

1a. HABAKKUK

Charles Fitch and Otis Nichols- Plain Upon Tables

PUBLICATION OF 1843 & 1850 CHARTS

PIONEERS SOUND IN THE FAITH ACCORDING TO OUR FOUNDATIONAL TEACHINGS AS DEPICTED ON HABAKKUK'S TABLES (1843 & 1850 CHARTS)

We are not to receive the words of those who come with a message that contradicts the special points of our faith They gather together a mass of Scripture, and pile it as proof around their asserted theories. **This has been done over and over again during the past fifty years.** And while the Scriptures are God's word, and are to be respected, the application of them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application **knows not** the wonderful demonstration of the Holy Spirit that gave power and force **to the past messages** that have come to the people of God. -- Preach the Word, p. 5. (1905.) {CW 32.2} 1905- 50 years = 1855

There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted.** These persons do not consider that **the truth** has been set forth at the appointed time by the **very men** whom God was leading to do this special work. **These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages.** {2SM 111.2}

The record of the experience through which the people of God passed in the early history of our work must be republished. **Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people** {CW 145.2} **1903**

It may be of interest to mention by name some of the men who acted a prominent part with **Elder Miller and Himes** in the movement of those early times. First to head the list is **Charles Fitch**, of Cleveland, Ohio, **who in 1842 suggested the idea of having charts to illustrate the visions of Daniel and the Revelation. The origin of the thought was based upon Habakkuk 2:2, 3.** The death of Charles Fitch occurred Oct. 10, 1844. {1905 JNL, GSAM 124.2}

Dr. Josiah Litch, of Philadelphia, who, as we shall see in the following chapter, **was moved upon by the Lord to proclaim a truth that in its fulfillment caused the sudden and rapid development of interest in the advent message.** {1905 JNL, GSAM 124.3}

Elon Galusha, of Lockport, N.Y., a noted Baptist minister, whose writings and ministrations on the subject of the Lord's near coming made a great stir in that denomination. {1905 JNL, GSAM 124.4}

E. R. Pinney, of Seneca Falls, N.Y., another devoted minister of the Baptist church whose ministry and writings were a power in the work. He could well be called "The salt of the earth." {1905 JNL, GSAM 125.1}

Geo. Storrs, of New York City, who previous to his conversion to the advent doctrine **was a prominent revivalist.** His writings exerted a mighty influence in moving the people to a greater consecration of self and substance to the work; **especially was this the case in the closing weeks of the twenty-three hundred days.** It was he, who, after the disappointment, **brought to the consideration of the Adventist the state of the dead, and future punishment.** {1905 JNL, GSAM 125.2}

Elder Stockman, of Portland, Maine, was another earnest worker in William Miller's revivals in that city. His death occurred a few weeks before the close of the Jewish year 1843, while the Adventist people were hoping and expecting the Lord would come at that time. {1905 JNL, GSAM 125.3}

There were other men of prominence that for lack of space we will merely mention, such as **N. N. Whiting**, who made a translation of the New Testament into English, known as Whiting's Translation; **S. S. Snow, F. G. Brown, Appollos Hale, L. D. Mansfield, Geo. Needham, O. R. Fassett; George, Wesley, and Edwin Burnham** (three brothers), **all efficient workers in the message.** {1905 JNL, GSAM 125.4}

1843 chart:

The Lord showed me that **the 1843 chart was directed by his hand**, and that no part of it should 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. Review & Herald, November 1, 1850

I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. **I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration**. I saw that **the figures of the chart were as God would have them**, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. Spalding & Magan Collection 1

I saw that **the charts [the 1843 and the 1850] ordered by God struck the mind favorably**, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. **The mind is almost imperceptibly led to God and heaven**. But the **other charts [not the 1843 & 1850 charts]** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven." Manuscript Releases, volume 13, 359

1850 chart:

God showed me the necessity of getting out **a chart**. I saw **it was needed and that the truth made plain upon tables** would affect much and **would cause souls to come to the knowledge of the truth**."--Letter 26, 1850, p. 1. (To Brother and Sister Loveland, November 1, 1850.) {5MR 202.4}

Fitch

We all marched in and felt we had a perfect right in the City. Here we see [saw] the tree of life, & 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 runk on the other side of the river, both of pure transparent gold. At first I thought I see [saw] two trees. I looked again and see [saw] 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, which looked like gold mixed with silver. **We all went under the tree, and sat down to look at the glory of the place, when Bro. Fitch, and Stockman, who had preached the gospel of the kingdom, 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 Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. {DS January 24, 1846, par. 1}

Charles Fitch, a Presbyterian minister, **accepted the Advent message** from reading William Miller's lectures **and through his meeting with Josiah Litch**. He threw himself **wholeheartedly** into the proclamation of the expected advent of Christ at the close of the 2300-year period, and **became a prominent leader in the Advent Awakening**. **In 1842 he designed the prophetic chart used so effectively and referred to in Early Writings, 74**. He died a little more than a week before October 22, 1844. His death came about through illness contracted through over-exposure in conducting three baptismal services on a chilly autumn day. (See *Prophetic Faith of our Fathers*, Vol. 4, 533-545.) {EW 298.4}

"It was the united testimony of Second Advent lecturers and papers, when standing on 'the original faith,' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. — 6BIO 255.5.

Our ministers are not doing their whole duty. The attention of the people should be called to the momentous event which is so near at hand. The signs of the times should be kept fresh before their minds. The prophetic visions of Daniel and John foretell a period of moral darkness and declension; but at the time of the end, the time in which we are now living, the vision [Habakkuk prophecy!] was to speak and not lie. When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up and lift up their heads and rejoice because their redemption draweth nigh. {5T 9.2} Daniel and Habakkuk were contemporaries.

Their faith was greatly strengthened by the direct and forcible application of those scriptures which set forth a tarrying time. As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk. "to write the vision and make it plain upon tables." No one, however, then saw the tarrying time, which was brought to view in the same prophecy. After the disappointment, the full meaning of this scripture became apparent. Thus speaks the prophet: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." [Habakkuk 2:2, 3.] {4SP 241.2} 1884

1843 Chart (Fitch)

1850 Chart (Nichols)



The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." [Habakkuk 2:2, 3.] The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." [Psalm 97:11.] No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. {BEcho December 16, 1895, par. 6}

Nichols

1850 chart:

I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. {13MR 359.1}

God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth."--Letter 26, 1850, p. 1. (To Brother and Sister Loveland, November 1, 1850.) {5MR 202.4}

On our return to Brother Nichol's, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel's message with the two former being made plain upon tables... {5MR 203.1}

Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures [677 BC & 457 BC], and the mistake [miscalculation of figures] 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 [the vision] tarry, wait for it." **In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones.** {Early Writings p.235}

After the 1844 disappointment:

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.** As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, but could discover no mistake. The **time had been fulfilled**, but where was their Saviour? They had lost Him. I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, "They have taken away my Lord, and I know not where they have laid Him." Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee. In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844. {Early Writings p.243}

Once truth is established, it never changes.

Not a pin is to be moved from the foundations of our faith. **Truth is still truth.** Those who become uncertain will drift into erroneous theories and will finally find themselves infidel **in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.** {Lt395-1906.11} {1MR 55.3} **1906**

Remember, the **old waymarks** according to Joseph Bates, include the teachings on the 1843 and 1850 charts. If we don't preserve the "**old waymarks**", we will lose our bearings.

...the people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, **have lost their bearings**... (TM 397.1) {Lt8-1896.14} **Feb 6, 1896**

Could we possibly be kept out of 'heavenly' Canaan as the Israelites of old if we lose our bearings, walking in strange paths?

There are ministers of the gospel **who have lost their bearings**, and as they lead others to **walk in strange paths** they are doing a work similar to that which Satan thought to carry on when the children of Israel were about to enter Canaan. **Beware, beware.** {15MR 205.2} {Ms151-1905.8} **Oct 28, 1905**

What is an example of Adventists losing their bearings to which we are advised to "**Beware, Beware?**"

I have personally been told by a long-time professed generational Adventist believer that Sister White did not write the statement in Great Controversy, page 334-35 regarding Josiah Litch's prediction of the fall of the Ottoman Empire on August 11, 1840 depicted on the 1843 and 1850 charts!

So, this is a denial of Spirit of Prophecy writings which “unsettles the faith of our own people in the Testimonies.” By denying Josiah Litch’s prediction (6th trumpet- Ottoman empire)...

“Next, follows skepticism in regard to the vital points of our faith...”- our foundational truths on the charts are no longer trustworthy.

“Then doubt as to the Holy Scriptures” since they next have to deny or ignore Habakkak’s statement (Hab. 2:2-4) that the charts would speak at the end and **not lie** since it does not fit their preconceived understanding of the Scriptures. Now, they are doubting the Scriptures, the Word of God!

What is the next/ final result? “Downward march to perdition, open rebellion and destruction.”

The enemy has made his masterly efforts to **unsettle the faith of our own people in the Testimonies**. This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life.— Selected Messages 3:83 (1890). {LDE 178.1}

It is Satan’s plan to **weaken the faith** of God’s people **in the Testimonies**. **Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures**, and then **the downward march to perdition**. When the Testimonies [of the early Protestant SDA pioneers], which **were once believed**, are **doubted and given up**, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches into **open rebellion**, which becomes incurable and ends in **destruction**.—Testimonies for the Church 4:211. {LDE 178.2}.

Are the **waymarks** (**7th trumpet** as pointed out by Joseph Bates as one of ten waymarks) considered to be **pillars** as well? Yes they are!

“Our faith in reference to **the messages of the first, second, and third angels** was correct. The **great waymarks** we have passed **are immovable**. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. **These pillars of truth stand firm as the eternal hills**, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and **should be constantly** searching the Scriptures to see if these things are so. **God’s people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people.**” The Review and Herald, November 27, 1883. {LS 278.2}

Regarding 7th trumpet under the 3rd angel’s message:

The sealing angel goes through Jerusalem (the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above. {1901 SNH, SDP 248.1}

God’s eye is upon his people, and he never leaves himself without a witness in the world. **No man knows when Turkey will take its departure from Europe, but when that move is made, earth’s history will be short.** Then it will be said, “he that is unjust let him be unjust still, . . . And he that is righteous let him be righteous still.” **to-day is “the day of preparation...while the world watches Turkey, let the servant of God watch the movements of his great high priest, whose ministry for sin is almost over.”** {1901 SNH, SDP 248.2}

Will you have faith and be among the wise or will you be deceived and be among the foolish?

Some of those who are newly come to the faith claim to have special light from God in regard to these messages, but **their new light leads them to set aside established truths that are the pillars of our faith**. They misinterpret and misapply the Scriptures. They misplace the messages of (Revelation 14), and **set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established**. Since **their new light leads them to tear down the structure** which the Lord has built up, we may know that He is not guiding them. {Ms31-1890.7}

Edited 11/5/19