

# Uriah Smith

While you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not take upon yourself loads that others who are younger can carry.... {RY 19.1}

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony. Read the first chapter of First John, and then praise the Lord that notwithstanding your many infirmities you can still bear witness for Him.... {RY 19.2}

We can easily count the first burden-bearers now alive [1902]. Elder [Uriah] Smith was connected with (page 20) us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the Review and Herald at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne. {RY 19.3}

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review-so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation. {RY 20.1}

I am thankful that Elder [J. N.] Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself [S. N. Haskell], he can say, "That which was from the beginning, . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with (page 21) the Father, and with His son Jesus Christ" (1 John 1:1-3). -- 2SM 224-226. {RY 20.2}

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Pioneer History to Be Kept Before the People.--The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. [REFERENCE IS HERE MADE TO THE RISE AND PROGRESS OF SEVENTH-DAY ADVENTISTS, PUBLISHED IN 1892 BY J.N. LOUGHBOROUGH (REVISED IN 1905 AS THE GREAT SECOND ADVENT MOVEMENT).] {PM 30.1}

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. {PM 30.2}

Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times, souls were convicted, and amidst the scorn and derision of the opposing churches, they bore testimony in favor of the truth.--Lt 105, 1903. (page 31) {PM 30.3}

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Pioneers to Continue to Speak.--I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.--Lt 99, 1905 {PM 31.2}

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You (Mr. Garmire) seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?--No. "As many as I love I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?--No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love?--No. The very work that (page 82) God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger. {2SM 81.3}

God has spoken in reference to yourself (Mr. Garmire). That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sister White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!"--Letter 11, 1890. {2SM 82.1}

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[Elder Smith gave the funeral service for James White]

[The next day,] after Elder [Uriah] Smith had given the funeral discourse, I did so long to say something to let all know that the Christian's hope was mine and sustained me in that hour of bereavement, but I feared I could not stand upon my feet. I finally determined to make the trial and the Lord sustained me. The doctor [J.H. Kellogg] stood ready to "catch me," he said, if I fell. . . but I went through with what I had to say with clearness. . . . {TDG 302.5}

I feel grateful to God that I was not left to look for my consolation in the friendship of the world.--Letter 9, Oct. 20, 1881, to "Dear Brother and Sister." {TDG 302.6}

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#### Repentance of Uriah Smith

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound, that a people may be prepared for the great day of God. We have no time to lose. . . . {3MR 198.2}

Elder Smith came in and made a request to have a select number present to (page 199) whom he wished to speak and as far as possible confess where he had been wrong. . . . {3MR 198.3}

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. **We hoped Frank Belden would follow Brother Smith, but he did not.** {3MR 199.1}

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. . . . I learn that on Sabbath Elder Smith made

quite full confessions and Brother Rupert also confessed. They went back in their confessions to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God. . . . {3MR 199.2}

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the ministerial institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was (page 200) made. I felt grateful to God for these tokens of the working of the Spirit of God. {3MR 199.3}

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ. . . . {3MR 200.1}

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.--Ms 40, 1891, pp. 3, 4, 7-9, 11, 20, 23. (Diary, Jan. 1891. Begins Jan. 1, 1891.) {3MR 200.2}

Brother Rupert has a work of confession. I told him two years ago when at Potterville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others.--Letter 73, 1890, p. 2. (To Brother Uriah Smith, Nov. 25, 1890.) {3MR 200.3}

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My brethren have trifled and caviled and criticized and commented and demerited, and picked and chosen a little and refused much until the (page 66) testimonies mean nothing to them. They put whatever interpretation upon them that they choose in their own finite judgment and are satisfied.--Letter 40, 1890, p. 11. (To "Dear Brother Uriah Smith," December 31, 1890.) {4MR 65.3}

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Elder [W. W.] Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much, but he had talked with Elder [Uriah] Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the Extra [Review and Herald Extra, Dec. 23, 1890] was meant for him. He accepted it as a reproof to him. {8MR 313.4}

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be (page 314) opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they [the ministers leading out in the meeting held in Battle Creek in December 1890] had to tell them to be seated just where they were. {8MR 313.5}

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