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THE LIFE AND WORK OF URIAH SMITH

RICHARD JULIAN HAMMOND

Seventh-day Adventist
Theological Seminary
1944

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Members of the Committee on
Graduation

THE LIFE AND WORK OF URIAH SMITH

A Thesis
Presented to
the Faculty of
the Seventh-day Adventist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Richard Julian Hammond
August 1944

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THE LIFE AND WORK OF URIAH SMITH

CHAPTER I

INTRODUCTION

In the development and growth of the denomination of Seventh-day Adventists, the names of six or eight individuals appear as exerting unusual influence. One of these was Uriah Smith, and because of his position as editor, writer, and preacher for half a century, it seemed of value to examine his relationship to this religious body, and more particularly, to their periodical, The Advent Review and Sabbath Herald, which he edited for forty-seven years.

I. THE PROBLEM

Statement of the problem. Included in this study is a consideration of the influences in his early years which led Smith to accept the teachings of Seventh-day Adventists. A brief survey was made of his home life in Battle Creek, Michigan, after he became editor of the paper. One chapter was devoted to his editorship, which was followed by a discussion of his gift as a writer. Since he was not indifferent to political issues, it seemed worthwhile to examine his views on this subject. During Smith's lifetime the Seventh-day Adventist denomination was largely under the leadership of Mrs. Ellen G. White. A chapter was written on Smith's relationship to her work. This was followed by a survey of his attitude toward some controversial tenets of the Adventist movement. An estimation of his character and of his contribution to the denomination he served is found in the closing chapter of this thesis.

Sources. Sources used in this thesis were primary. The Advent Review and Sabbath Herald contributed the greatest amount of material to this study. The Ellen G. White Publications Office gave frequent and generous assistance in providing access to such letters and manuscripts as was permitted by the policies of the Office. Much help was also given by the Review and Herald Publishing Association. In addition to Smith's books, the investigator was privileged to read his correspondence, made available by his relatives. Interviews were held with individuals who knew him personally.

The study of Uriah Smith has given the writer a broader perspective of the growth and development of this denomination. It has enabled him to piece together into a fuller picture some important periods in the century-old Adventist movement. Above all, it has shown the value of stable traits of character, honesty, industry, and sincere religiosity, which made Smith a leader in a small but active and zealous religious movement. A series of biographies of this nature would open up chapters of denominational history hitherto unexplored.

CHAPTER II

EARLY LIFE

Nearly all of the founders of the Seventh-day Adventist Church claimed some section of New England as their birthplace. James White, Ellen Harmon, and John Nevins Andrews were natives of Maine. Joseph Bates was a noted citizen of New Bedford, Massachusetts. Uriah Smith lived his earliest years in the village of West Wilton, New Hampshire, near the White Mountains.

Uriah Smith's grandfather, also named Uriah, was the first Smith to settle in the town of Wilton. He was born in 1744, or 1745, lived through the exciting times of the American Revolution and national establishment, and died in 1829. By trade he was a tanner. Samuel, the seventh of his ten children, was the father of the Uriah with whom we are concerned. In 1823 Samuel Smith married Rebecca Spalding, of Belgrade, Maine, who was from a branch of Spaldings "which has attained some note in the United States."¹ She died in 1875 at the age of eighty. The date of her husband's passing is not known to us.

Their son, Uriah, the youngest of four children, was born on May 2, 1832. When he was about twelve or thirteen years old, he was treated during an illness with what must have been an overdose of calomel. As a result there developed in his left leg a sore which became so aggravated that amputation was thought necessary. The limb was removed at a point

¹ Information contained in a letter dated at Eagle Point, Oregon, April 11, 1944, signed Leon A. Smith.

about half way between the knee and the thigh.¹

Mrs. Samuel Smith was endowed with more than ordinary personal gifts, and in 1871 published a small volume of poems, with a brief resume of the life and experience of her only daughter, Annie R. Smith, whose hymns Seventh-day Adventists so often sing. Included in this book of poems are also some verses written by Annie, and a few by her son, Uriah. Mrs. Smith prefaced her little book with these words: "This volume lays no claim to literary merit, but professes to be only a description in rhyme of some of the ordinary experiences of life and the common feelings of the heart."² No matter how unpretentious this volume may have appeared to its author, it is good to know that these poems, a transcript of her own religious experience, had cheered the heart of many of her fellow-believers during the early days of the Adventist movement.

In 1848 Uriah entered Phillips Academy at Exeter, having previously attended the academy at Hancock, New Hampshire, during the autumn terms of 1845 and 1846. Phillips was a school of high standing then, as now, and its credentials secured for its graduates professional appointments.³

¹ The operation was performed by one Doctor Twitchell, a surgeon of Keene, New Hampshire.

² Rebekah Smith, Poems (Manchester, New Hampshire: John B. Clark, 1871), Preface.

³ In 1848 a fire destroyed the school records. Consequently there is no contemporary evidence of Uriah's attendance. The accompanying photostat of a record, written in 1851, is the "only evidence" that he was ever enrolled as a student. Doctor Lewis Perry, principal of the Academy, lent this record.

Uriah Smith

'48

Battle Creek, Mich.

"died at Battle Creek, Mich. 3/6/03"

Matriculation record of Uriah Smith at the Phillips Exeter
Academy, Exeter, New Hampshire, 1848.

Since co-education was less common then than now, Annie Smith attended a seminary for young women at Charlestown, Massachusetts. When her brother finished his work at Exeter, in 1851, he planned to continue his schooling at Harvard College, where he would have enrolled as a sophomore. At this time both Annie and Uriah were offered teaching positions in a school at Mount Vernon, New Hampshire, at an attractive salary of \$1000 a year, besides their board and room. Neither accepted the offer. Annie soon embraced the teachings of a small group of Adventists, and joined the working force of their publication, The Advent Review and Sabbath Herald,¹ in Rochester, New York. After his father died in 1852, Uriah accepted a position with a businessman with the hope of saving enough money to continue his schooling. However, his employer met unexpected financial reverses, which, in turn, imposed a change in Uriah's plans.

At this time he was seriously considering the views of the Adventists, who had retained their advent hope following the "great disappointment" of 1844,² and were searching for further light and truth. Uriah now reached a decision of far-reaching consequences. He turned his back on the prospect of ever acquiring additional formal education, and, as his sister had done, became a Sabbath-keeping Adventist. On May 3, 1853, he joined Annie in the Review and Herald Office.

¹ This periodical soon became known as the Advent Review and Sabbath Herald, usually called simply The Review. Hereafter, all footnote references to this paper will be designated as "R & H."

² Adventists expected the Lord to return to earth on October 22, 1844. Since He did not come, they looked back on this day as the "great disappointment."

The religious antecedents of Uriah Smith represent a wide variety of thought and belief. Some of his immediate ancestors were Baptists, who had developed a leaning toward the more liberal views of the Unitarians, Universalists, and Friends. These three sects had gained considerable momentum during the early part of the nineteenth century, and were perhaps the least moved by the early Adventist preachers, like William Miller and Joshua V. Himes, who warned: "Behold, the bridegroom cometh; go ye out to meet him."

It is not known exactly when, or under what circumstances, Uriah's mother accepted the teachings of the Adventists. The History of the town of Wilton, states that "she was strongly of the Second Advent faith."¹ It is also said that she once approached Joseph Bates, an Adventist preacher, and asked him to pray for the conversion of Annie and Uriah.² His prayers, along with those of Mrs. Smith, were answered favorably.

Although he was only twelve years old during the tense days of 1844, the Millerite messages of Christ's second coming made a sobering impression on Uriah. Of his feelings during this experience he later wrote:

In regard to the past I would say, that though quite young, I was in the messages of 1843-44, and have believed that they meant something. In all the scattering and dividing which followed the passing of that time, I gave but little attention till after

¹ Abiel Abbot Livermore and Sewall Putnam, History of the Town of Wilton, Hillsborough County, New Hampshire, (Lowell, Massachusetts: Marden and Rowell, Printers, 1888), p. 272.

² E. N. Dick, "Uriah Smith," The Youth's Instructor, vol. 92, No. 29, July 18, 1944, p. 6.

the Washington, N. H. conference last fall.¹

This conference was held from September 10 to 12, 1852, and it was at this time and place that Uriah Smith received his first impressions that the Sabbath commandment in the exclusive sense of the seventh day of the week is still binding. Characteristically, his decision to accept this new view was not a snap judgment. He spent the next twelve weeks studying the matter further, and not until December of the same year did he openly take his stand for the seventh-day Sabbath.

At the time when Smith was a young man it involved a sacrifice to become a Sabbath-keeper. The "great disappointment" in 1844 had caused people to place a stigma on Adventists in general. But when an Adventist became a Sabbath-keeper, he was doubly unpopular. What persuaded him to make this decision?

The leading text which decided this question of Sabbath-keeping with me was, and is, Ex. 20:8, "Remember the Sabbath day to keep it holy." This is a plain injunction laid upon all men; for it comes from the Creator of all men. Every intelligent moral being comes within the purview of that commandment. It emanates from the highest authority known to man; and the wisest man thus wrote of it: "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.²

Shortly after his conversion to the Adventist teachings, he wrote:

The more I look into our position, the clearer, more beautiful, and harmonious it seems. . . . We all now see the cause of our disappointment,--why the Lord did not come as we expected,--the work was not accomplished, the picture was incomplete, the sanctuary was yet to be cleansed, and the third messenger to give his warning.³

¹ R. and H., Vol. 4, No. 2, June 9, 1853, p. 16.

² Signs of the Times, Vol. 28, No. 46, November 12, 1902, p. 5.

³ R. and H., Vol. 4, No. 2, June 9, 1853, p. 16.

It was no small sacrifice to abandon a promising career for a cause, for which scoffers were prophesying immediate failure. But like the patriarch, Uriah Smith was looking for a city, "whose builder and maker is God." For half a century he maintained, with one exception covering something like six months, an unbroken professional connection with this movement, and during all this period he was a member of the staff of the Advent Review and Sabbath Herald.

CHAPTER III

SMITH THE MAN

Uriah Smith was not only a public character within the Adventist Church, he had the responsibility of providing for and educating a growing family. He was an editor, but also an inventor and a good engraver. For years he was instructor in Biblical exegesis at the Adventists' Battle Creek College, and took his frequent turn filling the pulpit Sabbath mornings in the Tabernacle, the large Seventh-day Adventist church in Battle Creek, Michigan.

As an early leader among Sabbath-keeping Adventists, Uriah Smith shared the lot common to pioneers. When he first connected with the Review and Herald office, he worked for practically nothing, and was fed and clothed from his share of the small contributions which came from readers of the Review. It was not uncommon for the staff of the struggling paper to eat in succession several meals of porridge, or just beans. When the paper was published in Rochester, New York, Smith and his co-laborers seldom enjoyed the luxury of butter or potatoes; they were too expensive. The "fifteen" who comprised this company knew what it meant to "make a covenant with God by sacrifice."¹ During those trying days of their economic embarrassment, a saving sense of humor must have been needed more than once. On one occasion Uriah confided to a comrade that although he had no scruples against eating beans virtually every day in

¹ Psalm 50:5.

the year, "yet when it came to making them a regular diet, he should protest."¹

In 1855 the Review office was moved to Battle Creek, Michigan. Two years later, in 1857, he married Harriet Newell Stevens, an assistant in his office, who was a native of South Paris, Maine. To this union were born five children. In addition to these, a girl lived in the Smith home as one of the family. It entailed considerable ingenuity to feed, clothe, and house a household of eight on a salary that usually ranged from ten to twelve dollars a week.

After he had lived in Battle Creek for seven or eight years, a mechanical turn of Smith's mind began to assert itself. He wore an artificial leg of such a design as to make it almost impossible for him to kneel in prayer. Smith perfected an articulated limb on which he received a patent, No. 39, 361, under date of July 28, 1863 (Fig. 2). The crippling effects of the Civil War notwithstanding, there was apparently never much demand for this improved artificial leg, and he did not realize any financial return for his efforts. However, he was enabled to facilitate his own movements, and his invention served him well that many who saw him walk believed that he was only lame.

Twelve years after his first patent, Smith busied himself with experiments for perfecting a type of school seat and desk that would let the seat fold up from the rear instead of from the front. On December 4, 1874, he filed application with the United States Patent Office, and six

¹ W. C. White, "Sketches and Memories of James and Ellen G. White," XIV, R. and H., Vol. 112, No. 24, June 13, 1935, p. 10.

months later, May 25, 1875, he was granted patent No. 163,611 as a recognition of his invention, (Fig. 3). This he sold to the Union School Furniture Company in Battle Creek for \$3000.00.¹

The money Smith received for his patent brought a welcome and needed turn in the family fortunes, and enabled him to build a house in Battle Creek commensurate to his needs. Nevertheless some of his friendly enemies deemed this an extravagant "Sign of the Times."

Other workers were less successful with their outside interests. The active preachers apparently were expected never to combine any commercial interest with their gospel work. For example, in the latter part of February, 1867, Elder John N. Loughborough submitted a confession for the Review acknowledging his wrong in "peddling" some of his "merchandise" throughout the conference, to pad his slender finances.²

No matter what his new house suggested to those outside of his family, it became home to Uriah Smith, and he spent many pleasant hours in the "study" just off the dining room. After a full day in the editorial office of the Review and Herald, and the evening meal with his family, he usually worked in his study until midnight. Many of his published works and private letters were prepared here in the quiet hours between nine and twelve p.m.

Smith was neither austere, unapproachable, nor anti-social. But his mind was always preoccupied with his work, and even in his own home

¹ Letter of Leon Smith to Richard Hammond, April 11, 1944.

² R. and H., Vol. 29, No. 12, February 26, 1867, p. 140.

Fig. 2. Improvement in Artificial Legs

U. Smith,
Artificial Leg,
No 39,361, *Patented July 28, 1863.*

Witnesses.

William E. Moore and
Henry B. Russell

Inventor.

Ursiah Smith

UNITED STATES PATENT OFFICE.

URIAH SMITH, OF BATTLE CREEK, MICHIGAN.

IMPROVEMENT IN ARTIFICIAL LEGS.

Specification forming part of Letters Patent No. 39,361, dated July 28, 1863.

To all whom it may concern:

Be it known that I, URIAH SMITH, of Battle Creek, in the county of Calhoun and State of Michigan, have invented a new and Improved Artificial Leg; and I do hereby declare that the following is a full, clear, and exact description of the construction and operation of the same, reference being had to the annexed drawings, making a part of this specification, in which—

Figure 1 is an external view of the leg, stuffed and covered for wearing. Fig. 2 is a sectional profile view. Fig. 3 is an enlarged front view of the knee-joint with the patella removed. Fig. 4 is an enlarged profile sectional view of the knee-joint. Fig. 5 is a profile view of the knee-joint with one of the side pieces, O, removed. Fig. 6 is an enlarged view of the ankle-joint.

In all the figures the same letters refer to the same parts.

The construction of this leg is as follows: The lower end of the femur or thigh-bone A and the upper end of the tibia B are rounded laterally to a true circle and brought together so as to take bearings end to end against each other, thus dispensing with a bolt at the knee-joint. These parts are held in place by the straps *g g h h*, the side pieces, C C, Fig. 3, and the pins P P. The central perpendicular bar, D, is held in its place by the pins P P. Cross-bars E E F F are screwed fast to the upper and lower leg-pieces, A B, in such a manner as to arrest the motion of the upright bar D when the leg is straightened, two of them, E E, near the center, the others, F F, at each of its extremities, thus forming an efficient and substantial knee-stop, without bringing any strain upon the pins P P or the straps *g g h h*. The knee-joint is further strengthened by the toothed segments T T on each side of the knee-joint, (two only of which are shown at Fig. 5,) to enable it to sustain any twisting strain or any weight borne in the lap of the wearer while in a sitting posture.

The ankle-joint is formed by projections *a a* upon the tibia, (one of which is seen at Fig. 6,) resting upon corresponding shoulders, *b b*, on the foot-piece I, held in place by straps *c d*, applied as in the knee-joint, thus forming a solid bearing at this point without the use of a bolt.

The motion of the foot is limited by the tenon of the tibia striking at diagonal points in the mortise of the foot-piece, thus forming an efficient stop for the ankle-joint, yet bringing no strain upon the straps *c d*.

The foot is held to the leg by the cord *u*, which, though loose enough to allow an easy motion to the foot without friction, is yet tight enough to hold it firmly to its place.

I operate both the knee and ankle-joints by one cord, L, attached to the instep of the foot, passing up through the leg, over the knee-joint under the patella, and attaching at some point above the leg to the supporting-strap S. It will be seen that as the knee is flexed in the act of walking a strain immediately comes upon the cord L, which being attached to the foot lifts the toes, and being drawn over the knee-joint, acts as a most effective knee-spring in the forward movement of the leg. Thus the living body is made to impart of its vigor and elasticity to the artificial appendage.

To save any unpleasant sensation from the sudden strain upon the cord L, a piece of elastic is inserted in that cord at R.

The advantages which I claim for this leg are—

First. The knee-joint admits of being bent back to the full extent of the natural limb, thus relieving the wearer from the many cramped and uncomfortable positions in which he is continually finding himself with a knee-joint that will bend only to an angle of ninety degrees; and, further, enabling him to assume any position that he could with the natural limb.

Second. A solid and continuous support of wood is obtained from the body to the ground without the use of bolts, which usually add greatly to the weight of the limb.

Third. All springs in the leg are dispensed with, thus avoiding the necessity of frequent repairs.

Fourth. Legs, which have a spring attached near the ankle-joint, to operate that joint, keep the toes elevated when the wearer is sitting, and the foot is relieved from pressure, which is an awkward position. With this leg, when a person is sitting, the cord L is relaxed, allowing the toes to drop into their natural position.

Fifth. Legs that have a spring in the knee-joint tax that spring to its utmost when the

leg is flexed in the sitting posture, and being in this position so large a proportion of the time, as it must necessarily be, the spring will eventually lose its elasticity and become inoperative. With this leg, when a person is in the sitting posture, the cord L is relaxed and the elastic R is relieved from all tension whatever, no strain being put upon it, except in the act of walking, which is the only time when its action is required.

Sixth. This elastic being inserted in the cord L, not in but above the leg, its tension can be regulated by the wearer with the utmost convenience without even removing the limb.

What I claim as my invention, and wish to secure by Letters Patent, is—

1. A knee-joint formed by the two parts A B, representing the femur and tibia, brought together in such a way as to take bearings end to end against each other, and held in their normal relations to each other by the straps *g g h h*, the side pieces, C C, the bar D,

and the pins P P, the ends of the said pieces A B being rounded, so as to allow the knee to be flexed to the full extent of the natural limb.

2. A knee-stop formed by the cross-bars E F F, or their equivalents, acting upon the bar D, substantially as and for the purpose herein set forth.

3. An ankle-joint formed by the projections *a a* upon the tibia, resting upon the corresponding shoulders, *b b*, of the foot-piece I, in connection with the straps *c d*, and the cord *u*, as herein set forth and described.

4. The cord L, or its equivalent, attached to the instep of the foot, passing up under the patella, and attaching at some point above the leg to the supporting-strap S, to operate both the knee and ankle joints, substantially in the manner herein specified.

URIAH SMITH.

In presence of—

JOHN MACHEM,
M. B. RUSSELL.

he seldom had much opportunity to share in the social conversation with his family or friends who chanced to call. The supper hour was quite an event, for it brought the family together the only time during the day. Their dining room table was quite long, and it was not uncommon for Mrs. Smith to serve twelve or fourteen persons. Some of the neighbors often "dropped in" unexpectedly, but the hospitality of the Smith home quickly adapted itself to accommodate these at the family board.¹ Unfortunately there is no record of their "table talk" and the subject of their conversation during these evening meals is not known.

His wife, Harriet, was the disciplinarian of the home, and administered most of the correction and punishment for the misbehavior of the children. The daughter, Annie, tells of one occasion when her father tried to give her a whipping. He had barely started when he broke out in laughter and gave up in complete failure. His kind-heartedness extended itself to animals and strays found a welcome from him.

Smith was ordained to the gospel ministry at the age of thirty-two. Although he was not a pastor or evangelist, probably no man in the history of the Adventist movement has been more conversant with the many theories

¹ A fraternal feeling possessed the believers in those days, both the ministry and laity felt a close bond of spiritual kinship, and hospitality was free and open. One interesting illustration of this may be found in a notice that was inserted in the Review for January 7, 1873:

INVITATION

SABBATH-KEEPERS passing through Terre Haute, Ind., are requested to stop, and call on W. R. Parsons and family, North 8th St., east side, fifth door north of Ind. and St. L. R.R.

and opinions on nearly every type of religious matter, than the editor of the Review. Since he was called upon to study any and every "new light" proposed from a score of different sources, and to defend the incontrovertible "present truth," he was fortified with a broad knowledge of Biblical teachings. Therefore, in 1863 at the fourth annual meeting of the Michigan State Conference of Seventh-day Adventists, it was moved by Elder James White that Uriah Smith "be set apart . . . for the work of the ministry."¹ Thereafter it was not uncommon to see Elder Smith in the pulpit in Battle Creek, or to hear of his preaching in some of the other Adventist churches in Michigan, and later as a frequent speaker at the various camp-meetings. In later years his camp-meeting appointments took him as far west as the Pacific, and often into the New England States.

Those who heard him speak recall that his preaching was not as dynamic as that of James White, or D. M. Canright, or A. T. Jones, all noted preachers among Adventists. His power lay in his choice of words rather than in the use of his voice, or of gestures. Indeed, his strength lay in his pen, rather than the spoken word.²

Smith was either directly or indirectly connected with nearly every new enterprise that concerned the "cause," as James White so often put it, since every move forward during the early years of Adventist developments began in Battle Creek. In 1872 there was considerable discussion

¹ R. and H., Vol. 24, No. 1, May 31, 1864, p. 1.

² Based on private interview with F. M. Wilcox, and remarks of J. F. Wright and M. A. Hollister.

Fig.3. Improvement in Folding Seats for School Desks

U. SMITH.

Folding-Seat for School-Desks.

No. 163,611.

Patented May 25, 1875.

Witnesses:
Moses B Russell.
Fred M Wadleigh.

Inventor:
Uriah Smith.

UNITED STATES PATENT OFFICE.

URIAH SMITH, OF BATTLE CREEK, MICHIGAN.

IMPROVEMENT IN FOLDING SEATS FOR SCHOOL-DESKS.

Specification forming part of Letters Patent No. **163,611**, dated May 25, 1875; application filed December 4, 1874.

To all whom it may concern:

Be it known that I, **URIAH SMITH**, of the city of Battle Creek and State of Michigan, have invented an Improved Folding School-Seat, of which the following is a specification:

The object of my invention is to produce a school-seat that will readily adapt itself to the movement of the body of the student as he sits down or rises up at his desk. This is accomplished by so constructing the folding device that the rear edge of the seat shall rise instead of the front, as the seat is folded up, at the same time that the front is carried back from the student, as will appear by reference to the accompanying drawings, making part of this specification, and the following description:

Figure 1 is a perspective view of the seat, which does not materially differ in appearance from other folding seats. Fig. 2 is a side elevation, showing one each of the two seat-arms A, the two movable or vibratory braces B, the two lifting-arms C, and one of the frames or standards D of a school seat and desk. Fig. 3 shows the same side elevation with the position of the different parts when the seat is folded up.

In constructing this seat, the arms A, which, with the slats secured thereto, compose the seat S, are hinged or pivoted at some point near their front end, as at *f*, to the vibratory arms or braces B, which are themselves pivoted at their lower extremities to the frame or standard at *g*. Back of their pivotal bearing at *f* the arms A have another similar bearing at *e*, where they are joined or pivoted to the arms C, which latter arms are pivoted to the frame at *h*. When the seat is in position for sitting the arms C are in a horizontal position, or nearly so, when they act as tension-arms, arresting the forward movement of the braces B, and holding the seat securely in place.

To fold up the seat, the rear end is raised till the point *e* is above a straight line drawn between the points *f* and *h*, when a lateral pressure brought against the front edge of the seat, as by the limbs of the student in rising up, will press it back out of the way.

The arms C are pivoted at such a point relatively to the braces B that they carry the rear end of the seat up, but hold it away from the back, at the same time that the braces B carry the front edge of the seat, with nearly a horizontal motion, back out of the way of the student. The seat being then in the position shown in Fig. 3 when the student resumes his seat, the weight of the body brought upon it in the act of sitting carries it down to the right position.

Springs may be attached at either of the points *f*, *e*, or *h* to lift the rear end of the seat, as above described, when it becomes self-acting, not requiring the use of the hands to operate it. Elastic cushions at *i*, Fig. 3, form a soft and noiseless bearing for the seat when in use. Stops at *j* prevent the seat from going back too far.

The joints at *g* are designed to work with sufficient friction to hold the seat in place when folded up.

It will be seen that the peculiarity of my invention consists in folding up the seat from the rear instead of the front. This is accomplished by having the seat entirely detached from the standards D, and hinged or pivoted to the braces B, which work on fixed points at *g*, and to the arms C, which braces and arms form a continuous bearing for the seat as it is raised and lowered.

I do not wish to claim the principles of a folding seat in a broad sense, but only the devices for folding it up from the rear instead of the front, and the combination and arrangement of parts, whereby the rear edge is caused to rise instead of the front.

I claim as my invention—

The combination of the arms C and braces B with the seat S and standards D, constructed to operate substantially in the manner and for the purpose herein set forth.

URIAH SMITH.

Witnesses:

MOSES B. RUSSELL,
FRED. M. WADLEIGH.

among the denominational leaders about the need of a school to be run for and by Seventh-day Adventists. Uriah Smith was made chairman of a standing committee to consider ways and means to establish such a school. Since he was one of the best educated men that the movement had at that time, it is not surprising that some of the more practical phases of the new proposal devolved upon his shoulders.

The school under consideration was not the college that was formally launched in 1874, but a grammar school designed to offer as many subjects as were deemed practicable. There was apparently no age limit imposed on the prospective scholars, and the further inducement was held out that they might find boarding places for as little as \$2.50 or \$3.00 a week. If they were unable to meet this cost, they might board themselves "at a still cheaper rate."¹

Smith kept an interested eye on this initial adventure of the Adventists in Christian education. When the school commenced, June 3, 1872, there were twelve enrolled, with two joining these a little later, to get a real taste of discipline under the pedagogue, Professor Goodloe H. Bell. Writing in the Review of June 11 of that year, Smith declared that "this is a better beginning than we had ventured to anticipate, in view of the brief time taken to commence the enterprise."² In order that some of the employees of the Review might attend the class in grammar, it was scheduled at an hour when many of them could slip away for a brush-up on the fundamentals of parts of speech and sentence structure. By July 16

¹ R. and H., Vol. 40, No. 1, April 16, 1872, p. 1.

² R. and H., Vol. 39, No. 26, June 11, 1872, p. 204.

there were twenty-five enrolled in the school, and the patrons thought they had real cause for cheer the following September, when forty students presented themselves to the new teacher, John Kellogg, who had temporarily succeeded Professor Bell.¹

The curriculum was both classical and practical. In 1873 the school offered

Hebrew, Greek, Latin, French, and German languages; physiology, philosophy, rhetoric, algebra, book-keeping, grammar, arithmetic, geography, penmanship, reading and spelling, besides Bible lessons in all departments, and the Biblical lectures for the more advanced.²

In addition to his advisory interest, Elder Smith now began a series of Bible lectures which were given at the school twice a week. Anyone might attend. In the latter part of 1876 a group of twenty young men, students in the school, hoped to strengthen the influence and popularity of Elder Smith's lectures by inserting in the Review this notice:

Eld. Uriah Smith will begin his Biblical lectures about the first of January, and he can talk as well to the large hall full as to a few. . . . It is unnecessary to say that as a lecturer and instructor Eld. Smith cannot be excelled even in the ranks of S. D. Adventists. . . . This winter we hope to see no less than one hundred and fifty in this class. And why not?³

The Biblical lectures gained in interest, but the twenty young men were not to realize their ambition for an enrollment of one hundred and fifty. As late as 1884 there were only ninety-nine in the class, and that was

¹ R. and H., Vol. 40, No. 14, September 17, 1872, p. 112.

² R. and H., Vol. 43, No. 2, December 23, 1873, p. 16.

³ R. and H., Vol. 48, No. 19, November 9, 1876, p. 149.

Figure 4. Interior of Smith's Home

the highest number up to that time.¹

By 1877 Elder Smith's work as a Bible lecturer was so highly esteemed that he was invited to conduct a Biblical Institute in Oakland, California, to stimulate further the rapidly growing activities of the denomination on the west coast. While in California he delivered a total of sixty-four lectures. The average attendance was forty-seven. One year later he conducted a similar institute in Rome, New York. The classes began on March 28, with an attendance of sixty, and were divided into three and one and one-half hour sessions. Smith reported that "a prayer-meeting of thirty minutes' duration precedes the morning lecture, and we have a social meeting of one hour before the evening lecture."² The "social" meeting was undoubtedly an old-fashioned testimony service.

In the earliest days of Battle Creek College the "social activities" were not over-emphasized. No record is given of any Saturday night "marches," or inter-class ping-pong tournaments. Most of their socials had a definite "literary" tone. There is no reason to think that Uriah Smith did not appreciate the fellowship of less serious occasions, but by and large, his was a fairly conservative attitude toward many forms of recreation popular in his day. He attended a college outing that was held June 26, 1877, at the close of the school, and wrote up for the Review a brief account of the holiday. After prayer, there were some remarks by Professor Sydney Brownsberger, the college principal. Elder and Mrs. James

¹ R. and H., Vol. 61, No. 49, December 9, 1884, p. 784.

² R. and H., Vol. 51, No. 15, April 11, 1878. p. 120.

White had been invited to attend, and were called on to speak. The glee club sang a group of numbers as did the college choir. To balance this, there were a number of original essays and declamations given by various students. A hygienic repast gave relief to the inevitable fidgetiness that must have attended some of the essays. The day closed with a baptism conducted by Elder White.¹

In 1879 Elder Smith gave his first baccalaureate sermon in response to an invitation from Battle Creek College. This was preached on Sabbath, June 21. He used as his text I Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Smith was Chairman of the Board of Battle Creek College in 1882. Professor Alexander McLearn was president of the school. When difficulty arose between McLearn and Professor Bell, Smith supported the former. It is significant that the college closed for a year as a result of the internal troubles in the school.² This embarrassing experience was short-lived, however, and it was not long until the "Eighth Annual Announcement" of the college was issued. Elder Wolcott H. Littlejohn replaced McLearn as president, but Smith retained his position as lecturer on "Biblical Exegesis and Ecclesiastical History."³ The retention of this course of lectures was obviously justifiable, for, in a letter to Mrs. E. G.

¹ R. and H., Vol. 50, No. 2, July 5, 1877, p. 12.

² R. and H., Vol. 59, No. 37, September 12, 1882, pp. 586, 587.

³ R. and H., Vol. 60, No. 37, September 11, 1883, p. 592.

White, January 30, 1885, Smith wrote that "the whole enrollment in my lecture class is 118," with an average attendance of ninety-five."¹

As an editor, Uriah Smith was above the general code of ethics that governed writers of his day. While he could use words to his own advantage, he never was unfair to an opponent. His literary blows were delivered hard but clean. He could be sarcastic, but he was never mean or untruthful. For instance, only once or twice during his exchange of correspondence with Joshua V. Himes,² who edited The Voice of the West, did Smith appear to forfeit his customary dignity and courtesy toward his antagonists. And that is what many of his correspondents were. It would be hard to envision the degree of opposition and hatred generated by his many foes, who stopped at no scruple to win their point against him, regardless of the means.

The early seventh-day Sabbath-keepers had the Bible as their sole defense. This gave them not only confidence, but aggressive boldness. In 1859 the Adventist leaders in Battle Creek were financially very poor. To them five hundred dollars was no small sum, and one wonders where Uriah Smith or any one else in that group could have gotten that much money in case of immediate need. Nevertheless, Smith published this challenge in the Review and Herald:

We offer the sum of five hundred dollars to any person who will find in the whole Bible a command for the regular observance of the

¹ Letter of Uriah Smith to Mrs. E. G. White, January 30, 1885.

² Himes was an associate of William Miller in the proclamation of the second advent message in 1844.

first day of the week; or any text containing the requisite testimony that Christ changed the Sabbath from the seventh to the first day of the week.¹

As though that were not boastful enough, he added: "The time granted for finding the above named testimony, is--a temporal millennium!"

In 1864 Smith engaged in a warm polemic with Joshua V. Himes, over the meaning of the "three angels' messages" of the fourteenth chapter of the Revelation. Since both men were religious editors, each one reviewed the articles of the other, or rather exposed what he regarded as the erroneous interpretation of the other. One week, after he had examined an article in The Voice of the West, the paper published by Himes, Smith prefaced his review of the former's position with the question, "Is It The Best They Have?" This heading apparently did not foster a friendlier relationship between the two men. The very next week Elder Himes answered Smith with an article, captioned "Not Satisfactory." A month later, September 20, Smith retaliated with an article under the heading "Not Yet Satisfactory."² This illustrates the play on words which each used to defend himself and vanquish the other. The final results probably were "not satisfactory."

In 1871 the Spiritualists launched an abusive attack on the alleged cowardice of Seventh-day Adventists, who "were beating a cowardly retreat from the field." These pompous claims must have goaded Smith to the point where he was tempted to lash back and score his adversaries with a volley

¹ R. and H., Vol. 14, No. 22, October 20, 1859, p. 175.

² R. and H., Vol. 24, No. 17, September 20, 1864, p. 132.

of rhetoric. Technically, he ignored their boasts, but he repudiated their charges in the assertion that "their courage, after the terrible showing up their system has just received in this city, depends upon the violence with which they are now able to whistle." And then Smith directs a series of charges against the accuser which would make any Adventist fear the worst if he ever stooped to quarrel with a Spiritualist.

But what in reality is their boast? Is it a boast that they have so succeeded in debauching their moral natures, have endorsed principles so iniquitous and vile, and are attempting to carry forward a movement so dishonoring to God, and so degrading to humanity, that decent people will not come within their agglomerated mass of abominations. Whereupon they cry out lustily, Victory! we have the field. . . .

Of such a field, we propose to leave them in undisputed possession. In the direction here indicated we have no ambition for pre-eminence.¹

But Spiritualists were not the only source of disturbance to Smith. In the spring of the very next year, April, 1872, he wrote:

We have received a letter from a person signing himself, "Rev. J. W. Medlin," and hailing from Tennessee, informing us that he is the predicted prophet Elijah, and proposing to come here and preach for us a year, if we will pay his fare, and guarantee support for his family during that time.

This we believe is little the coolest proposition we have ever received. We would say to the Rev. Mr. Medlin that this thing is getting monotonous. Elijahs are so plentiful in all parts of the land that they have an interminable controversy on their hands to settle their rival claims among themselves. It is customary in some places to speak of things which are very numerous, as being more than you could shake a stick at. But we feel as though we would like to "shake a stick" at some of these gentlemen who so calmly assume the imposing name and pretend to the exalted character of Elijah the prophet.²

¹ R. and H., Vol. 38, No. 1, June 20, 1871, pp. 4, 5.

² R. and H., Vol. 39, No. 17, April 8, 1872, p. 136.

Smith was never inclined to worship a national or religious hero. One of the things that particularly aroused his displeasure was Evangelist Dwight L. Moody's hope for the union of Catholics and Protestants. Moody said the Catholics "were as good Christians as any among us." To this Smith objected:

He has a very poor conception of the spirit of Roman Catholicism, who does not know that it is a cardinal principle with them never to unite with anything that is not a complete concession to themselves.¹

Like any other man in a similar position of leadership, Smith met with forces that were bound to exasperate him. People with a short-sighted vision probably irritated him the most. It was these folk who were the first to join the "anti-anything" league, especially when the brethren were laying plans for a broader work. By letter, and by personal interview, these members harrassed Smith and his associates with their ultra-conservative, over-cautious complaints against plans for expansion. In fact, as Smith put it, they did not "believe in doing anything except to furnish their quota to the ranks of the tribe of Meroz." At this time, 1879, the denominational leaders were collecting funds to build the new tabernacle in Battle Creek. This took considerable money, and the parsimonious critics protested vigorously. Their criticisms taxed Smith's patience to the limit, and he rebuked them by asking his readers, "What have been their texts in times past?--They have been these:

"We don't believe in organization; we don't believe in systematic benevolence; we don't believe in publishing houses with power presses; we don't believe in campmeetings; we don't believe in establishing

¹ R. and H., Vol. 47, No. 22, June 1, 1876, p. 173.

a Health Institute; we don't believe in founding a college; . . . "and now "we don't believe in building tabernacles". . . . And if these dear "don't believers" get through to the kingdom, we expect to hear them say, as the great multitudes come up from land and sea, "We don't believe in such a great big crowd; we don't believe in making such a stir to establish the kingdom of God."¹

As a man Uriah Smith tried to be impartial in answering the questions put to him. He lived through several eras of fanaticism, and saw the dangers created by the legalists as well as by the antinomians.² For example, he saw nothing objectionable to Christmas trees in church, if they were used to further the gospel work. It naturally followed that he had no sympathy with the accusation advanced by one William James who argued that Seventh-day Adventists had no more right to observe Christmas, a pagan holiday, than Sunday, or Saint Patrick's day. Smith answered James thus:

1. It will be conceded on all hands that if the day of Christ's birth was known, it could very properly be regarded with special honor, as an anniversary of joy and gladness.

2. Since the day is irrevocably lost, can we not still celebrate the occasion, as an occasion, without any particular regard to the day?³

In the earlier days of his editorship, the question of hoop skirts came up time and again, and of course, both opponents and proponents appealed to Smith for support. Some were quite sharp in their pronouncements on the subject. One convicted observer wrote to the editor that a

¹ R. and H., Vol. 53, No. 14, April 3, 1879, p. 108.

² Antinomians hold that the moral law is no longer binding upon Christians under the gospel dispensation. This teaching struck at the very foundation of Seventh-day Adventist beliefs, especially the doctrine of the Sabbath.

³ R. and H., Vol. 53, No. 4, January 23, 1879, p. 28.

lady could not possibly look decent "unless she wears nearly half a dozen quilts or a hoop skirt, the last of which cannot injure her health, while the former is almost sure to."¹

Smith was not inclined to let this get by without some word of rebuttal. He was not at all in agreement with the writer's caption of decency. In fact, he was quite sure that hoops were not the most satisfactory solution, and added:

If the writer sees nothing in hoops which deform the person, we think it must be that he is not privileged with such exhibitions as we daily witness in this portion of the western country where space is plenty.

Hoops, he maintained, were undesirable, but were far preferable to quilts.²

Seven years later the matter of hoops came up again. A solution had been previously suggested to relieve this dilemma of dress, namely, corded skirts. But these were too heavy. Besides, the rawhide cords that were used were

like fair-weather friends, differing not much in their effect from the most approved steel on all pleasant days, but entirely collapsing on all moist ones. What then shall be worn? Shall our sisters go around looking like blankets on bean-poles, or hens in a shower?

Well, what was Smith's solution? He had apparently questioned some of the "sisters" in the Battle Creek community, and on their recommendation suggested that the ladies insert a few steel springs in their skirts, similar to the manner that cords had been inserted. This plan had "all the advan-

¹ R. and H., Vol. 14, No. 11, August 4, 1859, p. 88.

² Loc. cit. The "quilts" were quilted skirts.

tages of hoops," but none of their objectionable features."¹

Smith impresses one as being a man of order and dispatch. Although his office was no doubt cluttered with galley sheets, manuscripts that had been proof-read, and a maze of other things that make some editors' offices look so disheveled, he managed to keep his own work up to date. While serving as Secretary of the General Conference in 1884, he asked the local conference secretaries to be sure to have their reports available for the ensuing General Conference. He took this work quite seriously, and threatened that there would be "great disappointment and some indignation if they (the reports) were not forthcoming."²

Whatever his faults, or whatever opinions he held at variance with his brethren, Smith ultimately subordinated everything else to the message which he felt bound to preach and publish. The "Progress of the Cause"³ cheered the hearts of those pioneers more than anything else. Smith was not given to sentimentalism or emotional display. Sometimes he was inclined to be reticent. He was not always the first to endorse a new plan, but when he saw its value he did not hesitate to lend his fullest cooperation. Consider his reaction to the first camp-meeting held by this people in September, 1868, at Wright, Michigan. It was a denominational experiment, and lasted only a week, but with many others, Smith concluded that the experiment had given those in attendance a spiritual feast.

¹ R. and H., Vol. 28, No. 20, September 18, 1866, p. 156.

² R. and H., Vol. 61, No. 34, August 19, 1884, p. 544.

³ This was the title of a weekly feature in the Review.

Early on the morning of the 8th, we left, with a feeling of reluctance, the consecrated spot which had for a week been vocal with prayer and songs of praise. . . . We hope each day to pitch our tent a full day's march nearer home, and at last to have a place in the "camp of the saints, the beloved city."¹

Uriah Smith was faithful to what he believed to be truth. He saw some of his associates leave the Seventh-day Adventist fellowship because of both real and imaginary slights. Their wounded pride had festered into an antagonism that brought complete estrangement and separation from their former brethren. Even Smith was tempted to sever connections with his denominational associates, but at such times a calm, unhurried judgment adjusted his personal difficulties, and he invariably chose to remain with the "body." Misunderstanding, occasional unpleasant feelings toward fellow workers, stout differences in opinion:--none of these could cause him to forfeit his identity with the people who, he believed, "kept the commandments of God and had the faith of Jesus."² One wonders if the "oak sapling" covenant which Smith made in 1875, along with James and Ellen White, Professor Sydney Brownsberger, and Dr. John H. Kellogg, did not exert a strong influence to hold him. Of these five leaders, only Dr. Kellogg left the Adventist church. To this significant occasion James White referred in the Review for May 24, 1844. Two years previously they had

. . . solemnly bowed to God in a covenant with each other, upon our knees in a grove near this city, to be true to God who had planted our institutions here, and to each other in laboring to establish

¹ R. and H., Vol. 32, No. 12, September 15, 1868, p. 172.

² Cf. Revelation 14:12.

discipline and order. . . . Having no other means than a pocket knife to mark the spot of our sacred covenant, we cut five notches in an oak sapling. By the grace of God we design to hold this fort and give no place to the devil.¹

Afterward, when at times things were not running so smoothly, and Elder Smith experienced discouragement, did he not think of his vows, and his notch in that oak sapling?

¹ R. and H., Vol. 49, No. 21, May 24, 1877, p. 169

CHAPTER IV

SMITH THE EDITOR

Uriah Smith gave his entire life to editorship, the editorship of The Advent Review and Sabbath Herald, which since 1850 has been the official organ of Sabbath-keeping Adventists. At that time the paper was published monthly in Paris, Maine, and was called The Second Advent Review and Sabbath Herald. James White was editor. In 1851 the paper was moved to Saratoga Springs, New York, and in the following year to Rochester, New York. In both of these places it was issued semi-monthly.

When Smith joined the staff of the periodical on May 3, 1853, it was a paper of eight pages. There is no accurate information as to its circulation, but it probably did not exceed more than a few hundred. From a copy of the paper under date of May 25, 1853, we learn that

The REVIEW and HERALD

is published Semi-Monthly

At South St. Paul Street, Stone's Block, No. 21,

Third Floor

Joseph Bates, J. N. Andrews, Joseph Baker,

Publishing Committee

JAMES WHITE, Editor

Terms -- We make no charges. Those who wish to pay only the cost of one copy of the Review and Herald (as some do) may pay \$1 per Volume of Twenty-six numbers.

Canada subscribers, \$1.13, [sic.] where the postage has to be pre-paid.

Sabbath-keepers were few and very widely scattered. As late as 1863, when they were incorporated into a denomination, they only numbered 3,500. When Smith died in 1903, after forty-seven years of editorship,¹ the Advent Review and Sabbath Herald was a 24-page periodical with a circulation of 15,000. The membership of the denomination had grown by that time to 75,000.²

During this period, an extraordinarily significant one also in the development of the nation, Smith grew with the paper and with the church. It is unquestionable that to the growth of both paper and church, Smith's editorials, and the articles which in his capacity as editor he approved and embellished, contributed greatly.

Smith became editor when only twenty-three years old. He had previously been an employee in the Review and Herald Office for two and a half years, if, indeed, working for little more than his board and room can be called "employment." On December 4, 1855, appeared the first number of the struggling paper that bore his name as editor.

In his salutation to the brethren "scattered abroad" Smith assured them that he had not accepted this responsibility "for ease, comfort, or worldly profit."³ The preceding thirty months had given him a very clear insight into the sacrifices necessary to all, if the paper were to achieve

¹ His tenure was interrupted during the fiscal years of 1869 and 1873. This is discussed later in the chapter.

² 1944 Year Book of the Seventh-day Adventist Denomination (Washington, D. C.: Review and Herald Publishing Association, 1944), p. 304.

³ R. and H., Vol. 7, No. 10, December 4, 1855, p. 76.

the results they so much wanted to see. In 1855 they moved their headquarters from Rochester, New York, to Battle Creek, Michigan, to manage as best they could with their limited equipment and small working force. Under the supervision of James White, Smith and John N. Loughborough, and other workers, prepared the first tracts for public use.¹ Loughborough used the awl to "perforate the backs for stitching," which, in turn, was done by the women who worked in the Office. Smith's tools were a straight-edge and a pen-knife. With these he trimmed "the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught."²

Often insufficient funds prevented the regular publication of the Review. When they could not afford to pay the printer, they omitted that particular issue. This occurred more frequently during the few years prior to Smith's editorship than afterward, but nevertheless, he had his share of worries over the financial penury that harrassed the Office. It was not best that the paper, "owned and approved by God," should be crippled by such an indifferent arrangement, said Mrs. E. G. White as early as 1853. One of the most influential leaders among Adventist

¹ These were tracts on the Sabbath question, and on the interpretation of some of the Bible prophecies.

² R. and H., "Daily Bulletin of the General Conference, Battle Creek, Michigan." Vol. 3, No. 10, October 29, 1889, p. 105.

Sabbath-keepers, she insisted that "the cause, in the times in which we are living, demands the paper weekly."¹ At that time it was a struggle to issue the periodical twice monthly, but the brethren "stepped out on faith," and enough means trickled in to enable them to maintain a more regular and frequent schedule.

A month after he assumed the editorship, Uriah Smith rejoiced that even though the "scattered flock" which subscribed to the paper numbered but a few hundred, they were rather equally distributed in nineteen different states. Each week the paper was being sent as far as Maine, California, and Canada.² There had been a net increase of 130 subscribers the past four months; surely this fact should offset the unfriendly reports that the Review was losing friends by the score.³

At the end of his first year as editor, Uriah Smith could but rejoice as he recounted the signal blessing God had bestowed on the little office. Where there had been embarrassing obligations, there was now almost a complete liquidation of all bills, thanks to the generous benevolence of the friends of the "cause."⁴

¹ Ellen G. White, Early Writings, p. 96 (Washington, D. C.: Review and Herald Publishing Association, 1940)

² R. and H., Vol. 7, No. 14, January 3, 1856, p. 112.

³ R. and H., Vol. 7, No. 14, January 3, 1856, p. 108.

⁴ R. and H., Vol. 9, No. 6, December 11, 1856, p. 44.

Smith shared in the rigorous efforts to reduce the indebtedness that accrued in the Office during the first years. From the first of May to the last of October, 1856, a special drive was launched to free the paper from debt. Compositors said they would set type at discount. James White, the proprietor of the Review and Herald, received no pay for his services, but especially cited the unselfish work of Smith who was "no small sharer in the sacrifice."¹ That same year White was pleased to announce that the weekly expense at the Review Office had been reduced to less than forty-five dollars, although he cautioned that "the next volume will probably cost more than \$50 per week."² Contrast this paltry sum with the \$875.00 required to publish a single 24-page issue of the Review and Herald today, exclusive of the costs of wrapping and mailing, and the editor's salary.

If it was hard to get the Office out of debt, it was just as difficult, for a time, to keep it thus. The slightest deviation from the most rigid economy would easily change the color of ink in the books from black to red. This was not always the management's fault. In 1857, as a result of the financial panic in the United States, some people sent in "poor money" to pay for their subscription.³ Economic

¹ R. and H., Vol. 8, No. 26, October 30, 1856, p. 204

² Loc. Cit.

³ R. and H., Vol. 10, No. 24, October 15, 1857, p. 192.

conditions for banks and bankers were quite unstable, and money was not always redeemable at face value.¹ This irregularity must have been soon corrected, however, for the Review had little to say about it thereafter. But it did remind its readers in November of that year that \$2,000.00 was due them from subscribers. The Office was also in debt \$700.00 and had "nothing on hand to pay."²

In his third year as editor, Smith and the Office management were indirectly accused of speculation. On occasion they had accepted donations to help send the Review to the poor. Some of the donors inferred that these contributions were misappropriated. At that time the amount in question was \$76.76. To the insinuation of mismanagement Smith retorted:

Suppose the papers we send out . . . (to the poor) did not cost a cent, how much of a speculation would that be. Suppose the office should receive as a donation during the space of six months, \$76.76, would it be worth their while to fret over this?³

He defended himself further by stating that the donations were \$24.49 short of the actual expense of publishing the papers sent to the poor.

Little things were a great source of encouragement to the editor.

¹ This was due to the financial panic in 1857. Many banks closed their doors, and some suspended specie payment. Others failed completely. "Thousands of depositors were ruined, and legitimate business was at a standstill." See John Bassett, A Short History of the United States. (N. Y.: The Macmillan Co., 1925) p. 482.

² R. and H., Vol. 11, No. 3, November 26, 1857, p. 24.

³ R. and H., Vol. 12, No. 13, August 12, 1858, p. 104.

One letter in particular must have caused Smith to feel amply rewarded for his work in behalf of all the publications in the Review Office. This letter was from a woman in Kansas. She had two small boys, aged ten and eleven. She wanted the Review, and they the Youth's Instructor, so the boys trapped gophers. In cold and snow they walked ten miles to sell them. The pelts brought in a bounty of \$2.50. The next day the boys walked eight miles more to mail their order for the papers.¹

For years the Review and Herald was the only weekly publication the early Advent believers had. It had to serve as a missionary entering wedge to those who were strangers to the views it propagated, as well as a family letter to those who had previously embraced its teachings. The work on the west coast had advanced by leaps and bounds, and the leaders in Oakland, California, were soon publishing the weekly paper, still current, Signs of the Times. It was the opinion of James White that the Signs should minister primarily "to the wants of the reading public generally," and that the Review should remain a church paper for the church people. This was in 1876. Five years later, however, he saw nothing unwarranted in giving the Review a "wide circulation outside the members of our churches." Accordingly, he pleaded for a total circulation of 20,000. This would mean an increase of one hundred per cent. All such boosting, of course, was greatly appreciated

¹ R. and H., Vol. 45, No. 4, January 21, 1875, p. 32

by the editor, who had vivid recollections of former days when they counted their gains by tens.¹

Three years after James White expressed his wish that the circulation of the Review be increased to 20,000, it reached that goal, due to a spurt in 1883 when ten thousand new subscriptions were added.² This was phenomenal, since there were only 20,000 Adventist members at that time. One evening in the spring of 1884 the Office workers assembled for their weekly prayer-meeting, and heard a report of their work that had no previous parallel. Within the last two months an order had come in from two States for nearly two thousand dollars worth of literature. Neither of these States could have boasted a single Sabbath-keeper a few years before. "It was the general testimony of those who spoke that they never felt of so good courage in the work, as at the present time."³

This cheering report by Elder Smith is indicative that the "message" was spreading with a greater speed than their cautious fancies dared predict. At the end of that year there were reported nearly three thousand conversions. Fifty-seven million pages of books had been printed, and eight new Adventist papers started.⁴ The volume of business continued

¹ R. and H., Vol. 57, No. January 4, 1881, p. 8.

² R. and H., Vol. 61, No. 1, January 1, 1884, p. 9.

³ R. and H., Vol. 61, No. 18, April 29, 1884, p. 280.

⁴ R. and H., Vol. 61, No. 51, December 23, 1884, p. 806.

to mount as the Office devised new ways and means of inducing others to subscribe to the denomination's oldest weekly. In February of 1885 they made a special offer of the New Webster's Practical Dictionary for one dollar to all who sent in a new subscriber to the Review.¹

In 1891 another new high point was reached for the Review Office. Employees now numbered three hundred. The pay roll each week amounted to \$2000.00.² This was in sharp contrast to the destitute beginnings in Rochester, when the entire working force was scarcely more than a dozen, and whose pay was the satisfaction of doing a hard task well.

Under Smith's wise supervision, the dignity of the Review and its value to its readers steadily increased also. This meant constant concern for the material admitted to its columns. During the first year of Smith's tenure, some wanted the Review to devote a corner to interests more mundane than religions. In the secular papers of the day, and in a few religious journals as well, patent medicine advertisements were given conspicuous place. What about the Review? Would not the editor think this an excellent service to give his readers? But for Smith, this "feature" held no inducement whatever. In a few terse sentences he outlined his policy on this point, and assured his readers that

We have no room for "Cod Liver Oil," or "Ayer's Pills," or "Cherry Pectoral," for we do not consider these "meat in due season."

¹ R. and H., Vol. 68, No. 32, August 11, 1891, p.

² Loc. Cit.

There are other things of more importance to a dying world of which the people should be well advertised and well warned.¹

At times it was necessary for Smith to run a series of articles entitled "Hints to Writers." Boil it down, boil it down, he would urge his contributors. If two words clearly express your idea, do not try to say it in four. A good deal of the boiling process had to be done at the Office. The kettle was constantly on the fire and full of manuscripts. Of this, Smith wrote:

Some shrink but little, while others leave no residuum whatever, and when the boiling process is accomplished, are nowhere to be found....Give us articles ready condensed. A cake of maple sugar is preferred...to six quarts of sap.²

For several years Uriah Smith featured a question-and-answer column in the Review. People wrote to him asking advice and requesting an answer on nearly every conceivable subject related to the Bible. They were seldom satisfied unless he gave their questions personal attention. So far as possible he answered their queries. But some were impossible. And usually the senders of such wanted a speedy acknowledgment. Against this unreasonableness Smith defended himself in the Review for January 10, 1882:

Sometimes a correspondent will ask us on the same page to explain the 38th and 39th of Ezekiel, the 14th of Zechariah, a few chapters

¹ R. and H., Vol. 7, No. 14, January 3, 1856, p. 108.

² R. and H., Vol. 40, No. 2, June 25, 1872, p. 12.

in Isaiah, Job, or Jeremiah, and thus lay out enough work to occupy several months. The fate of such questions is easily determined.¹

In the early days of the Advent "message," the sacrificial labors on the Review took their toll in the health of those associated with the paper. Loss of sleep, indifferent nourishment, too full and too many working hours, and a variety of miscellaneous duties, combined to rob the editor of the desired degree of health. He was bookkeeper, business manager, proof reader, and editor. How did he ever find time to write? With the printer pressing hard by his elbow watching him scribble the last lines of the editorial, there were times when it must have been difficult for him to organize his thinking. An ever-accelerating pace intensified his very confining work, which gave him little or no opportunity for outside contacts. Unless relieved, this was bound to invite serious consequences.²

Naturally, James White, who had been the first editor of the Review, kept a watchful eye on his young successor, and did all he could to lighten the heavier burdens which were almost like a millstone about his neck. With a fatherly interest, he wrote: "Nothing is better calculated to cheer the heart of our Editor when pressed for time..., than to receive good, rich articles...from his brethren."³

¹ R. and H., Vol. 59, No. 2, January 10, 1882, p. 24.

² Ibid., p. 48.

³ Loc. Cit.

Among the chronic trials of the editor was the endless ordeal of sorting out the various articles submitted by those who could write and by others who thought they could write. Some regarded the Review Office as a clearing house for every opinion and theory on religion that might ask for a hearing. They were usually imbued with the idea that their life mission was to correct the errors emanating from the editor's desk, and could not understand why some of the things they wrote were permanently pigeon-holed. Very often much of the contents of the paper was necessarily provided by the editor himself, and that encroached on time that should have appropriated to other duties.

Robust convictions characterized the early Adventist constituency. People often spoke their minds with little or no finesse. Many wrote notes vigorously protesting this or that to the editor, and they usually defined their position in the fewest words possible. It was customary for the Review Office to send the paper free of charge to some families who were too poor to pay. In other cases, the Review was sent at half price. All well and good, said John Byington,¹ a subscriber living in Buck's Bridge, New York, but he informed Smith that he hoped the Office would remember "that it is inconsistent to pay for the paper for those that use tobacco."² To this the editor readily agreed. No person who

¹ This man later became president of the General Conference of Seventh-day Adventists, 1863-1865.

² R. and H., Vol. 9, No. 6, December 11, 1856, p. 48.

used this weed to satiate "an imperious and unnatural appetite," merited a place on the "free" list.¹

During his early ministry in behalf of the "present truth" Uriah Smith was destined to be among those who "stayed by the stuff." In the Office his pen was a mighty instrument, but he needed the refreshing contacts of meeting the brethren out in the field to offset the wearying confinement in the Office. This he was denied for several years, and probably would not have altered his program even then, had not Mrs. White so urged.

Smith found time outside of his editorial assignments to serve this denomination as General Conference Secretary for a number of terms. This work consisted in keeping a record of all the transactions at the various conference sessions. In this way he kept an accurate intelligence of the latest developments, and was able, through his weekly columns, to keep his readers currently informed.

Adventists were cautious in adopting anything that savored of an innovation. At the General Conference of 1860 there arose the extremely difficult question of having a denominational name. This had been previously agitated through the Review by Elder White, but many leading members, particularly one R. F. Cottrell of New York,² were dead set

¹ R. and H. Vol. 9, No. 6, December 11, 1856, p. 48.

² This man became a preacher noted among Seventh-day Adventists.

against it. To them it smacked of everything from secularism to popery. During the discussions at this Conference there were zealous advocates who wanted to call this religious body the "Church of God." This was objected to, first, on the grounds of plagiarism, and secondly, that worldly people would think it sounded presumptuous. After considerable debate it was resolved to adopt the name "Seventh-day Adventists."¹

After the General Conference had adjourned there was laid down upon the editor's desk a barrage of correspondence which could not be dismissed with a wave of the hand. Some living in the remoter sections of the country first heard through the Review of the move to incorporate the Sabbath-keeping Adventists as a denominational body. Not all of them favored the plan. The believers in one entire state, Ohio, favored seceding until certain angles of the proposal were more satisfactorily explained to them. Accordingly they wrote to Smith, who did his utmost both to relieve their doubts, and to justify the action.²

At the General Conference in 1863 there was organized, therefore, the General Conference of Seventh-day Adventists. Attention was given to the local state conferences, and a definition of their privileges and duties was drafted by that assembly. Smith was greatly cheered by the spirit of unselfish fellowship that prevailed, and wrote that:

¹ R. and H., Vol. 16, No. 23, October 23, 1860, p. 179.

² R. and H., Vol. 17, No. 21, April 9, 1861, p. 165.

There was not even a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union, on such points, affords the strongest grounds of hope for the immediate advancement of the cause.¹

When Uriah Smith was a small boy Joshua V. Himes was one of the leading preachers in the 1844 movement. The disappointment in not seeing Christ come was to him a bitter one, yet Himes continued to believe that the Lord's second coming was only a little way off. After reviewing his position he came to the conclusion that the prophetic period on which the second advent was based would end in 1868. He spent his time preaching this view, and in the fall of 1863 made a tour of the west. On his return east Himes stopped off in Battle Creek to see some of his old friends. Smith had no particular sympathy with Himes' 1868 interpretation, but joined with the Battle Creek leaders in giving him a most cordial welcome. "We honor him for the part he has borne in the great work that has been accomplished in reference to the Lord's soon coming," wrote Smith. Himes was invited to fill the pulpit of the Seventh-day Adventist church during his brief stay, and he used as his text, Isaiah 26:3. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."² Some time later he moved to Buchanan, Michigan, where he published the Voice of the West. It was not long before there developed between that paper and the Review, or

¹ R. and H., Vol. 21, No. 26, May 26, 1863, p. 204.

² R. and H., Vol. 12, No. 23, November 17, 1863, p. 200.

rather between Himes and Smith, a polemic which was not always conducted in an impersonal forgearing manner. The controversy, which was largely over certain prophetic passages, and the validity of the visions of Mrs. E. G. White, dragged on for several weeks before it dissipated itself in a stalemate that probably helped neither of them.¹

Those who had a part in the beginnings of the Adventist movement, and had remained faithful, found their greatest joy rehearsing the divine providences of God's leadership. Uriah Smith was not yet in his teens when William Miller and others were warning vast throngs that the sanctuary would soon be cleansed, and that Jesus was coming, but he never forgot the sobering impression it made on him. In the Review for December 17, 1867, he asked: "What Adventist who shared in that movement can look back upon it but with a thrill of joy, and can but long for manifestations of the Spirit of God, in equal power, in connection with the work now?"² The foundation so firmly built twenty-three years previously, was just as immovable then, he added. He believed that those connected with the Review Office were in a special sense custodians of the work God had committed to this people. Each week from the Steam Press in Battle Creek, books, periodicals, tracts, and pamphlets made their way in mounting quantities to a widening circle of

¹ Cf. R. and H., of August 9, 1864 to November 29, 1864.

² R. and H., Vol. 31, No. 1, December 17, 1867, p. 8.

readers. The counsel of the Spirit of Prophecy, which they believed was manifested through Mrs. E. G. White, admonished the Office personnel to maintain a decorum consonant with the serious work for which they were held responsible.

The workers met in the editor's room each Sunday morning for a season of prayer. They considered it a good way to begin the week. One Sunday morning in August, 1868, Elder James White, who at that time was recuperating from a severe stroke, met with them. He led out in fervent prayer, asking that greater power from Heaven attend work in the Review, that every page of their truth-filled literature be the means of saving many, and that every printer, editor, and worker might see the fruits of their labor in the new earth. During the prayer his voice broke, and "for a season," wrote Smith, "we all wept together in silence, save the audible sobs, and the hearty responses from those present."¹

The publishing work, confining at best, was particularly debilitating to the editor, and in harmony with the recommendation of the Publishing Association, Smith was given a year's respite. J. N. Andrews edited the paper during his absence from the Office until March, 1870. Before Smith left he took the liberty to write for his readers a "Val- edictory" which gives the limit of his understanding of the time element

¹ R. and H., Vol. 32, No. 10, August 28, 1868, p. 156.

in prophetic fulfillment so prominent in Seventh-day Adventist teaching.

Little was it thought by us, when we first entered the Office, or by any connected with the cause at that time, that the year 1869 would find us still subjected to the toils and trials of our earthly pilgrimage. But, though time has continued longer than we expected, we find no cause for giving over the struggle....¹

Back in the 1850's, they hardly dared to predict more than a year in advance, but now Smith saw a danger that some would say in their hearts "My Lord delayeth his coming." Instead of postponing the Day of God, each passing day brought it that much nearer; this point he would ever keep before the believers. The heart of the "cause" was sound. Traitors within, and prejudice without, had combined to hurl the most vicious, slanderous attacks against it, but thanks to the protecting care of God, "it has scarcely felt the shock."²

The editor then spoke of the gradual transition in the physical equipment of the Review that had taken place. The paper was first published in a hired room; now they had a fine building, with presses, fixtures, and property valued at \$32,000. They were not in debt a penny. Great strides had also been made in the increase of church membership. How wonderful it would be if only "all were in as good spiritual condition as in the earlier and weaker stages of the work."³

¹ R. and H. Vol. 33, No. 24, June 8, 1869, p. 188.

² Loc. Cit.

³ Loc. Cit.

Each time another volume of the Review came to a close, Smith was reminded of the Pauline passage, "now is our salvation nearer than when we believed." The year 1870 marked the twentieth anniversary of the Adventist weekly. Sobered by the thought that thirty-four volumes of this journal dedicated to "present truth" had made their way, at first into the homes of only tens, then twenties, then hundreds, but now thousands, he was constrained to say

We cannot, for a moment, entertain the thought that time enough remains to complete as many more volumes of this paper. And yet how much more is yet to be done. . . .

.
So all things are closing. . . . How soon this world's history will end, and the great voice . . . in Heaven be heard, saying, "It is done!"¹

In 1870 James White was elected editor, with Smith as assistant. But the duties in that office proved to be quite strenuous, and after a year he and Mrs. White decided to go to California "to recreate" until they fully recovered their health. Consequently the editorship of the paper again devolved upon Smith. But he too found the work harder than usual, and after two-and-a-half years succumbed to a fever which left him for some time indisposed. However, the late fall of 1872 found him back in the harness.

Sometimes personal difficulties and differences of opinion created friction between brethren in key positions of leadership. Elder Smith, mild-mannered and kindly as he was, was not exempt from the misunderstandings that sometimes harrassed the Office. In the spring of 1873, after

¹ R. and H., Vol 35, No. 26, June 14, 1870, p. 204.

a disagreement with James White, he was released from his work as Editor and went to Grand Rapids where he planned to go into business for himself. He found employment as a wood engraver, and remained there for six months before being recalled to his former post in Battle Creek. When he withdrew from the Review Office, the work was just entering upon a program of extension which provided for the publication of literature in some of the foreign languages, particularly the Scandinavian tongues. To many, it seemed an unfortunate time to dispense with Smith's services. George Amadon, who edited the Youth's Instructor, was a close colleague of Smith. He felt very much depressed when the latter left Battle Creek. One evening he wrote in his diary: "A dark, dark, day. U. S. leaves the Review."¹ But by December, in that same year, he accepted an invitation to return to his former work.

James and Ellen White had been away from Battle Creek for some months. Elder George I. Butler, president of the General Conference of Seventh-day Adventists, was very anxious that they attend the Annual General Conference for that year in November, 1873. He wrote in the Review for November 4:

We do most earnestly desire the presence of Brother and Sister White at this meeting. We hope it will be consistent with their health and views of duty to come and aid us by their counsels. We greatly fear that the great objects of the meeting will not be secured without their presence.²

¹ Information obtained in an interview with Grace Amadon, August 16, 1944, Takoma Park, Maryland.

² R. and H., Vol. 42, No. 21, November 4, 1873, p. 164.

At this time the Whites were living in Denver, Colorado, and decided not to attend the conference of which Butler spoke. James White, it will be remembered, had recently had a disagreement with Uriah Smith, and others as well, over matters of administrative policy in the Review and Herald. In accordance with their decision to go to California instead of Battle Creek, the Whites bought their tickets for that destination. When they got to Cheyenne, they were strangely impressed to reverse their direction, and a few days later, arrived in Battle Creek.

Shortly after their arrival, Mrs. White wrote of her experience in her diary: "In the evening we met Brethren _____, _____, _____, and _____.¹ Talked over past matters of differences with great profit. We then called upon our heavenly Father for His help."²

This experience no doubt influenced Elder Smith toward resuming his former position in the employ of the denomination. The feeling of estrangement between Smith and White was replaced by a warm, cordial relationship. This spirit was also reflected among the denominational leaders, and Smith was impressed to write:

Among a people who profess to be keeping the faith of Jesus, that unity mentioned by the apostle in 1 Cor. 1:10; Phil. 2:2, and other places, which is certainly a part of that faith, should by all means exist. And without this, how could God's Spirit have free course, and the work move forward in its full tide of strength?

¹ These "brethren" were J. N. Andrews, Uriah Smith, George I. Butler, and J. H. Waggoner.

² Ellen G. White, Diary, November 11, 1873.

But there has been on this point a deplorable lack. . . . That true blending of spirit and union of heart. . . is what has been wanting.

This may not be the time or place to enter into particulars as to the causes, manner, or extent, of the failures that have in this respect been made. Suffice it to say that these are in a measure, at least, seen and felt. And there is seen also the necessity of immediately taking hold to remedy the evil, and there is no lack of determination to do it.¹

Sabbath, December 1, was a day of fasting and prayer for the Adventist church in Battle Creek. Especially did they feel the need for unity in spirit and action, as demonstrated at the late General Conference. Of the meeting that Sabbath morning, J. N. Andrews, one of the editors of the Review, wrote:

The church having entered into solemn covenant with the Lord and with each other to hold up the hands of those whom God has called to lead out in the work, and to stand in the forefront of the battle, and that they would faithfully regard reproof, and be true helpers in the work of God. Bro. Uriah Smith made some very impressive remarks proposing that the pen, the inkstand, and the paper to which they had attached their names, should be laid up together as a memorial before God.²

When Smith resumed the editorship in December, 1873, he maintained an unbroken relationship with the paper until the year of his death, thirty years later.

His jealousy for the integrity of the Review never waned. In 1886, while attending some campmeetings, he left his son Leon in charge of the paper. During this time Elder D. M. Canright, a very influential

¹ R. and H., Vol. 42, No. 24, November 25, 1873, p. 188.

² R. and H., Vol. 42, No. 25, December 2, 1873, p. 196.

Seventh-day Adventist minister, submitted an article which was viewed with some misgivings by both Leon and the proof readers. Somehow this article got into the box which contained all accepted matter that was ultimately turned over to the printers. Consequently it was printed. When Smith discovered the mistake, he hurriedly wrote Mrs. White a full explanation of the misunderstanding. She was in France at that time, and Smith evidently did not want to incur the risk of receiving a disapproving letter from her.¹

A week before this letter was written, he had dispatched a brief letter to her to acknowledge two articles she had written for the Review. For years her articles had been placed on the front page of the paper. There were times when her busy schedule did not allow time for much writing, and whenever there was a lapse in her contributions for the Review, the editor became worried. In this same letter he apologized to her for another recent article by Elder Canright which included a list of books he recommended for children. Among these were Uncle Tom's Cabin, and Robinson Crusoe. Smith accounted for the slip which occurred

When I was away attending camp-meetings in the East. I would not have let them go in if I had been there; and I am glad you speak of them in your article. I think the young will be apt enough to get hold of reading of that kind, without publicly endorsing them in our papers.²

¹ Uriah Smith's relations with Mrs. E. G. White are discussed in a separate chapter.

² Letter of Uriah Smith to Mrs. E. G. White, November 9, 1886.

By 1890 the publishing work in Battle Creek was well established. Where Smith had formerly written from an apologetic view, his editorials and general articles now assumed a more complacent, retrospective color. This does not mean that he was becoming senile in his writing or thinking, for his mind and pen were alert and vigorous until the day he died. But he had reached the stage where he could see the fulfillment of some of the editorial prophecies which he had made thirty years earlier. His editorials became less and less combative. Associate editors relieved him of much routine work. Each week the work seemed to be opening up in some new field, and reports from both home and abroad added to the interest of the paper. Smith was enabled to spend more time with his own writing. He traveled a good deal, and frequently represented the General Conference at the various camp meetings.

Elder Smith made a trip abroad in the fall of 1894. His companions were his son Wilton, and, for part of the tour, Elder S. N. Haskell. They visited most of the European countries, Palestine, Syria, and Egypt. While traveling Smith wrote voluminous editorial travelogues for the Review. In Syria he suffered an attack of malaria fever from which he never fully recovered.

In 1898, Elder Alonzo T. Jones was made residential editor of the Review; Smith continued to serve as an associate editor. But, in 1901, on recommendation made at the General Conference held in Battle Creek, he returned to the Office as exclusive editor.¹ More than ever,

¹ R. and H., Vol. 78, no. May, 14, 1901, p. 312.

his editorials began to reflect an "other world" trend. He liked to anticipate the day, so fast approaching, when his earthly pilgrimage would end.

Smith's editorial for the week in which he reached his seventieth birthday spoke modestly of the joy that had been his in serving the Review for the last half century. He first entered the Office at the age of twenty, and except for a few brief interruptions, had given his talents and his life to the ministry of the written word.

Little is known of his reactions to the catastrophic fire in 1903 which destroyed the Review and Herald building, but he must have felt keenly the loss. However, he was too much of an optimist to allow even a devastating fire to stifle his enthusiasm and confidence in the certain and onward march of "present truth." Their buildings and presses were destroyed, but not the "message."

The last decade of his life was especially rewarding to Elder Smith. His judgment and counsel were highly esteemed. Many were greatly relieved when once again he became exclusive editor of the Review in 1901. Of his work in that capacity Mrs. White wrote, two years later:

We see with pain some of the columns of the Review filled with common matter, that may be found in almost any religious paper. Brother Smith is doing all that he can, and he should not be so heavily taxed. God is cooperating with him. He needs the cooperation of his brethren. He has responsibilities to bear that they have not.¹

¹ Manuscript No. 24, Office of the Ellen G. White Publication Office, Washington, D. C.

This was one of the last appeals that Mrs. White made in Elder Smith's behalf. Surely it was an excellent tribute for her to say that "God is cooperating with him."

In the late winter of 1903, Elder Smith crystallized his interest in the "cause" by contributing ten dollars to the church building fund in Washington, D. C. This was perhaps the last donation he ever made. During this time he was running a series of editorials entitled "Former Things," which reviewed the main landmarks pertinent to what Adventists regarded as "present truth." The last of these appeared in the Review for March 3, 1903. A week later he was dead.

CHAPTER V

SMITH THE WRITER

"Who will write Daniel and Revelation? You, er I, er Smith?", asked James White in the Review Office one day during an informal conversation with George Amadon and Uriah Smith.¹ Their sense of humor prevailed. "You, er I, er Smith." Who else could it mean but U-R-I-A-H Smith. And Smith it was, as Seventh-day Adventists the world over well know. He began the writing of his commentary of the Bible books, Daniel and the Revelation, in the year 1860.

Work at the Office gave little or no time for "extra-curricular" writing. The whirr of the power press, the flow of the editorials, articles, pamphlets, and letters, and a score of other lesser cares, were incompatible with the undisturbed quiet needed when writing on themes that cover the outline prophecies of the Bible. The only hours of the day when Smith could freely concentrate were from nine to twelve in the evening after the family had gone to bed. However, his mind and body were seldom fresh, for he had usually done a hard day's work at the Review. A little was done at a time, and the various chapters appeared in the editorial columns of the paper before they were published in book form.² This work

¹ Information obtained in an interview with Grace Amadon, August 16, 1944, Takoma Park, Maryland.

² James White had started a series of articles on the Revelation, and his commentary on the first nine chapters was published in the Review. Because of other interests that conflicted, he did not finish the series, and asked Uriah Smith to begin where he had left off.

was very taxing to his strength, and Mrs. White in particular, protested "against such suicide."¹ This very course had caused the physical breakdown of her husband. Thoughts on the Revelation preceded Thoughts on Daniel by five years, and for a time they were published as separate works.

Although Uriah Smith was fairly well educated for his day, he was not equipped to make the deepest excursions into some of the languages essential to Bible scholarship. Consequently, a good share of his study was confined to secondary sources such as commentaries, and the more widely accepted works of conservative authors.² On some days he did have opportunity to do part of this writing at the office. When he came to a difficult passage which presented an uncertain interpretation, he would take his script and leisurely walk over to George Amadon's desk for his explanation of the verse that troubled him. The two men were bosom friends, and were mutually helpful to each other.

It was only natural for Sabbath-keeping Adventists to buy these books when they were released for distribution. Through his publications Uriah Smith became better known to them than anyone else, except James and Ellen G. White. The sales continued all the more after the two books were merged into Daniel and the Revelation.

In 1880, one George King introduced colportage among Seventh-day

¹ Ellen G. White, Testimonies for the Church, Vol. I, p. 520, (Mountain View, Calif.: Pacific Press Publishing Ass'n., 1935).

² R. and H., Vol. 16, No. 17, September 11, 1860, p. 132.

Adventists by selling Smith's Thoughts on Daniel and the Revelation. King, who had been living a few days in the home of Elder James White, had expressed his desire to be a preacher. At the close of a church service one Sabbath morning in Battle Creek, in 1880, White asked Mr. Richard Godsmark [the father of O. C. Godsmark, who relates this narrative] to take King to his farm to work for his board and room. White confessed that "he doesn't look much like a preacher to me," but urged Godsmark to give him any possible encouragement. One afternoon, after King had moved in with the Godsmarks, he gave his trial sermon in their home in the presence of a few neighbors. He miserably failed, but was persuaded to try to become a fireside preacher, that is, a house-to-house evangelist. In this way he could give out tracts and talk the "message" to people in their own homes.

The next Monday, with two dollars in his pocket, King began his new work. That week he sold sixty-two cents worth of tracts. The next week he sold all that he had. He was now convinced that Adventist books, if properly presented, would sell to the non-Adventist public. The denominational leaders in Battle Creek were not so sure. But King was adamant. O. C. Godsmark relates that King

urged his case so strongly before the brethren. . . that they decided to prepare him a special issue of Thoughts on Daniel and the Revelation, binding the two books together in one. I remember how he urged the matter in his blundering way, telling them that if Elder Smith would only take his engraving tool (Elder Smith did all our engraving in those days) and would engrave another picture of the 'great and terrible beast' of Daniel seven, making it look larger and more fierce and then just print it in red ink, he could

sell these books like hot cakes.¹

And that is what he and others who adopted the same kind of work, succeeded in doing. From that year, 1880, colportage became a feature of the proselyting work of Seventh-day Adventists. "The man whom Elder White did not know what to do with became the pioneer of this wonderful means of carrying this message to earth's remotest bounds," wrote Godsmark to his friend, James Hickman.² It is not known what Smith's royalties were at first, on the public sale of Thoughts on Daniel and the Revelation, but later they were five, and then ten per cent.³

The Review Office was not exactly made a recruiting station for colporteurs, but the editor showed no timidity in making the work of gospel salesmanship appear as attractive as possible. When a new colporteur made a successful debut, the large number of orders, and the low number of hours were sure to appear somewhere in the paper that reached the ever-growing family of Sabbath keepers. By July, 1882, the canvassers had sold over fifteen hundred copies of Thoughts on Daniel and the Revelation. Many, including Elder George I. Butler, president of the General Conference of Seventh-day Adventists, acclaimed it "a book for the intelligent classes."⁴ "How much good may result from what has

¹ Letter of O. C. Godsmark to James Hickman [N. d.]

² Loc. cit.

³ Ellen G. White, "Report of Special Meeting Held November 8, 1898," p.196. In Special Testimonies. Publishing Work.

⁴ R. and H., Vol. 62, No. April 28, 1885, p. 267.

already been done, no one can tell," wrote Smith in 1882,¹ referring to the sale of his book.

Many people have embraced the teachings of Seventh-day Adventists after reading this volume. Its proselyting value cannot be gainsaid. It has had a tremendous influence in arousing interest in Bible study, and a desire for more careful Christian living, ever since the canvassers began its systematic distribution throughout the United States, and finally, in many other parts of the world.²

From the very first, Smith's commentary became the leading subscription book of Seventh-day Adventists. The volume was of considerable size, and the seven hundred and fifty pages in heavy paper made it look quite pretentious. Elder Smith explored the possibilities of having *Daniel and the Revelation* sold in the smaller countries. With this in view he began a correspondence in June, 1895, with W. C. White, a minister, and son of James and Ellen White, who was living at that time in New South Wales, Australia.

There were a number of things on his mind that he divulged to White. A revision of Daniel and the Revelation was under advisement by the publishing house at that time. "But it takes so long to get anything through the Book Committee," wrote Smith, "that I feel about

¹ R. and H., Vol. 59, No. 27, July 4, 1882, p. 432.

² It has been translated into six different languages: Danish, Norwegian, German, Japanese, Spanish and Swedish. (Information supplied by the Publishing department of the General Conference)

Standing: George W. Amadon, Uriah Smith, Myron J. Cornell;
Sitting: Mrs. Martha Amadon, Mrs. Harriet Smith, Mrs. Myron
J. Cornell and Mrs. Lucinda Hall.

Figure 5. Picture of Uriah Smith and Friends

discouraged."¹ He had not always succeeded in getting the book committee to accept his recommendations, many of which were either spurned or ignored. For example, he had just written a tract based on the third chapter of second Corinthians, designed as a counter-offensive against the attacks of the Antinomians, and to show that in this chapter Paul was not trying to destroy "the perpetuity of the law and the Sabbath." But would the committee accept it for publication? They would not. "It was summarily set down upon. . . as not needed."²

Another factor that irritated Smith was a current rule that any book, if revised, "no matter if it has been a standard work among us for years,"³ must pass the scrutiny of the book committee, just like any new work, before being republished. Naturally, this invited an unpleasant delay, even though a majority of the thirteen members comprising that committee should vote favorably. Furthermore, these men were very busy with other interests, and were widely scattered in their fields of labor. Delay was, therefore, inevitable. As he reviewed the pleasant memories of the good old days, he confessed to White that

I often find myself longing for the old arrangement, when the Review office was a publishing house, and had a committee on hand to decide on what was the best to bring out, and in what method and style to present it.⁴

¹ Letter of Uriah Smith to W. C. White, June 7, 1895.

² Loc. cit.

³ Loc. cit.

⁴ Loc. cit.

65 Murvinty Lane

Fig. 6. Exterior of Smith's Home

In addition to this recitation of his complaints, he solicited the advice of White on the revision of Daniel and the Revelation. What recommendations would he have toward making the book more attractive for circulation in Australia?

A warm, cordial letter from White the following August expressed a kindred sympathy for the trials that must have made Smith a little restive. As for Daniel and the Revelation, it was a book that had always captured his admiration. But he did suggest that the book be reduced to five hundred pages. And since the section covering the Revelation had nearly two hundred more pages than the one on Daniel, would it not be better to make them equal in size? Smith had written an unusually lengthy discussion of chapter thirteen of the Revelation, and White thought it advisable to omit some of the detailed minutiae, providing it could be "treated more fully in another work."¹ If this were done, White believed that the book would readily sell in smaller countries if the price did not exceed \$1.50 in the plain cloth, or \$2.25 in the more expensive leather binding.

He also saw a tendency under the policies of the book committee then current, "for Authors to 'Set Down' on other authors."² There were perhaps some who thought Smith had held the literary spotlight long enough, and were in no great hurry to push through the work on the revision of Daniel and the Revelation.

¹ Letter of W. C. White to Uriah Smith, August 5, 1895.

² Loc. cit.

Elder Smith was a bit slow with his reply because nothing immediately developed that promised action in his favor. It was not until December, 1895, that the Review and Herald Board met, and recommended that he be released from his commitments at the Review to begin work on the revision of the book "D. and R.," as he called it, along with some of his other books. He was allowed to choose his "own time and place" for the assignment.

The severe winters in Battle Creek had had a telling effect on Smith's health, and he felt it advisable to do this work in a milder climate. Accordingly, he went to Florida the latter part of the following January. Before he left Battle Creek, however, he had finished the work of revising Daniel and the Revelation. In a letter to W. C. White, he assured him that he had tried to follow his suggestion. Elimination of some of the lengthy treatments, and the use of smaller type, would lessen the size of the book by the desired two hundred pages. He also proposed to leave out the word "thoughts," and give it the title by which it is known today.¹

Another letter to White the following November gives an additional inkling of Smith's impressions of the way the publishing work was mishandled during those days. His recent work on spiritualism was just out. He had hoped for a circulation of 50,000 copies ere this,

but some one suggested that it would be better to get some more recent testimonials on the subject; and the suggesters seemed to consider their work done when they had blocked the wheels; and the whole thing has been hung

¹ Letter of Uriah Smith to W. C. White, February 10, 1896.

up till the present time.¹

Then he unburdened his mind in regard to his book, "D. and R." The brethren were slow to accept the revision. Further consideration, they held, should be given the "seven heads."² Smith deplored the state of mind of so many concerning the seventeenth chapter of the Revelation, and their confusing "variety of expositions." As for these theories, "no two of them agree together, some of them are inconsistent with themselves, and all of them, I think, are inconsistent with the Scriptures."³ Was it not really unfortunate, he added, that so much speculation on the "seven heads" had filtered in which naturally caused some of the ministers to preach "conflicting views?"⁴

His letter concluded with another sharp complaint against the book committee, which had had in its possession for six months his manuscripts Looking Unto Jesus and Here and Hereafter. Was it not about time that they were taking some definite action? "This studious dilatoriousness, in our work, at this stage of its progress, is to me quite perplexing. The G. C. A. is going out of the publishing business, as of course you know."⁵

¹ Letter of Uriah Smith to W. C. White, November 6, 1896.

² See Revelation 17:3.

³ Letter of Uriah Smith to W. C. White, November 6, 1896.

⁴ Loc. cit.

⁵ Loc. cit. The meaning of G. C. A. is not known to the writer.

Smith wrote extensively on other subjects besides those dealing with the prophecies of the books of Daniel and the Revelation. His works, with dates of publication are found in Appendix I.

Smith did not always confine his literary endeavors to his own books, pamphlets and editorials. In 1871 he left the Review office for a few months and went to Boston to collaborate with his brother-in-law, John N. Andrews, a minister who later became the first Seventh-day Adventist foreign missionary, in the collection of material for Andrews' contemplated History of the Sabbath.¹

In the earlier days, when foes within and enemies without were hurling their most bitter diatribes against the Sabbatarian Adventists, Smith found it fitting occasionally to exercise his constitutional liberty of free speech. Some of his rebuttals were not always free from a satire competent to sting his antagonists to the core. But he never took an unfair advantage of one who differed from him. During his long tenure as editor of the Review he was called upon to examine just about every "wind of doctrine" in circulation. The agitators of these "isms" sometimes tried to win their arguments by scornfully ridiculing the integrity and good sense of the people Smith defended. Some of the misinformation of these sectaries was so absurd that he felt impelled to expose their errors in language that was sharply to the point.

One interesting example was in 1863, when a secession movement threatened to disrupt the unity of the Adventist movement in Iowa.

¹ R. and H., Vol. 37, No. 26, June 23, 1871, p. 208.

Professing themselves martyrs who gloried in their afflictions and the abusive treatment they imagined, they proclaimed their determination to remain steadfast, despite their certainty that they would "become the subjects of devosion [sic] to the Formal churches, and the laughing stock of the world."¹ This was too tempting a confession to pass by. Smith could not imagine what they meant by one word in particular, and inquired

Devosion. Reader, did you ever hear of that word before? We cannot find it. We knew that Spiritualists are obliged to coin words to express their new and un-heard-of feelings and relations; but we did not know that any other people were driven to that dire necessity. We shall watch with interest to see if they meet the terrible fate couched in that mysterious word, from which they seem to shrink with such instinctive horror.¹

Nearly two years later, a copy of the Day Star of Zion was sent to the Review Office. This frail periodical would have had all the honest in heart pack up and move to Celesta, Pennsylvania, where the "Stone cut out of the Mountain" would begin its roll. Some of the articles were written by persons who had once subscribed, and even contributed, to the Review. Now they had succumbed to an ephemeral inducement of "Lo here!" Was it not too bad that these brethren were not sufficiently rooted and grounded in the present truth to be immune to a "movement that is so evidently chimerical as this is. . . . Perhaps they had better try it awhile at Celesta. If the experience does not ruin them, it will do them good."²

¹ R. and H., Vol. 21, No. 7, January 6, 1863, pp. 53, 54.

² R. and H., Vol. 24, No. 18, September 27, 1864, p. 144.

Some of the rebukes that Uriah Smith gave to those who held views which he considered utterly fantastic, would provoke a smile from almost any reader, whether or not he was friendly to the view. Sometime in late October or early November of 1864, Smith was notified, through the column of a certain religious journal that came to his desk, that at last the location of the immortal soul had been found. What a phenomenal contribution to the corpus of theology! He was probably a little facetious when he picked up his pen

to congratulate our friends of the popular view, on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in their skull. Let them take heed, lest at some unlucky moment their prisoner should 'break jail,' and leave them in the lurch.¹

Earlier that year P. E. Armstrong, one of the misled enthusiasts who was trumpeting the virtues of the holy commonwealth at Celesta, Pennsylvania, mailed an article to James White, who at that time was the acting editor of the Review, with the expectation that it would be published immediately. But it was not. Why not?, its irate author demanded. He then requested White to "send bill immediately, as I shall not consider myself a subscriber, from my notice of this date. I trust I shall meet with common courtesy, if Christian fraternity is denied me."²

After the heat from this episode had cooled a bit, Smith, who still did most of the actual editing of the paper, decided to let his readers have "the facts." First of all, the mail service between Celesta

¹ R. and H., Vol. 24, No. 24, November 8, 1864, p. 188.

² R. and H., Vol. 23, No. 12, February 16, 1864, pp. 92, 93.

and Battle Creek was not always regular, as no direct line connected the two towns. Furthermore, it was not the custom at the office to publish a manuscript the minute it was received, and even after its acceptance it would probably take a little while to reach the author in published form, since the Review came out only once a week. And in this particular case, "the article our friend refers to has not been received, which is another item to be sometimes taken into the account."¹

Now if Brother Armstrong

thinks that for two dollars a year we bind ourselves to advertise for him any and every notion that fanatic may conceive, or a mistaken religious zeal write out, and send to him the paper besides, he altogether mistakes the agreement.²

Seventh-day Adventists acquired a reputation for strict honesty, and many who lived in remoter areas were the victims of unscrupulous itinerants who preyed upon the benevolence and charity of those who "took them in," regardless of their uncertain credentials. One man, who had married and abandoned five different women, and who, according to Smith, "succeeds in working up material for about as many more wherever he goes," was giving pretense that he was an Adventist preacher. But he was an impostor, and with a unique play on words, Smith asked his readers to "Head Him Off:"

We learn that there is a man operating in Northern Michigan by the name of Sterling Hardin, who it seems ought to have his name transposed to Hardly

¹ Loc. cit.

² Loc. cit.

Sterling. . . . There is no such minister belonging to our people.¹

Because of the strict, every-day discipline that molded the lives of the denominational leaders in Battle Creek, there was the inevitable danger that some advocates of reform would take an extreme position on some questions. There was a group of self-appointed watchdogs who took great delight in stalking as their prey the petty inconsistencies of their Christian fellows, particularly the members of the Battle Creek church of Seventh-day Adventists. The following recitation by Uriah Smith and George Amadon, who at the time were elders in the Battle Creek church, is a piece of satire which reveals the kind of fraternal sharpshooting a few of the more caustic critics felt commissioned to do. Smith and Amadon thought it pertinent to print A Record of some of the Pride and Extravagances of the B. C. Church. In all probability Smith did the actual writing. His satire was seldom sharper.

The children all wear copper toed shoes, just the height of fashion and highly popular. The men wear agate shirt buttons! a material which bears the same name as that which adorns the foundations of the New Jerusalem! Oh, how fallen! Many of the church use Bibles with gilt edges; just such gold is forbidden in 2 Timothy 4:18. . . .

Nearly every family of the Battle Creek church have their tables varnished, when good substantial paint would answer every purpose.

Many of the sisters wear strings on their bonnets 15 or 20 inches long, when those of 8 or 10 inches would answer every practicable purpose. . . .

And in the culinary department, some are running to the same excess of riot. Why, there are some in this church who

¹ R. and H., Vol. 53, No. 18, May 1, 1879, p. 144.

have spent fifty or eighty dollars for cooking stoves, when they might get an article that would answer to bake our gems and boil our mush for 20 or thirty dollars, and so much would be saved to advance the precious cause of truth, or help to raise the pay of the self-sacrificing ministers to \$12 per week. Oh, the extravagance and worldly-mindedness of this professed church who ought to be lights and patterns to all. . . .

And we must confess also that there are some in this church who wear "artificials." Three have fallen into that sin. And worst of all, these are brethren! Think of brethren wearing artificials, and it is a fact that Brethren Smith, Lockwood, and Byington all wear "artificials."--Legs.

G. W. Amadon
Uriah Smith Elders¹

In 1882 Smith encountered a wave of fanaticism which seemed to center in one W. K. Lay, whom his supporters endorsed as "a prophet of God." If the "prophet" ever read Smith's formal acknowledgement of his life mission, he must have writhed under it. Smith wrote:

Now another proclaims himself the possessor of a prophetic mantle, and not content with one office, he claims to be a three-fold prophet, representing Elijah, Joshua, and Zerubbabel. The name of this new modest aspirant is W. K. Lay, formerly of Iowa, but now of Michigan.²

That same year a correspondent tried to wheedle from the Editor permission to eat pork. There was a time in his editorship when Smith saw nothing particularly obnoxious about a sausage or a slice of ham. If one felt clear about eating such, let him go ahead.³ But when the Adventists began to reform their way of living, and became convinced

¹ Copy loaned by D. E. Robinson.

² R. and H., Vol. 50, No. 8, February 21, 1882, p. 120.

³ R. and H., Vol. 10, No. 8, June 25, 1857, p. 64.

that swine's flesh is unwholesome, pork took on for Smith a very unsavory nature. No orthodox Jew hated it any worse than he. His answer to the plea for its use illustrates his uncanny ability to defend what he thought was right, and castigate what he believed to be error. If you want to hazard the risk, he argued, of clogging your system with the "foulest humors" from this scavenger

until the most thrilling themes will elicit. . . scarcely more than the sluggish grunt peculiar to the animal upon which you have been feeding, then by all means throw the lines upon the neck of appetite, and gorge yourself with the scrofulous compound.¹

For nearly half a century Elder Smith served the Adventist people as editor of their chief periodical. His writings were voluminous. His versatility led him into scores of different subjects related to the Bible. When not writing ex cathedra, he carried on an extensive private correspondence with his fellow-clergymen, who were widely scattered in their ministry. His editorials covered an unusually wide range of subjects. A long time before the present editor, Elder F. M. Wilcox, began to write his series of articles on "Dangers Threatening the Church," Uriah Smith was posting in the Review weekly sentinel warnings of the slightest encroachment made by the enemy. His caution and restraint were more than offset by his urgent messages to "go forward," and keep pace with truth as it progresses. His stern warning against the use of pork, was balanced by the editorial admonition "Do Not Lose Our Bearings," in the vegetarian diet reform. He opposed

¹R. and H., Vol. 59, No. 3, January 17, 1882, pp. 40, 41.

extremes of any kind.

Elder Smith was devoted to Scripture, and to the teachings of Adventists concerning it, and he was anxious that his meditations be couched in the most beautiful, appropriate language. He was fluent but not sentimental. Whenever he spoke, the strength of his message lay largely in his words; he was neither dynamic, nor fond of showmanship.¹ He preferred a quiet eloquence to a blatant fortissimo. This parallel was found in his writings. All his life he made studied efforts to present the gospel story in an artful, persuasive manner. Smooth, flowing rhetoric was a better vehicle than coarse, rugged sentences. In 1860 the Advent believers were having some of their most discouraging trials. Many people were doubting the authenticity of the visions of Mrs. E. G. White. Others were trying to malign her character, as well as that of her husband. James White was accused of fraud and scheming dishonesty. Some were aggressive in fanaticism, and claimed God was leading them to sever from the main body of believers. Financial worries plagued the denominational leaders at Battle Creek. Sickness had taken its toll. At a time when permanent disunion seemed to threaten, Smith sounded a timely note of cheer.

Beyond the short seasons of conflict and peril that lie before us, scenes of surpassing glory rise to our view; and soon it will be ours to reach the bright hills and plains of the heavenly Canaan, upon which now the eye of faith reposes in infinite and quiet delight.²

¹ Statement by Dr. D. H. Kress, Personal interview, July 17, 1944.

² R. and H., Vol. 16, No. 16, September 4, 1860, p. 124.

Like every one else, Uriah Smith was influenced to some extent by the excitement engendered by the Civil War. Those were dark days for the "believers" who at first had dismissed as inconsequential the firing on Fort Sumter. Little did they think that four bloody years would drag on before the belligerent rebels would sue for peace. Each day of carnage hampered greatly the work those Adventist pioneers believed they were commissioned to do. Smith hated slavery and used the press to express his convictions. He believed that God could never fully bless this nation unless the curse of serfdom was removed.¹

A few weeks before Grant forced the surrender of Lee, Smith was convinced that he saw the "handwriting on the wall." It could not be long until the North would be in a position to strike the final blow. In a short article he wrote in the Review of March 14, 1865, he demanded, "Can God Work?" Can He?

Let the late Union victories, and the rebel disasters, answer. Let the crumbling power of the Confederacy answer. Let the fall of Savannah, Wilmington, and Charleston, answer. Let the giant grip which Grant holds upon the demon of rebellion before Petersburg and Richmond, while Sherman by his triumphant march through the heart of Georgia and South Carolina, deals death-blows to its very vitals, answer.²

After he joined the staff of the Review, Smith did not see his mother for ten years. The trials and perplexities in the office had given him little time to think about a vacation trip back to his home for a visit. His mother had been the means of getting him to see the

¹ R. and H., Vol. 18, No. 24, November 12, 1861, p. 188.

² R. and H., Vol. 25, No. 15, March 14, 1865, p. 116.

transcending importance of heavenly things. As he anticipated a reunion with her, he framed in a few words, a monument to this godly woman who put first things first.

We meet as possessors of the same life-giving truths of these last days, and travelers together, to the not-far-distant land of eternal union and eternal youth. May she reach it this side the portals of the grave.¹

Smith arrived at the old homestead on the 19th of October. This was on Thursday. On the next Sabbath, the seventh day of the week, the few scattered Sabbath-keepers in that vicinity came from as far as thirteen miles away "to exhort one another" in a precious season of worship. Indian summer had come and gone. The crisp tartness of cool nights signaled the arrival of a thrilling fall. Smith's description of it is indeed a beautiful passage:

A New England autumn, proverbially pleasant, is here. The bracing air of our native hills is refreshing and invigorating. And Nature herself, having now accomplished the burden of the year's labor, borne her harvests and ripened her fruits, has arrayed herself in the most fantastically colored apparel, as if to enjoy a little gala of rest and festivity, ere she sinks to repose before the cold footfalls of approaching winter.

With serene and joyful anticipation we look forward to that time when nature shall wear more brilliant hues than are yet known to earth, and when its gorgeous coloring will not result, as here, from its elements of decay; but where there will be every form and tint of beauty which can please the eye, all fruits that will be good to the taste, and every influence that can fill with joy unutterable the souls of immortal beings. But a few more seasons, at most, will complete their rounds, ere the day of deliverance comes,

¹ R. and H., Vol. 26, No. 22, October 31, 1865, p. 122.

for which the whole nation now groans and travails.¹

The cause he served, the truth in which he had implicit confidence, were given his most generous comments. His well-chosen words wrote as it were a tapestry for his deep religious sentiments. In 1869 he was given a year's leave of absence from the Review Office, being temporarily replaced by John N. Andrews. Before he left the Office, Smith wrote a "Valedictory" of some length, in which he pictured in a frame of poetice grandeur the ultimate triumph of God's truth. In words that must have strengthened the heart of the most faltering believer, he wrote:

We have seen these truths subjected to every species of opposition, and stand unshaken through it all. No argument can overthrow them. The false logic of error cannot touch them. The present truth is no refuge of lies, nor a wall daubed with untempered mortar. It is a Gibraltar of strength against which the hosts of unbelief cannot prevail.²

No theme thrilled Uriah Smith like the "home of the saved." He was particularly fond of the closing chapters of the Revelation. The concluding page of his book Daniel and the Revelation is a masterpiece of imagery, which should make anyone utterly dissatisfied with this present life. He had been a cripple since he was a boy, and had had his share of sickness. He had early turned his back on a promising career to identify himself with an obscure people, who proclaimed an even more unpopular message. Like many weary pilgrims who had gone on before him, he longed for something better than the ephemeral security

¹ Loc. cit.

² R. and H., Vol. 33, No. 24, June 8, 1869, p. 188.

and happiness so sparingly granted on earth. At the General Conference in 1889 he preached a sermon that most vividly expressed his longing for the "goodly land."

"Oh! how unlike the present world
Will be the one to come!"

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and in neither field nor tree nor flower do I see the touch of frost or the pale hand of decay. I see no footprints of the curse, no scars of sin. I see no pestilence walking in darkness, or destruction wasting at noon-day. . . .

But I see every eye sparkling with the fulness of the joy that reigns within. I see on every cheek the bloom of everlasting health. . . . I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, "This is your rest forever; and you shall no more be acquainted with grief. . . ." And in all the universe then, I see no trace of sin or suffering, but I hear from every world and every creature, a joyous anthem, like the sound of many waters, going up to God; and they say, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever.

Such is the goodly land we may go up and possess. . . . If any here have not yet turned their feet Zionward, let me say, "Come with us, and we will do thee good."¹

¹ R. and H., "General Conference Daily Bulletin," Vol. 3, No. 10, October 29, 1889, p.

CHAPTER VI

SMITH'S RELATION TO POLITICS

Uriah Smith could hardly be called a man of this world. His writings and his sermons pointed to "the home of the saved." He ever admonished his readers to seek first the kingdom of God. The entire family of Christians were but pilgrims and strangers on earth.

But Smith's secondary interests covered an unusually wide range. Inventing, wood-engraving, travel, current events are some of the things that claimed his attention.

The editor of the Review and Herald never campaigned for a political office, nor coveted the chairmanship of a political party, but it does not necessarily follow that he was indifferent to the political issues, local and national, of his day. The Civil War, the question of voting, the temperance and Sunday law issues, all received his studious attention.

Probably nothing aroused the ire of Uriah Smith in his younger days more than the slavery controversy. His sympathies on this question were with the anti-slavery forces. Time and again, as the agitation of the abolitionists gained in momentum, and the feelings between the North and South became more bitter and intense, the columns of the Review and Herald fairly shouted their protests against this inhuman crime. Two years before war was declared Smith was reasonably sure that the stern words found in the thirteenth chapter of the Revelation justified some

of his own conclusions. "And he had two horns like a lamb, and he spake as a dragon."¹ What had this scripture to do with slavery? In 1858 Smith wrote an article in which he identified this prophecy with the Jekyll and Hyde character of the United States. Here is a portion of his article showing the paradox of this nation's political philosophy.

LAMB-LIKE PROFESSION

Declaration of Independence--
"We hold these truths to be self evident, that all men are created, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

.

At the Congressional banquet given in honor of Kossuth, Judge Wayne, of the Supreme Court, is reported to have given the following sentiment:

"Constitutional liberty to all nations of the earth supported by Christian faith and the morality of the Bible."

"No person shall be deprived of life, liberty, or property, without due process of law." Amendments Constitution, Art. v.

DRAGON-LIKE ACTION

"Slaves shall be deemed sold, taken, reputed, and adjudged in law, to be Chattels personal, in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents and purposes whatever." Law of South Carolina, 2 Brev. Dig. 229.

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The following will illustrate the action of both Republicans and Protestants:

A Slave Burned to Death--

A mob was collected together, and a lynch court was held to determine what was best to be done with a negro who had the impudence to raise his hand against a white man. The lynch court decided that he should be burned at the stake. N. Y. Tribune, February, 1854.²

The following September Smith re-affirmed his original conviction and expressed the opinion that if the United States ceased "to maintain

¹ Revelation 13:11.

² R. and H., Vol. 11, No. 23, April 22, 1858, p. 179.

its dragonic character," then the prophecy was wrong.¹ A year and a half later, March 15, 1860, he reviewed a speech which had been delivered by Senator William H. Seward in the United States Senate on February 29 of that year, and concluded that it was a "striking delineation of the character of this degenerate, hypocritical, and dragonic nation, and affords a good commentary on Rev. xiii, 11."² Here again he linked the slave traffic with the beast which speaks as a dragon.

Feeling ran high in the early months of the War, and Smith offered this counsel to his readers:

"Let us not suffer our minds to become too much absorbed in this controversy, nor be led away by any undue excitement. What we should ever keep before our minds is, that every new development of the signs of the times is a fresh evidence that the end of all things . . . is right upon us . . . the present turmoils will ere long culminate in the great battle of Armageddon when everlasting victory will perch upon the banners of the Lord of hosts."³

After the outbreak of the war and the unexpected reverses inflicted by a determined South on the numerically superior North, Smith released some of his most vitriolic statements pertaining to the general cause and effects of the struggle. He did not hesitate to scorn "the imbecility of this government" for its "so-called efforts" to quell the rebellion. Certainly, he was convinced, God had a controversy with this nation, and unless the North determined to eradicate every trace of the

¹ R. and H., Vol. 12, No. 16, September 2, 1858, p. 124.

² R. and H., Vol. 15, No. 17, March 15, 1860, p. 132.

³ R. and H., Vol. 17, No. 25, May 7, 1861, p. 196.

curse of slavery, God could not "manifest his power to aid them in the struggle."¹

For the Union, matters progressed from bad to worse. Writing in February, 1864, Smith captioned his article, "Traitors in Power." The Union was crippled in its efforts at the very outset, for "semi-traitors swarm within its lines, and even command its armies."²

Smith was made jubilant at the slightest prospect of collapse and disintegration in the Confederacy. The war had proved a serious threat to the evangelistic labors of Adventist preachers. They had been advised to retire to areas of less excitement until the war spirit abated. One preacher, Myron E. Cornell, had been holding meetings in Rochester, New York, in the summer of 1862, and for two evenings was forced to abandon the services while his tent was used for war meetings. With this and other instances before him, Smith nevertheless struck a note of optimism, which showed more of faith than of wishful thinking. "As the Lord's work is not yet accomplished in the earth, may we not expect that this trouble will be suddenly restrained, and held in check, till his people are made ready?"³

But the "trouble" was not suddenly restrained. A year and a half elapsed before Smith read in southern newspapers omens of the approaching

¹ R. and H., Vol. 18, No. 24, November 12, 1861, p. 188.

² R. and H., Vol. 19, No. 10, February 4, 1862, pp. 77, 78.

³ R. and H., Vol. 20, No. 13, August 26, 1862, p. 100.

destruction of the slave power. Then, with one reverse after another plaguing the South, he recommended unhesitatingly that "justice have its full work, whatever may be its dealing with slave tyrants and rebels."¹

The cheers that followed General Lee's surrender at Appomattox Station were abruptly quieted by Lincoln's assassination, which, to Uriah Smith was an "appalling calamity" for the nation. He feared "that the quietness and happiness of the nation are gone forever."² Smith was firmly convinced that the "generation" which should not pass before the end came,³ was the one he was living in, and any calamity such as this was a token of the end of the world.

In general, the early Adventist believers manifested a hostile attitude toward combatant service in the war. Voluntary enlistment was held incompatible with their faith. In the late winter of 1865 one Enoch Hayes, a member of the Battle Creek church, volunteered for army service. His case was reviewed by the church, and on March 4, 1865, he was disfellowshipped by the unanimous vote of the members.⁴ Uriah

¹ R. and H., Vol. 23, No. 13, February 23, 1864, p. 97.

² R. and H., Vol. 25, No. 20, April 18, 1865, p. 156.

³ Cf. Chapter VIII.

⁴ R. and H., Vol. 25, No. 14, March 7, 1865, p. 112.

Smith was, of course, a member of the Battle Creek church, and there is no evidence that he did not share in this decision.

Less than a year after Enoch Hayes was excommunicated, Smith became considerably agitated by the course of President Andrew Johnson, whom he scathingly denounced as "a rebel and traitor" for signing the Freedman's Bureau Bill.¹

In 1871 he was aroused by a movement in Boston which would make voting a duty compulsory by law. By that time the capital of Massachusetts had become predominantly Irish Catholic, and Smith suspected that the Catholic priesthood would dictate the vote of its parishioners. He saw in the proposed measure a threat of an opportunity for the control of "the votes of the ignorant masses, every one of which is as potent as the vote of the most enlightened . . . statesman."² Therefore, Smith reasoned the right to vote should be limited to those people who "can intelligently use it." He had "often wondered" why, in these United States

a certain degree of education was not made an essential qualification for voting What right has a man, who, . . . is simply a mass of human flesh, actuated by ideas about as brilliant as those which may be supposed to animate the intelligent countenance of a hippopotamus, and understanding about as much respecting the genius of American institutions as the comparatively noble animal referred to--what right has such a man to the privilege of controlling these institutions in the least degree?³

¹ R. and H., Vol. 27, No. 13, February 26, 1866, p. 104.

² R. and H., Vol. 37, No. 13, March 14, 1871, p. 100.

³ Loc. cit.

With a presidential election impending in 1872, some Adventists wanted to know whether it was ever right to vote; others were troubled in conscience as to the particular party and candidate they should support. To these and kindred queries, Smith gave answer in an editorial of August 20, 1872. He was willing that a person should vote if he did so quietly, and remained aloof from the feverish spirit of partisanship which had attended former elections. As to the direction he would cast his ballot, he would be swayed by nothing but uncorrupt principles, and reminded his readers that

Our position on the subject of slavery . . . forbids that we should affiliate in politics with that party which has supported it in the past, and who could again restore it if they had the power.¹

Such a pronouncement was tantamount to a complete elimination of the Democratic party that year as a recipient of any support from Adventists. Smith's partiality to the Republican party manifested itself some two years later. He had just attended the Michigan camp-meeting, held in Jackson, in 1884. The publisher of the Jackson Citizen, a Mr. O'Donnel, had been very generous with his newspaper space, and a fairly complete report of the Adventist meetings was given through the columns of the Citizen. At that very time Mr. O'Donnel was a candidate for Congress, and it is interesting to note that Elder Smith, in his report of the camp-meeting, also advised the readers of the Review and Herald that

¹ R. and H., Vol. 40, No. 10, August 20, 1872, p. 80.

O'Donnel was "doubtless as honorably entitled to the Republican vote of the district as any gentleman who could be named."¹

While Smith had no compunctions of conscience against endorsing a certain candidate for Congress, yet he did not approve of Seventh-day Adventists who sought political office. In the early part of 1882, Elder William C. Gage, a well-known Adventist, was elected mayor of Battle Creek. Evidently Smith anticipated an adverse reaction to this departure from all denominational precedents, for he hastened to insert in the Review and Herald "An Explanation" editorial. Let none of the brethren, he assured, think for a moment that this was indicative of "any change in the traditional policy of this people, neither to seek, nor save . . . in exceptional cases, to hold any political office." The editor explained that Mr. Gage had at first declined the nomination even though the issue concerned the extremely vital question of temperance, and had he sought this office he would have been dissuaded by his church brethren. But with the well-being of the Battle Creek community, and especially the moral protection of the youth, involved, Smith was convinced that the local election in 1882 had a far greater stage than an ordinary political issue.

After Gage had first declined the nomination, a canvass was made for other potential candidates worthy of the office at such an important time, but none available were found.

¹ R. and H., Vol. 61, No. 40, October 7, 1884, p. 632.

And then the question of acceptance presented itself to Brother Gage and leading brethren in the light of a duty, a point on which Seventh-day Adventists are exceedingly vulnerable. When it appeared that to decline absolutely would be to jeopardize the interests of the temperance cause, he accepted.

His nomination was ratified with comfortable plurality of 136 above the higher of the two rival candidates, and he enjoyed the support of "the very best class of citizens."¹ This is the only exception found to the rule on such matters among the older generation of Adventists at Battle Creek.

Uriah Smith was probably as vigilant in his observation of national and world trends that pointed to the fulfillment of prophecy as any one leader in the denomination. No outside issue arose with such intensity or greater frequency than the proposal for a national Sabbath in the United States. Consequently, editorial followed editorial throughout the years, informing Seventh-day Adventists of the latest developments, which, if allowed to mature, would jeopardize their religious liberty. Among the first Adventist ministers to devote a large portion of his time defending the principle of religious liberty was Elder J. H. Waggoner, Later, Elder A. T. Jones succeeded Waggoner in this particular work. The activities of both of these men were faithfully recorded in the Review and Herald from time to time, and Smith saw to it that Adventists were currently enlightened as to the immediate and remoter prospects that might affect freedom-loving Sabbath-keepers.

¹ R. and H., Vol. 59, No. 15, April 11, 1882, p. 232.

As early as March 11, 1862, he took cognizance of a proposal then germinating in New York to call for a national Sabbath law, which, of course, would exclude any proviso for those who kept the Bible Sabbath. Smith saw in this a potential fulfillment of prophecy.¹ Had it not been that the civic and religious leaders of the country were at that time engrossed in a bloody Civil war, it is possible that the proponents of this measure might have attained more success than they did.

But during the next twenty years the Sunday reform champions made some very sizeable gains. Their untiring agitation bore fruit in the arrest of certain recalcitrants who saw nothing criminal, or sinful, in working on Sunday. By 1882 the publishing work of Seventh-day Adventists had expanded as far west as Oakland, California, where it was well established. Here the Signs of the Times was published. The national Sabbatarian enthusiasts found California a fertile field for their propaganda, and were partly rewarded for their zeal in seeing Elder W. C. White, son of James and Ellen White, arrested for opening the Signs office on Sunday. This incident occurred in the very early part of 1882. Uriah Smith likened it to a cloud about the size of a man's hand² "arising in the west," and the unmistakable harbinger of "a coming storm."³ In the weeks that followed, he maintained an up-to-the-minute

¹ R. and H., Vol. 19, No. 15, March 11, 1862, p. 116.

² Cf. I Kings 18:44.

³ R. and H., Vol. 59, No. 9, February 28, 1882, p. 144.

intelligence of the moves threatening to stifle the liberties of Sabbath-keepers on the west coast. In the Review and Herald for March 21, 1882, he presented a comprehensive survey of what he was pleased to call "The California Dilemma."

The six months that followed the arrest and release of W. C. White, were filled with anxiety and apprehension for the Adventist leaders. In addition to their watchful waiting they rallied their forces with all their might. In the early part of August, 1882, Smith received a telegram from the Pacific Press Publishing Association where the Signs of the Times was published, urging him to come to California at once. An immediate crisis loomed over the Sunday issue, and he was needed to assist the leaders in preparing a special issue of the Signs of the Times to meet the issue. Accordingly, he left Battle Creek on August 15 for the long trip across the continent.

Writing for the Review and Herald in absentia, he stressed the intense feelings that prevailed among the agitators for a Sunday law. They had enlisted the support of the Republican party, which, nevertheless, had to make some concessions to the non-religious element which opposed that plank in their platform. Meanwhile the Signs office, with the help of Smith, was printing a special edition of their paper to help counteract the proposed Sunday law.

In his article for the Review and Herald of November 21, Smith reported jubilantly that the Sunday forces had been defeated and that

the "State went heavily Democratic."¹ Smith was not a party man, and worked hard to defeat a party whose aims he thought unworthy, and just as diligently to gain a victory for those he deemed governed by principles of tolerance and equity for all.

He derived no small satisfaction in this case at the crushing defeat of the Republicans, who had vainly tried to be all things to all men. "They ignored the temperance question, and thus offended the temperance vote. They adopted the Sunday plank to catch the church vote, and mixed in 'recreation' to catch the anti-Sunday vote."²

Immediately after the election Elder Smith returned to his home in Battle Creek, and at his first opportunity assured his readers that "the issuing of the Special Edition of the SIGNS during the recent political campaign in California . . . was a wise improvement of a good opportunity."³

In addition to his opposition to the proposal of a national Sabbath, Smith was also identified with the cause of temperance. However, he was alert to the possibility of fusing the anti-liquor interest with the pro-Sunday group, and maintained a sharp caution in all of his relations with the former movement. That subscribers to the Review and Herald might be currently informed, he frequently attended the conventions of the National Reformers, who were primarily concerned with the issue of temperance.

¹ R. and H., Vol. 59, No. 46, November 21, 1882, p. 728.

² Loc. cit.

³ R. and H., Vol. 59, No. 48, December 5, 1882, p. 760.

Not all who read the paper which Smith edited were Seventh-day Adventists, and some of these did not always agree with his opinions. In 1885 he received a letter from a correspondent who asked: "If the Seventh-day Sabbatarians were in a majority would you still oppose the Constitutional amendment? Let us understand each other."¹ The Constitutional amendment to which he referred was a bill to advance the interests of the Sunday reform, and which, if passed, would handicap such minorities as Jews, Seventh-day Baptists, and Seventh-day Adventists.

Smith replied to his interrogator through the columns of his paper, and his definition of this denomination's position is worth giving in part:

If the observers of the true Sabbath were in the majority, we would oppose all attempts on the part of the government to force the minority by civil enactments to keep that Sabbath Man may legislate between man and man, but not between man and God.²

Toward the end of his life, as he saw wave after wave of Europeans migrating to America, Smith wrote a few editorials favoring immigration restrictions. These articles were under the title "A National Menace." It is our opinion that Smith was particularly disturbed by the fact that most of these immigrants were Roman Catholics, who, naturally, would strengthen the hand of the papacy in this country.

Smith believed in the separation of church and state. Except in special cases as noted he held that no Seventh-day Adventist could

¹ R. and H., Vol. 63, No. 3, January 20, 1885, p. 40.

² loc. cit.

conscientiously hold political office. He believed that Sabbatarians should not participate in the feverish excitement of political elections, and advised all who, as citizens, exercised the right of franchise, to go to the polls in a quiet, unassuming manner. His endorsement, at different times, of both Democratic and Republican candidates, illustrates his non-partisanship. Whenever an issue emerged which touched morality and religious freedom, Smith was sure to fight, but with his pen. He represents the normative attitude which Adventists held toward civic affairs in his day.

CHAPTER VII

RELATIONSHIP TO MRS. E. G. WHITE

It was in the year 1853 that Uriah Smith became identified with Sabbath-keeping Adventists, and more particularly, with the Advent Review and Sabbath Herald, a paper which at that time faced a frugal and unpromising existence in Rochester, New York. Those were hard times for the handful of workers who had solemnly pledged themselves to the proclamation of the prophetic teachings as found in the fourteenth chapter of the Revelation.

James and Ellen White were the two strongest leaders of that little company. They had little in the way of material resources when they were married, but despite the broken furniture and the carpetless floors which characterized their home, they had a zeal for their belief that would not be dominated. Mr. White had a strong back and a willing pair of hands, and his wife, although weak and sickly, was no less determined to make the sacrifices necessary to carry on an aggressive work. When they first moved to western New York to serve better the interests of the little paper they were publishing, it became, to a large extent, their responsibility to house and provide the daily bread for the growing family of the Advent Review. Uriah Smith remembered Mrs. White's careful planning in the house that was home to them all: how she picked up even the little potatoes in the garden "that nothing be lost." She asked for nothing better than she gave. All

shared alike. With this introduction, Smith was privileged to maintain a life-long friendship with this woman who was to attempt a singular reform in Christian living.

In other chapters of this thesis, there are references to the perplexities that beset the work in its earliest days. There was much questioning from doubting members, as well as from avowed opponents, concerning the visions of Mrs. White, especially during the first two decades of her ministry, and concerning the personal testimonies she wrote.¹ Especially some whom she criticized reacted against her frank and searching messages, which, she said, she received from God in visions. But most Sabbath-keeping Adventists believed that Mrs. White had the gift of the spirit of prophecy,² and she was regarded by them as "the Lord's messenger." She was impartial, and not insensitive to the feelings of those to whom the testimonies were addressed.

One of the earliest incidents that inspired Smith's confidence in the authenticity of Mrs. White's messages had its setting in a letter he received from her in the early part of 1858.³ She related a

¹ It was not uncommon among the small sects which grew up in the nineteenth century, for frank, open criticism to be administered. Among such sects were the Shakers of Ohio, the Perfectionists of Oneida, New York, and the Amana community in Iowa. These groups employed a form of the open confessional. A strict moral discipline was imposed on each member, and reproof, when necessary, was given either privately or openly. This form of discipline had much in common with the "testimonies" of reproof which Mrs. White gave during her ministry to individuals in the Adventist church. Cf., Charles Nordhoff, The Communistic Societies of the United States (New York: Harper and brothers, 1875), pp. 54, 118, 289.

² Ephesians 4:11; Revelation 19:10.

³ Review and Herald, Vol. 11, No. 22, April 15, 1858, p. 174.

dream in which she saw one of the Adventist believers move further west, supposedly to spread the Adventist teachings. For a time this man was a faithful witness. But soon the prospect of adding field to field, until he had acquired immense holdings, vitiated his interest in eternal things. He was admonished to sell out. Some day, he promised, but not now. Weeks passed. Meanwhile his wife died. Would he not now fulfill his obligations to the Lord? No, not now. His daughter, a pampered, selfish girl, who had no sympathy for the cause he professed to espouse, maneuvered his plans to serve her interests exclusively. Later her father died, and out of all his holdings not a penny was left to help spread the teachings he had once upheld. Had not Mrs. White's warning been rejected, Smith believed, this man's soul would have been saved, and at least some of his money would have been given to the Adventist cause.

A conference was held in Battle Creek the latter part of May, 1858. Only a few people attended this meeting, among them Uriah Smith, then a young man of twenty-six years, serving his third year as Review Editor. He tells of the demonstration that attended one of Mrs. White's meetings in which she outlined the Bible story to those assembled, and which he recognized as an evidence of God's working through Mrs. White.

When the course of the narration had brought us down to the days of the first advent, the humiliation, the suffering and finally the crucifixion of the Saviour, especially then did not only the silent tear, but even the audible sobs of many in the congregation, announce that their hearts were touched by the sufferings of the Son of God for rebellious man.¹

¹ Review and Herald, Vol. 12, No. 2, May 27, 1858, p. 13.

His weekly articles for the Review and Herald often took the form of an apology for what he considered to be the special "gift" which God was giving through Mrs. White to the Sabbath-keeping Adventists. Month after month he answered, through the printed page, questions sent in by those who were honest but perplexed, as well as by those who did everything possible to destroy the influence of the visions.

Many of the complaints against Mrs. White reached first the desk of Uriah Smith, who did his best to dissuade the authors from any radical views for or against Mrs. White or her "testimonies." One of the most common grievances presented was that the visions were made a test of fellowship.¹ Some had ideas different from those of the Adventist leaders in Battle Creek. Such usually claimed to have no reservations on the Sabbath doctrine, the unconscious state of the dead, or the nearness of the second advent, but they balked at the standards advocated by Mrs. White in such matters as dress, the use of tobacco, and questions of diet. In an editorial, Smith defended the Battle Creek standards. Sabbath-keeping Adventists could not welcome into their fold just any one who wanted to be identified with the Adventists, with the provision that they be at liberty to accept certain "gifts" and reject others. Either the Adventist movement had in Mrs. White a manifestation of the gift of the Spirit of Prophecy, or it had not. A portion of its work was the advocacy of a reform in physical and moral living. If hypocrisy,

¹ Review and Herald, Vol. 19, No. 7, January 14, 1862, p. 52, 53.

or outright rebellion, were in evidence with those who opposed them, then the "visions necessarily make themselves a test."¹

Twelve months later, in 1863, Smith endeavored to relieve the fears of some who had concluded that if Adventists accepted the visions, they discarded the Bible, taking away in one hand what they had given with the other.² This was a continual complaint. People with some of the most exaggerated conceptions never tired of reciting to Smith their adverse impressions of the way Mrs. White exercised her "gift." These Smith conceived to be distorted.

Smith appreciated the burden of denominational work the Whites were carrying. He sought by editorial warnings to the constituency to relieve the Whites of the need of entertaining a constant stream of visitors.³ He warned too of taxing Mrs. White with the burden of writing long letters to correspondents.⁴ He defended her against the attacks of critics.⁵

In the midst of some of the most vehement accusations of fraud, and of untrustworthiness of the visions, the enemies of Sabbath-keeping Adventists leveled some slanderous charges against James White. By insinuation and open accusation, some tried to undermine confidence in his honesty and general character. If people lost their respect for

¹ Review and Herald, Vol. 19, No. 7, January 14, 1862, pp. 52, 53.

² Review and Herald, Vol. 21, No. 7, January 13, 1863, p. 52.

³ Review and Herald, Vol. 22, No. 10, August 4, 1863, pp. 77, 78.

⁴ Loc. cit.

⁵ Review and Herald, Vol. 23, No. 3, December 15, 1863, pp. 21, 21.

him, it would necessarily follow that they would have some misgivings concerning Mrs. White, and her use of the prophetic gift. In 1863 a committee was formed in Battle Creek to examine the charges of calumny and slander. Uriah Smith, George Amadon, and E. S. Walker comprised this committee. The members of the Battle Creek church resolved

That we hereby earnestly request all those, far and near, who think they have any ground of complaint against Eld. White, and all who have handed him means that he has not appropriated as directed, all who think that he has wronged the aged, the widow, and the fatherless, . . . to immediately report their grievances, and the grounds upon which they base them, to Uriah Smith, . . . that they may be received previous to the middle of May next.¹

There was a prompt response from many friends of the Whites, although some were a little slow in expressing their confidence.

J. N. Andrews, Moses Hull, J. H. Waggoner, J. N. Loughborough, and B. F. Snook were among the first to assure Smith of their implicit confidence in Elder White's strict integrity and "disinterested benevolence." When all the testimonials were in, the Steam Press published a Vindication of the Business Career of Elder James White.

This pamphlet may have silenced some of the foes of James White for a time, but his companion continued to remain under the surveillance of skeptics who would not believe that her visions were of God. Joshua V. Himes was one of those who joined the ranks of the scoffers. There had been some discussion of the proper time to begin the Sabbath. All observers of the seventh day were agreed it should begin Friday evening, but some had urged the six o'clock time. When Mrs. White said that she

¹ Vindication of the Business Career of Elder James White (Battle Creek, Michigan: Steam Press, 1863), p. 5.

has seen that "from even to even" was the correct time according to the Bible, the suggested change in the beginning of Sabbath observance for Sabbath-keepers did not escape the notice of Elder Himes, who blamed it on the "vision of a poor mortal."¹ As usual, Uriah Smith took up the challenge and wrote one of his frequent defenses of Mrs. White's visions.

This was only one of several attempts to cast reproach on this woman. The attacks became so bitter that Smith thought it advisable to publish a summary of the leading objections cited to support disbelief in the visions, with a thorough canvass of each. Truth would vindicate or refute the authenticity of the visions. This pamphlet was published in 1868.

The most common objection embodied the plea of "The Bible and the Bible alone." But, said Smith, such criticisms fail to admit that there is fundamentally nothing incompatible between the Scriptures, and the visions that shed additional light on the Scriptures.²

The alleged report on the "shut door"³ was an irritant to others who had acquired an erroneous interpretation of this teaching. Although Mrs. White at one time believed that "after the time passed in forty-four" [1844] "no more sinners would be converted," yet she had not been shown anything of this nature in vision. Others tried to fabricate an

¹ Review and Herald, Vol. 24, No. 18, September 27, 1864, p. 140.

² Uriah Smith, The Visions of Mrs. E. G. White (Battle Creek: Steam Press, 1868), p. 13.

³ With the confidence on the part of the Adventist believers

that the 2300-day prophecy of Dan. 8:14 found its termination on October 22, 1844, and in the failure of Christ to come visibly to this earth as they had fully expected, it was but logical that the Adventist group in general should reach the conclusion that on that day probation for the world had closed. This view was strengthened by the expression in the parable of Matthew 25, which follows the cry at midnight, that "the door was shut" and was further supported by the attitude of the scoffing world toward those who espoused the Advent hope.

Ellen White declared in later years that she with other Adventists, "after the time passed in forty-four," "did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted." ("Testimony of Jesus," p. 86). Some expressions in her first accounts of her early visions relative to the status of those who had rejected the Advent message or abandoned the Advent hope, were in later years cited by some as indication that it had been revealed to her that general probation for the world had closed at that time.

It was inevitable that those, who, during the time immediately following the disappointment when the larger number of Adventists were abandoning their confidence in the integrity of the Oct. 22, 1844 fulfilment of the prophecy, maintained their confidence, should also believe that probation for the world in general had closed. Within the succeeding seven years the viewpoint of this group of Adventists broadened as they came to see that while those who had heard the message and had not received it and those who had later rejected it as a group had passed their time of probation, yet children below the age of accountability and those who had not had an opportunity to hear the message had access to Christ in the Most Holy place in the heavenly sanctuary.

The term "shut door" used loosely in the first decade following the disappointment, denoted the integrity of the October 22 date, while the understanding of the event which took place and its full significance gradually broadened, opening the way for the proclamation of the three angels' messages to the world generally. Mrs. White states:

"It was the light given me of God [in my first vision] that corrected our error and enabled us to see our true position," and she further states that through the years the Sabbath-keeping Adventists have maintained that there was a close of probation on the part of those who rejected light in 1844 as there was in the days of Noah, Lot, and Christ. (See "Testimony of Jesus," pp. 75-77) Arthur L. White, Dictated material.

untruth out of one of her observations on the slave issue. In 1862 Mrs. White wrote: "It looked to me like an impossibility now for slavery to be done away."¹ A short time later this impression was unfairly perverted by a critic: "'Her visions on slavery in the United States have proven false by recent facts.'" Smith defended Mrs. White by asking, "Could not slavery be done away without proving it false that it at that time appeared to her that such a thing was impossible?"²

There were some statements that were bound to confound those who were not in sympathy with Mrs. White's mystical experiences. For instance, there was her assertion that men who lived before the flood were twice as tall as they are now. It is a contradiction, her opponents chorused. Contradiction of what? asked Smith.

Some other vision? No; the Bible? No; but "facts." What facts? Oh, a writer in the American Tract Society's Bible Dictionary, conjectures that mummies and some other things that the race of mankind never exceeded, in the average, their present stature! O weakness! Where are thy swaddling bands! Somebody conjectures that the human race never could have been larger than at present; therefore the vision must be false.³

The interest and support that Smith lent to the work of Mrs. White was mutual. She recognized valuable gifts in the Editor of the Review and Herald. In 1866 he began his fourteenth year in the Office, and up to that time had had little variation in his program. The loss of one leg prevented much physical recreation, and consequently he was

¹ Loc. cit.

² Loc. cit.

³ Ibid., pp. 74,75

confined to the publishing house most of the time. Against this unfair regime, so threatening to health, Mrs. White protested. Smith, and his intimate associates in the Office, George Amadon and J. M. Aldrich, "should have a change frequently; should often devote a day wholly to recreation with their families, who are almost entirely deprived of their society."¹ If these men continued to punish their bodies with such exacting confinement, an early death would result. No one would benefit if they paid the supreme sacrifice. On the contrary, it would mean a tremendous loss to the "cause." Be assured, said Mrs. White, that "the Lord does not require them just now to become martyrs to his cause."²

Especially did Mrs. White urge that Uriah Smith alter his program. Not only was he deprived of the necessary exercise, but he was not even getting enough fresh air. "Such confinement...would break down the constitution of the strongest animal. It is...a sin against himself."³ He should arrange to get away from Battle Creek as often as possible to visit the large convocations of Sabbath-keepers.

Mrs. White was intensely in earnest over Smith's physical condition. She sought to arouse not only him but also the denominational

¹ Ellen G. White, Testimonies for the Church, Vol. 1, p. 515. Smith is referred to as "Bro. C," as shown by comparison of early unbound testimonies and the bound testimonies.

² Loc. cit.

³ Ibid., p. 516.

leaders to the imperative need for a corrective change in his work program.

Shall he die for want of air? . . . Through his confinement indoors his blood is becoming foul and sluggish, the liver is deranged, the action of the heart is not right. Unless he works a change for himself, nature will take the work into her own hands, . . . and all this may end in paralysis or apoplexy.¹

She then reminded them that Martin Luther's friends had actively intervened to carry him away to a retreat where he might be relieved of the pressure of worry and physical strain. The same should be done with Brother Smith. And, if this were done, his wages should not be cut off, for his services were too valuable to jeopardize with permanent loss.

The Editor of the Review and Herald received frequent and stimulating articles from Mrs. White, which expressed a jealous regard for the welfare of the paper. Much else that came to his desk was filled with censure, criticism, and ridicule. Since many of the articles written for publication needed to be revamped, it must have been gratifying to him to have Mrs. White's encouragements. In an article that she wrote for the Review and Herald, in 1869, she referred to some sermons and articles which had been previously printed. Some men had tried to write when such was clearly not their talent.² If their inferior efforts were accepted, the influence of the paper would be weakened. This paper was as dear to her "as an only son," and,

All who act a part in contributing to the paper, and all who are engaged in the work of selecting articles for it,

¹ Ibid., p. 520.

² Review and Herald, Vol. 33, No. 2, January 5, 1869, pp. 10, 11.

should have a zealous care that its columns should contain the most precious light. . . . Especially the ministers should arouse. They should feel a special interest in the paper.¹

When Smith wrote "Valedictory" in 1869, and stepped out of the editorship for a year, he reviewed for his readers the steps in God's leading from the year the Advent movement had its inception up to that time. Its message was conceived in privation and sacrifice. Its founders were hard-working and unselfish. Of these, none were more devoted or loyal than Elder and Mrs. White. In a tribute to their self-sacrificing efforts, Smith wrote:

They were called to take hold of the work from the commencement, not only when the friends of the cause were few, but when almost its first friends were yet to be found. . . . The present time finds them still engaged, heart and soul, in the work.²

Those were trying days. Opposers to the Adventists attempted to undermine the confidence which they naturally placed in their leaders. And of course, this would inevitably include James and Ellen White. Once again Uriah Smith was placed on a committee, this time to conduct an investigation of the charges against not only Elder White, but also his companion. Their business dealings, the counsel they had given to other workers, and their general decorum as private citizens, were all thoroughly examined.

Men active in the proclamation of the second advent were sometimes numbered among those who reviled. The report revealed the un-

¹ Loc. cit.

² R. and H., Vol. 33, No. 24, June 8, 1869, p. 188.

christian course many had adopted toward Mr. and Mrs. White. That this couple were constantly under heavy expense meant nothing to their critics. Their sympathies were scarcely aroused when James White was stricken with apoplexy in 1865. Some were even ready to exclaim, "If evil befall thee, sin lieth at the door." And, they reasoned, the generous material help they had received from this pair was nothing out of the ordinary. One accuser later confessed that she had nourished a secret hatred for Elder White "that would not have grieved if" he "had been suddenly cut down again."¹

In 1870 the committee published their findings in the 155-page booklet, Defense of Eld. James White and Wife. It included many lengthy testimonials from those who had known them, or had had business dealings with them. A spirit of envy gave way to humble confession, and those who had wronged Mr. and Mrs. White made public acknowledgment of a course they now called wrong. Others testified to the very timely financial aid and courteous hospitality the Whites had extended to them in their distress. Many were ready to acclaim that nothing in Mrs. White's life was contrary to the things she taught. Neighbors had found her a kind friend; callers in the home saw her faithful in her duties as a wife, mother, and homemaker. Skeptics and accusers admitted her influence for good.

Among those who made confession of unkind feelings toward Whites

¹ Defense of Eld. James White and Wife (Battle Creek, Michigan: Steam Press, 1870), p. 46.

was Mrs. Uriah Smith. Toward the end of the following year, in 1871, Mrs. White wrote a special testimony for the Editor of the Review and Herald, and his wife. She acknowledged the unjustifiable doubt some people had held toward Mrs. Smith. Their words and actions insinuated that she was not sincere, and would not long remain loyal to her recent confession. This brought discouragement, and then unbelief. A cloud of depression settled over the Smith home, and the husband was greatly influenced by his wife's discouragement. Now was the time, said Mrs. White, for them wholly to distrust self and place full reliance on God. Smith's talents were too valuable to be endangered by the subtle influence of doubt and unbelief on his part in the message Mrs. White had given him.

Mrs. White appealed to him to follow dietary reform more closely. His sedative work called for a lighter diet. He would be better off if he cut out flesh foods altogether. Did he not realize that he "is naturally bilious, and . . . in danger of paralysis?"¹

But lest he become too discouraged, Mrs. White was quick to remind him that he "has a most precious gift that Satan would have buried. He can write, and he can preach the truth with acceptance. . . ." Nevertheless, he was in danger of departing from the old-time simplicity that had characterized his writings twenty years previously. He had grown to regard his wonderful poem, "Time and Prophecy," as being of little worth.

¹ Ellen G. White, Special Testimony to B. C. Church (Battle Creek: Steam Press of the Seventh-day Adventist Publishing Association, 1872), p. 44.

² Ibid., pp. 46, 47.

This indicated a trend in his thinking, which, unless checked, would lead to his spiritual ruin.¹ Little is known of Smith's reaction to this counsel. He continued his regular work in the Review and Herald Office, and to our knowledge he received no other personal testimonies for the next eight years.

Smith spent a considerable share of his time away from the Office between 1880 and 1890. But except for attendance at some of the camp-meetings, and the trip he made to Europe and the Holy Land in 1894, his absences were mostly only for a day or a week-end. In March, 1882, he went to Otsego, Michigan, to attend a meeting of the Seventh-day Adventist Ministerial Association of the Michigan Conference. In one of their sessions he took up the matter of "Spiritual Gifts." Following his remarks, an expression was taken, and the Association voted "their belief in the perpetuity of spiritual gifts, down to the coming of Christ."²

But at this very time Smith was having his own private difficulties in evaluating Mrs. White's calling. In 1883 he engaged in correspondence with D. M. Canright. His letter to Canright indicates a transition in his thinking concerning claims on Mrs. White's behalf, and the questions which had arisen in his mind. Repeatedly Elder Smith had confessed his faith in the validity of the gift of prophecy as exercised through Mrs. White. However, he had come to discriminate between a "vision" and a "testimony." The latter, he felt, was not always the

¹ Ibid., p. 50.

² Review and Herald, Vol. 59, No. 13, March 28, 1882, p. 207.

result of the former. Concerning the use of "Spiritual Gifts" by Mrs.

White, Smith wrote to Canright

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 enormous claims that are now put forth for them. . . . Theoretically, the doctrine of spiritual gifts is clear enough, and I think all our people stand together on that.¹

Two weeks later he wrote another letter to Canright, whose attitude toward the visions, and perhaps by this time toward the teachings of Adventists, was much more skeptical than Smith's ever became.

I do not take the disconsolate view of our experience that you seem to; for if the visions should drop out entirely, it would not affect my faith in our Biblical theories at all; . . . I am rooted and grounded in our doctrines. 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. . . . The moment anything is done to shake them on the visions they lose faith in everything and go to destruction. . . . If our people would come together and calmly, candidly, kindly and freely deliberate upon this matter, I believe, . . . that a consistent position could be found, . . . and not rob the gift of the good it was intended to do.²

There had developed a situation within the past year that may account in part for Smith's change of attitude. The same month that he had defended the "Spiritual Gifts" at the ministerial council in Otsego, in 1882, he received a personal testimony from Mrs. White which she designed to have read to the entire church in Battle Creek. Her message went straight to the point. For some reason Elder Smith decided to ignore it.

¹ Letter of Uriah Smith to D. M. Canright, March 22, 1883.

² Letter of Uriah Smith to D. M. Canright, April 6, 1883.

The testimony concerned affairs in Battle Creek College. Unpleasant relations had developed between certain factions in the faculty. Some of the parents were not cooperating with certain teachers. Professor Goodloe H. Bell, teacher of grammar, was a strict disciplinarian, and had no sympathy for students who squandered their time in frivolous nonsense. Opposed to Professor Bell were President McLearn and Elder Smith, who was chairman of the college board. Professor Bell was extremely sarcastic at times, and the acidity of his remarks did not improve the conduct of the students who gave him trouble. He was also highly opinionated, and gave the study of grammar undue prominence, it was said, in proportion to the other subjects which made up the curriculum of the school. Other complaints might be cited, but these were among the most significant.¹

Professor Bell's opponents did not take into account that he had responsibilities and obligations to the college which they had never been called to assume. He was under a constant physical strain, and at times was bound to be irritable and impatient. His antagonists made great capital of his minutest faults, and the clamor of voices from the opposition precipitated in the college a crisis which caused Bell to resign. This was in the early part of 1882. Shortly afterward Smith received the testimony from Mrs. White. She severely reprimanded the course that so many had taken toward Professor Bell.

¹ Ellen G. White, Testimony for the Battle Creek Church (Oakland, California: Pacific Press Publishing House, 1882), p. 38.

Gossip, fault-finding, and criticism, she said, had combined to make his life almost unbearable. Many of the faculty members who participated in this quarrel were not converted. Let the spirit of censure and self-righteousness give way to humble confession and restitution. Despite his faults, the blessing of the Lord had attended Professor Bell, and, she assured Smith, "We, as a people, are reaping the fruit of Bro. Bell's hard labor. There is not a man among us who has devoted more time and thought to his work than has Prof. Bell."¹

Heretofore when a message had come from Mrs. White, it was usually the result of some particular vision which had revealed to her conditions in need of correction. But Smith thought that for some time she had not claimed any such dynamic manifestation from God, and he concluded that the information pertaining to affairs in question had been relayed to her from correspondents in Battle Creek, who had presented only a partial, one-sided report of the current embarrassments in the College. This may be assumed on the strength of a letter Smith wrote to Elder D. M. Canright, dated August 7, 1883.²

Weeks passed, and still the Battle Creek Church was kept ignorant of the message Mrs. White had communicated for it through Smith. Later, Mrs. White sent another testimony, this time addressed to the "Dear Brethren and Sisters in Battle Creek." In this document she laid the axe at the root of the difficulty. Especially did she rebuke

¹ Loc. cit.

² Cf., p. 135

the unbelief of Elder Smith, who had concluded that the former testimony was a recitation of her opinion. When would the people in Battle Creek let faith replace unbelief and skepticism? Many were "lifting up their soul unto vanity," she warned. How long would those in responsible positions refuse to heed the message of God's servant? He was speaking through clay, it was true, but it was perilous to ignore the alarm. Pride, conceit, and a smug satisfaction threatened to vitiate the very work to which these men had been called. A humble, teachable spirit was imperative if they would reach maturity in Christian growth. In this second letter, entitled "The Testimonies Rejected," Mrs. White also warned:

In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. . . . Many a star that we have admired for its brilliancy will . . . go out in darkness.¹

This experience was most trying for Elder Smith. What would the church at large naturally think? Would he try to defend his course under such embarrassing circumstances? Privately, that is just what he did. In a letter to D. M. Canright, dated July 31, 1883, he expressed his feelings about the matter.

In the "Special Testimony to the B. C. Church," . . . she has published me as having rejected not only that testimony, but all 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 acknowledgement of the correctness of the charge. But if I do say anything, I must speak my convictions, which will not be at all satisfactory to them.²

¹ Ellen G. White, op. cit., p. 63.

² Letter of Uriah Smith to D. M. Canright, July 31, 1883.

The exchange of communications between Smith and Canright must have been very rapid, for one week after this letter, Elder Smith wrote another letter in which he differentiated between "vision" and "Testimony."

I still hold that Sr. W. has been shown things in vision, and that this is a manifestation of spiritual gifts, but they do not stand on a level with the Scriptures, and should not be made a test of fellowship. . . . 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 in vision, and as I write to Bro. W. I now have to discriminate between "testimony" and "vision."¹

Lest any should think that this experience of Elder Smith precipitated a complete break with Mrs. White, it would be well to quote a portion of a later letter which he wrote to Elder Canright in the early fall of 1883. He had had an interview with Mrs. White, and some of his misunderstandings were now clear. He wrote that

. . . Both myself and Harriet [Mrs. Smith] have had a talk with Sr. W., and many things wherein my mind was most severely perplexed, it has been relieved, which of course makes me feel quite differently. . . . Right or wrong they [those who were stumbling over Smith's influence] have got the idea fast in their minds that the testimonies and the messages stand or fall together; and if they give up the former they give up the latter also. Now I would much rather a person be radical on the testimonies, even if they are not at all what they claim to be, than to give up the present truth; for this latter I believe to be vital to our future well-being. So the best light I see for myself is to cast my influence in so far as it will go, with the body, and wait further developments. Sr. W. is certainly doing a work which no other person seems fitted for doing, and which is of great value to this cause. So I will get along with my private trials and hold them in abeyance for the general good.²

¹ Letter of Uriah Smith to D. M. Canright, August 7, 1883.

² Letter of Uriah Smith to D. M. Canright, October 2, 1883.

This attitude he applied in reception of Mrs. White's articles. She did a great deal of writing, and considerable expense was involved, chiefly in the salaries of her copyists, secretaries and stenographers. Early in 1884 Uriah Smith wrote Mrs. White a letter of acknowledgment for her recent articles which were "a great help to the paper,"¹ and enclosed "a draft for \$300.00." He recognized the financial drain required to sustain the work she was doing, and assured her that this money was "exclusively for your contributions to the Review."²

A year later Smith had occasion to write another letter to her regarding her articles in the paper. He advised that the Trustees had voted to send her two hundred dollars as a token of her contributions to the Review and Herald the past year. But Smith was somewhat worried, because

For a few weeks past no articles have come from you for the Review, and I have been troubled with all sorts of surmisings as to the reason. I have feared that something in the management of the paper may have grieved or displeased you, or so destroyed your courage in trying to work for it.³

He assured Mrs. White that he wanted to see the paper conducted in such a way that it would be blessed of Heaven, although he mistrusted his own ability to make it such.

It was a tragedy to Adventists that D. M. Canright, with whom Smith had corresponded concerning his difficulties in respect to Mrs.

¹ Letter of Uriah Smith to Mrs. E. G. White, March 28, 1884.

² Loc. cit.

³ Letter of Uriah Smith to Mrs. E. G. White, March 16, 1885.

White's work, decided in 1887, finally to sever his connection with the Adventists. It was unfortunate in the sense of the loss of his services, and also because he became perhaps the most vitriolic opponent the Adventists have ever had. Like the proverbial diamond, he was brilliant but hard. His rancor made him an "accuser of the brethren." His criticism were aimed chiefly at Mrs. White, although the leaders in Battle Creek and in other Adventist centers by no means escaped his charges. In 1887 the Review and Herald issued a special EXTRA in reply to Canright's attacks on Seventh-day Adventists. Elder Smith wrote a very interesting editorial captioned "Personal". In all probability the questions he confided in his letters to Canright were taken advantage of by his critics. Hence, his "personal" editorial.

Considerable handle, I understand, is being made in some directions of the fact that the editor of the REVIEW has been troubled over the question of the visions, and has been unsound on that question, and at one time came very near to giving them up. It strikes me that this is quite a small amount of capital to work up much of a trade on--"came very near to giving them up"--but didn't. I also, at one time, came very near getting run over by the cars, and rolled into jelly; but I didn't, and so continue to this day. . . . Some have given up the visions. The difference between them and myself is the same--they did, and I didn't.¹

Smith does not deny that some of the instruction and counsel from Mrs. White seemed, at times, very perplexing. He had found it hard to reconcile what, were to him, "conflicting views", and under certain conditions he was beset with "strong provocations to withdraw from the work." However, he had made a thorough canvass of all the

¹ R. and H. EXTRA, December, 1887.

factors involved, and could not consent to abandon the Adventist cause.

Not once had "the weight of evidence...balanced on the side of surrender!"¹

Despite Canright's withdrawal from the Adventist Church, and the embarrassment which Smith suffered at this time, the work of Seventh-day Adventists continued to grow. But as they gained in numerical strength, the dangers from within overshadowed those from without. Time and again Mrs. White lifted her pen to plead for a higher standard of Christian living. A growing feeling of self-sufficiency threatened the ministry. They could defeat their opponents with their logic, but could not win them to Christ. It was clear to Mrs. White, and to some of the younger generation of ministers, that there must come into the Adventist church a "revival and a reformation," and a renewed and stronger emphasis upon the teaching that true righteousness comes only as a gift of Christ through the faith of the Christian. This issue was clarified and settled at the general conference the Adventists held at Minneapolis, Minnesota, in the month of October, 1888. Among the older ministers who opposed Mrs. White in this reformation was Uriah Smith, and one of the hardest trials that ever came to Smith resulted from his opposition on the issue fought out at this time. Not only during this meeting, but afterward, he was out of harmony with the counsel Mrs. White had given on this subject.

He probably did not realize it, but he had been warned of the potential danger of unbelief as far back as 1871.² At times he had

¹ Loc. cit.

² Ellen G. White, Testimony to the Church at Battle Creek, 1872.

found it hard to yield his opinions. Notwithstanding the testimony or rebuke in 1882 which censured him while it upheld the work of Professor Bell, Elder Smith had been slow to reconcile himself to the testimony. After Bell and he had resigned from their respective chairs, the college in Battle Creek was closed for a year. That had not been pleasant. But that was not all. Mrs. White found it necessary to rebuke him for his stand at the Minneapolis conference. Evidently his reaction to this was unfavorable, and she saw that he had drifted further than he realized. She sensed the dangerous course he had taken and was considerably burdened for him. On October 7, 1890, she wrote a letter to Elder O. A. Olsen, who was president of the General Conference of Seventh-day Adventists, declaring that

Brother Smith is ensnared by the enemy, and cannot in his present state give the trumpet a certain sound . . . the displeasure of God is upon them both [Smith and George I. Butler], yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students, when it is a well-known fact he is not standing in the light. He is not working in God's order. He is sowing seeds of unbelief that springs up and bears fruit for some souls to harvest. . . . Elder Smith will not receive the light God has given to correct him, and he has not a spirit to correct by confession any wrong course he has pursued in the past. . . . I hear everywhere I go objections to the testimonies quoting Elds. Smith and Butler. They do not believe the testimonies. They do not accept that which Sister White has had in reproof of their course. . . . I have been shown that as he (Smith) now stands, Satan has prepared his temptations to close about his soul.¹

It would be easy to place an erroneous interpretation on the circumstances and events surrounding this phase of Smith's relationship to Mrs. White. It would be easy to place undue stress upon the un-

¹ Letter of Mrs. E. G. White to O. A. Olsen, October 7, 1890.

pleasant feelings he harbored for a time, and to chide him for his unbelief. But a testimony of reproof did not mean that Smith was giving up his peculiar beliefs, nor severing his connection with the Adventist church. It did not mean that God had forsaken him. While it indicated that his personal position was not considered sound, it also indicated that his work, his office were deemed of sufficient value to the church to bring him into harmony with its controlling leadership.

Shortly after New Years', 1891, Smith confessed his wrongs to his brethren, and asked the pardon of Mrs. White for his erroneous course. Although he was one of the last of the older workers, who had been opposers of the 1888 movement for reform, to make this confession, he left nothing undone to restore the confidence of his associates. Smith had always made it a practice, whenever he saw himself mistaken, to make full acknowledgement, and he did so in this instance. A very complete change began now in his relations with Mrs. White, and from then on he enjoyed an unbroken and harmonious fellowship with her. In turn, she lent every encouragement to him in his work as editor.¹

As an expression of his confidence in the integrity of the "testimonies," he issued, in 1891, this reply to a questioner who had written to him asking Smith's estimation of their worth and authenticity.

The Seventh-day Adventist Church regard the "Testimonies" and writings of Sister White as having come through one of the gifts of the Spirit. . . .

We believe the writings of Sister White to be a revelation from God because we believe them to be one of the gifts above referred to.²

¹ Information furnished by Elder D. E. Robinson, of the Ellen G. White Publications Office, personal interview.

² R. and H., Vol. 68, No. 13, March 31, 1891, p. 200.

CHAPTER VIII

SOME CONTROVERSIAL POINTS IN THE THEOLOGY OF URIAH SMITH

Seventh-day Adventists have of course not been exempt from debate and difference over points of theology, particularly in the field of prophetic interpretation. Smith was a student, and arrived at his positions only after much deliberation. He was tolerant toward others' views, but was firm in his own conclusions, which he reached after cautious examination of all the factors involved. His tenacity led him into discussions, frequently emphatic, and sometimes warm.

Adventists interpreted the ten toes of the image of Daniel, chapter 2, and the ten horns of the fourth beast of chapter 7, to be the ten principal Germanic peoples which occupied, particularly in the fifth and sixth centuries, the western portion of the Roman empire. As early as 1857 Smith was persuaded that the Huns were one of these ten.¹ Six years later he published in the Review and Herald a list of what he considered were the ten kingdoms, and as usual placed the Huns at the top of the list. In March, 1869, he again designated the Huns as one of the ten kingdoms, placing them with the Ostrogoths, Visigoths, Franks, Vandals, Suevians, Burgundians, Herulians, Anglo-Saxons, and Lombards. "This enumeration of the ten kingdoms is that given by Machiavel, in his history of Florence, . . . who is," says Dr. Hales, "the best,

¹ R. and H., Vol. 9, No. 23, April 9, 1857, p. 177.

because the most unprejudiced authority."¹

Elders Alonzo T. Jones and J. H. Waggoner, two very influential Adventist ministers, favored the Alemanians, instead of the Huns. During the Bible institute which preceded the Minneapolis Conference, this question was canvassed with considerable enthusiasm by both sides, and there is reason to believe that Uriah Smith displayed a more courteous attitude than his opponents. The champions of these respective views referred to each other sneeringly as "the Huns" and "the Alemani." This bred a spirit of factionalism. While attending the sessions of the Conference that followed, Smith wrote the following report of the principal topics under consideration:

The principal question thus far discussed is that of the ten kingdoms that arose out of the Roman empire, as represented by the ten horns of the fourth beast of Daniel 7. The claim is set up, as our readers are aware, that the enumeration usually given of those kingdoms should be changed, and the Alemanni be put in place of the Huns as one of the ten. This position was advocated at great length, and as much was said on the other side as the limited state of preparation would allow. In view of all that was said on both sides, the sentiment of the delegates appeared, from unmistakable indications, to be overwhelmingly on the side of established principle of interpretation, and the old view.²

Whatever may have been the convictions of his opposing brethren on this point, Elder Smith never relinquished his interpretation of Daniel 2:41, 42. So far as it is known, he listed the Huns as one of

¹ R. and H., Vol. 33, No. 11, March 9, 1869, pp. 84, 85.

² R. and H., Vol. 65, No. 42, October 23, 1888, p. 664.

the ten tribes to the day of his death.

Due to the widespread influence of Uriah Smith's beliefs and teachings, some have been led to believe that he was "inspired," that "an angel stood by his side" while he wrote Thoughts on Daniel and the Revelation. A statement alleged to have been made by Mrs. White is cited as support of these claims. There can be no quarrel with this basic premise, for she definitely stated that an angel stood by the side of Martin Luther, and that an angel guards the grave of William Miller. But no authentication of this statement pertaining to Smith is extant. Smith could not have been considered otherwise than fallible, whatever divine help Mrs. White may have believed he as a writer had. This is made evident in his changing view concerning another point of prophetic fulfillment, "the king of the north."¹

For the first seventeen or eighteen years of his editorship Smith held that the prophetic interpretation of the forty-fifth verse of Daniel 11, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him," could mean none other than the papacy. On this he agreed with James White, who although best known for his activities as organizer and promoter, also did considerable writing. White never did alter his interpretation of Daniel 11:45. But Smith did, for in his commentary on Daniel, he agreed that the king of the north is the Kingdom of Turkey. Neither White nor Smith ever pretended to be above error,

¹ Daniel 11:45.

and there is no reason today why anyone should claim for Smith a quality which he would certainly be first to deny, and which his associates, including Mrs. White, never implied for him.

Smith did a monumental work in clarifying the doctrinal positions of Adventists. In his search for truth he studied more deeply than most of his contemporaries. Because of this, some have felt that there was nothing to be gained by further study. What he and others had accomplished was sufficient. Mrs. White was once asked:

Do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without taxing the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?

She replied:

I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. . . . It is dangerous for us to make flesh our arm. We should lean upon the arm of Infinite Power. God has been revealing this to us for years. We must have living faith in our hearts and reach out for larger knowledge and more advanced light.¹

It is not known what led Smith to change his interpretation respecting the "king of the north." In 1862 he read of certain rumors that the seat of the papacy was about to be moved to Jerusalem. The account stated further that French officers had been acquiring information regarding the measurements of Jerusalem, and the general topography of the neighborhood. They had also gone to Gaza for similar

¹ R. and H., Vol. 67, No. 12, March 25, 1890, p. 177.

data. They had even started to build a road between Jerusalem and Damascus. Furthermore, the French troops were preparing to police the territory adjacent to the "holy city." Smith asked his readers if these events were not significant, in view of Daniel 11:45.¹

As late as 1865 Smith was still in accord with James White on this subject. He seriously expected the papal power to collapse in fulfillment of the prophecy of Daniel 11. Events along the Tiber interested him intensely, and not even the Civil War in the United States lessened his interest in the affairs of central Italy. The pope had recently been "asked to resign the patrimony of St. Peter,"² and naturally, he was not amenable to the request. The pontiff interpreted it as a "wicked insult" and authorized his bishops in their respective dioceses "to suspend all the signers from their priestly functions."³ Smith wrote, "We look for this man of sin soon to plant the tabernacles of his palace between the seas and the glorious holy mountain, Jerusalem, and come to his end and with none to help him."⁴

¹ R. and H., Vol. 19, No. 24, May 13, 1862, p. 192.

² Smith reported that even the Catholic priests in Italy had requested the supreme pontiff to resign his temporal power, although they did not mean to oppose the papacy in the sense of liquidating its power altogether; rather, they were trying to facilitate a union of all the Italian states under one king. R. and H., Vol. 25, No. 20, April 18, 1865, p. 157.

³ Loc. cit.

⁴ Loc. cit. Cf. Daniel 11:45.

Less than a year later, in January, 1866, some far-reaching military measures were taken in Rome which Smith believed, would surely hasten the unseating of the papacy there, as a fulfillment of Daniel 11:45. The French army had been the right arm of the Papacy for some time, not merely because France was Catholic, but because the papacy was a counter balance to a strongly united Italy. However, France, which had helped to make the supreme pontiff secure in the Vatican, with ample military protection, was about to withdraw its army. After the French soldiers left, would the pope remain in Rome? It was speculated that he too would leave. Where would he go? Smith observed that

report says Jerusalem, "the glorious holy mountain between the seas," where a palace for him is now in process of erection. We believe that such movement on the part of this power is to mark the commencement of the time of trouble such as never was, in the midst of which all they are to be delivered whose names are found written in the book.¹

Uriah Smith bore no love for the Roman see. His pen was seldom more pungent than when he addressed himself to the machinations of the papal power. Again in 1866, he expressed anew his faith in his interpretation of Daniel 11. In unusually vivid and forceful language, he wrote,

The man of Sin is trembling within the Vatican. The great mother of harlots who has so long committed fornication with the kings of the earth, is beginning to experience the truthfulness of the prophecy that her power should be taken away. . . . More than two thousand years ago the word went forth that the dominion of this power should at a certain time be taken away to be consumed and destroyed.

¹ R. and H., Vol. 27, No. 6, January 2, 1866, p. 45.

unto the end, Dan. vii, 26, and that as its end draws near, it should plant the tabernacles of its palace between the seas and the glorious holy mountain, Dan. xi, 45. The crisis of the papacy is evidently rapidly approaching.¹

- The Editor assured his readers that in all probability the pope would make his abode in Jerusalem, "where it is reported that a palace is already being built for him." When this is accomplished, the people of God may expect the "immediate coming of the great time of trouble such as never was."²

In August and September of the following year, 1867, the Review was edited by W. C. Gage for a few weeks, during which Smith was away from the office, making his first trip to California. In an editorial, Gage likewise declared the papacy to be the "King of the North."³ Did Smith still hold this view? If he had begun to adopt another view, is one to conclude that Gage deliberately took advantage of Smith's absence, and inserted his own opinion? It is most likely that the regular Editor had not changed his views, nor even discussed the matter, for J. M. Aldrich⁴ was pleased to tell the Review audience that "from the editorial correspondence we conclude that the Editor is having a good time 'out west' among the brethren."⁵

¹ R. and H., Vol. 28, No. 15, September 11, 1866, p. 116.

² Loc. cit. Cf. Daniel 12:1.

³ R. and H., Vol. 30, No. 15, September 24, 1867, p. 240.

⁴ J. M. Aldrich was president of the Seventh-day Adventist Publishing Association.

⁵ R. and H., Vol. 30, No. 15, September 24, 1867, p. 240.

But he did change his views within the next three years. The collapse of France in 1870 following its war with Prussia, deprived the papacy of a chief guardian. Smith might have concluded that this meant the certain extinction of the Vatican power, had not international events at that very time suddenly focused the spotlight on Turkey.

Smith had commenced a series of articles on the book of Daniel in 1870, and by the time he reached the eleventh chapter, world events had reshaped his interpretation of the "King of the North." He was now convinced that Turkey had replaced the papacy as the power which would come to his end without help.

France, one of the parties, if not the chief one, in the alliance to uphold the Ottoman throne, has been crushed by Prussia. Prussia, another party, is too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially, cannot think of entering into any contest in behalf of Turkey, without the alliance of France. Austria has not recovered from the blow she received in her late war with Prussia; and Italy is busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation.¹

His mind was changing on the interpretation. But how could Turkey remove the tabernacle of its palace? To this question, Smith suggested that

Palestine, which contains the glorious holy mountain, the mountain on which Jerusalem stands, between the seas, the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions, to establish his headquarters; . . . but he could not go beyond them. The most notable point within

¹ R. and H., Vol. 37, No. 15, March 28, 1871, p. 117.

the limit of Turkey in Asia, is Jerusalem.¹

Still Elder Smith found it difficult to eliminate the papacy altogether. Apparently he did not see the meaning of the healing of the deadly wound² in its future aspects, as it is regarded by Adventists today. While he became reconciled that Turkey was the main power in question, mentioned in Daniel 11:45, he nevertheless seemed to include the papacy as a sharer with Turkey in the final dissolution. In the first issue of the Review for 1883, he addressed to his readers this message:

From the very nature of the case we may look for year 1883 to be a more momentous year than any in the past. . . . The sick man on the Tiber and the sicker man on the Bosphorus, may receive more marked indications of their soon-coming dissolution,--a dissolution synchronous with the coronation of Him whom we wait to salute as our King and Saviour.³

However, in the book Thoughts on Daniel and the Revelation, in the last edition published during his lifetime, that of 1897, he stated categorically that the prophecy of the "King of the North" is to find its fulfillment in the experience of the Turkish power.

In connection with this phase of his study of the prophecies relating to Turkey, it is interesting to observe Smith's relation to the discussion of the climax of the Ottoman Empire as a power that ceased to run its own affairs, and which turned such power over to the

¹ R. and H., Vol. 28, No. 14, September 11, 1866, p. 116.

² Cf. Revelation 13:3, believed to be the unseating of the pope by Napoleon in 1798.

³ R. and H., Vol. 60, No. 1, January 2, 1883, p. 8.

nations of Europe. In 1858 Elder James White published in the Review and Herald a series of articles, which embodied the theory that the Ottoman Empire came to its end in 1840. He drew this almost entirely from the book Prophetic Exposition, by Josiah Litch.¹ In 1840 Litch had written an article in the Signs of the Times of August 1, in which he declared that the event would occur on August 11.

In 1862 Uriah Smith taught the 1840 theory in a Sabbath school class in the Battle Creek church. Three years later he published Thoughts on the Revelation, in which he declared that Turkey had come to its end as an independent power, on August 11, 1840.

For many years the interpretation of the thirty-first verse of Daniel 11 has been also the subject of debate among Seventh-day Adventists. A large number have preferred to accept the interpretation Uriah Smith gave to this passage. Others have not. It is our purpose to examine the view of Elder Smith only.

The verse in question reads: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, [supplied word] and they shall place the abomination that maketh desolate." Daniel 11:31.

Smith was of the opinion that Rome was "the sanctuary of strength" that was to be polluted. If the pollution contemplated the activities of the Germanic barbarians, then the prophecy "was literally fulfilled; for Rome was sacked by the Goths, and Vandals, and the imperial power of

¹ Josiah Litch, Prophetic Expositions, Vol. II, (Boston: Published by Joshua V. Himes, 1842) p. 189.

Litch was an early Adventist preacher in the Millerite movement.

the West ceased through the conquest of Rome by Odoacer."¹ On the other hand, if this particular phrase

refers to these rulers of the empire who were working in behalf of the papacy against the pagan or all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome.²

"And they shall take away the daily sacrifice." Undoubtedly Elder Smith was influenced by a statement made in Early Writings, an edited reissue of Mrs. E. G. White's earliest views, which emphasized the fact that the word "sacrifice" has been supplied, for he seconded this emphasis in his exegesis of the verse.

It was shown, on Dan. 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time.³

Since he had eliminated the need for any further reckoning with the term "sacrifice," Smith felt secure in stating that "the 'daily' desolation was paganism," and "the 'abomination of desolation' is the papacy." He anticipated a doubt in the minds of some who might question his right to identify the papacy with the abomination of desolations." Had not Christ attached this term to the destruction of Jerusalem?⁴ In

¹ Uriah Smith, Daniel and the Revelation (Battle Creek, Michigan: Review and Herald Publishing Company, 1901), p. 254.

² Ibid. pp. 254, 255.

³ Ibid. p. 255.

⁴ Matthew 24:15.

defense of his position Smith held that "Christ evidently referred to the ninth chapter of Daniel,"¹ since it is this chapter instead of the eleventh chapter that predicts the fall of Palestine's capital. Furthermore, said Smith, the prophet Daniel is concerned in the ninth chapter with "desolations and abominations, plural." What did this mean? To Smith it meant both paganism and papacy, so far as the church is concerned. Both are abominations.²

In writing Thoughts on Daniel and the Revelation, he developed his position a step further by asking how the "daily, or paganism," was removed. When and how did it give way to the papacy, "the abomination of desolation?" Was it at the time of Constantine's conversion to Christianity? No. Rather it came at a time when there was

such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.³

Elder Smith cites the crisis between Catholic and pagan influences which emerged in the very early part of the sixth century. The conversion of Clovis in 496 A. D. had won the Franks to the Catholic cause. At that time the holy see was strengthening its position in all the western parts of the empire. On the other hand, pagan and anti-

¹ Verse 27.

² Loc. cit.

³ Loc. cit.

Catholic influence were rapidly disintegrating. The Catholic Franks overcame the Arian Visigoths in 507-509. These facts of history encouraged Smith to write

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East.¹

Hence Smith felt justified in his analysis that the taking away of the "daily" was the substitution of papal Rome for the pagan influence that preceded it.

In the course of fifty years Smith wrote on a number of other Bible themes. Apparently there were some topics that gave him more satisfaction than others. He gave extraordinary prominence in his editorials to a few specific Bible texts. One of these was Matthew 24:34, "This generation shall not pass, till all these things be fulfilled."

Since Smith was closely associated with Elder James White, whose views prevailed largely among Sabbath-keeping Adventists, it might be expected that Smith would be partially influenced by White's opinions. In 1857 the latter wrote that he did not think the phrase "this generation" was bound up with any specific number of years. But he was sure that some who witnessed the dark day of 1780, and the falling of the stars in 1833, should also "witness the scenes connected with his [the Lord's] coming."²

¹ Ibid., p. 257.

² R. and H., Vol. 10, No. 26, October 29, 1857, p. 202.

It may be safely assumed that this was the common interpretation of this passage in the early days of Adventist preaching. The workers in the Review Office had no doubts concerning the imminence of Christ's second advent, and never dreamed that Adventist presses would still be operating day and night one hundred years after the great Millerite date, 1844. There were laymen in the field who were perplexed over the true meaning of the phrase "this generation." One J. B. Ingalls was one of these, and in 1871 posed the question, then common, What does the expression mean? The reply that he received expressed Smith's belief:

We understand the generation which "shall not pass away," . . . to be that generation of man who live when the three great signs in the sun, moon and stars can be presented as fulfilled, and as signs of the great day.¹

The three signs were, Adventists believed, the dark day of May 19, 1780, the moon turning to blood on the night of that day, and the meteoric shower of November 13, 1833.

Several times afterward he wrote on the same topic. The Review for March 22, 1887, carried a brief defense of his conviction, which remained substantially the same throughout his life. Again in 1891, he gave the topic an unusually thorough consideration. Christ had said, "When ye see all these things. . . ." Who were the ye? Smith asked. His answer indicates that it could not have been the Jews who were addressed by Christ on that occasion, for none of them saw "all these things." He carried his reasoning a step further by quoting a portion of the verse in Isaiah 9:6, "For unto us a child is born."

¹ R. and H., Vol. 38, No. 19, October 24, 1871, p. 152.

The us who heard the prophecy did not see the Messiah, for he was not born until seven hundred years later. Smith, therefore, was convinced that

Christ, in his great prophecy, comes down the stream of time with his people, and says, as if standing with each respective generation, "Ye shall hear of wars," And "ye shall be hated of all nations," And on the same principle he says, "So likewise ye," referring to the last generation.

The editor was also certain that in the prophecy of Christ, "this generation" (the ye that see them) shall not pass until all be fulfilled." Therefore,

The generation living in 1844, when the great Advent proclamation was set before the world in such power, was the first generation that had these things presented to them in this manner. Many of them are still living, and all will not have passed off the stage of action, before the angels are sent to gather the elect into the everlasting Kingdom.¹

Perhaps the clearest definition of Smith's actual position on this verse in Matthew 24, was written less than two months later. He was never more specific in his many comments on this passage.

The generation must date from the time when great signs of the kind had occurred, and the attention of the world was first called to them as such, which was not in 1833, but, as stated, in the great Advent movement of seven to ten years later. And there are enough years of that generation remaining for the accomplishment of all the prophecy; for the youngest members of that generation are not now over sixty years of age.²

A few weeks before his death, Elder Smith ran a series of editorials under the title "Former Things." In this series he reviewed

¹ R. and H., Vol. 68, No. 45, November 17, 1891, p. 712.

² R. and H., Vol. 69, No. 61, January 5, 1892, p. 8.

many of the experiences and doctrines which made the Advent people "peculiar." Each of these meditations had the familiar emphasis upon Jesus' soon coming and of the nearness of the end. Although he was in his seventieth year, he still clung to his original view of the meaning of "this generation." In what was his last comment on this verse, he confidently maintained:

Whether or not the writer lives till the Lord appears, there will undoubtedly be a sufficient number of that generation alive at the end to make good the prophecy.

And now the question arises how long a generation can continue, the youngest members of which are upward of seventy years of age. We have not to wait for a new generation to arise, . . . but only for a section of the human family to retire its old men, already fast appearing, before all these things are closed up and finished.¹

From the time he wrote Thoughts on the Revelation, Smith never changed his opinion of the meaning of the Bible passages which concern the 144,000.² This question was one of perennial interest to his readers, and each year his desk was piled with letters from the increasing number of subscribers to the Review, who wanted to know his interpretation of this particular topic. Many could not understand why he included in the 144,000 those who had died in the Adventist message. Did not the Bible indicate that this special number would be comprised of those who had gone through a special siege of tribulation, and were alive at the second coming of our Lord? Smith did not see it that way,

¹ R. and H., Vol. 80, No. 1, January 6, 1903, pp. 4, 5.

² Revelation 7 and 14.

and was persuaded that

an especial blessing is pronounced upon those who die in the Lord under this message, and we can conceive of no especial blessing to come upon them over the righteous dead except to be numbered with the 144,000 at last, and share in their special blessings, while at the same time escaping many of their trials.¹

Three years later Elder Smith stated his position more fully, and made it clear that

those who die under the third angel's message are a part of the 144,000; they are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and like those of the 144,000 who have not passed through the grave, they are changed to immortality when Christ appears.²

Toward the end of his editorship Smith wrote a lengthy article on this subject in which he canvassed many of the objections raised against his view, and tried to answer them as fully as space would permit. But when all was said, he had not departed from his original conviction. He assured his readers that the 144,000 "must. . . be found in the last generation of 'the servants of our God' on the earth." Those who had died prior to 1844, when the third angel's message was first given, would not be numbered among this special group.³

Many of his readers were disturbed over the numerical limitation imposed. Out of all the millions in the earth, 144,000 seemed like a

¹ R. and H., Vol. 50, No. 5, July 26, 1877, p. 36.

² R. and H., Vol. 63, No. 40, September 23, 1880, p. 632.

³ R. and H., Vol. 74, No. 32, August 10, 1897, pp. 504, 505.

small representation to receive the special honor God had for them. However, the comparative smallness of the number did not disturb Smith in the least. He concluded that when

looking over the condition of the world, and marking the rapid decline of these days, the wonder is where so many as 144,000 will ever be found who will be ready for the Lord when he shall appear. . . .

Now there are many who are in their graves, who will be saved, whose whole religious experience, . . . has been in connection with this message. They will be saved because of this experience. Are not such sealed by this message?--Most assuredly. But the message seals only 144,000. Therefore, such must come up from their graves, and be counted among the 144,000.¹

In his belief concerning the Godhead Uriah Smith is considered an Arian. "God alone is without beginning," he says in the opening sentence of the second chapter of his book, Looking Unto Jesus.² When he wrote Thoughts on the Revelation a quarter of a century earlier, he was just as careful in the definition of his position.³ This interpretation was commonly accepted among Seventh-day Adventists until the last decade of the nineteenth century. In all the succeeding editions of the book Daniel and the Revelation, the Arian position was presented. It is Smith's analysis of the fourth verse of the first chapter of Revelation that best illustrates his thinking on this subject. This

¹ Loc. cit.

² Uriah Smith, Looking Unto Jesus (Battle Creek, Michigan: Review and Herald Publishing Company, 1898), p. 10.

³ Cf. Uriah Smith, Thoughts Critical and Practical in the Book of Revelation, 2nd. ed., rev. (Battle Creek, Michigan: Steam press of the Seventh-day Adventist Publishing Ass'n., 1875), p. 15.

position was held as early as 1865 and was retained at the time of his death.

The Source of Blessing.--From him which is, and which was, and which is to come, or is to be,--an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described.¹

For several years before Mrs. White corrected the above premise regarding the person of Christ, leading Seventh-day Adventist ministers earnestly preached against the Trinitarian view. D. M. Canright was one of these, and wrote some scathing paragraphs against what he believed was the Trinitarian error. "Christ came into existence first of all things," he maintained.² Elder J. H. Waggoner was a co-worker of Uriah Smith who stoutly defended the Arian teaching. The "doctrine of a trinity" . . . "was subversive of the atonement." He charged the Trinitarians with denying that the divine nature of Christ died. If the sacrifice is only human, then the system completely breaks down. "We cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption."³ Elder Waggoner continued his attack by saying that such a view would actually unite "the highest Trinitarians and lowest Unitarians" on the

¹ Uriah Smith, Thoughts on the Revelation, (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Ass'n., 1865), p. 14.

² R. and H., Vol. 30, No. 1, June 18, 1867, p. 8.

³ J. H. Waggoner, The Atonement (Oakland, California: Pacific Press, 1884), p. 164.

death of Christ. "Both classes have a human offering, and nothing more."¹

Waggoner attacked the Trinitarian position from a different angle than Elder Smith, but the attitudes of both are indicative of a theological norm among Seventh-day Adventists for several decades. A statement which Mrs. E. G. White placed in her book Desire of Ages, declares that Christ's life was "original, underived, and unborrowed." This came as a surprise to many for it contradicts the Arian view which nearly all of the leading workers had previously held.

Those who accept the Arian position on the Trinity, are usually consistent in maintaining certain other views complementary to that teaching. With each of these Uriah Smith was perfectly consistent. The first concerns the Holy Spirit. Was He a person, or an influence? A questioner wrote Smith in 1892: "If God is a spirit (John 4:24) and at the same time a person (Dan. 7:9), would not the same reasoning prove the Holy Spirit a person, as referred to in John 14:26? W. O. B." Smith's answer was consonant with his own view of the Godhead.

No. For God is elsewhere described and represented as a person; but the Holy Spirit is not. The fact that the Holy Spirit is personified in John 14, and thus spoken of as acting in a personal and individual manner, does not prove it to be a person, any more than the fact that love is spoken of in 1 Cor. 13 as performing certain acts and exercising certain emotions, proves that charity, or love, is a person.²

Another of these is the form of baptism. Often when Uriah Smith encountered an argument favoring trine immersion, he usually replied with

¹ Ibid., p. 165.

² R. and E., Vol. 69, No. 36, September 6, 1892, p. 568.

a statement intended to contradict this position. In 1875, shortly before he went on one of his longest camp-meeting itineraries, he informed one of his correspondents, R. D. Benham, that

for a person to kneel down in the water, and then be plunged beneath it three times face foremost, is doing wicked violence to every figure which the Bible uses to illustrate the proper mode of that ordinance.¹

Although we have found no direct statement by Smith intimating that his opposition to trine immersion stemmed from his anti-Trinitarian views, nevertheless, to imply such, would seem consistent with his line of reasoning. Seventeen years after he wrote the above protest against trine immersion, he had this to say against it, using as the basis of his attack, the words of Paul in Romans 6:3: "Therefore we are buried with him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Paul expressly tells us that when we are baptized, we are baptized unto the Saviour's death. Rom. 6:3. But Christ did not die three times, was not buried three times, and did not rise three times. But he died once, was buried once, and rose once.² And one act of baptism represents properly the whole transaction.

¹ R. and H., Vol. 45, No. 13, March 25, 1875, p. 104.

² R. and H., Vol. 69, No. 10, March 8, 1892, p. 150.

CHAPTER IX

ESTIMATE

Next to the Bible and the writings of Mrs. E. G. White, the editorials of the Review and Herald, and Smith's commentary on Daniel and the Revelation, have had the greatest influence on Seventh-day Adventists. For nearly a century the weekly articles from the editor of the Review contributed to the religious growth of the people in sympathy with the teachings of this paper.

Ninety years ago the paper was a small, eight-page affair. People had more time then to read than now, and subscribers gave careful study to each paragraph in the various articles. The Lord was coming soon, Smith believed, and it seemed to him that every column of the paper should be fraught with the vitalizing message of "present truth." Year after year in his own column, and also in special articles, he charged the Adventist believers to "cast not away their confidence." It was unthinkable to give up now. Instead of postponing the great day of deliverance, each passing hour brought the long-looked-for event that much closer. One of Smith's hymns accentuates the tenor of so many of his editorials.

O brother, be faithful! soon Jesus will come
For whom we have waited so long;
O, soon we shall enter our glorious home,
And join in the conqueror's song.¹

¹ Church Hymnal, No. 173.

Smith never expected people to accept his own views and convictions if their conscience persuaded them to hold another position. Sometimes he felt impelled to denounce certain views which he regarded as untenable. When this was necessary, he displayed a boldness that was a contrast to his usual mild, unassuming style. But he never stooped to the disgusting practice of name-calling which was common in that era of controversy and extreme sectarianism. He discriminated sharply between what he considered wrong judgments and beliefs, and those who maintained them.

Smith saw the movement of Seventh-day Adventism grow from almost nothing to a vigorous denomination that multiplied its propagandizing agencies with each passing decade. He shared many problems not related to the editorship of the Review. His many years of service as Secretary of the General Conference enabled him to keep his hand on the pulse of the needs of, and prospects for, this denomination, not only at home, but abroad. For one year he was also treasurer of the General Conference.¹ During these years the denominational leaders in Battle Creek grappled with perplexing problems. Elder James White was long the leading mouthpiece, and was instrumental in starting most of the enterprises that claimed the time and slender finances of the struggling company of Adventists. Some of these projects were the Health Institute, the first sanitarium established by Adventists, which was a forerunner of the large-

¹ For dates of his tenure of office in these respective positions, Cf. appendix II, Chronology.

er Battle Creek Sanitarium. Another evidence of denominational growth was the founding of Battle Creek College, in 1874. Then there was the erection of the Dime Tabernacle, made possible largely by contributions of dimes. In this period the Review and Herald building was remodeled, and enlarged. All of these undertakings called for numerous committee meetings, and Uriah Smith held positions on nearly every Adventist board or committee that operated in Battle Creek. Naturally, his counsel increased in value as he matured in experience and judgment.

Probably no other book has won so many converts to the teachings of Seventh-day Adventists as Smith's Thoughts on Daniel and the Revelation. Thanks to the army of zealous colporteurs, it has enjoyed a wide circulation in this country, and also in other lands. His other books received a fairly extensive circulation, but none shared the popularity that Daniel and the Revelation has held for so long. It has had in its five editions a total circulation of many thousand copies.¹

Some of his contemporaries who knew him intimately, and who are still living, speak of his versatility and ability to do many things well. This characteristic was conspicuous in the literary field. His editorials, general articles, pamphlets and books show that he wrote on nearly every subject related to the Bible.

¹ The fire at the Review and Herald office in Battle Creek, 1903, destroyed several records. It is impossible to ascertain the exact number of copies.

Of Smith it was said that "his gentleness made him great."¹ He gave sympathetic audience to recitations which might or might not be of interest to him. While many of his associates were blustery and aggressive, he seldom became ruffled or upset. Men who solicited his counsel found him cautious but mature, and ordinarily, given to understatement.

Most men find it hard to restrain their displeasure when a group of neighborhood boys accidentally break a window by a misguided throw of the ball. Uriah Smith lived in a neighborhood where there were several youngsters, and his home came in for its share of window-breaking. But he never lashed out upon the offenders. His self-control won for him scores of friends.

There were times when he received the sternest rebukes from his associates pertaining to matters in which they felt he had erred. Under such reprimands he usually crossed his one good leg over the artificial limb, and maintained a steady motion of the leg, together with an absolute silence. He was not given to talking back.

Elder Smith was perhaps one of the best-known men in Battle Creek. There were many people whom he had never met who knew him by name and face. Others had been introduced to him at one time or another, but he could not expect to remember each of them. During his daily walks to and from the Office, his mind was usually prepossessed with matters which pressed for immediate attention. So oblivious was he

¹ A. G. Daniells, quoted in "Editorial," R. and H., Vol. 80, No. 10, March 10, 1903, p. 5.

to other things that it was easy for him to pass unseeingly even his acquaintances and friends who might chance to meet him on the sidewalk.

One day in Battle Creek, Sands H. Lane, a young man who also walked with a limp, met Elder Smith. Because he was in one of his oblivious moods, Smith passed by the young preacher without bothering to return the greeting. Lane did not understand, and harbored a slight resentment toward Smith for some time. When he heard of the incident, Smith made up his mind to make things right. After all, he did not want a young man to gain a wrong impression of him, and since the next Sabbath was quarterly meeting,¹ that would be an excellent opportunity to make matters right.

Sabbath came. After the men had separated for the ordinance of humility, Lane suddenly realized that Uriah Smith was coming his way with a towel and a basin of water. He flushed with embarrassment and hoped that Smith would choose to serve someone else. But no, he came straight toward him. In his mild, inoffensive manner, Smith asked: "Brother Lane, may I wash your feet." The younger cripple burst into tears and said "Y-e-s." Their lameness gave them something in common, and Elder Smith tactfully turned the conversation to the new earth, where "the lame man would leap as an hart," and "the tongue of the dumb would sing." This simple, unpretentious gesture on the part of Elder

¹ Quarterly meeting was held four times a year. The rite of feet-washing which preceded the communion service provided an opportunity for estranged brethren and sisters to confess their wrongs and be reconciled to one another.

Smith toward a comparatively unknown boy preacher completely won Lane, and he often related this story when he later went to Indiana to labor. His new converts were bound to ask about Smith sooner or later, and this incident created a friendly impression of the Editor of the Review.¹

By nature Smith was rather shy and timid. He had long found it embarrassing to speak in public, or even to bear his testimony in the weekly social meetings. He felt more at ease behind his editorial desk than on the speaker's platform. He was quick to acknowledge his own limitations, and made no denial of his use of other materials such as commentaries, to help guide his thinking and writing.² This was well illustrated at the Minneapolis Conference in 1888. At the Bible Institute conducted there before the Conference opened, the old controversy on the "ten kingdoms"³ was revived, and the discussions that followed were quite determined and heated. Smith held out for the Huns as one of the ten kingdoms. This view seemed utterly wrong to Elders Alonzo T. Jones and John H. Waggoner, who favored the Alemani as the tribe in question. During one of the sessions Elder Smith quietly arose and stated that he made no claim to extensive research or deep scholarship. Most of the "thoughts" on Daniel and the Revelation had been garnered from other commentaries and histories. He had merely extracted from the most

¹ Letter from Mrs. J. W. Cerner, February 22, 1944.

² R. and H., Vol. 16, No. 17, September 11, 1860, p. 132.

³ cf. chapter VIII.

reliable Bible commentators, such as Barnes and Clark, those opinions which he deemed consonant with the Adventists' position. When he had finished speaking, Elder Jones arose and said: "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know."¹ This arrogant spirit drew a rebuke from Mrs. White, who was present at the meeting.

Elder Smith was blessed with a sense of humor which he never lost. His ability to play on words accentuated this characteristic. One day while he was at work in his office, Elder D. M. Canright walked quietly to his door. He stood there for some little time, thinking he was not noticed. Suddenly Elder Smith turned his head toward Canright and mumbled, "Hark! from the tomb a doleful sound."

In 1873 he received a letter from a gift-distributing firm in Boston, Massachusetts, which contained two certificates. One was for a watch valued at forty dollars, and the other for a set of silver spoons worth ten dollars. If Smith would send them the certificates along with two dollars for each of these items, and also thirty-five cents to cover the postage on each, they would send him either, or both of the articles, according to his choice. His sense of humor prompted him to dispatch this letter:

Battle Creek, Mich., April 23, 1873

G. F. T. Sons & Co.

Gentlemen:

¹ Statement by A. T. Robinson, made January 30, 1931. E. G. White Publications, Document file, No. 189.

I received the enclosed certificates from your firm a few days since. I have no wish to take from you \$50 worth of property, making you a return of only \$4. It will certainly be better for you, . . . for me to surrender them both, and call for the spoons without any remittance, than to send the \$4 and claim the watch and spoons both, I, therefore, instead of sending \$2.35 for the spoons, surrender my certificate for the \$40 watch, which will certainly cover it, and would like to have you send me the spoons.

My reasoning in this case is certainly good; and now, if your establishment is not one of those bogus concerns, with which the country is at the present time afflicted, and in comparison with which the cholera is a blessing, I shall get the spoons.

Respectfully yours,

U. Smith

P. S. Don't forget to send on the spoons.

In commenting on this incident, Smith said further: "And now, after manifesting toward them such a disinterested generosity and patiently waiting for a long time, we have received no spoons. Could ingratitude go farther!"¹

The pioneer Adventist Sabbath-keepers were quite strict in their daily conduct, and were slow to surrender any opinion or conviction. They never adopted a creed, and the pains of growth in the direction of systematic theology were very trying. Every step forward, either in doctrine or in organization, was met with decided opposition. In fairness to Smith it must be said that while, like his colleague, he held some very robust convictions, he was always willing to examine a position that differed from his own.

Some of the matters given attention in the pages of the Review

¹ The Health Reformer, Vol. 8, No. 5, May 1873, p. 160.

seem very petty and unimportant today. But even these insignificant points were extremely vital to some of those early Adventists. In 1857 a mild controversy emerged, based on a fad then sweeping the country, which caused some degree of uneasiness for those whose scruples were particularly sensitive. Could a person shave his face and be right in the sight of God? To many of Smith's correspondents, to shave was a species of carnality. What did the Editor think about it? Frankly, he would rather be excused from taking any part in the discussion, at least through the columns of his paper. His answer, however, exemplifies his fairness and caution toward all inquiries: "Like that restriction which would exclude swine's flesh from the list of our eatables, whatever other plea may be urged in its favor, we think it cannot be made to rest upon Bible grounds."¹

For those who persisted that beards and mustaches were facial tokens of harmony with heaven, Smith had this to say, and his analysis must have cut just a little:

The plea has been advanced, that to shave was to mar the divine beauty of the human visage as God designed it, but we must remember that all have not the same ideas of beauty, and that in the eyes of many, a projecting mustache and flowing beard, are as apt to make a man look like a rough goat as a venerable patriarch, and perhaps more so. We only say, let every one endeavor to form correct views of propriety and abide by them.²

Elder Smith was a strict observer of the seventh-day Sabbath, and maintained some very well defined opinions on what constituted its proper

¹ R. and H., Vol. 10, No. 8, June 25, 1857, p. 64.

² Loc. cit.

observance. Surely there was no necessity for washing dishes on God's holy day, unless, of course, the family had only enough cutlery to serve one meal. He argued that no one would think of doing the family washing on the Sabbath; soiled clothing was put in the hamper where it remained until wash day. The same principle, he reasoned, applied to dishwashing. Stack the dishes up and wait until after the sun had set.¹ This was merely his own view, however, and he spent no time spying on his Adventist neighbors who might have chosen to follow another course. He had no desire to assume the role of a New England Puritan tithing man.

Some asked, Is it wrong to gather the mail on Sabbath? For Smith, there was ordinarily no excuse to pick up the mail on that day, but "the claims of mercy and the demands of necessity sometimes allow of acts which are in themselves violations of the letter of the Sabbath law." In the last analysis, "every person must be left to his conscience to decide when this is necessary."²

That Smith tried to be fair even to his opponents is seen by one of his comments in the Review for October 20, 1874. It will be remembered that he and Elder Joshua V. Himes had engaged in a protracted discussion on some of the differences between Seventh-day Adventists and the views propounded by Himes. The results of this controversy were not very satisfactory, and neither maintained throughout the exchange of views a charitable, tolerant spirit. Both could wield the pen, and

¹ R. and H., Vol. 40, No. 16, October 1, 1872, p. 128.

² R. and H., Vol. 41, No. 13, March 11, 1873, p. 104.

the temptation to "score" the opponent strongly suggested itself.

The opposers to Elder Himes' teachings were not confined to Seventh-day Adventists. Some others were now determined to malign his character as well as refute his teachings. As usual, these employed the press to circulate their slanderous charges. Smith took particular exception to such attacks, and through the Review protested against their unjust course. He disagreed with Himes on the reliability of the visions of Mrs. White, and he certainly did not subscribe to his penchant for time-setting, but whatever he believed, Himes did not merit insidious attempts to besmirch his character. Smith was confident "that the men who were most active in this movement against him, were base enough to descend to almost anything to carry their points. We wish him all success in his efforts to obtain justice."¹ Twenty years later Elder Himes was a patient at the Battle Creek Sanitarium. Elder Smith was then touring Europe and the Holy Land. In a letter to his wife, written August 12, 1894, from Hamburg, Germany, he wrote:

I am glad to hear that Elder Himes is receiving benefit from his treatment and hope it will result in a permanent cure. I have spoken of his case to the brethren in the different places where I have been, and they are much interested in it, and remember him in their prayers. If he is there still, give him my warmest regards.²

Smith set forth the sanest views on card-playing that a man with his convictions could express. No believer in the imminent return of Christ, he urged, could afford to squander hours in a diversion that

¹ R. and H., Vol. 44, No. 17, October 20, 1874, p. 136.

² Letter of Uriah Smith to Harriet Smith, August 12, 1894.

paid so little in return, socially and spiritually. His objection to many questionable forms of amusement and recreation was always based on the broadest possible premise. If a man was active in the "message", nothing else in the world was so important. His work and his play would be conditioned by his belief.

The Editor of the Review disapproved of the inordinate amount of attention that many Adventists were giving to the innocent lawn game of croquet. He did not condemn the game as a game. If one wanted to relieve his mind and body by an occasional round at the outdoor sport, it is doubtful if Smith would have found fault with such a choice. But it must be remembered that at that time croquet held more than a casual interest for many people. It occupied nearly all of their leisure time. The contagion had begun to affect some of the Adventist believers. They had become devotees of this game, much as they did of bicycle riding a few years later. Therein lay the fault. Croquet was played to such excess that it crowded from the minds an interest in eternal things.

Whenever there was opportunity, Uriah Smith attended the various social gatherings that brought to the Sabbath keepers in Battle Creek relief from their pressing duties. Once a year they usually went on an outing at a small lake about a mile and a half south of the city. One of the first, if not the first instance of such an excursion, occurred May 22, 1870. Many of the church members walked; others drove their teams. As a safeguard against inclement weather, two camp-meeting tents were pitched. Each family brought their own basket of "hygienic provi-

sions." Smith wrote that

. . . the occasion was one of encouraging success. There was a gratifying absence of fun and vanity, chaff and nonsense, so common with many, the young especially, at the present day. . . .

The forenoon was mostly taken up with remarks from different ones on the subject of health reform, relating experiences and imparting instruction on that important subject. After a suitable intermission and a pleasant repast, meeting was again resumed, and the time filled up with songs of praise, prayer and exhortation on the great themes of Christian life.¹

In honor of his sixty-third birthday, Smith's many friends gave him a surprise party in Smith's home in 1895. They could not have selected a finer, more discriminating gift than the chair which they presented to him that evening. He appreciated their thoughtfulness very much, and had printed a card of thanks for those who shared in securing the gift.²

It would be unfair to recite the inconsistencies in Smith's life, and flaunt them as a testimony against his sincerity and honesty. However, some of his acts suggest that, like nearly everyone else, he followed the recommendation of the philosopher William James in some respect and occasionally "gave his moral absolute a holiday." He endorsed the health reform in his articles and editorials, but sometimes succumbed to the temptation of a good steak. Particularly so on his trip to Europe, where vegetarian dinners were not too common. He was known to partake of "rum pudding" while attending a dinner given for his party when visit-

¹ R. and H., Vol. 35, No. 24, May 31, 1870, p. 188.

² Cf. Fig. 7.

Fig. 7. Card of Acknowledgement for Birthday Gift

ing Norway.¹ Again, in one of his letters to his wife during this same trip, he informed her that among other things, he wanted a bowl of oyster soup just as soon as he arrived home.² Was he being facetious? Perhaps.

While he took a great interest in his own specialized field, Smith never considered himself indispensable to the paper he edited, or to the denomination he served. His characteristic modesty became more pronounced as he advanced in years and experience. Six and a half years before he died, he wrote a letter to Elder Stephen N. Haskell lamenting his own feeble efforts to contribute to the work which he believed was of God.

My whole life compared with what it might have been, seems like a poor failure. I have, to be sure, written some books; but that is perhaps more owing to my having had friends back there than anything else. . . . I often wonder why circumstances should so have come around as to bring me into connection with this work, unless it was that I might be a trial to my brethren; in which case, if that was the design, I may have had something of a success. But I am thankful . . . that the Lord is pleased with those that "hope in his mercy." I certainly have need enough of it.³

In the words of the apostle Paul, it was the "blessed hope"⁴ that cheered the steps of this aging veteran. He was not blind to his own limitations, and was reluctant to speak praise of his own accomplishments. His paramount interest was the "progress of the cause." This captured his interest for half a century, for he believed it to represent a ful-

¹ Letter of Wilton Smith to Annie Smith, June 24, 1894.

² Letter of Uriah Smith to Harriet Smith, December 15, 1894.

³ Letter of Uriah Smith to Stephen N. Haskell, November 18, 1896.

⁴ Titus 2:13.

fillment of the truth and hope brought by the message of the "third angel," spoken of in the fourteenth chapter of the Revelation. He had seen the light of that original tiny flame of religious endeavor now beginning to shine across whole continents.

In 1903 Smith was appointed a delegate to the General Conference of Seventh-day Adventists, which was to convene that Spring in Oakland, California. However, his health did not warrant such a long trip. Just a few hours before he was stricken with apoplexy, he wrote what apparently was his last message to his brethren. It was a testimony to the men who were to assemble at the ensuing Conference. With a ring of certainty that harked back to his earliest days as the fearless editor of the Review, when friends of the Adventist message were very few, he assured them that

I am with you in your endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King.

Yours in the blessed hope,

U. Smith¹

Next to James and Ellen White, no Seventh-day Adventist worker has made such a tremendous contribution to the building of this movement as Uriah Smith. His reasoning powers were strengthened by keen insight and conviction. Both his written and spoken words "were clear, forceful, and pleasing."² There are many living today who knew him person-

¹ R. and H., Vol. 80, No. 10, March 10, 1903, p. 5.

² Loc. cit.

ally; others have only met him or heard him speak. But all of these voice the same impression of his kind, unselfish courtesy.¹ More significant than this, though, is the amazing testimony of faith in the triumph of "present truth," especially found in his published writings. Daniel and the Revelation still exerts a strong influence, and is read with a respect worthy of its lofty theme. It is a monument to the efforts of its author.

Before the funeral service held for Smith on March 8, 1903, members of the Review and Herald board who were present in Battle Creek met and resolved

That we hereby express our high estimate of the Christian character and faithful labors of Brother Smith, and our deep sense of the personal loss which we have sustained in his death.²

In memory of Elder Smith, Mrs. L. D. Avery Stuttle has written these lines.

Oh blessed of the Lord, sleep on.
For thee, the weary march is done.
Sleep on, sleep on; the darksome night
Must come before the morning bright.

Already in the western skies,
Are spread the sunset's crimson dyes,
And soon shall come the night of woe
Earth's son's and daughters all must know
When smitten by the Almighty's rod,
The nations drink the wrath of God.

Thrice blessed then, thy peaceful rest,
When o'er old earth's convulsed breast

¹ Cf. Figs. 8 and 9.

² Ibid., p. 5.

Like autumn leaves, ten thousand lie
Unburied neath the lurid sky.
Ah, yes; the Father knoweth best.
He giveth His beloved rest.

Then sleep in peace; the night comes on,
But soon the eternal morn will dawn,
When, as the eagle heavenward flies,
Untrammelled toward the far-off skies,
So shalt thou rise on wings of light,
When ends at last earth's dreary night.

For us, for the toil, the tears,
For us the burden of the years.
For thee calm rest, God's angel keeps
Sweet vigil, while His servant sleeps.

THE LATE ELDER URIAH SMITH
Editor, Author and Speaker
Who Died Suddenly Yesterday
(Obituary Notice on Local Page)

Met Death On The Gallows Without Tremor.

Duluth, Minn., March 6.—In the same court room in which he had been convicted of the murder of his son-in-law, Charles E. J. Henderson, a negro, was hanged at 2 this morning.

Way to Get Married.

Chicago, Ill., March 6.—After enduring a chase from Algonquin, Ill., to Chicago, Irene Byron, 20, was arrested yesterday at the hands of detectives from the Cook county jail as she was about to elope with Fred W. Olson, whom she had seduced by a matrimonial advertisement.

MORAL PERVERT WILL GET TERM IN PRISON.

Perry, March 6.—Early last October Postmaster Stevens, of this place, had attention called to obscene letters that were passing through this office directed to girls and young ladies of the village. The letters bore no signature, but suggested a place and time of appointment, and were addressed to those of the highest moral standard in the community. Young girls from 14 to 15 years, and young ladies just emerging into womanhood, were appealed to. The contents of a few of these letters were shown to Postmaster Stevens, and then steps were taken to apprehend the moral pervert. The matter was reported to the postoffice department and a postoffice inspector came here to investigate. It is said that he obtained conclusive evidence and that an arrest will be made soon. The maximum penalty for the offense is \$5,000 fine and 5 years imprisonment.

RESCUE OF A HOTEL GUEST.

Albany, N. Y., March 6.—Fire destroyed the Otis house, one of the best hotels in this city, and guests were rescued by firemen.

HENDRIE RESIGNS AS COMMANDER OF STATE NAVAL BRIGADE.

Lansing, Mich., March 6.—Owing to the stress of private business, Brigadier General Hendrie has tendered his resignation as commander of the Michigan state naval brigade with the request that it be accepted as soon as convenient. Lieutenant Commander Standish will succeed him.

JUDGE HOOKER & CO. OUR CITY MOURNS

The Death of Elder Uriah Smith, The Able Editor, Writer and Speaker, Which Occurred Yesterday Afternoon.

A Respected and Greatly Beloved Resident of Our City for Nearly Fifty Years.

These brief sentences written in great sorrow, announcing the death of Elder Uriah Smith yesterday afternoon, we are sure will be received with profound regret by our citizens generally, and especially by those whose lives have been brought into closer personal touch and association with him.

As was his usual custom he was at about 11:00 o'clock a. m. yesterday on his way to the editorial room of the Review & Herald Publishing Company. He had recently reached the corner of West Main street and Washington avenue, when he was seized with an apoplectic stroke, from which he sank upon the Tabernacle lawn, from which he was hastily taken by two men and sympathetic hands into the Review & Herald sales department where he was given prompt attention by Dr. Morse, of the Sanitarium Medical staff, who was specially summoned. The suffering man was soon after taken in the city ambulance to his home, 65 University avenue, where he expired at 1:30 o'clock p. m. without having regained consciousness. While on his way to his office only a few moments prior to the attack he had remarked to friends how well and buoyant he was feeling. Several months ago he experienced a somewhat similar but far less severe attack from which he had gradually recovered.

The deceased was born at West Wilton, New Hampshire, on May 2, 1832, and was therefore in the 71st year of his life. He came to Battle Creek in 1853. He has been connected in editorial capacity with the Review & Herald, the S. D. A. denominational or church paper for over fifty years, and was highly respected by all who enjoyed his personal acquaintance. He was an interesting and entertaining speaker, a learned and prolific writer, the author of several standard volumes upon the tenets of the denomination. These include "Thoughts on Daniel and the Revelation," "Manna's Nature and Destiny," "Marvel of Nations or the United States in the Light of Prophecy," etc., etc. Though a greatly gifted man he was retiring and unpretentious in manner, ever having a kind word and pleasant smile for all who approached him, making everybody feel at home in his cheerful presence. He was one of the oldest ministers and wisest counselors of the denomination.

On June 7, 1857 he was united in marriage to Miss Harriett N. Stevens, formerly from Maine, who survives him. To this union was born one daughter and four sons, namely: Geo. W. Bovee, residing near Joplin, Mo.; W. H. Smith, residing near Joplin, Mo.; A. Smith, assistant editor of Review and Herald; Mr. S. Parker Smith, Editor of St. Andrews Island, South America; and Mr. Chas. S. Smith, photo-engraver, city. Two brothers of the deceased, Samuel and John Smith, are residents of West Wilton, N. H.

It is expected the funeral will be held at the Tabernacle on Sunday afternoon, the hour not having been announced as yet.

Pressmen's Assistants. Thirty-two pressmen's assistants met at Treasurers and Labor Council hall last evening and organized what is to be known as "International Printing Press Assistants Union No. 45."

At the election of officers Mr. Herman C. Vogt, was elected president; Mr. Harry J. Baxter, vice-president; Mr. Arthur B. Haughey, secretary; Mr. Frank B. Manuel, treasurer; and Mr. Robert Aschewen, sergeant-at-arms.

The meetings will be held the first Friday in each month. The union was organized by Mr. Herman C. Vogt formerly of this city, now with the Marshall Statesman.

At 2:15 Thursday afternoon G. Mor can Hall started the dynamo installed by him in the plant of the Battle Creek Food Co. Everything operating without a fault and to the entire satisfaction of the officials present.

The contract included a 500 light dynamo, marble switchboard, several air pumps, and many more improvements. The electrical equipment is thoroughly complete, an ornament to plant and a compliment to Mr. Hall's engineering.

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Little Coaxers For The Appetite.

DILL PICKLES-extra large-are satisfying these spring days. At 15 cts. a doz, why try to get along without them.

SLICED DRIED BEEF-large, thin slices, very delicate and nice, 30 cts. pound. Chipped Dried Beef at 25 cents pound.

DON'T FORGET that we carry a complete line of Titus and Hicks' Flour, and sell Wagner's Bread.

Ask for a Seed Catalogue.

OLD PHONES 765 744 NEW PHONE 207

Our Inventory Sale Is Now Closed

and we find that we still have a few pairs of those bargains left in broken lines of shoes for men and women. If we have your size you will never have a better opportunity, as we are going to give you your choice at

\$2.00 Per Pair

YOURS FOR CASH,

Beardslee, The Shoe Man

28 WEST MAIN ST.

The King of the Household

is the Gas Stove. Its effects are felt in the drawing room as well as the kitchen. Always so handy and convenient, always so reliable, it saves work and worry. Just touch a match to it and you have a hotter fire to cook by than you could get out of coal, wood or gasoline in an hour. The modern fuel of modern times.

BATTLE CREEK GAS CO.

Cor. Main and Monroe Sts.

THE BUGLER'S CHEST

It is well expanded. He uses his lungs to their fullest capacity. People in ordinary do not use much over half their lung power. The unused lung surface becomes inert, and offers a prepared ground for the attack of the germs of consumption. There is no need to wear people of the danger of consumption, but warning is constantly needed not to neglect the first symptoms of disease.

TO THE PEOPLE OF THE QUEEN CITY.

When you are down town call at the grocery of the Battle Creek Creamery Co. Ltd., or telephone your orders. They will receive the same attention as if you brought them in person. You will always find gentlemanly clerks to serve you, also Mr. Fred Robbins, who has had wide experience in the grocery business in your city for 20 years. Goods delivered at any time to suit you, as we have our own delivery system. We buy only the latest and best goods.

Figure 8

THE MORNING ENQUIRER.

THE ONLY MORNING DAILY NEWSPAPER PUBLISHED IN CALHOUN COUNTY, AND THE THIRD CONGRESSIONAL DISTRICT, EXCEPT AT KALAMAZOO

—THREATENING RAIN

BATTLE CREEK, MICH., MONDAY MORNING, MARCH 9, 1903.

WHOLE NO 824

Saturday Night Delivery.

BRIDE FOR THE TEDDY'S AN HEIRESS MICHIGAN-S

Hours of Mourning

INTO ETERNITY.

 

DEEP GRIEF.

And Universal Sorrow Will Be Occasioned Tuesday Morning By the Announcement of the Death of Mr. James Smeaton.

The "Public Favorite" and Youthful Contractor Which Occurred Last Evening.

The public in general will be deeply grieved and painfully shocked this morning to learn of the death of Mr. James Smeaton, which occurred at 7:30 o'clock last evening, at the family residence, 202 West Main St.

After weeks of illness with typhoid fever—having suffered a fatal relapse some three weeks ago—Mr. Smeaton died at 7:30 o'clock last evening, at the family residence, 202 West Main St.

Early in January, Mr. Smeaton was attacked with typhoid fever and was taken to the Nichols Hospital where he received tender care and the best of treatment, while very sick his case was not considered alarming and full hopes of his recovery were maintained.

Then came the welcome news that he was convalescing and shortly afterward he was permitted to leave the hospital. Urgent requirements of his business called him to his home.

His Nichols Caldwell-Hale and Away At Her Home On Maple Street At 9 O'clock Sunday Morning.

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years, was an expert stone mason and a phenomenal contractor—his work ever giving the best of satisfaction while it was so handled and managed that a good profit was ever found at the finish of his various tasks.

During his few years business experience in Battle Creek he done the designing and supplied the stone work for the Post Tavern, the Post Business Block, the Post Theatre, the New Sanitarium, the Pilgrim Building, the new Compensating Pipe Organ Co.'s works, the M. C. and Grand Trunk Ry. depots at Lansing and the Grand Trunk depot at Durand, being assisted by Mr. James Hill a close personal friend.

Besides being an up-to-date, all-around mechanic and a fine contractor, Mr. Smeaton was a popular and society young man and was a favorite in all circles. He was a great entertainer in many ways—an excellent musician, a splendid story teller and his social life was very enjoyable.

He was a liberal person, and ever good natured. He was a prince of good fellows and it seems a mystery why one so young and popular—so successful and promising—should be taken from our midst.

The deceased was a talented musician, a member of the Germania Orchestra and Band; was a member of the Atholton Club and a popular Knight of Pythias and a favorite in the Lodge of Elks.

He leaves to mourn his sad death, a fond and loving mother, two sisters, the Misses Anna and Jennie Smeaton, and a brother Mr. David Smeaton, who has been associated with him in the contracting business.

A beautiful new residence on Orchard avenue was just completed and the family had intended to move into the new home within a few weeks. The afflicted family will have the deepest sympathy of the entire community in this hour of affliction and sadness. Peace to his soul.

It is understood that in all probability the funeral services will be held at the Presbyterian Church Tuesday afternoon, under the auspices of the B. P. O. E., the remains to be escorted to Chicago for interment. Arrangements were hardly completed last night.

Death of Mrs. Charles King. Mrs. Charles King died at the country home near Kenton, Mich. King is the mother of Mr. M. L. King of the Post Tavern office for of this city. He left last evening to attend the funeral of his father, who died in the city. King was nearly eighty years old, his husband, who survives her, is sixty years old, Saturday Feb. 28 they celebrated their second wedding anniversary, which was an unusual occurrence. They were a beloved couple and have had "Uncle Charles" and "Aunt Polly" for over one mile from their homes.

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THE SABLE PLUME.

Impressive Funeral Services Over the Remains of the Late Elder Ulrich Smith At The Tabernacle Yesterday Afternoon.

Loving Words Of Eulogy By Elders Daniels and Prescott.

Never before since the funeral of Elder James White has so large a company of mourning friends, sympathizing neighbors and sorrowing fellow citizens assembled in this edifice as was the case at the funeral services held here yesterday afternoon over the remains of the late Elder Ulrich Smith. During the entire time the remains lay in state before the heavily draped casket, a constant stream of people passed in review before the casket taking their last look at the stately peaceful face of the man whose heart it could be well said bore malice towards none, but broad and unselfish charity to all. The funeral services of the building, while simple and unostentatious were in exceeding good taste, in every way befitting the character of the man whose life and death they commemorated.

The funeral services were held at 2:30 o'clock, the hour announced for the funeral, Elder A. G. Daniels, president of the General Conference, and Elder W. W. Prescott, Editor of the Review and Herald, came to the platform, immediately after which Elder Daniels announced the opening hymn, composed by Prof. F. E. Holden for the occasion on an hour or so after the sad tidings announced. Elder Smith's death and which was feelingly rendered by a quartet consisting of Prof. Holden, Prof. Barnes and Messrs. Daniels and Thompson.

This was followed by the reading of an appropriate passage of Scripture by Elder Prescott, after which Elder Daniels offered fervent prayer. Following another hymn by the quartet, Elder Daniels gave an extended biographical sketch of the life of the deceased, tracing his words and work all the way down his pathway from the cradle to the grave—a full report of which, together with the other biographical matter and important data we have been obliged, because of a great press of other local matter upon our columns—to defer until tomorrow.

When Elder Daniels had concluded his earnest and hopeful remarks, Prof. Holden came to the desk and said an equally plain and loving tribute to the memory, words and character of the deceased.

The remains were then taken to Oak Hill cemetery, where after prayer and brief remarks by Elders Daniels and Prescott, they were tenderly and lovingly consigned to the tomb, to come forth glorified with all the other immortals of earth, whose happy lot it shall be to have part in the first resurrection.

The pall bearers were Messrs. H. G. Butler, D. W. Heavis, R. H. Cogswell, H. M. Aldrich, E. C. Loughborough and Joseph Smith.

Miss Bradley's Pupils.

The pupils of Miss Lettie Bradley gathered at the home of her parents, Mr. and Mrs. T. J. Bradley, 136 North Division street, Saturday afternoon, and a pupils recital was enjoyed. Several of the parents were present to appreciate the pleasing program.

Piano solos were nicely rendered by Misses Hazel Stevens, Viva Lance, Jennie Washburn, Viva Balts, Lettie Bradley, Hazel Kirby, Margaret Snyder, Edith Fuller and Leon Rheinfank and Walter Fuller.

Several piano duets were rendered by Misses Lettie Fuller, Margaret Snyder, Marjorie Cooke, Eliza Buckner, Viva Lance, and Hazel Stevens.

A vocal solo was rendered by Miss Helen Kleckner, Miss Hazel Stevens accompanying her on the piano.

B. C. Sanitarium Arrivals. W. H. Brock, Attol, Mass.; W. F. Switzer, Mc Clemons; Jas. W. Donaldson and wife, Elmira, N. Y.; Amy E. Dickerson, Sullivan, Ind.; H. S. McGregor, Bellair, O.; J. P. McGill, Pittsburg; J. G. Thomas, Muskegon, Ind.; J. E. Colman, M. D., Chicago; Dr. B. P. Miller, N. Y. City; Martha Stimpf, Surgeon; P. B. Hanton, Harrisburg, Pa.; Mrs. B. W. Hale, Memphis, Tenn.; A. B. Damar, St. Louis; Geo. Leary, Findlay, O.; Wm. McPherson, Charlotte; E. Moore, Portoria, O.; E. P. Dunning, Chicago; Harley J. Cox, Jackson; J. H. Smith and Richard Kevers, Jr., St. Louis.

First Class Portraits. For the excellent portrait of Elder Ulrich Smith, which appears in this issue, as well as for the one appearing in our Saturday morning paper, we acknowledge our indebtedness to Mr. W. Robinson, the well-known local designer and illustrator.

Buckley's Arnica Salve. Has world-wide fame for marvelous cures. It surpasses any other salve, ointment or balm for Cuts, Corns, Burns, Boils, Sores, Pimples, Ulcers, Tetter, Salt Rheum, Fever Sores, Chapped Hands, Skin Eruptions; infallible for Piles. Cure guaranteed. Only 25c at Amberg & Murphy, Drugists.

Regular meeting of Bryant Chapter No. 153 of Order of the Eastern Star at Masonic hall, Wednesday evening, Mar. 11, 1903.

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CITY JOTTINGS.

"Lovey Mary" at Fishers, 12 cents. Dr. J. H. Kellough and Dr. C. M. Stewart returned last night from a business trip to Chicago.

Miss Adelaide Bee Cooper, editor of the Youth's Instructor is slowly recovering from a severe and protracted spell of the grippe.

Mrs. E. Lamoreaux was taken to the city ambulance from 34 Green St. to Nichols Hospital, Saturday night, where she is undergoing treatment.

Justice Robinson on Saturday evening mailed to marriage John J. Costen and Miss Rose Pagnard.

A most excellent portrait of the late Elder Ulrich Smith, executed by our local artist and designer W. Robinson, looks out kindly upon the passers by from Sherwin's West front window.

The April Fashion Plates at Fishers. M-31. Call and see our Grand Rapids Hand Sewing Machine, \$125-C. Swigand, 46 South Jefferson avenue. J24-C.

Mr. Thomas Butcher, of Butcher & Kneeland, leaves this morning for Los Angeles, California, where he will spend the remainder of the week of winter.

Railroad Commissioner T. W. Alwood promises to soon make a personal visit to our city to inspect the dangerous railway crossing to which his attention has been recently called.

After Sheriff Ansel on Saturday afternoon arrested Henry Sutton, charged by Charles Castle with the larceny of an overcoat from the latter room in the Commercial House. He asked for an examination before Justice Merritt, which was set for today. In default of 200 bonds he was escorted to Marshall.

The door and window frames for the first story of the new Michigan Central freight house lying between North Monroe and North Division streets, are being set, the stone foundation walls having been completed.

Mr. and Mrs. George S. Bunk and daughter Myrtle, who have been in this city for several weeks on account of the illness of the former leave this morning for Grand Rapids where he will take up his old position with the Grand Rapids Engraving Co. Mr. Bunk has completely regained his health.

We want everybody in Battle Creek to try our tea and coffee. As a special inducement we offer for Saturday and Monday 25c of sugar for \$1.50.

It is expected that Mr. P. H. McGuire, 236 W. Main street, who has been under treatment at the Nichols Hospital for some time past will be able to return to his home in a few days.

 

Western Excursions. Via Great Trunk Railway System. One way Colonist tickets on sale February 15th to April 30th, 1903 inclusive to certain points in Montana, Utah, Washington, Arizona, Oregon and California at greatly reduced rates. For further information call on local agent or write to George W. Vaux, A. G. P. & T. Advertising Dept., Chicago, Ill. m3-450.

 

Special Sale. Two pounds best quality of butter for 25 cents at Redner's Grocery. M7-21.

B I B L I O G R A P H Y

BIBLIOGRAPHY

SOURCES

A. Books

Battle Creek Church, Defense of Elder James White and Wife. Battle Creek, Michigan: Steam Press, 1870. 155 pp.

A protest to the charges brought against James and Ellen White.

General Conference Committee, The Church Hymnal. Takoma Park, Washington, D. C.: Review and Herald Publishing Association, 1941. 640 pp.

This hymn book is the official hymnal of the Seventh-day Adventist Church.

Litch, Josiah, Prophetic Interpretations. Vol. II. Boston: Published by Joshua V. Himes, 1842. 247 pp.

An exposition of some of the prophecies in the Bible relating to the second advent of Christ.

Livermore, Abiel Abbot, and Putnam, Sewall, History of the Town of Wilton, Hillsborough County, New Hampshire. Lowell, Massachusetts: Marden and Rowell, 1888.

This history includes a brief sketch of Uriah Smith, who was a native of Wilton, New Hampshire.

Seventh-day Adventist General Conference, 1944 Year Book of the Seventh-day Adventist Denomination. Takoma Park, Washington, D. C.: Review and Herald Publishing Association.

Comprises a directory of the various branches of work conducted by the denomination.

Smith, Rebekah, Poems, Manchester, New Hampshire: John B. Clark, 1871. 150 pp.

A collection of poems written by Mrs. Rebekah Smith, and also including some by her children, Annie and Uriah.

Smith, Uriah, Looking Unto Jesus. Battle Creek, Michigan: Review and Herald Publishing Co., 1898. 288 pp.

One of Smith's last publications. This book is concerned with the office and ministry of Christ.

Smith, Uriah, Thoughts, Critical and Practical on the Book of Revelation. 2d. ed. rev. Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1875. 352 pp.

Smith, Uriah, Thoughts on the Revelation. Battle Creek, Michigan: Steam Press, 1865, 328 pp.

This is a verse by verse study of the book of Revelation, and was the forerunner of Smith's commentary on the book of Daniel. Later the two were merged into Thoughts on Daniel and the Revelation.

Smith, Uriah, Thoughts on the Book of Daniel. Battle Creek, Michigan: Steam Press, 1873. 383 pp.

A verse by verse study of the book of Daniel, which, as had his study of the Revelation was first published in a series of weekly articles, in the Advent Review and Sabbath Herald.

Smith, Uriah, Thoughts on Daniel and the Revelation. Battle Creek, Mich.: Review and Herald Publishing Association, 1885. 854 pp.

Next to the writings of Mrs. E. G. White, this is considered the most prominent book published by Seventh-day Adventists.

Smith, Uriah, The Visions of Mrs. E. G. White. Battle Creek, Michigan: Steam Press, 1868. 144 pp.

An apology and defence of the special work and ministry of Mrs. E. G. White.

Amadon, George W., Walker, E. S., Vindication of the Business Career of Elder James White. Battle Creek, Michigan: Steam Press, 1863. 39 pp.

An examination and refutation of the charges that James White's business dealings were dishonest.

Waggoner, John H., The Atonement. Oakland, California: Pacific Press, 1884. 368 pp.

A book which deals with the office and ministry of Christ.

White, Ellen G., Early Writings. Washington, D. C.; Review and Herald, 1940. 316 pp.

The author gives a narrative of her early experiences and views.

White, Ellen G., Special Testimonies, Publishing Work. Includes "Report of Special Meeting, November 8, 1898." Battle Creek, Michigan; Review and Herald.

Special counsel to those engaged in the publishing work.

White, Ellen G., Special Testimony. Battle Creek, Michigan; Review and Herald, 1882. 116 pp.

Contains instruction for certain individuals in the Battle Creek Church.

White, Ellen G., Testimonies for the Church. Mountain View, California: Pacific Press Publishing Association, 1938. Vol. I. 713 pp.

This is the first in a series of volumes known as Testimonies for the Church in which the author gives counsel to the Seventh-day Adventist Church.

White, Ellen G., Testimony for the Battle Creek Church. Oakland, California: Pacific Press Publishing House, 1882. 84 pp.

Special Counsel given to the Battle Creek Leaders during the crisis in Battle Creek College.

B. PERIODICALS -

The Advent Review and Sabbath Herald, Rochester, New York, Vol. 3 to Vol. 7, No. 9, Battle Creek, Michigan, Vol. 7, No. 10 to Vol. 80.

Weekly publication and official organ of the General Conference of Seventh-day Adventists. All phases of denominations work are given space.

The Health Reformer, Battle Creek, Michigan; Review and Herald. Vol. 1, 1866 to Vol. 13, 1878.

An early publication designed to foster the principles of dietary and hygienic reform among Seventh-day Adventists.

The Signs of the Times, Mountain View California; Pacific Press Publishing Association. 1874-

A weekly publication originally designed to stimulate the growing work of Seventh-day Adventists on the west coast.

The Youth's Instructor, Takoma Park, Washington, D. C. 1852-

A weekly paper for youth.

C. BULLETINS

General Conference Bulletin. Takoma Park, Washington, D. C.; The General Conference Office.

The bulletin contains accurate records of the proceedings at the various General Conference sessions.

D. DOCUMENTS

Document File 189, Takoma Park, Washington, D. C.; The Archives of the Office of Ellen G. White Publications.

This document contains the recorded notes of A. T. Robinson, taken at one of the sessions of the Bible Institute, in Minneapolis, 1888.

E. UNPUBLISHED MATERIALS

Manuscript, No. 24, Takoma Park, Washington, D. C.; The Archives of the Office of Ellen G. White Publications.

Records a portion of Mrs. E. G. White's relationship to Uriah Smith in 1891.

F. LETTERS

Uriah Smith to Dudley M. Canright, March 22, 1883, July 31, 1883, August 7, 1883, October 2, 1883. Deposited in the vault of the library of the Seventh-day Adventist Theological Seminary, Takoma Park, Washington, D. C.

Uriah Smith to Mrs. Ellen Gould White, March 28, 1884, March 16, 1885, Deposited in the vault of Ellen G. White Publications Office, General Conference, Washington, D. C.

Mrs. Ellen G. White to O. A. Olsen, October 7, 1890, In possession of F. H. Yost, Theological Seminary, Takoma Park, Washington, D.C.

Wilton Smith to Annie Smith, June 24, 1894. Possessed by Mark Bovee, Battle Creek, Michigan.

Wilton Smith to Charles Smith, August 24, 1894. Possessed by Mark Bovee, Battle Creek, Michigan.

Uriah Smith to Harriet Smith, November 18, 1894. Possessed by Mark Bovee, Battle Creek, Michigan.

W. C. White to Uriah Smith, August 5, 1895. Deposited in the vault of the Ellen G. White Publications Office, General Conference, Washington, D. C.

Uriah Smith to W. C. White, February 10, 1896, November 6, 1896. Deposited in the vault of the Ellen G. White Publications Office, General Conference, Washington, D. C.

O. C. Godsmark to James Hickman. No date. This is a typewritten copy let by A. C. Richmond.

Mrs. J. W. Cemer to Richard Hammond, February 22, 1944.

Russell Bletzer to Richard Hammond, February 23, 1944.

Leon Smith to Richard Hammond, April 11, 1944.

G. SECONDARY

Bassett, John Spencer, A Short History of the United States. New York:
The Macmillan Company, 1925. 942 pp.

A brief survey of the history of the United States.

Nordhoff, Charles, The Communistic Societies of the United States. New
York: Harper and Brothers, Publishers, 1875. 942 pp.

An account of the religious and communal life of certain religious
sects in the United States.

A P P E N D I X

APPENDIX I

WORKS OF URIAH SMITH WITH DATES OF PUBLICATION

<u>Warning Voice of Time and Prophecy</u> (poem)	1853
<u>Thoughts on the Revelation</u>	1865
<u>Visions of Mrs. E. G. White</u>	1868
<u>Thoughts on Daniel</u>	1870
<u>Man's Nature and Destiny</u>	1873
<u>Testimony of the Bible on the State of the Dead</u>	1873
<u>Thoughts on the Book of Daniel</u>	1873
<u>The Sabbath</u>	1875
<u>Exposition of the Seven Trumpets</u>	1875
<u>The United States in Prophecy</u>	1876
<u>The Sanctuary and the Twenty-three Hundred Days</u>	1877
<u>The Biblical Institute</u>	1878
<u>Thoughts on Daniel and the Revelation</u>	1881
<u>In Memoriam -- A Sketch of the Last Illness and Death of Elder James White.</u> (pamphlet)	1881
<u>Key to Smith's Diagram and Parliamentary Rules,</u> 2d edition revised.	1882
<u>Synopsis of Present Truth</u>	1884
<u>Marvel of the Nations</u>	1887
<u>Without Excuse</u> (pamphlet)	1889
<u>Trine Immersion</u> (pamphlet)	1896
<u>Modern Spiritualism</u>	1896
<u>Here and Hereafter</u>	1897

Looking Unto Jesus

1898

Two Covenants (pamphlet)

not dated

Which? Mortal or Immortal

not dated

Sabbaton: An Exposition of Matthew 28:1 and Parallel
Passages (pamphlet)

not dated

APPENDIX II

CHRONOLOGY OF URIAH SMITH

- 1832 Birth of Smith, at Wilton, New Hampshire
- 1848-1851 Attended Phillips Exeter Academy
- 1851 Married Harriet Newall Stevens
- 1853 Became an Employee in the Review and Herald Office
- 1855 Removal of office to Battle Creek, Michigan
- 1855 Became Editor of the Advent Review and Sabbath Herald.
- 1861 Elected treasurer of the Seventh-day Adventist Publishing Association
- 1863-1868 Secretary of the General Conference of Seventh-day Adventists
- 1864 Ordained to the gospel ministry
- 1864 Became first president of the Michigan State Conference
- 1865 Published Thoughts on the Revelation
- 1869-1873 Secretary of the General Conference of Seventh-day Adventists
- 1873 Published Thoughts on Daniel
- 1873
May to Dec. Severed connections with the Review and Herald
- 1874-1876 Secretary of the General Conference of Seventh-day Adventists
- 1875 Appointed to revise the Constitution of Seventh-day Adventists
- 1876 Published The United States in Prophecy
- 1876-1877 Treasurer of the General Conference of Seventh-day Adventists
- 1877 Conducted Biblical Institute in Oakland, California
- 1877-1881 Secretary of the General Conference of Seventh-day Adventists
- 1878 Conducted Biblical Institute in Rome, New York

- 1880 Published Thoughts on Daniel and the Revelation
- 1883-1888 Secretary of the General Conference of Seventh-day Adventists
- 1884 Published Synopsis of Present Truth
- 1887 Published Marvel of the Nations
- 1894 Trip to Europe and the Holy Land
- 1897 Published Here and Hereafter
- 1898 Published Looking Unto Jesus
- 1903 Death of Smith, Battle Creek, Michigan

In addition to all these activities, Uriah Smith also served for many years as Professor of Bible exegeses at Battle Creek College. He served as chairman of the college board for a time. Other appointments he filled include membership on the Review and Herald Publishing Committee, member, secretary and later chairman of the board of directors of the Health Reform Institute. He also was a member of the executive committee of the General Conference.

HAMMOND

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