

Some Highlights of the Life of **George Storrs** (1796-1879) ([www.APLib.org](http://www.APLib.org))  
See *Six Sermons on the Inquiry Is There Immortality in Sin and Suffering?* 1855

<i>Date</i>	<i>Age</i>	<i>Event</i>
1796/12/13	0	Birth in Lebanon, New Hampshire

He was the youngest of eight children. His father, Col. Constant Storrs, was originally from Mansfield, Conn.; and was an industrious mechanic, serving, for a time, in the American Revolution as a wheelwright. After the war of the Revolution he was married to Lucinda Howe.... {1855 GS, SSII 5.2}

George's mind was often deeply exercised on the things of religion from a child. Many anxious desires filled his heart that he might be a Christian. Early had his mother taught him to acknowledge "Our Father, who art in Heaven," and point him to "Our Saviour, Jesus Christ." Experimental religion, however, was a mystery to his mind, though one that he often anxiously desired to solve.... Happy for him that he had such a mother. But for her instruction he has often thought and felt that he would never have been brought to a saving knowledge of God and His Christ. The sweet and heavenly strains of prayer, poured forth by that mother when she took George to her closet, and sought the mercy of God in Christ for him, made him forget or disregard the false teaching of the mere Theologian. Such scenes told on his heart not to be obliterated. {1855 GS, SSII 6.3}

1813	17	Deliberately began to seek to know the goodness of God
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The preaching of the torments of hell never won his heart, though it often filled him with a dread of God, which was calculated more to drive him from God than to draw him to such a being. From fifteen to seventeen years of age was the most thoughtless period of his life. None of the terrors of preaching had any tendency to win him to the service of God; but at the close of the time last mentioned, in meditation, alone, far removed from all excitement, he became so affected with a sense of the goodness of God to him, that he resolved henceforth to seek the Lord till he should find Him. If he could pray for nothing else, he determined to pray daily that God would show him his need of a Saviour, which theoretically he understood, but experimentally he had not realized. His resolution being made, he pursued noiselessly and alone his purpose; light gradually breaking upon his mind till he was led to bow to Jesus, and come to God by him and found mercy.... After months had passed away in this manner, he expressed to his mother, one day, that he much liked to hear a man talk who always talked sweetly about Jesus. His mother said to him - "George, do you think you are a Christian?" {1855 GS, SSII 7.1}

From that time himself and mother had frequent conversations, and she often prayed with him and for him, being a mother indeed, in more senses than one. He has never ceased to bless God for that mother. {1855 GS, SSII 8.2}

1815	19	Converted and joined the Congregational Church
1818	22	Married
1825	29	Wife died; joined the Methodist Traveling Connection in 1825; married again
1835	39	Arrested for praying for slaves at Sanbornton Bridge (now Tilton, New Hampshire) Methodist Church
1836	40	Became a Local Preacher, but traveled more than ever; spent most of his time lecturing and preaching on the subject of slavery; nearly the whole Methodist Episcopal Church was hostile to an agitation of that subject.
1837	41	Read small tract by Deacon Henry Grew on state of the dead

In 1837 - three years prior to his withdrawal from the M. E. Church - his mind was first called to a consideration of the subject of the final destiny of wicked men as being, possibly, an entire extinction of being and not endless preservation in sin and suffering. - This was by a small anonymous pamphlet put forth, as he learned, by Henry Grew, of Philadelphia. He read it to pass away a leisure hour while passing from Boston to New York. It was strange to him that so plausible and scriptural an argument could be made in defence of a doctrine, which he had always regarded as unworthy of a serious consideration; for he had never doubted that man possessed an immortal soul. - A new train of thought had now been waked up in his mind; but he proceeded with great caution in examining the subject, and in conversing with any one upon it. He searched the Scriptures carefully, and sought every opportunity to get information from ministers, in particular. As the inquiry continued, the strongest arguments urged against this, to him, new view, served to carry his mind into the conviction of its truthfulness and scriptural basis. After several years investigation, conversation and correspondence with some

of the most eminent ministers, and looking to God for direction he became settled that man has no immortality by his creation, or birth; and that "all the wicked will God destroy" - utterly exterminate. {1855 GS, SSII 9.2}

1840	44	Left Methodist Church
1841 Spring	45	Published 2,000 copies of <i>An Inquiry; Are the Souls of the Wicked Immortal? In Three Letters</i>

He wrote three letters to a prominent and able minister of the Methodist E. Church, with whom he had been intimate. In reply, he acknowledged that he could not answer Mr. Storrs' arguments; and he never undertook it. On the contrary, after a few months, they had an interview, and examined the subject together, which resulted in his advising Mr. Storrs to publish the letters he had written him, but with a request to withhold his name. {1855 GS, SSII 11.1}

1842	46	Moved to Albany, preached his six sermons on the state of the dead, then published them; heard Millerite message; arranged for Charles Fitch to hold tent meetings, he was convinced of message and began preaching it to thousands
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Early in the spring of 1842, he determined to give *one* sermon that should embody all that might be desirable to present in relation to it [death]. The appointment was made one week before hand, and public notice given in the city papers. Monday previous to the time appointed he went to his study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "First Discourse" prepared. - Never had he a deeper and sweeter sense of the Divine presence and blessing; and of being engaged in a work well pleasing in His sight; and he could as well doubt any other part of his Christian experience as to doubt that. {1855 GS, SSII 11.4} His second week was spent in his study in the same manner that the first had been; and thus was the "Second Discourse" prepared; but found there must be a third; and so did the matter proceed till he had prepared and preached the "Sixth Discourse;" and the history of the first week in his study is the history of the six weeks, each of which was spent in the same manner as the first.... {1855 GS, SSII 12.2}

1842/12		New York: 5,000 copies of <i>Six Sermons</i> published and scattered over the United States; revised and 10,000 more sent out
1843	47	<i>Six Sermons</i> published in England, convincing a number of prominent people, including Archbishop Richard Whately; began publishing the <i>Bible Examiner</i>
1843 Spring		Preached advent in Philadelphia; distributed 2,000 copies of <i>Six Sermons</i> to congregation
1843 Fall		Distributed over 5,000 copies in Ohio and Indiana
1844/01/25	48	Charles Fitch took his stand with him on state of the dead

"... Dear Br. 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." {1855 GS, SSII 15.1}

1844/05/23	48	William Miller rejected his view on the state of the dead
1844/11	48	Began work in Philadelphia, through April 1852

It may be proper in this place to say, that he labored steadily in the city of Philadelphia from Nov. 1844, to April, 1852, employing nearly all his time among that people, but never seeking for, or consenting to, an organization such as all sects labor to establish. - He believed that love was the bond of union, and that when that would not bind a people together they had better separate. For the last two or three years of his residence in Philadelphia he was called more to visit different parts of the country, and finally concluded to remove to New York, as a more central position for visiting abroad. {1855 GS, SSII 17.1}

1849	53	Description of him given
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His object is truth, and this he strives to obtain, no matter at what sacrifice. He consults duty before expediency; and would sooner stand alone with truth, than go with the multitude and be in error; yet, he is not dogmatical in the advocacy of what he conceives to be the truth, but is rather persuasive, conciliatory and argumentative. He is a warm friend, a good companion, and an excellent counsellor. {1855 GS, SSII 18.2}

1852/04	56	Moved to New York
1855	59	Plates for <i>Six Sermons</i> burned; revised, enlarged, and republished
1879	84	Died