

Some Highlights of the Life of **Josiah Litch** (1809-1886) (www.APLib.org)
 See "The Rise and Fall of Josiah Litch" *Lest We Forget*, Vol. 3, No. 4, pp. 4-6

Date	Age	Event
1809/04/04	0	Born in Hingham, Massachusetts
1826	17	Converted
1833	24	Became itinerant Methodist Episcopal Minister
1838	29	Read <i>Miller's Lectures</i> (published 1836), convicted of Miller's position, but resisted impression to preach it in case it did not come to pass; had a dream that persuaded him to be willing to bear reproach for Christ, and began preaching and writing about the doctrine (considered to be first well-known minister to take up Millerite teaching, and first to join Miller in his work; Himes 1839; Fitch 1841); wrote article in June entitled "The Probability of the Second Coming of Christ About A. D. 1843," predicting the fall of the Ottoman Empire, based on Rev. 9, awakening much interest in the northeastern USA

5 th Trumpet (First Woe)			6 th Trumpet (Second Woe)			7 th Trumpet (Third Woe)	
622 (Mohammed)			1449			1843	
July 27, 1299			150 years			391 years + 15 days	
August 11, 1840			Time of the End				
5 months (Rev. 9:5) [5 x 30 days = 150 years]			Hour, Day, Month, Year (Rev. 9:15) [Hour (1/24 of a day) = 15 days ; Day = year; Month = 30 years; Year = 360 years; total = 15 days + 1 + 30 + 360 years]			"Behold, the third woe cometh quickly" (Rev. 11:14)	
began when Othman becomes Sultan		when Greek Emperor John Paleologus died, successor Deacozes asked permission of Turks to take the throne		Ottoman Dominance		ended when Turkish Sultan put his empire under European dominance by giving the Egyptian leader an ultimatum based on European protection	
(See Josiah Litch, "The Three Wo Trumpets. Wo! Wo!! Wo!!! Fall of the Ottoman Empire, or Ottoman Supremacy Departed, August 11, 1840, <i>The Midnight Cry</i> , January 6, 1843, pp. 7-10)							

[J. N. Loughborough in *The Great Second Advent Movement*] In 1838 Dr. Josiah Litch, of Philadelphia, Pa., having embraced the truth set forth by William Miller, united in the work of giving greater publicity to the message. He prepared articles for the public print on the subject of the seven trumpets of the Revelation. He took the unqualified position that the sixth trumpet would cease to sound and the Ottoman power fall on the 11th day of August, 1840, and that that would demonstrate to the world that a day in symbolic prophecy represents a year of literal time. {1905 JNL, GSAM 129.2}

Some of the brethren, even those who believed with him on this point, trembled with fear for the result "if it should not come to pass" as he said. This did not, however, daunt him, but he went forward to do all in his power to give publicity to his views on the Turkish question. Public journals spread abroad the claim he had made on the subject. Infidel clubs discussed the question in their meetings, and said, "Here is a man that ventures something, and if this matter comes out as he says, it will establish his claim without a doubt that a day in prophecy symbolizes a year, and that twenty-three hundred days is so many years, and that they will terminate in 1844." {1905 JNL, GSAM 129.3}

The publication of Dr. Litch's lecture made a general stir, and many thousands were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the 'year-day' principle of interpreting symbolic time, and we will be Adventists." {1905 JNL, GSAM 130.1}

1839	30	Continued preaching the Second Coming
1840/08/01	31	Article in Himes' <i>Signs of the Times</i> entitled "Fall of the Ottoman Power in Constantinople--The End of the Second Woe.—Rev. ix"

"Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in

the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case." {August 1, 1840 JVHe, HST 70.12}

1840/08/11	31	Fall of the Ottoman Empire, as he had interpreted the prophecy; year-day principle received great support, strengthening the interpretation of Daniel 8:14 pointing to 1843-1844.
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[J. N. Loughborough] This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelation to man. Some of these were fully converted to God, and a number of them became able speakers in the great second advent movement. Some expressed themselves to Dr. Litch on this wise: "We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments; but in this case we have the living facts right before our eyes." {1905 JNL, GSAM 132.2}

1841	32	June: left itinerant ministry, became general agent of Millerite publications; June 15, joined Himes at the second Advent Conference in giving nine suggestions for evangelizing the message of the Second Advent; July: became an editor for Himes' <i>Signs of the Times</i> ; November: visited Charles Fitch
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REPORT--Of the second session of the General Conference of Christians expecting the advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841. {July 15, 1841 JVHe, HST 61.12}

The Conference then gave their attention to a discourse by Josiah Litch on the nature of the kingdom of God, and the evidence arising from the prophetic periods, of its being near at hand, even at the doors. {July 15, 1841 JVHe, HST 61.28}

1842	33	Opened work in Philadelphia and Washington, D. C.; in December wrote refutation of Conditional Immortality (as Miller opposed Storrs' views 5/23/1844)
1843	34	Continued work in Philadelphia and Pittsburg, Pennsylvania, and Baltimore, Maryland

[Wrote prolifically and preached eloquently, often holding the unwearied interest of thousands for an hour and a half as he spoke on the imminent return of Christ.]

1844/5	35	Wrote a review of the Advent Movement, including his own story, entitled "Rise and Progress of Adventism" in <i>The Advent Shield</i> (pp. 46-93). Commented on the timing versus the event.
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"It remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely." (p. 81)

1844/09	35	Baptized by immersion by Charles Fitch; baptized his own wife
1844/10/11	35	October 11 accepted the Seventh-month Message with October 22 as the date for Christ's coming

"I cannot praise God sufficiently that He has [permitted] ... me to behold this great light. I feel myself humbled ... and now lift up my head in joyful expectation of seeing the King of kings within ten days."¹

1845/5/21	36	Wrote a letter to <i>The Advent Herald</i> stating the error of the past year
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"I believe we erred and ran off our track about one year ago." [Joined with Himes, Bliss, and Hale, who believed the error was the time, and that the event was still future; that the "door" was still open and would be closed when Christ returned. He opposed both the "shut door" branch of Turner and Snow, and the Sabbatarian branch of Bates, Edson, and the Whites. Progressively abandoned his positions of interpretation.]

[On editorial staff of *Messiah's Herald*, probably until his death]

1873	64	Repudiated almost every portion of Millerite prophetic interpretation, including the year-day principle, in writing <i>A Complete Harmony of Daniel and the Apocalypse</i> ; placed all of Revelation from chapter 4 onward in the future
1886	77	Died

Footnotes

1. Litch, J., "Letter," *The Midnight Cry*, October 12, 1844, p. 125