked had reference to the endless future, these terms expressed endless duration when applied to the punishment of the wicked.”

But the point was this: Does the punishment of the wicked have reference to the endless future? The terms “everlasting,” “for ever and ever,” “eternal,” &c., are applied to objects which have an end. Will the wicked have an end?

“But,” says the President, “these terms when applied to the interminable future, mean endless duration.”

This is admitted; but I am wishing to know what these terms mean when applied to the wicked: some objects to which these terms are applied have an end—will the wicked have an end?

I now saw clearly that if I could prove the wicked immortal by other Scriptures, then I could prove by the foregoing terms that their sufferings were interminable; but if they were not immortal, then their sufferings would run parallel with their existence until they should...

2 Thessalonians 1

⁹ ...be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

His Conversion

Thus President Mahan completely demolished the last prop on which I had been leaning, to support the immortality of the wicked; for I knew full well, that the Bible contained nothing which began to promise immortality to the wicked, if these terms “everlasting” and “eternal” applied to their punishment did not. On the contrary, we are told that,

Psalms 37

¹⁰ Yet a little and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.

Proverbs 10

²⁵ As the whirlwind passes, so is the wicked no more.

Proverbs 12

⁷ The wicked are overthrown, and are not.

Psalms 73

¹⁹ ...they are utterly consumed with terrors.

2 Peter 2

¹² ...they shall utterly perish in their own corruption.

Psalms 92

⁷ When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever.

Job 20

⁷ They shall perish for ever as their own dung;

⁸ They shall be chased away as a vision of the night.

Obadiah 1

¹⁶ They shall be as though they had not been.

Malachi 4

¹ The day that comes shall burn them up, that it shall leave them neither root nor branch.

Psalms 21

⁸ Your hand shall find out all your enemies: your right hand shall find out those that hate you.

⁹ You shall make them as a fiery oven in the time of your anger: the Lord will swallow them up in His wrath, and the fire shall devour them.

¹⁰ Their fruit shall you destroy from the earth, and their seed from among the children of me.

All these I have found to be plain Scriptural declarations.

Now, as the wicked have not immortality, as the terms “everlasting” and “eternal” applied to them, do not necessarily imply endless duration, unless their immortality can first be established by other proof, and as the Bible does positively de-

clare in repeated instances they “shall not be,” and shall be “no more,” and “shall be as though they had not been,” the argument is conclusive. They will be destroyed for ever. He that does not see and admit this conclusion, is where I have been, touching this very subject—ashamed to see and fully to avow the truth.

Even after all this light was upon my mind, I had a severe struggle with myself before I could consent to become openly and fearlessly its advocate. I thought, or rather tried to think for a time, that it would be better to say nothing on the subject. But in that condition neither my own spirit nor the Spirit of God would give me any rest. I knew I had no right to be ashamed of God’s truth any more than of Himself, and that while professing to bear witness to the truth, I could not draw back from testifying to the whole truth, through shame or the fear of man, without drawing back to perdition.

If such men as President Mahan can rest upon a mere quibble, a begging of the whole question, after admitting that these terms do not always imply endless duration, but claim that they do when applied to the wicked, because they do when applied to the interminable future, I must leave them with God. My Bible tells me that the wicked shall not be, and therefore the word “everlasting,” when applied to them, no more proves that they always will be, than it proves the same thing of other objects which have an end.

Brother Miller also thinks that he has been preserved from great errors, by refusing to receive anything for truth which has one plain text of Scripture against it. I admit the correctness of the principle, and therefore I cannot believe in the immortality of the wicked; for I am told that they shall be “utterly consumed with terrors,” and that they “shall not be”—and I know that there are very many plain texts which do plainly teach the same thing.

For the same reason I cannot believe that the wicked are to

be taken to the moon or to any other part of the universe to be punished: because the word of God plainly declares,

Proverbs 11

³¹ Behold the righteous shall be recompensed in the earth,
much more the wicked and the sinner.

They must therefore receive their recompense in the earth, and that recompense is to be,

Malachi 4

¹ ...burned up,...root and branch.

These truths, through great trials and struggles, I was at length constrained by the fear of God to avow and defend. I cannot shrink from them without offending God, any more than our dear brethren can withhold truth on the coming of the Lord.

I see Christ exalted to give life and immortality. I see man in the dust destitute of immortality, because of sin. This honors Christ and abases man. I must glorify Christ by presenting Him as the giver of life. I must abase man by showing him that he is dust, and then encourage him by pointing him to Christ for life.

May the Lord guide us all into His blessed truth, and bring us quickly to His glorious kingdom.

- *Charles Fitch*

61. Staten Island Camp-Meeting

Signs of the Times, August 14, 1844

By the Editor of *Signs of the Times*

THIS has been a precious season to a very large company of the waiting and watching believers in this city and vicinity. The spot was not difficult of access, yet was secluded and quiet, in a flourishing grove of oak and hickory, where more than twenty tents were arranged in a broad circle on the smooth ground.

On Thursday it rained a little, but Bro. D. I. Robison gave two excellent discourses in Bro. Mathias' large tent. On Friday, Brn. Curry and Robinson spoke in the day time, and Bro. Fitch arrived from Philadelphia in season for the evening lecture. On Saturday, Bro. Fitch preached from:

Isaiah 55

⁵ Behold, you shall call a nation that you know not, and nations that knew you not shall run unto you, because of the Lord your God, and for the Holy One of Israel, for He has glorified you.

He first showed when, where and how the children of God are to be glorified,—that it is to be at the appearing, and in the kingdom of Christ, in a resurrection state. He quoted:

- *Romans* 8:16-17;
- *John* 17:22;
- *Matthew* 16:27;
- *Isaiah* 60:1, 2, 9 and 14;
- *Psalms* 102:16;
- *Isaiah* 66:15-23,

—and many other texts, as having their fulfilment at or after the personal coming of Christ. He thus opened a deeply interesting view of many prophecies. We shall doubtless have occasion to refer to it again.

On the Sabbath, the attendance was very large, and the audience seemed riveted to the spot, while Brn. Fitch, Storrs, Hutchinson, Mathias, Curry, M. Chandler, and others addressed them. We left reluctantly on Monday, after listening to a discourse from Bro. Chandler, on the coming of Elijah as applicable to these last days.

- *Midnight Cry*

62. Report – Sickness

October 1, 1844

Published in: *The Midnight Cry!*, October 11, 1844

This brief report tells of (what was to be) the final illness of Charles Fitch.

BRO. FITCH.—A letter from Cleveland, dated Oct. 1, says:

“Bro. Fitch is detained at Buffalo, by an attack of bilious fever.”

But, in a letter received from him today, he says:

“Praise the Lord for this, too: He is kind in all His ways.”

63. Letter from Philadelphia

October 7, 1844

Published in: *The Midnight Cry!*, October 11, 1844

WE HAVE got now the true Midnight Cry here, and we hold meetings every day and evening. Brs. Mayers and Grigg have been to Baltimore, and Brs. Gates and Mitchell are out preaching it with great earnestness. There is an unparalleled excitement here on the subject—and yesterday (Lord's day,) the meetings at the chapel were crowded, and hundreds had to go away that could not get in; and there were also large congregations at the Museum.

Last evening there was a very affecting scene at the chapel—some 50 or 60 being around the altar all the time, and many of them those that have been the professed people of God. Among others, Bro. Gunn got up, and made his confession, and was baptized this morning. Last week, some 90 or 100 were baptized, and 27 this morning. Bro. Gunn has resigned his school, where he was receiving \$1000 a year, and sent his resignation this morning—which will probably be published in tomorrow's paper.

Yours, &c.

Charles L. Fitch

64. Obituary

Signs of the Times, October 30, 1844

By the Editor of *Signs of the Times*

WE LEARN by intelligence from Buffalo, that Bro. Charles Fitch has been called to put off this tabernacle, to depart and be with Christ a little while before he shall be clothed upon again with immortality.

He embraced the doctrine of the Advent when its friends were few, and as early as 1838. In 1841, he took a decided stand on this question and gave to the public his reasons for embracing it, in a letter to Bro. Litch. Since then he has been laboring heart and soul in the spread of this truth. He has been an efficient instrument of good, and his labors have been blessed to the conversion of many souls.

A short time previous to his death, while in perfect health, he stated to a congregation at Rochester, which he was addressing, that he had a presentment that he must sleep a little while before the coming of the Lord. He then went to Buffalo, when he was attacked with the billious fever, and died on Monday the 14th inst., full in the faith that in a few days he shall awake in the likeness of his Redeemer.

He was formerly the pastor of the Fourth Congregational church in Hartford, Ct.; from which he removed his relation in 1836, to the church at the Marlboro Chapel, of this city. After that he preached awhile in Newark, N. J.; and also in Haverhill Mass. There he came out boldly in the cause of the Advent, and cast his all upon the issue.

He has left a widow and family of children, who mourn not as those without hope. (*1 Thessalonians* 4:13)

Revelation 14

¹³ Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors, and their works do follow them.

65. In Remembrance of Charles Fitch

Midnight Cry, October 31, 1844

By the Editor of *Midnight Cry*

THIS dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears, are now sealed. That heart, which beat with a father's tenderness, and a brother's love for the children of God, has ceased beating.

After his arduous labors at Morrisville and St. Georges' camp meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord.

On arriving at Buffalo, he was attacked with a severe bilious fever, and died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer.

66. The Charity of Our Opponents

Signs of the Times, December 18, 1844

By the Editor of *Signs of the Times*

The first half of this article is an Obituary Notice from the *Boston Recorder*, written by those who were antagonistic to the Advent revival. It describes Fitch's time in the Advent movement as fanaticism. The Editor of *Signs of the Times* makes his own comments after this excerpt.

Obituary Notice – Boston Recorder

Died, in Buffalo, N. Y., Oct. 16, Rev. Charles Fitch, formerly pastor of Marlboro Chapel Church, Boston.

ALAS! my brother, your sun has set; gone down at noon; gone down in darkness; gone without sending us back those much loved golden beams of sunset which we had confidently expected would break forth to assure us that in you shone the light of heaven; gone down from the face of the world, that might have admired you; gone from the vision of your brethren, who might have been taught to honor and respect you, and gone down from multitudes who have been led to love you.

The earth covers your dust. Your virtues lie hidden deep in the bosoms of your friends, who knew you best, but of which they scarcely dare speak, before a cold world. Your frailties are known throughout our common heritage, over which frailties some of us weep, which others scorn, which some denounce, and which all your best friends reject.

You have passed beyond the "dim obscure." You have gone to your God whose face you did expect to behold on earth. And you were found looking for the Lord's appearing even when He came for you. You have gone to the judgment which you did so confidently await on earth.

You have gone where all eyes are undimmed, where truth cannot be perverted, and where men must see eye to eye. You have gone where the unbalanced mind will be adjusted by its Maker, its views and opinions corrected, its errors eradicated, and where its operations must accord with truth.

2 Samuel 1

¹⁹ How are the mighty fallen!

—fallen as a star that breaks from its orbit, fallen from the heights of Zion. But though we are compelled in truth thus to write, we hope not fallen forever. There is an arm able to save.

Rev. Charles Fitch was born in Hampton, Conn., where he spent the most of his youthful days. He was licensed by Windham County Association, without either a regular academic or theological education: a fact which may throw some light on his course.

He was first settled in Abington, a parish in Pomfret, Ct., where his ministry was highly evangelical, searching, powerful, respected, and useful. From thence he went to Warren, in this state, where his labors were equally advantageous, and where we wish he had remained. He next removed to the Free Church in Hartford, and here, it is understood, his labors were not in vain.

His fourth field of labor was in Boston, in the Marlboro Chapel. Here commenced his wanderings from soberness and truth. With a sensitive heart, with a mind very much undisciplined, he was easily led astray by the wild, the powerful influences which there operated upon it. From the Chapel he removed to Newark, N. J.

We next heard of him in Haverhill, Mass. His labors since, are on the records of fanaticism. We have no heart to look them up. We would that dark oblivion might hide them from the face of men. We will indulge the sweet hope, though the world may frown upon us for our charity, that a Saviour's blood covers them from the sight of God.

WE ARE often censured for a want of charity towards those who slander and malign us; but we have never seen anything that would begin to compare with the spirit of the foregoing article, on the death of our beloved and lamented brother Fitch. It breathes a spirit like that which scattered the ashes of a Wickliffe. Not satisfied with treating him with coldness and indifference while living, their contempt follows him even beyond the grave, and would, had

they the power, deny him even the favor of his God. Yes, the men, who, while he lived, dared not meet him on the Scriptures and show him where he erred, are ready, the moment he is dead, to triumph over him and try to hide his sun in darkness.

But has it thus set? No. It is a libel on the dead. His sun went down at noon but it went down in glory, encircled in living light—it set without a cloud; and the “much loved golden beams of sunset” did “break forth” assuring all around him that in him did shine “the light of heaven.” It has gone down from the face of those who fearlessly could scorn his hope, but there are those who did admire him, who did learn to honor and respect him, and multitudes whose hearts did love him.

And while there are those who dare not speak his virtues, although they know them well, because the finger of cold scorn is pointed at all who love the Lord’s appearing, by the professed church of Christ, yet thousands of kindred hearts throughout our land are not afraid to speak his praise; his virtues lie deep in many bosoms, but they lie not “hidden” there, they are known and read of many, and many kindred souls rejoice that this loved brother was ever sent to break to them the bread of life; that he could count all things as loss in winning Christ, and thus become the humble instrument of their souls’ life.

And, those who scorn his hope, weep over his frailties, or reject his faith, may spare their tears, and save their pity for their own soul’s safety: he needs them not. He has gone to rest a little while, departed hence to be with Christ, for whom he looked; but still he waits the resurrection morn, then to receive a crown that ne’er will fade, then to shine forth as the brightness of the firmament, and having turned many to righteousness, as the stars forever and ever. Yes, he will arise and shine forever blessed, a star of no small magnitude among the

sainted host, while his traducers may occupy far humbler seats, or weep in vain to gain admittance there.

But he has gone, taken in the midst of his usefulness; his work was done, and it was well done too. We only wish his mantle may be found, fallen on some one from the ranks he came, as meek, as pure, as holy, as devoted.

67. Support for Sister Fitch

The Advent Herald, and Signs of the Times Reporter, January 15, 1845

Sister Fitch: This afflicted and bereaved sister was left destitute at the recent death of her beloved husband, and our beloved and much respected brother.

I wish to call the attention of the friends, (of whom she has many) to this fact, and solicit in her behalf some aid in her present need. She resides in Cleaveland, Ohio, and donations for her may be addressed to brother T. C. Severance, in that place, to brother H. Tanner, Buffalo, N.Y. or to this office.

- *J. V. Himes*

68. Letter from Bro. Joseph Bates

Jubilee Standard, May 29, 1845

This letter from Joseph Bates mentions the 1843 Prophetic Chart made by Fitch and Hale (see [Article 22](#) in this book).

Dear Bro. Snow,

OUR Bro. J. Pearson, from Portland, will hand you this. He has been with us a few days, and is now about leaving for your city: I pray God his coming to you may be like that of Titus: he has refreshed us much.

Notwithstanding the late, to me unlooked for, proceedings at Albany, and the endorsements they received since in your city, in Philadelphia, and now in Baltimore, and still further anticipated in Boston, I cannot help believing still that our position is right respecting the cry at midnight, and that we have been to the marriage and the door is shut—not half or three-quarters of the way—but effectually. And our fallen brethren will soon see their sad mistake!

“Well,” say they, “we have done the best we could for the Advent cause.”

I doubt that very much, and must continue to doubt until they convince me, from the Bible, connected with the late movements, that Babylon has not fallen, and that God’s people have not responded to the cry, “Come out of her my people,” and then another cry to go out and meet the Bridegroom on the 22nd day of last October. All this I see, so far as their proceedings have been made public, is passed over in silence.

Well, I cannot tell how much these messages, and especially the last one, affected their hearts; but this I do know, I could as readily forget that God ever pardoned my sins. If I could ever be convinced that organizations and a creed were necessary for God’s waiting people at this last moment of time, I should immediately move an addition of two more articles, viz., the fall of Babylon, and the cry at midnight, connected

with our experience, to the articles already published.

But it seems to me all these things are uncalled for if we are, and have been, perfectly honest in the sight of God. It does appear plain to me that the next organization for God's people, after leaving Babylon, will be in the air with our glorious King.

I firmly believe that our Lord, as in *Daniel* 7:13-14, received His kingdom last October, and that the Advent people sang the coronation song, as in *Revelation* 19:5-7, "Let us be glad and rejoice, for the marriage of the Lamb is come," etc. Bro. Matthias, what think you about that song you taught us to sing,

"Rejoice my friends the Lord is King?"

Well, so with our lamented Bro. Fitch and Bro. E. Hale;—think you that they understood how they were fulfilling Habakkuk's prophecy when they wrote the vision, and made it plain on tables? Not then, but afterwards. Why, every time I sing that song now, I am reminded of the marriage, and am glad and rejoice.

May the God of Jacob speed you onward, brethren. I believe we are in the path of the just, which shines more and more unto the perfect day,—not less and less. No, no, God be praised, we stand on the Rock. If we overcome we shall have the new name. My prayer is, God help the little flock to grasp and hold fast the truth.

Yours, striving to overcome,
Fairhaven, Mass., May 21
Joseph Bates

69. Letter from Sister Calkins

Advent Review and Sabbath Herald, October 28, 1852

This letter is interesting in that it shows that some who were converted by the ministry of Charles Fitch, found their way into the Seventh-day Adventist Church.

Dear Bro. White,

WHEN I realize the goodness and overruling power of God in leading my feet into the strait and narrow path, I, truly feel that I am a monument of His mercy.

In the Winter of 1843 and 1844, a small tract was providentially placed in my hands, a publication of Bro. Fitch. I read it over and over, and it was sweet to my taste. I commenced searching my Bible with an energy that I had never before felt.

Living in a secluded place, I knew nothing of the Advent movement, and in the Summer of 1844, the Lord saw fit to place me where I must let go of the Bible as the rule of my faith and practice, or leave the church. He enabled me to trust in His word, and to leave the Baptist church, with which I had been united twenty-six years, and which I dearly loved. He gave me grace and strength to stand, as it were alone, while my unknown brethren were tossed upon the waves of disappointment and trials of various kinds. Thus the Lord knows and tries His children; for many shall be tried and made white.

In the Winter of 1850, E. Miller Jr. came to our place and delivered several lectures. I soon found myself united with about twenty-five who professed the love of Christ's appearing. But when I saw that I must keep all the commandments of God, I must again be severed from those most dear; yet there are a few of that number that are willing to obey God, in spite of a scoffing world, for which I can truly praise the Lord.

O, how my heart has been pained to see the scoffs and cruel

misrepresentations in the *Harbinger*, both of the word of God, and those that proclaim it.

Bro. Bates was at our house when the conversation referred to in the *Harbinger*, under the caption of "Vain Talkers," took place. Brn. D. Hewett, A. A. Dodge, my husband and myself were present and did not hear Bro. Bates make any such expressions as he was charged with. A promiscuous conversation took place about the *Harbinger* being a dear paper, and Eld. Marsh making a profit in the business. By what means H. C. Mason could have got his impression, I know not.

Brn. Rhodes and Case have been represented in the *Harbinger* as being wolves in sheep's clothing, for advising people to stop that paper without paying for it. Bro. Rhodes is a stranger to me, but Bro. Case has taken a very different course, so far as I am acquainted, by advising those in these parts to pay to the uttermost farthing, and give no occasion to be evil spoken of, save for the truth's sake.

But let us not render railing for railing, but contrariwise, blessing. Let us be patient, and establish our hearts, for the coming of the Lord draws nigh.

"They that have pure hearts, and clean hands shall abide in my tabernacle, and dwell in my holy hill," says the Lord.

May the Lord help us to do His commandments, that we may have right to the tree of life, and enter in through the gates into the City.

Minerva M. Calkins
Climax, Prairie, Mich.,
Oct. 4th 1852

70. From Brother Putnam

Advent Review and Sabbath Herald, March 31, 1853

Here is another testimony from an early Seventh-day Adventist who was led to the Advent faith through the ministry of Charles Fitch, especially through the use of the Prophetic Chart.

Dear Bro. White,

BEING a stranger to you in the flesh, but entertaining the same Blessed Hope, I venture to write a few lines. Myself and companion have been firm believers in the speedy coming of the Lord since 1843, and have been striving to obey God in all things, as fast as we have seen light, and the way opened before us.

When our beloved Bro. Fitch travelled through Vermont, we heard and saw from the chart that our Master was at the door. We were not slow to believe. Our names were cast out as evil, being members of the Methodist Episcopal Church. The cry was soon made, "Come out of her my people."

We did not confer with flesh and blood; but obeyed God, which we found better than sacrifice. We then lived in daily expectation of seeing Him we loved, little dreaming of the time of trouble that was before us.

In the Summer of 1844 we moved to Wisconsin, where we heard nothing of the tenth-day movement until it had passed. We wrote for the *Voice of Truth*, and that gave us meat for a season. That soon came out, the *Harbinger*, though not of the coming of the Lord, but of the Age to come, which we could not harmonize with the sure word. But we are thankful for light on life and immortality through its pages. But in consequence of being poor our names were dropped.

About this time the *Watchman* was sent us by some friend. We feel thankful for the same. It has given light upon some subjects; but we think it is in an error on some points.

We feel to mourn when we see the once happy flock scat-

tered and torn, and can but say, "How are the mighty fallen." We were, with the rest of our brethren, tossed about by adverse winds, not knowing our whereabouts, grasping at different articles, on definite time, still looking for the termination of the 2300 days, until it pleased God, to send among us Brn. Case and Bowles, last Spring, with what I believe to be the third angel's message.

Now shall we give up our past experience, the many happy seasons we enjoyed while under the judgment hour cry, and the new glories that enveloped us when we left mystical Babylon, and call it all delusion, and yet to be fulfilled in the Age to come? God forbid.

We can now say that we have got out of the fog. We find God's law is not abolished. He made the Sabbath for man, and we are not left in the dark on the subject. We can now say, that the Sabbath is a delight. May God help us to do His commandments, that we may have right to the tree of life and may enter through the gates into the city.

Your Brother in hope of eternal life at the appearing of Jesus Christ.

Wm. B. Putnam

Warsaw, Wis.,

Feb. 26th 1853

71. Views and Experience in Relation to the Second Advent

Advent Review and Sabbath Herald, October 4, 1853

By F. G. Brown²⁸⁷

Here is part of a longer testimony from a Seventh-day Adventist who recalls his experience during the pre-1844 Advent movement. It holds some interest as it mentions Fitch's emphasis on Sanctification and how it blends with the Second Advent themes.

LET me now, brethren, invite your attention to a continuation of my experience, on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely *suffered*, as I should once have said.

I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another; and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the Second Advent began to be preached, I

²⁸⁷ The entire title of the testimony is called, "Views and Experience in Relation to Entire Consecration and the Second Advent – Addressed to the Ministers of the Portsmouth, N. H., Baptist Association." Apparently it was written 10 years earlier, in 1843.

thought it an offshoot of the doctrine of Sanctification, and that the friends of the former and of the latter would be the same.

These convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly Second Advent sermons, but, in fact, discourses on Sanctification. I thought him really dishonest; wickedly designing, under the cloak of the Second Advent, to palm off Sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures.

Nor was I pleased with the two or three discourses which I heard from him on the Advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian. But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of Scripture.

I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to sit himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to the earth, and he is not only willing, but anxious to soar away and meet Jesus in His descent from the skies.

I never directly preached against the doctrine of Christ's

Second Advent at hand; though I have often aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carefully stowed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit.

Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I declared that I would not be seen in a Second Advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harangues.

But how mighty is the arm of God to abase the proud, and to humble the lofty! On the next day after, so marvelous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to all whom He had truly purchased with His blood; and now I was determined that the last vestige of pride should be crucified and driven out of my heart, if, indeed, any yet lurked there.

Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and

there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the Advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

Appendix A: Come Out of Her, My People

Midnight Cry, February 15, 1844

By George Storrs

This article by George Storrs is included because Charles Fitch refers to it in one of his letters (see [Article 49](#) in this book). This was a message that Fitch had initially proclaimed in 1843 (see [Article 42](#) in this book), but Storrs took it a step further. Whereas Fitch had written on this topic to urge Advent believers to make a strong stand for the truth within their church bodies, Storrs now emphasizes that it will be necessary to actually leave those bodies because of their deepening hatred and animosity towards the Advent truths. And in the summer of 1844, thousands did in fact leave those fallen churches.

COME out of what? Babylon. This is the command of that God who will shortly give the kingdom to His Son, and cannot be disregarded without our being

Revelation 18

⁴ ...partakers in her plagues.

What is Babylon?

The term Babylon signifies the same as Babel, i.e. “confusion” or “mixture.” Under the Old Testament dispensation, Babylon was the principal power that oppressed the people of God. Hence, the term is employed in the New Testament, symbolically, to denote the principal agents that opposed the Church of God.

Let us see how the true church comes into being, For example—we will suppose for the first time the Gospel is preached in any given city. Many are turned to the Lord. What is the result? They all come together,

Acts 2

¹ ...with one accord in one place.

What brings them together? Love. How long will they continue thus to meet together? Just as long as love remains unbroken. That loving, unbroken band of believers in any one place, city or town, I call the Church of God in that place; and

is the visible church; no organization of human invention can make it more visible, or more really the Church of God. They are...

Acts 4

³² ...of one heart and of one soul.

To that Church,

Acts 2

⁴⁷ ...the Lord added...daily.

No man, nor body of men, has any power or authority to add to the Lord's Church; God has never entrusted men with that power.

A Church constituted as I have suggested is such a church as our Lord Jesus Christ prayed His church might be.

John 17

²¹ That they all may be ONE; as You Father are in me, and I in You, that they also may be one in us...

²² ...that they may be one, EVEN AS WE ARE ONE.

This then is the true Church of God. Now, what are the principal agents in oppressing and injuring this Church? We answer, all those sects, whether Roman Catholics or Protestants, that go to work to divide and bring in "confusion" to the oneness of the Church. And how is this done? It is done by the manufacturing of creeds, whether written or oral, and endeavoring to organize a party; the test of fellowship being now, not love to God and each other, but assent to these creeds.

The work of dividing or bringing in "confusion" into the true Church, now begins. Each sect has its agents—these surround the loving, united body of happy converts, who are all one, and the cry begins,

"You must unite with some visible church."

To this moment the loving converts did not dream but that “the Lord had added” them to His church; and they were happily, with one soul, going on in service of the Lord. But a new sound has now saluted their ears. And what do they hear? The voice of union? No. A discordant sound salutes them.

“We are right—all the rest are wrong—go with us,”

—cries each of these dividing agents. The first thought the loving, united church has, is,

“We must all go together—we cannot be divided.”

But the various agents continue their operations, day and night, “from house to house,” not to save souls, but to get them into “OUR CHURCH.” At length some of the converts begin to incline one way, and some another; now the division or “confusion” commences, and it goes on till they are all gathered into the different sects.

Now look for the loving church of God; where is it? All in “confusion”—rent and torn into as many parties as there are agents of sects to carry on the Babylonish work. Instead of the Church of God, a loving, united, brotherly body, delighting to meet with each other, you now have Baptists, Methodists, Presbyterians, &c. &c., down to the end of the lists of divisions; and the so-called churches are each making war on the other, not because they do not live as holy as themselves, but because their creeds differ; and hence “confusion” or Babylon is truly their name.

Now I should like to see one of these man-made organizations, the leading agencies of which are not opposed to the idea of the Lord Jesus Christ’s Second Advent, “at the door”²⁸⁸—and which does not manifest hostility to that idea.

Which of them, at this moment, are not saying “I sit as a

²⁸⁸ *Matthew* 24:33.

queen!”²⁸⁹ and which of them are not pleasing themselves with the idea, that someday they are to effect the conquest of the world, and that it is to be subjected to their faith?

Which of them will suffer a soul to remain among them in peace, that openly and fearlessly avows his faith in the Advent at the door? Are not the terms of remaining among them undisturbed, that you “wholly refrain” from a public expression of faith in the coming of the Lord this year, whatever your convictions may be on the subject? And however important you may feel it to be to cry,

Revelation 14

⁷ Fear God and give glory to Him: for THE HOUR OF HIS JUDGMENT IS COME.

Surely we need have no great difficulty in deciding where Babylon is, or what it is. It is the old mother and all her children; who are known by the family likeness a domineering, lordly spirit, a spirit to suppress a free search after truth, and a free expression of our conviction of what is truth.

Why Come Out?

Romans 14

¹³ Every one of us shall give account of HIMSELF to God.

We have no right to let any men, or body of men, thus lord it over us. And to remain, it appears to me, in such an organized body, is to remain in Babylon. Babylon has become great and strong; and in her own estimation, she is...

Revelation 3

¹⁷ ...rich, and increased with goods, and has need of nothing.

But she is ignorant of the fact that she is...

¹⁷ ...wretched, and miserable, and poor, and blind, and naked,

—while Christ stands “at the door;” and she refuses to hear a

²⁸⁹ *Revelation 18:7.*

word of His coming “in;” and like...

3 John

⁹ ...Diotrephes,...

¹⁰ ...[she is] prating against [those, who talk of the coming of Christ,] with malicious words; and not content therewith, neither does [she herself] receive the brethren, and forbids them that would; and casts them out of the church,

—so far as is in her power.

“Well,” say some, “if they will turn us out, let them do it; we will stay with them until we are turned out.”

But, does God say,

“Stay in here till you are turned out?”

NO. He says,

Revelation 18

⁴ Come out of her my people.

Come out of this “confusion,” this Babylon. Babylon is to fall—to fall to rise no more. The day of her fall is nigh, even at the door. Though in the order of the record, her fall²⁹⁰ is before the call to “Come out of her,” yet I think, as a matter of fact, it is after.²⁹¹ That it is so I think we shall be convinced by turning to *Jeremiah*:

Jeremiah 51

⁴² The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

⁴³ Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwells, neither does any son of man pass thereby.

⁴⁴ And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up: and the nations shall not flow together any more unto him: yea, the

²⁹⁰ *Revelation* 18:2, 4.

²⁹¹ Editor’s note: Both are true. There is a spiritual fall, followed by a physical fall.

wall of Babylon shall fall.

⁴⁵ My people, go out of the midst of her, and deliver every man his soul from the fierce anger of the Lord.

Thus it will be seen that although Babylon is represented as if already overwhelmed by the sea, and her cities desolate, yet the command to go out of her is after. Here I think, it is clear, that is spoken of which is to befall Babylon as though it were past, while in fact it was future.

So in the 18th chapter of *Revelation*, 2nd verse, the future fall of mystical Babylon is spoken of as if already past, because of the certainty of the event, and the cry indicates the time when God's people are to come out of her; and if they do not heed it they may expect to be partakers of her plagues; those plagues are set forth in:

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

And more fully described in:

Revelation 16

¹ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

² And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

⁵ And I heard the angel of the waters say, You are righteous, O Lord, which are, and was, and shall be, because You have judged thus.

⁶ For they have shed the blood of saints and prophets, and You have given them blood to drink; for they are worthy.

⁷ And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are your judgments.

⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

⁹ And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give Him glory.

¹⁰ And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

¹¹ And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

These are judgments, I apprehend, which are to fall on Babylon; and if the people of God do not intend to...

Revelation 18

⁴ ...be partakers of her sins, and receive of her plagues,

—let them haste to flee out of her, yea, if you have any hope of escaping the “Second Death.” Make no tarrying in all the plain. But it will be asked,

“Where shall we go if we come out?”

Go to the Lord. Trust in Him.

1 Thessalonians 1

¹⁰ Wait for His Son from heaven.

Take care that you do not seek to manufacture another church. No church can be organized by man’s invention but

what it becomes Babylon the moment it is organized. The Lord organizes His own church by the strong bonds of love. Stronger bonds than that cannot be made; and when such bonds will not hold together the professed followers, they drop off from the body as a matter of course.

The human machinery, called churches, binds together the dead with the living; and when the living head (Christ) is announced as at the door, his body is convulsed: the living cannot but rejoice, when they understand the subject; but the dead writhe in agony at the thought.

Take heed then, living souls, that you are not crushed by Babylon—by the “confusion” and death that is around you in the modern “Babels.”

Revelation 18

⁴ Come out of her my people.

Appendix B: Zerviah Fitch

Lest We Forget, Adventist Pioneer Library Newsletter, Volume 2, Number 3,
Third Quarter 1992

By Marlene Steinweg

ZERVIAH was deeply loved and appreciated by the young minister Charles Fitch, who penned this prophetic poem before they were married.

O, I would not give the dear delight,
Of praying, laboring, weeping, wearing out
In the blest cause of Him who died on Calvary,
For all the gems and crowns which monarchs ever wore...
And will you share my lot in life and with me
Put your trust in Him who never yet has
Failed to be all that my highest hopes have aimed at...?²⁹²

They were married in the springtime, on May 19, 1828. This was the beginning of nearly seventeen years of marriage in which Zerviah was to experience not only love and joy but also struggle, cross-bearing, and grief. She bore Charles eight children of which four were “laid in the dust” at an early age.

Because she was married to a minister and evangelist, she had to remain alone long periods of time with all the responsibilities of home building and child training resting on her shoulders. Once, while on an extended preaching tour, Charles wrote to her,

My Ever Dear and Precious Wife,...I know...that the cares of my precious wife at home are at best numerous...It must be an exceeding trial to have no husband on whom to lean from day to day.²⁹³

He trusted she would keep in view the glorious reward which would be hers if she were a faithful wife and mother.

²⁹² *Charles Fitch, Hiram Edson and the Raison D’etre of the Seventh-day Adventist Church* (Doctoral Thesis-A.U.), by Patrick, A.H.

²⁹³ Manuscript Letter to Zerviah Fitch, written June 17, 1842.

Her struggles, self-denials and cross-bearing were suffered in the faith that her Saviour would soon return. It was encouraging to her that Charles was engaged by the Lord and Master in the task of enlightening as many souls as he possibly could in the time that remained before the Coming which, according to prophecy, was even at the doors.

Within one year's time three of her close family died. First, seven-year-old Willie in December of 1843; then, her 20-month-old baby boy in January of 1844; and finally, her husband himself on October 14, 1844. His powerfully convincing voice would be laid in the dust just eight days before the anticipated Coming.

But when Charles died, she and her remaining children were consoled by the thought that there was but a short time before Christ would come to...

...gather the scattered members of the family.

Bro. Williamson reported that she was at the funeral,

...without a tear, expecting to meet her husband very soon.

So, far from sorrow, she is smiling and happy.²⁹⁴

In December of 1844, the *Midnight Cry* published a short letter Zerviah wrote enclosing a poem by her friend, a Sister Janes. The poem expressed, as she said, "my own thoughts and feelings" and contained in the first verse words (in bold) often preached by her husband.

The blessed Jesus loves to claim
The purchase of His blood;
To take us for His own, and make
Our hearts His loved abode
To **"take away our dross and tin,**
And make us glorious all within."²⁹⁵

²⁹⁴ *Midnight Cry*, Oct. 31, 1844, p. 1.

²⁹⁵ *Midnight Cry*, Dec. 14, 1844, p. 1.

Appendix C: My First Vision

Ellen White

Early Writings, p. 13-20

Original Note: This view was given soon after the Great Advent

Disappointment in 1844, and was first published in 1846.

Editor's Note: This vision is included because it mentions Charles Fitch as being among the redeemed within the Holy City.

AS GOD has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our...

2 Corinthians 4

¹⁷ ...light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory;

¹⁸ While we look not at the things which are seen, for the things which are seen are temporal; but the things which are not seen are eternal.

I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report.²⁹⁶ But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and...

Numbers 13

³⁰ ...we are well able to go up and possess it.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me,

“Look again, and look a little higher.”

²⁹⁶ *Numbers* 14:10.

At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.

But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!"

Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one an-

other's feet and salute the brethren with a holy kiss, and they worshiped at our feet.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud.

The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out,

“Who shall be able to stand? Is my robe spotless?”

Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke:

“Those who have clean hands and pure hearts shall be able to stand; my grace is sufficient for you.”

At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried,

“Awake! awake! awake! you that sleep in the dust, and arise.”

Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet.

Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us,

"You have washed your robes in my blood, stood stiffly for my truth, enter in."

We all marched in and felt that we had a perfect right in the city. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

We all went under the tree and sat down to look at the

glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out,

“Alleluia, heaven is cheap enough!”

—and we touched our glorious harps and made heaven’s arches ring.

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out,

“The city, the great city, it’s coming, it’s coming down from God out of heaven,”

—and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

I saw another field full of all kinds of flowers, and as I plucked them, I cried out,

“They will never fade.”

Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees moved to and fro, and we all cried out,

“We will dwell safely in the wilderness and sleep in the woods.”

We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments.

Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs—these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said,

“Only the 144,000 enter this place,”

—and we shouted,

“Alleluia.”

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold.

After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying,

“Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you.”

We shouted,

“Alleluia! Glory!”

—and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said,

“Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.”

And He said,

“You must go back to the earth again and relate to others what I have revealed to you.”

Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth

look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!

