

Uriah Smith's Rebellion

It will come as a surprise for the majority, to learn the real facts concerning Uriah Smith, as presented in the writings of Ellen G. White. The majority of SDA's think very highly Uriah Smith, and place his "writings" on a elevated platform, particularly his book titled Daniel and the Revelation. The question is, was Uriah true and faithful to the word given by inspiration?

In 1860 Mrs. White wrote a rebuke to a lady named, Harriet Smith, and to her husband, Mr. Uriah Smith. She spoke very plainly yet she stated she had no freedom to relate her testimonies in the presence of the Smiths. In fact, the spiritual situation at the Battle Creek Church had so deteriorated the she and her husband James, had to separate from the church. They spent their Sabbaths at home, not being able to fellowship any longer with the people at Battle Creek Church, because of all the backbiting. The Smiths were cherishing jealous and suspicious feelings against the Whites, working secretly against them. "To Brother J. N. Andrews and Sister H. N. Smith"; 1860, pp. 5 - 7, 17 & 18:

"Letter to Sister H. N. Smith."

Battle Creek, Mich., June, 1860.

"Dear Sister Harriet: I think it is my duty to unburden my mind to you this morning. After we came home from the West you well know a burden rested upon us. We felt no union with the church generally, and have spent our Sabbaths at home. But I will go back. When we came from the East last fall I told James that I had no liberty to bear my testimony in the church at Battle Creek; but he urged me to do so. I continued to do so, but to the discouragement of my own soul; and when I prayed in the meeting-house I had so little freedom I told my husband it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's and your presence. I was reluctant to do so, and had no freedom, and felt a strange dissatisfaction."

"While at Knoxville some things were explained to me which I was ignorant of before. While at a meeting at Bro. Kellogg's the whole matter as shown me at Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville the state of things at Battle Creek. I was shown the case of C. Smith's family, and was pointed back to the visions which they

had not heeded. Then I saw Fletcher, Uriah, yourself and other individuals. It seemed to be a chain of connection, with dissatisfied feelings, and watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart from each other, not united. Darkness was in the Office. The angels of God were grieved, and had but little to do with the work there. There was a secret dissatisfaction, all carried on in darkness, concealed from us. Then I saw J. H. Waggoner, and the communications between him and Uriah. Uriah wronged James in writing to Bro. Waggoner, and Bro. Waggoner wronged him by not being open and frank. If Bro. Waggoner had said to Uriah, If Bro. White is wrong in his feelings in regard to you, I am more so; I have burdened his mind with my feelings in regard to these things; do not judge harshly of Bro. White in this matter, for I was equally to blame, then matters would have been left in a different shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. There was occasion for Bro. White's feelings and Bro. Waggoner's; but their feelings were too strong, and their course was wrong in not going directly to Uriah and talking over matters with him. But Uriah's and your wrong was still greater in carrying the matter to others, and writing to Waukon before speaking to James upon the matter."

"Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening the hands of one another in unbelief of the visions because the wrongs of some have been reproved. I feel crushed in spirit, and that I have been abused. I have no more testimony to bear in Battle Creek until there is an entire change. This is darker than the work in Rochester, and is certainly worse; for I saw that they had their example and present condition before them as a warning."

"... Had you heeded the vision given you and Uriah two years ago you would have saved much; but you neglected all that light, chose your own views of matters, have been free to make confidants of those you should not, but have been very close and secretive to us, whom of all others you should confide in. This is the greatest injustice."

"... I have been shown that the Lord would have a shrewd manager in that Office; one that will reprove, and one that will not be dumb and senseless to wrongs or carelessness. He will have some one there who is sensitive to wrong, quick to feel, and who feels that the cause is a part of him, a part of his

very existence. Uriah and you have not felt this as you should. When a word of admonition or even counsel is given which crosses your feelings and ideas, instead of looking closely and seeing that there was a cause for it, and confessing that you might be wrong, you have kept silent and considered you was suffering wrongfully, and Bro. White was censorious, exacting and severe. O Harriet, whether you realize it or not, those feelings came from a selfish, unconsecrated heart. Bro. White is not perfect. In the ardour of his feelings he may speak too strongly and if you at any time felt injured, in confidence open your mind to him; he would not be backward to relieve your mind of any burden he could. And if you and Uriah were as free to confess when you err as he has been, there would not be the trouble which now exists." To Brother J. N. Andrews and Sister H. N. Smith 1860, pp. 5 - 7, 17 & 18

In a letter written to Brother Ingrahm, in 1861 we find the following.

"The bates family were presented before me. Your course, and expressions and remarks made by you and Brother Bates excited suspicion in their minds. The doubts you expressed in regard to Brother White's manner of dealing cut off our influence with them. They carried these suspicious, wrong feelings to their home, and when the vision in regard to their wrongs was sent to them they rose up against the message, declared it to be false, and contradicted what had been shown me; and they tried to prejudice others against us, even unbelievers." 1LtMs, Lt 32a, 1861, par. 5

In 1869 Mrs. E.G. White wrote privately concerning issues she had been shown in Uriah Smith's home, that it was a "god-less house," with members of the family being controlled by evil angels!

"We have laboured and toiled and tugged. We have prayed and wept at home. We could not rest or sleep. There was an accursed thing in the camp which brought the frown of God. I wrote testimony after testimony at the expense of health, and I feared of life, hoping to arouse the consciences of the people at Battle Creek. We bore testimonies in meetings, and held private interviews out of meeting. But you did not dare to reprove wrong, or stand with us."

"I had no rest in spirit in the house of Brother Uriah. I have left the house saying to myself, 'It is a godless house. I have seen no less than four evil angels controlling members of the family.'" Letter to Brethren Smith and Amadon; Letter 3, April 23, 1869, p. 4.

In 1871 Elder U. Smith and his family were still a flesh eaters, not following the health reform message given by God to E.G. White. The Health Reform Message was given more than 6 years prior and published in Health and How to Live. Elder Smith was also an "Eli" in his family, and was not following the "Testimonies" which is what today we would call the "Spirit of Prophecy."

"If Bro. and sister Smith had unitedly taken their position, and maintained it, upon health reform, as God had given them light, they would have had better health and greater spiritual strength. Their backsliding upon health reform and yielding to the temptations of Satan on the side of indulgence of appetite have injured both themselves and their children. Had the light been followed, which God had been pleased to give them, and had they observed regularity in eating of simple food, letting alone flesh-meats, they would have realized a blessing.... If the daily habits of Bro. and sister Smith in eating, drinking, and exercising, had been in accordance with the light God has given upon health reform, that prostrating fever, which separated Bro. Smith from the work, would not have taken hold upon him.... Health reform carried out in his family with strictness, would be a blessing to Bro. and sister Smith and their children. The neglect of sister Smith to live up to the light on health and dress reform has been a stumbling-block to others.... Bro. and sister Smith have a work before them to properly educate their children. They should call to mind the sin of Eli, and shun his example. Bro. Smith has not taken upon himself the responsibility which rests upon a father to control his children." Testimony to the Church at Battle Creek - 1872, pp. 41 - 45 NOTE: The above statements have been conveniently left out of the present Testimonies Vol. 3, pp. 186 - 197.

In 1879 Elder Uriah Smith was an "Eli" not only in his home, but worse yet in the church, he refused to deal faithfully with sins of the people in the church, and rebuke them.

"Had Elder Smith exercised more firmness and boldness in defending the right and condemning the wrong, my husband would not have been forced to take such firm, decided positions. This disposition on the part of Elder Smith to overlook wrong, and leave evils uncorrected, which, though small at first, would increase till they finally destroyed the purity of the church, has forced my husband to act, and caused his course, in contrast with Elder Smith's, to seem very severe

and dictatorial. Had Elder Smith stood as a bold soldier for Jesus Christ, had he called sin, fraud, and dishonesty by their right names, had he given these evils their just rebuke, less of such disagreeable work would have fallen upon my husband, and less cause would have been given for temptation in regard to his course of action. God would have the facts appear as they are. Elder Smith has neglected to cultivate those traits of character which it is so needful that all who are engaged in the work of God should possess. Pleasing or displeasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth." Pamphlet, Number 43, entitled "The Judgment"; 1879; pp. 9 & 10 NOTE: This is based on a vision given October 23, 1879. This has been left out of the current Testimonies Vol. 4, pp. 384 - 387.

On August 6, 1881, James White Dies, overworked, and stressed, because of many issues at the head of the work. Then in 1882 Mrs. E.G. White wrote some of the strongest rebukes she ever wrote to the Battle Creek Church, but in particular to Elder Uriah Smith, for rejecting the Testimonies, (commonly called today the "Spirit of Prophecy") shunning responsibilities, and for being in spiritual darkness.

"I am sorry that Elder Smith, who has been considered so mild, so kind, and so tender that he shrank from reproofing wrongs in the office, or performing his duty in the church and in his own family, is for some unexplainable reason found on the side of the accuser: I can but think that this is due to some influence which has blinded his eyes and confused his senses. I cannot say to Bro. Smith, God speed you in this work, for it is wrong.... Bro. Smith, the stand which you have taken in this case proves you responsible for all your past neglect of duty in the church and in the office. You have shown that you can be firm, decided, and severe, even when it is uncalled for.... Hence I wrote to you as I did; but Elder Smith felt at liberty to withhold the testimony from the church for weeks. If God was leading him and those who united with him and counselled him in this act, he was not leading me; the burden which moved me to write was a false burden, imposed by another spirit. Further than this, Elder Smith questioned the propriety of bringing the testimony before the church at all. Thus he takes the responsibility of standing between God's

word of reproof and the people.... Oct. 23, 1879, the Lord gave me a most impressive testimony in regard to the church in Battle Creek, especially in reference to Elder Smith. Now he is found firm, persistent, stubborn, on the wrong side. He is not led by the Spirit of God in his decisions. The Lord has laid no such-burden upon him. Human influences have molded his judgment. No greater evidence of this can be given than the course he has taken in regard to my testimony to the church.... In rejecting this testimony, Elder Smith, you have virtually rejected all the testimonies. You must know this is the case. This testimony bears the same evidence of its character that all others have borne for the last thirty-six years. But it condemns certain wrongs which you have committed, and which God condemns. The reason why you cannot see it, is because you have been cherishing feelings wholly opposed to the Spirit of God. Your actions stand registered in the books of Heaven. Elder Smith, I was more grieved than I can express to find you again working on the side of the enemy.... After I wrote you the long letter which has been belittled by Elder Smith as merely an expression of my own opinion,... " Testimony for the Battle Creek Church, Pamphlet 117, 1882, pp. 29, 42, 43, 46, 47 & 50— Note: And yes, again each of these rebukes have been left out of the present edition of Testimonies Vol. 5 pp. 21 - 98.

In 1883 Mrs. E.G. White feared for Elder Uriah Smith soul because he was continually going deeper into darkness, going away from God headed for perdition.

"I fear for you, my brother. I have the tenderest feelings of pity and respect for you, while I know you are steadily going into darkness;... This makes me more earnest, more anxious, in regard to you. I know that you are under a deception and unless you break away from William Gage and others in no better condition, the Lord will let you go with them to your certain ruin;... I know when one is in the position you are in, truth is turned to error and light to darkness.... But I do feel so sorry that you should be so entangled with a party who have the spirit of the dragon.... You are in darkness and you and he (*William Gage*) are not light bearers now in the office. Your influence is for evil. You are scattering from Christ and from the truth.... You know that my husband was strictly, conscientiously honest. You certainly know this; then why do you keep silent and let the vultures tear his reputation to pieces, when you stand as editor of the Review, and have every

means in your own hands to vindicate his honour against the insinuations and the suggestions of these satanic agents?... Again I entreat, break the chains of Satan. Be again a free man." Letter 3, 1883— (Letter to Uriah Smith; July 31, 1883.)

"I do feel sorry for you, my brother, because God has bestowed upon you great light, great talents and ability, but the possession of these will not save you. They lay you under heavier responsibilities, and if these are not fully and entirely consecrated to Him who gave them to you, it would be far better for you if you did not possess them. I know you have been in the snare of the enemy, but I have kept your case on my soul. I have prayed in the night season. I have prayed in the daytime, and I have still the deepest interest for you that Satan shall not prevail over you but that you may break his bands and come boldly to the front in the very time when your earnest efforts are most needed."

"I do not want you should lose your crown or the eternal reward, but as one who loves your soul I tell you [you] will surely do so if you continue to follow the path you have started in upon. You have been deceived, and will never come to the light until you have the moral courage and strength to separate from your adviser and your counsellor. His suggestions, his insinuations, his active, ready wit exercised even upon sacred subjects, have had their influence upon you nearly to destroy. If you fail, the blood of your soul will be upon William Gage."

"This is a fascination that is wholly of the devil that binds you to influences that will ruin. Unless you show a determination to break these fetters, you will soon be unable to do so, and I know that adversity will come to you; and I love you and I love yours. I want you to see. I want you [to] break the fetters of darkness. I want you to stand free and whole in God. I want Satan to be disappointed. I write you this letter [that] you may be saved now from further deception if you will make one determined effort of resistance. I write you this letter although I know my enemies would turn and twist and misconstrue and play upon words and misinterpret anything I may say or write. Yet I do not think you will do this, and I shall venture to send this letter."

"William Gage will do the very work I have described. He has never known the experience you have had. He has never had the sweet connection with God you have had. He has moved by impulse, not by principle, not from deep, earnest conviction. He has had no power to resist temptation. He

knows nothing by experience of what it is to walk with God. The Lord reads this poor, deceived soul as an open book, and he wants you to withdraw from him; separate your interest from him, for it is corrupting to your faith. I want you [to] come off victorious."

"I would do this man William Gage good, if I could, but his course, I have been shown, was most contemptible in the sight of God. I do not think he sees it all so, but thus God regards it. I hope he will repent. I hope he will not wait until the Judgment before he sees that he has betrayed holy trusts and strengthened the hands of our worst enemies."

"You are also doing this work -- strengthening the hands of our enemies. But the Lord will work for His own cause and will bring to nought the smartest, the wisest-laid, schemes of wicked men, and that you should even by your silence sanction the work of Satan through his own agents is too dreadful to contemplate. I will write no more now in regard to the book. You are welcome to it and more, if you want it.

Yours with sincere love in Christ Jesus, Ellen G. White."

Manuscript Release Vol. 14, pp. 4 - 7— Letter 14,
1883."

URIAH SMITH'S RESPONSE

In 1883 Elder Uriah Smith wrote some letters to D.M. Canright, which reveal his real attitude toward Ellen G. White's spiritual gift, and how he had personally reacted to the public rebukes that Mrs. White wrote to and about him in 1882. These letters of U. Smith are rather eye opening relating to the issues of whether Uriah Smith had accepted what E. G. White had written about him in 1882. More importantly how he really viewed Ellen White's Spiritual Gift. Uriah was a "Bible alone" man and he was NOT a true believer in the writing of Ellen G. White's or in the gift given her of God. Uriah even believed that the arguments raised against the Mormon Gifts could also be applied to the spiritual gift of Ellen White!

"I have no doubt the quotations [given in the Marion paper] are correct. I remember coming across the tract, 'Word to Little Flock,' when we were in Rochester, but I have not seen a copy since [i.e., in more than 25 years], and did not know but Experience and Views contained the full text of the early visions. It seems to me that the testimonies, practically, have come into that shape, that it is not of any use to try to defend

the erroneous claims that are now put forth for them. At least, after the unjust treatment I received the past year, I feel no burden in that direction. Theoretically, the doctrine of Spiritual Gifts is clear enough, and I think all our people stand together on that. Bro. Littlejohn has preached on the subject here, treating it mostly from a theoretical standpoint. But that does not touch the question at issue among us at all. I presume you noticed in the Review of March 13 Bro. Waggoner's extinguisher of the Mormon Gifts. But if the same reasoning will not apply somewhat to our own experience, I cannot see straight." (Uriah Smith, letter to D. M. Canright, dated March 22, 1883.)

"I do not take the disconsolate view of our experiences that you seem to; for if the visions should drop out entirely, it would not affect my faith on our Biblical theories at all; hence, I should not consider my experience worthless, nor my life thrown away; for I am rooted and grounded in our doctrines. I believe the system of prophetic interpretation we present is sound, and that so far as we have been instrumental in presenting it to the world, we have done a good work. I did not learn any of these things from the visions, and they don't stand on their authority. You ask if there is any way out. I do not know, or rather, while there must be some way through present difficulties (for God will carry on and bring through His own work) I do not now see what that way is. The idea has been studiously instilled into the minds of the people that to question the visions in the least is to become at once a hopeless apostate and rebel; and too many, I am sorry to say, have not strength of character enough to shake off such a conception, hence the moment anything is done to shake them on the visions, they lose faith in everything and go to destruction. I believe this state of things never would have occurred had the position of our people on this manifestation of the gifts been correct." (Uriah Smith, letter to D. M. Canright, dated April 6, 1883.)

"Her attack on me seems to me most uncalled for and unjust. I told the brethren that I did not understand why she seemed so anxious, and in such haste, to publish me to the world as a disbeliever in the testimonies. She has forced me without cause into a very embarrassing position, because if I say nothing, of course it will be taken as a virtual acknowledgment of the correctness of the charges. But if I do say anything, I must speak my convictions, which will not be at all

satisfactory to them.” (Uriah Smith, letter to D. M. Canright, dated July 31, 1883.)

“Logically, my case cannot be let alone till I have acknowledged what Sr. W. wrote in our School troubles, which I have no evidence was or is vision, and as I write to Bro. W., I know I have to discriminate between ‘testimony’ and ‘visions.’ Well, I think I know myself as well as Sr. W. knows me.” (Uriah Smith, letter to D. M. Canright, dated August 7, 1883.)

In October 1887, Uriah Smith wrote an article which was published for the people at large relating to Ellen G. White’s writings, in which Uriah promoted the concept of “thought inspiration,” stating quite openly, that Seventh-day Adventists have never believed that the words of Ellen G. White’s writings were inspired, and that he has never believed that the words of the Scriptures were inspired. Does this sound like a man that who’s printed works can be trusted? There are even some today who even go to the point and say that the book of “Daniel and Revelation” is inspired? How can one who doesn’t believe in the Word of God write and publish inspired materials? The real question would be, Inspired from who?

“Again, the statement is made, “I know her words are not inspired; for I have seen manuscript revised for the press; were the revisers inspired? She quotes sometimes from history; are all historians inspired?” and so on through all the silly changes that can be rung on this strain. But whoever claimed that her words were inspired? Where or when has such a thing ever been intimated? Who now advocates that even the words of Scripture are inspired? Why is such a false charge as this now set up? Our opponents know, or ought to know, that such a claim is an invention of their own.” R.&H., October 18, 1887; by Uriah Smith; article entitled – “A Miracle Called For”

Some months later, Uriah Smith wrote another article, entitled – “Which Are Revealed, Words Or Ideas?” building on what he had previously written in the article he wrote in October, 1887. He taught that the words the inspired messenger used to convey an idea, or thought, that had been revealed to them by the Holy Spirit can be changed. Later the material can be completely rewritten by the author or by another to make up later versions of the messenger’s “attempts” to convey the inspired “thought” revealed to them.

"In the REVIEW of Oct. 18, 1887, we took occasion to offer a few remarks concerning the course of those who are making a specialty of opposing sister White and her work. Their stronghold is to place her in a false light, misrepresent our position in reference to her work, and having bolstered up to their satisfaction this man of straw, then engage in childish glee in hurling at it their clubs of ridicule and condemnation.

"For instance, they say, "We know her words are not inspired," thus covertly implying that she claims and we hold that they are; and then they produce what they suppose to be a stunning fact that she sometimes herself changes the phraseology of her sentences, employs amanuenses to assist in preparing her works for the press, and inserts quotations from history. "Are these all inspired, too?" they sneeringly ask.

"All we deemed it necessary to say in reply, in the paper referred to, was to deny **in toto* the implied charge, and ask who holds, or has ever contended that her words were inspired; and who now argues that the words, the mere language, of even the Scriptures themselves are inspired?

"... But further, the questioner says, "Is not a word a sign of an idea? And how then can an idea be inspired, and the signs that transfer the idea from one mind to another be uninspired? Ans. — If there was but one word by which an idea could be expressed, this would be so; but when there are perhaps a hundred ways of expressing the same idea, the case becomes very different. Of course, if the Holy Spirit should give a person words to write, he would be obliged to use those very words, without change; but when simply a scene or view is presented before a person, and no language is given, he would be at liberty to describe it in his own words, as might seem to him best to express the truth in the case. And if, having written it out once, a better way of expressing it should occur to him, it would be perfectly legitimate for him to scratch out all he had written and write it over again, keeping strictly to the ideas and facts which had been shown him; and in the second writing there would be the divinely communicated idea just as much as in the first, while in neither case could it be said that the words employed were dictated by the Holy Spirit, but were left to the judgment of the individual himself."

R. & H., March 13, 1888; by Uriah Smith;

* ,in 'tōtō/ —*adverb*— as a whole.—"such proposals should be subjected to specific criticism rather than rejected in toto"

It is quite clear, that Uriah Smith never really did believe in the inspiration of the "Testimonies" ie Spirit of Prophecy, and in his statement in 1888, Uriah certainly sided with those who were changing the Spirit of Prophecy writings. In all of this you need to understand that permission for changing of the "Spirit of Prophecy" was granted in 1883 during a General conference session, by the General Conference of Seventh Day Adventists in which Uriah himself was named as one of the "approved" on the committee of five to change the "Word of the Lord."

URIAH SMITH'S LEADING ROLE IN THE REBELLION OF 1888

The following inspired statements by E. G. White clearly reveal the leading role Uriah Smith played in the rebellion that occurred in 1888.

"But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him." The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God." ... But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, "I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national reform too far." 1888 Materials., pp. 355 & 356— [Ms. 30, 1889; June, 1889.]

"It was plainly revealed what your (*U. Smith*) influence has been, what it was in Minneapolis. I knew for day by day the Lord revealed this to me, and ever since that meeting I have known that you were deceived and deceiving others that you will not only have in the day of final accounts to meet your own course of action but the result of your influence upon other minds. You have refused my testimonies given me for you from the Lord just as much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this and thus it is charged against you in the books

of heaven. You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola and a vast number through them. All quote you, and the enemy of righteousness looks on pleased. I was warned of this state of things in 1882. I was shown that which would be if you did not make thorough work out of the difficulty you were in. Have you ever made confession to Prof. Bell in regard to the position and work done at that time? Have you let this sin go before hand to judgment that (it) may be blotted out when the time of refreshing shall come and He shall send Jesus. I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that God gave me for you at Minneapolis and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that meeting. I presented before you the things which the Lord had presented before me while in Switzerland as well as in 1882. You strengthened the hands of evil doers. Consider how many joined Korah, Dathan and Abiram. Two hundred and fifty princes, men of renown in the tribes of Israel. They made as firm a stand as you have made. They worked as you have worked. The people believed in Korah, Dathan and Abiram because they set things before them in a perverted light. They honestly thought these men were right. They had heard so many false representations and that Moses and Aaron were all wrong, but the result testified who were right and who were wrong. Korah, Dathan and Abiram had done a similar work as you have been doing.... I cannot harmonize with you or with the spirit Elder Butler has manifested. I tell you it is not of God, it is another spirit.... I cannot endure the thought of you being left as were Korah, Dathan and Abiram. Whoever may join themselves with you and walk not in the light of the Lord, but in the sparks of their own kindling will lie down in darkness.... Will you be one who will strengthen (the) gainsayer? Will you be found among the Korah's, Dathan's and Abiram's at such a time as this? Christ asks, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith, how can you remove the impressions of unbelief you have sown in other minds?" Letter to Uriah Smith; March 8, 1890. 1888 Materials, pp. 599, 600 & 602 - 604

"Your attitude has encouraged a state of things in our churches which you have not measured. The result of your

course and your working on the same line since you left Minneapolis has made the carrying out of the work given me of God to do fifty fold harder than it need to have been. You have barred my way, but O, how little did you know the real result of your work.” 1888 Materials, p. 795 Letter to Uriah Smith; December 31, 1890

Uriah Smith was largely responsible for the false teachings and ideas that existing among the SDA’s about Justification by Faith.

“The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God.” 1888 Materials, p. 1053 Letter to Uriah Smith; September 19, 1892

DID URIAH REALLY REPENT?

In A. V. Olson’s book titled –“THROUGH CRISIS TO VICTORY; 1888 – 1901”, The 1966 edition has a chapter titled – “URIAH SMITH FALLS ON THE ROCK, (chapter 9) to prove that Elder Smith confessed his sin of the rebellion of 1888, and that he accepted the message of 1888. Smith actually did make a confession to Sr. White and others in January, 1891 which Olson quoted accurately. But, this is where the Uriah Smith deception is exposed. The following letters written by Ellen G. White after January, 1891, clearly prove that Smith’s repentance was a repentance that needed to be repented of.

“Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.” 1888 Materials, pp. 1068 & 1069 Letter to Frank and Hattie Belden; November 5, 1892

“If before publishing Elder Jones' article concerning the image of the beast, Elder Smith had conferred with him,

plainly stating that his own view differed from that of Brother Jones, and, that if the article appeared in the Review, he himself must present the opposite position, then the matter would appear in a more favourable light than it now does. But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis. Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe.... We should counsel with one another, the old, experienced laborers with those whom God shall raise up to advance His work as we approach the great consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them." 1888 Materials, pp. 1121, 1122 & 1128 Letter to W. Ings; January 9, 1893

"I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting and in a large degree cherished since that time have kept them in a position where, when good cometh, they have had little appreciation of the same.... The Lord looks with compassion upon you all, but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind, and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the mes-

sage that bore the imprint of the most High?" 1888 Materials, pp. 1137 & 1138 Letter to I. D. Van Horn; January 20, 1893

Uriah Smith's January 1891 repentance was short lived and not a thorough one, for his part in the rebellion of 1888. A. V. Olson's book *Through Crisis to Victory* is clearly a misleading publication concerning Uriah Smith on this issue.

In light of all the documented facts from inspiration contained within this document, concerning Uriah Smith and his rejection of the Spirit of Prophecy given by the Holy Spirit; and also his leading part which he played in the rebellion of 1888, it would appear folly to still have confidence in the works by Uriah Smith, including the somewhat famous book, Daniel and the Revelation. Then if any reasonable thinking person was to consider the many quotations from Sunday-keeping theologians and commentators, which Uriah Smith used very liberally, no faith would be placed in this man's works who all of his life consistently went against the direct councils sent him of God. As to his practise of relying on commentators, it alone is contrary to the counsel of the Testimony of Jesus.

"We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor." Gospel Workers 1892 edition, p. 126

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."