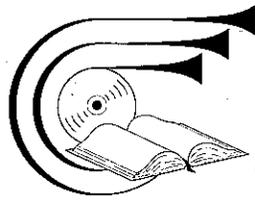


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# Lest We Forget

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196*

## IN THAT DAY

*"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." Zechariah 14:20.*

*"And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24.*

The scriptural phrase, "in that day", refers to the days or time when God intervenes in human history in a special manner. We usually think of 'that day' as being just before the second coming of Jesus. Examples of this are:

*"And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left." Isaiah 11:11.*

*"And it shall be said in that day, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9.*

*"In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isaiah 28:5.*

*"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1.*

*"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:22.*

While, externally, we say that we look forward to "that day", there is a great deal of reservation deep in the human heart, even a resistance and an all-out rejection of the idea of a termination of the present order of things. This is expressed so well by the Holy Spirit through Peter.

*Continued on page 2*

*This issue features Charles Fitch, the pioneer who was dedicated to bring to others a knowledge of the "blessed doctrine and experience of holiness or full sanctification through faith in Christ."*

# ZERVIAH FITCH

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...?"<sup>1</sup>

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."<sup>2</sup>

He trusted she would keep in view the glorious reward which would be hers if she were a faithful wife and mother. 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."<sup>3</sup>

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.'"<sup>4</sup>

—MS

1.) Charles Fitch, *Hiram Edson and the Raison D'etre of the Seventh-day Adventist Church* (Doctoral Thesis-A.U.), by Patrick, A.H. 2.) *Manuscript Letter to Zerviah Fitch written June 17, 1842.* 3.) *Midnight Cry*, Oct. 31, 1844, p.1. 4.) *Ibid.*, Dec. 19, 1844, p.1.

# IN THAT DAY

*Continued from page 1*

"And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation."

II Peter 3:4.

The theory of uniformity is a solid plank in our modern scientific platform. However, it is not change per se, that is so much resisted, as it is the idea of being cleansed from sin. We would all like to "eat pie in the sky by and by", but when it comes to having the bells on the horses inscribed with "HOLINESS UNTO THE LORD", there is a resistance manifested that separates man from his fellow man, even church member from church member.

This is what Charles Fitch experienced. It was because of the doctrine that the Lord will so cleanse a man from sin before the end, that the man or woman will not be committing sin any longer. The purpose of the plan of salvation is to save people from sin to the point that they do not sin any more, but are ready to see God in peace. The fact that this has not happened yet is the cause of the delay in the second coming of Jesus. This idea and this doctrine is not viewed by all as the gospel or "good news."

Yet, the burden of heart of Charles Fitch and all the true in heart who were seeking to be ready for the coming of the Bridegroom, was purity and holiness of heart and life in this present life, even as Jesus was pure in heart and mind.

*Continued on page 7*

# SANCTIFICATION

HOW I CAME TO PREACH THE DOCTRINE OF HOLINESS

—by Charles Fitch

**A**fter 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 "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 "peace that passeth all understanding," and a "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 presence, it would make this world a blessed place indeed; and as I

knew that He was "able to do for us exceeding abundantly, above all that we ask or think, according to the power that worketh in us," and had said, "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 "sanctified wholly, and preserved in spirit, soul and body, blameless to the coming of Christ," through his faith in the faithfulness of Him who hath 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 [understand] what Paul meant by exhorting "as many as be perfect," like him to "forget those things behind, and reach forth unto those before; and thus follow after, to apprehend that for which they are apprehended by Christ Jesus, 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 "of God made unto me sanctification," as well as "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 to you on this subject, 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.—CF

*From A Letter to Josiah Litch, on the Second Coming of Christ by Charles Fitch, published by Elder J.V.Himes, 1841, p. 9-11.*

*I think that I now better understand what the coming of Christ meant, to which God is faithful to preserve us blameless.*

# Charles Fitch 1805-1844

## "THE MAN OF THE CHART"

**S**cholar, theologian, poet, prophetic chart maker, popular preacher and evangelist, proponent of sanctification by faith, abolitionist, tender husband and father, Charles Fitch was there at the precise time where God meant him to be.

After studying at Brown University in Rhode Island, Fitch began his ministry in the Congregational Church at Abington, Connecticut. Other cities where he ministered were Warren and Boston, Massachusetts, Hartford, Connecticut, and Newark, New Jersey. By 1832 he was an honorary member of the American Board of Commissioners for Foreign Missions and had been ordained.

In March of 1838 Fitch wrote William Miller stating that he had read Miller's *Lectures* and did not doubt the correctness of his views. However, for Charles Fitch, as for many other similarly trained ministers of that remarkable reform time, it took great courage and intense conviction to identify with the advent Millerites.

In a letter to Josiah Litch, Charles declared, regarding Miller's views, that "the reproach which I saw would come upon me

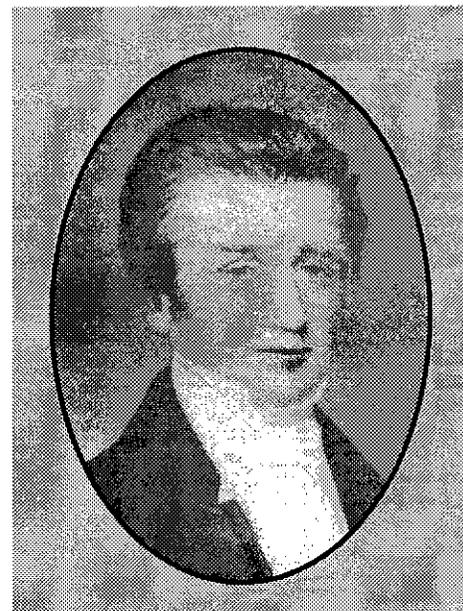
if I advocated them led me to lay the matter aside.... The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller..."<sup>1</sup> So, for approximately three and a half years, he held back from preaching the Millerite message because highly respected ministers not only considered the message to be unsound, but also made light of the message and messenger.

He explained to Elder Litch how he finally had been led by the Holy Ghost to cast himself upon Christ. He wrote, "The great question is, 'Who shall stand when he appeareth?'" He exhorted, "Let us

**"...the fear of man brought me into a snare."**

see to it that we are prepared, by being wholly the Lord's and then it matters not when the day arrives."<sup>2</sup> Eventually, because he preached the doctrine of "holiness" and was exhorted not to do so, Fitch felt it necessary to separate from the established church. This separation caused him to be less influenced by the fear of man regarding the Millerite doctrine.

Josiah Litch had visited Fitch and told him he needed the doctrine of the second advent to add to



his doctrine of holiness. Litch had left him more literature to study and requested he correspond as to the result of his study.

Fitch wrote to "My Dear Bro. & Sister Palmer" describing that experience, "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."<sup>3</sup>

Thereafter, Fitch traveled tirelessly, throwing himself unreservedly into proclaiming the need of preparation for the Second Coming of Christ. He moved his family to Cleveland, Ohio and held meetings and baptisms all over Ohio. His words testify to his dedication to both doctrines, "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."<sup>4</sup>

In 1842, feeling the need of an accurate chart, Fitch and Apollos Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites even though it included an error which God permitted concerning the prophecies. (See *Story of Redemption*, pages 366, 367.) Fitch himself used this chart and also other visual aids including a replica of the Daniel 2 statue that could be separated into its various parts. "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."<sup>5</sup>

Fitch also preached the message of the second angel of Revelation 14. "Come out of her my people." Therefore he is considered an inseparable link of the advent movement. In one sermon he addressed the following questions: What is Babylon? What is the fall of Babylon? What is it for God's People to come out of Babylon?

A letter by Charles Fitch, which he wrote from Cleveland, Nov. 29, 1842, and published in the *Signs of the Times*, reveals his attitude about the state of affairs of the world at that time. "To bring about an extensive and permanent reformation in this crazy world is a hopeless thing. Never 'til 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, tho' we may within, thank God, have peace with God through Our Lord, Jesus Christ."<sup>6</sup>

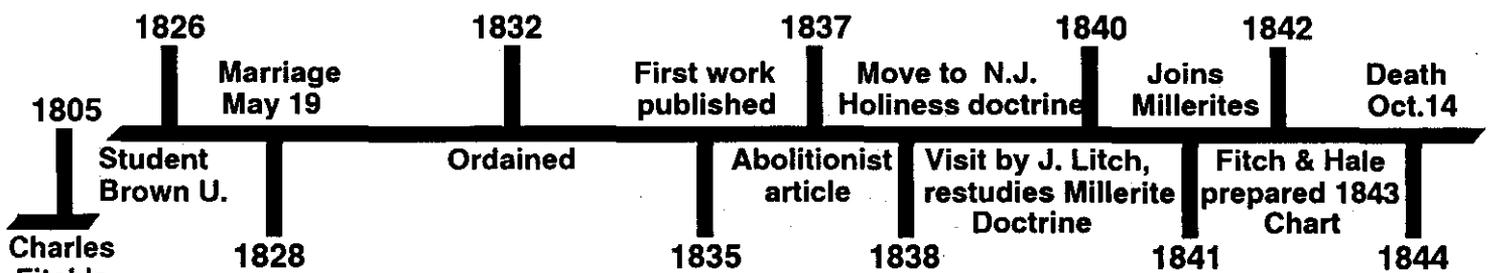
Two of the Fitches' young sons died from feverish illnesses within a month of each other. Fitch wrote about the death of little "Willie," buried Dec. 5, 1843, who would have been seven years old

on Dec. 15. "We believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie's Saviour.... 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 arose from his bed one morning very early and came to me calling my name repeatedly to get my attention.... He said 'The blessed Saviour is my Saviour.' Sweeter accents never fell on my ear. Never from that moment to this has his faith in Jesus wavered."<sup>7</sup>

After the death of another son, his 20 month old, the following editorial appeared on page 211 of the January 24, 1844 edition of the *Midnight Cry*: "Bro. Charles Fitch is now at Cleveland. He has buried another child, and has taken occasion to write the...article: 'Comfort for Bereaved Parents'."<sup>8</sup> Expounding upon Mat. 2:16-18 and Jer. 31:15-17, Elder Fitch concluded:

"Those parents therefore who are themselves prepared for the Kingdom of God, have God's word

*continued on page 6*



# TIME LINE

# ONE PRECIOUS BOON

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."

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."

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.

*Hymn written by Charles Fitch when he accepted the second advent message. In Hymns & Tunes, p. 624, verses 1,3,4 & 5.*

## CHARLES FITCH, "The Man of the Chart" Continued from page 5

**God had laid him in the grave to save him...**

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 labored in vain for their little ones, they shall find them in...the renovated earth, the glorious kingdom of our Lord..."<sup>9</sup>

Charles Fitch became seriously ill, probably with pneumonia, in the month of October, 1844. He had chilled while baptizing converts. "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 (Fitch) 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.'"<sup>10</sup>

"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."<sup>11</sup>

Evidently Br. Judson had visited Fitch on or prior to October 14, when he actually died. The next *Midnight Cry* to be published was October 31, 1844, because none was published during the week of the disappointment. This issue contained Charles Fitch's obituary:

"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."<sup>12</sup>

Ellen White wrote regarding Brother Fitch's early death that God had laid him in the grave to save him and that while in vision she had met him at the tree of life in heaven. (see *Early Writings* p. 17.) Charles Fitch left a definitely inspiring example for those followers of Christ today who, loving their Saviour supremely, desire His Second Advent above all earthly treasures and are willing give their all towards that end. —MS

- 1.) & 2.) *Letter to Rev. J. Litch on The Second Coming of Christ*, by Charles Fitch, published by J. V. Himes, Nov. 1841, p. 9, & 11.
- 3.) & 4.) *Manuscript letter by Charles Fitch to Dr. & Mrs. W.C. Palmers*, July, 1842.
- 5.) *Midnight Cry*, June 6, 1844, p. 372.
- 6.) *Charles Fitch and Hiram Edson and the Raison D'etre of the SDA Church*, Doctorate Thesis, Andrews U., by Patrick, A.H., photocopy in the Appendix.
- 7.) *Midnight Cry*, Dec. 21, 1843, p. 167.
- 8.) & 9.) *Ibid.*, Jan. 24, 1844, p. 211.
- 10.) *Ibid.*, Oct. 12, 1844, p. 124.
- 11.) *Ibid.*, Oct. 19, 1844.
- 12.) *Ibid.*, Oct. 31, 1844, p. 142.

# IN THAT DAY

*Continued from page 2*

We know that no man shall see God without holiness:

“Follow peace with all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14.

The Holy Spirit connects the idea of testing and trial with holiness:

“For they [our fathers] verily for a few days chastened us after their own pleasure, but he [God] for our profit, that we might be partakers of his holiness.” Hebrews 12:10.

There is also a connection made between holy and righteous living and hastening the second coming of Jesus:

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” II Peter 3:11,12.

This concept of cleansing from sin is in the very name of our wonderful Saviour:

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Matthew 1:21.

—RF

# WRITE THE VISION

## COMMENTS ON THE 1843 CHART

JOSEPH BATES:

“In May 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Dr. 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. Fitch, in explaining the subject, said...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 to the people. Here new light seemed to spring up.... 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.” *Second Advent Way Marks and High Heaps*, April, 1847, pages 10,11.

HIRAM EDSON:

“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.” *Review and Herald*, January 10, 1856.

JAMES WHITE:

“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.” *Life Incidents*, p.72,73.

ELLEN WHITE:

“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.” *Early Writings*, p. 74

“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,

*Continued on page 8*

# WRITE THE VISION

*Continued from page 7*

"'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." *Ibid.*, p. 243.

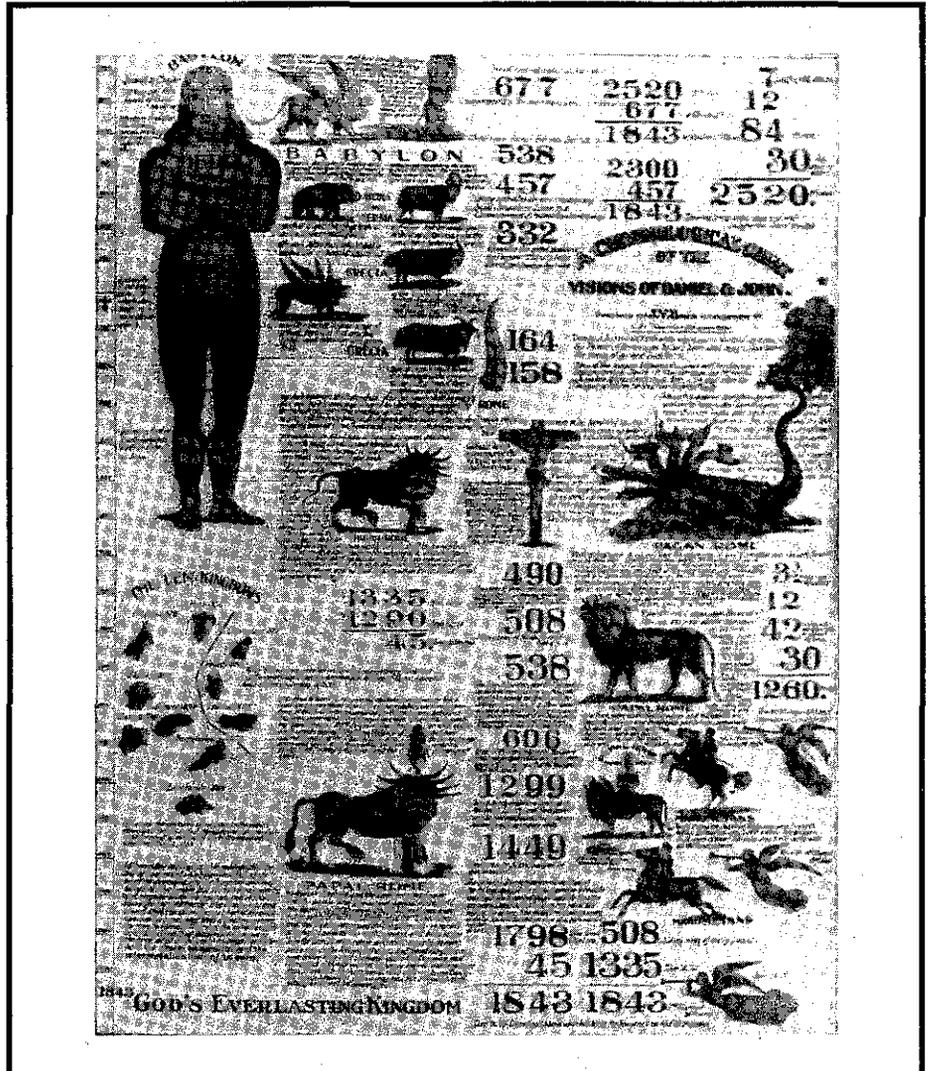
"Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing." *Ibid.*, p. 236.

Thus the '1843 Chart' used by the Millerite advent preachers, served the purpose for which God had intended it. It powerfully aided in clarifying the message and convincing of the nearness of Christ's return. And, though not free of error, it evidences even to believers today that God was leading in the past, and is controlling events in these last days.

(All quotes printed in this article are found in *The Keys to the Pioneer Charts*, a 16-page, compilation by Lee Coleman, The Writer's Inkhorn Ministry, P.O. Box 371, Redwood Valley, CA 95470.)

\*To inquire about full-sized copies of the 1843 Chart, write: Adventist Historic Properties, P.O. Box 494, Loma Linda, CA 92354

"...Make it plain upon tables, that he may run that readeth..." Habakkuk 2:2,3



## \* THE 1843 CHART

Volume 2

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