

A Review of Louis Were's Pamphlet on Uriah Smith and the King of the North

Here is what Louis Were wrote in his pamphlet entitled THE TRUTH concerning Mrs. E. G. White, Uriah Smith, and The King of The North:

We have to choose between the Spirit of Prophecy teaching on the final conflict and be "clad in the armor of Christ's righteousness", or accept Uriah Smith's presentation of the final conflict and fail to understand fully the teachings of righteousness by faith. Page 6

The most wonderful teaching that our Lord Jesus is preciously near to the Christian in his struggles with the powers of darkness, giving him victory now and in the final conflict, is hidden from those who believe that Turkey is the king of the north and that Armageddon (Rev. 16: 12-16) refers to a military war. Page 10

Uriah Smith, having changed his view of the king of the north from that of Rome to Turkey by 1871, was confirmed in his newer belief at the time of the 1888 crisis concerning the theme of righteousness by faith. His belief obviously did not provide him with the spiritual discernment and strength to discern and receive the message the Lord sent His people at that time. The worldly interpretation he espoused would blind him to the full import of the message of righteousness by faith, and it would foster the spirit of human pride and stubbornness he manifested during those testing times. Page 11

The Spirit of Prophecy significantly, in TM 465-468, I coupled the true interpretation -the nonmilitary or spiritual application-of the Revelator's description of the final conflict in Rev. 16: 14 with the rebellion manifested in connection with the presentation of the teaching of righteousness by faith in 1888 and the same rebellion to be repeated in the time of the Loud Cry. And the present writer (basing his judgment upon much data) is firmly of the opinion that that opposition to the message of righteousness by faith to be proclaimed in the Loud Cry, will come from those who will refuse to accept the truth concerning the final conflict as taught in the Spirit of Prophecy, namely, a battle in which "every soul" must be "fully surrendered to God, and kept by divine power" or "form an alliance with Satan against heaven, and join in battle against the Ruler of the universe. They will stubbornly follow Uriah Smith's teaching concerning Turkey being the king of the north and Armageddon a battle between the nations, and "will brace themselves to resist" the spread of the true light, and "will oppose the work", as declared by the Spirit of Prophecy. Page 12

In essence, Louis Were is saying that belief in the Eastern Question (Turkey as the king of the north) and Armageddon having a literal war aspect will prevent one from fully embracing righteousness by faith.

The problem I see with this supposition is that Jones and Wagoner (who brought increased light on the subject of righteousness by faith to our church) both believed exactly what Uriah Smith believed on both these issues (see Exhibit A). If this belief on Armageddon and the king of the north has the effect that Louis Were says that it will have on our reception of righteousness by faith then Jones and Wagoner should not have been able to bring this most precious message to our people.

I believe that the prophetic understanding of Daniel 11 and Armageddon had nothing to do with Uriah Smith and George Butler resisting the light that God brought to His people. Louis Were provides no supporting evidence to back up his supposition. The fact that Jones and Waggoner both supported Uriah Smith's prophetic interpretations, speak volumes against his theory. Smith and Butler differed with Jones and Waggoner on the law in Galatians and other theological issues. They had intolerance for any view on these subjects that differed from what they had been teaching for many years. It was their bigotry that led them to resist the light of truth.

Louis Were writes:

His presentation that Turkey is the king of the north (Dan 11) and that, Armageddon refers to a military battle in Palestine is a part of the Jesuit-fostered system of interpretation-the counterfeit of the Spirit of Prophecy teaching concerning "the final conflict". Page 10

Louis Were provides no evidence that these prophetic views were fostered by the Jesuits. James White, Ellen White (see Exhibit B), A. T. Jones and E. J. Waggoner all believed and taught that the battle of Armageddon included a physical element of national warfare. Ellen White called the Eastern Question truth (see Exhibit C). She never would have done this if it was a Jesuit deception.

Exhibit A:

Below are the statements that show Jones and Waggoner believed and taught what Smith taught on Daniel 11 and Armageddon.

Waggoner: The Turk himself understands that he will be driven from Europe,-and that "then the Messiah will come." The one sure thing in this world is the fulfilment of prophecy. It has been fulfilled,-it will be. The events which will follow the removal of the Turkish capital to Jerusalem (Dan. xi. 45) are narrated in Revelation xvi. 12-21. The battle of Armageddon is one of them. {September 10, 1896 EJW, PTUK 592.16}

Waggoner: Again the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And in this the "king of the North" is to come to his end, and none shall help him. {April 1, 1897 EJW, PTUK 195.13}

Jones: What, then, are the scriptures that relate to Turkey in this time? The last verses of Daniel 11 relate to Turkey, which, as king of the north, with its center at Constantinople, occupies, in direct descent, the place of the original king of the north in the division of the empire of Alexander the Great, as in the fourth verse and onward. And of this Power it is written: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. {October 2, 1900 ATJ, ARSH 632.11}

Jones: In answer to this question there is one thing that is certainly clear; that is, that the Spirit of God is saying to men and to the world, that the last plagues, the preparing of the way of the kings of the East, and the gathering of these kings to the world-war, and the world-battle of Armageddon, is the final meaning and the only culmination of the Eastern Question. {August 21, 1906 ATJ, MEDM 67.2}

Exhibit B:

In 1862 James White taught that Armageddon was a literal battle:

4	THE REVIEW AND HERALD.	[Vol. xxi.]
THE REVIEW AND HERALD. "Sanctify them through thy truth: thy word is truth." BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 2, 1862. JAMES WHITE, EDITOR.		
Thoughts on the Revelation. CHAPTER XVI.		
<p>THIS chapter gives a description of the seven vials of the unmingled wrath of God, and the effects that follow as they are poured upon the earth. Concerning these plagues there is a difference of opinion among Bible readers. Our first inquiry therefore is, What is the true position in reference to their character and chronology? Are they symbolical and mostly fulfilled in the past, as some contend, or are they literal and all</p>	<p>What is the temple here introduced? Evidently that which is mentioned in chap. xi, 19, where it says, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." In other words, we have before us the heavenly Sanctuary. The testimony is then that when the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no man can enter into the temple, or Sanctuary, till they have fulfilled their work; there will therefore be no ministration in the heavenly sanctuary during this time; consequently the close of the ministration of the tabernacle above, marks the time for the commencement of the outpouring of the seven last plagues. Christ is then no longer a mediator: mercy, which has long stayed the hand of vengeance, pleads no more; the servants of God are sealed. What could then be expected but that the "storm of vengeance should fall," and earth be swept with the beam of destruction?</p>	<p>survive a long continuance of a plague so terrible as this. We hence conclude that this one may be limited in its duration, as was the similar one on Egypt. Ex. vii, 17-21.</p> <p>Verse 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.</p> <p>It is worthy of notice that every succeeding plague tends to augment the calamity of the previous ones, and heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore preying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this they have, to allay their parching thirst, putrid blood; and, as if to crown all, power is given unto the sun, and he pours upon them a flood of liquid fire, and they are scorched with great heat. Here, as the rec-</p>

James White: Again, it may be asked how the way of the kings of the East will be prepared by the drying up or consumption of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Ans. To come up to the great battle. Where is the battle to be fought? At Jerusalem. See Joel and Zephaniah. But Jerusalem is in the hands of the Turks. They hold possession of the land of Palestine and the sacred sepulchres. Here is the bone of contention. On these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquility of Europe that Turkey should be maintained in her position, in order to preserve, as it is called, the "balance of power." Her office therefore at present seems to be merely like that of a great and distended shell, which so long as it can be kept from collapsing, keeps at distance belligerent and hostile powers. Therefore the four allied powers of Europe are pledged to sustain the integrity of the Sultan's throne. By them alone it is now maintained, and when they shall withdraw their hands, and leave it to itself, as we believe they will do under the sixth plague, that symbolic river will be clean dried up, Turkey will be no more, and the way will be all open for the nations to rush to the holy land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, Let "the heathen" be wakened and come up to the valley of Jehoshaphat. {December 2, 1862 JWe, ARSH 5.6}

Ellen White also taught that Armageddon would be a literal battle after the close of probation once the four winds are let loose.

Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. **The nations of the world are eager for conflict, but they are held in check by the angels.** When this restraining power is removed there will come a time of trouble and anguish. **Deadly instruments of warfare will be invented.** Vessels with their living cargo will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies, but they are to be kept under control till the time shall come for the great **battle of Armageddon.**--7BC 967 (1900).

In the last scenes of this earth's history, **war will rage.** {BEcho, June 17, 1901 par. 1}

But while already nation is rising against nation and kingdom against kingdom, **there is not now a general engagement.** As yet the four winds are held until the servants of God shall be sealed in their foreheads. **Then the powers of earth will marshal their forces for the last great battle.** 6T 14

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The ... **winds will be the stirring up of the nations to one deadly combat,** while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Mar 175

Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, **nation rose against nation, and the whole world was in confusion.** 7BC 968

Ellen White and our pioneers also believed that the battle of Armageddon represents a spiritual battle that describes the final stage of the great controversy between Christ and His followers and Satan and his followers.

All the world will be on one side or the other of the question. The battle of **Armageddon** will be fought. And that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. The power of the Holy Ghost must be upon us and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle.--3SM 426 (1890). {LDE 250.3}

The battle of **Armageddon** is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white [Revelation 19:11-16].--7BC 982 (1899). {LDE 251.4}

We need to study the pouring out of the seventh vial [Revelation 16:17-21]. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of **Armageddon.** When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.--7BC 983 (1899). {LDE 251.3}

Why was the son of James White shocked when he heard his father present another view of the king of the north?

During the few months preceding this meeting, I had read *Daniel and Revelation* by Elder Uriah Smith. I loved the writer; I admired his style; I loved his teaching; **and I was shocked when Elder White presented another view regarding the king of the North.** One day I said to him, "Father, I have just read Elder Smith's book and his exposition seems clear to me. Do you really believe that Rome is the king of the North?" His answer was, "I think Elder Smith is going too fast in his exposition, and I thought it was time to present something to check the current of belief that what is transpiring was the beginning of Armageddon."—Letter from Willie White to Elder Froom, December 12, 1930.

Perhaps the reason for the shock was because James White published a book in 1859 that upheld the view that Josiah Litch taught in 1842 regarding the king of the north from which Uriah Smith took his information when he wrote his chapter on Daniel 11 in his book, *Daniel and the Revelation*.

The Sounding of the Seven Trumpets of Revelation 8 and 9

By

James White

Steam Press of the Review & Herald Office

Battle Creek, Mich.

1859

"We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and **the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter.** The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire." {1859 JW, SSTR 31.1}

Uriah Smith made some serious mistakes but he repented. It is unfortunate that Louis Were published his mistakes abroad in a pamphlet and blamed Uriah's spiritual failures on his view of prophecy. This has caused our people to distrust the writings of Uriah Smith on the topic of prophecy.

There are some who would take this testimony to Elder Smith in such a way as to discount all of his work and discredit that which he accomplished in the later years of his life. This is a most unfair and unrighteous use to make of such information. We must never overlook the fact that the very reason for giving a testimony of reproof was to bring about a change. Writing to a young lady who was guilty of a very sinful course of action, Ellen White said: "I do not consider your case hopeless; if I did, my pen would not be tracing these lines." - Testimonies for the Church 2:562. In the year 1890 Ellen White, speaking of Elder Smith's experience, said: "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' (Revelation 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?—No." - Letter 11, 1890, quoted in Selected Messages 2:81. In 1891 Sister White referred to the confession of Elder Smith, his acceptance of the testimonies, and speaks of him falling on the rock and being broken. Another very interesting fact which demonstrates Ellen White's confidence in Elder Smith is that he was asked to prepare a statement which should serve as the introduction to her very important book, *Patriarchs and Prophets* published in 1890. Elder Smith prepared a very fine statement defending the Spirit of prophecy and setting it before the general public. It has appeared in the book from 1890 to the present. Surely Ellen White would not have turned to Elder Smith for this

important work if she had lost confidence in him. In 1892, two years later, while Sister White was in Australia, she sent Elder Smith documents from her pen asking him to exercise his judgment as to what should come before the people in print. She pointed out that he was close to the situation in the United States and would understand what would be of most service, and indicated her confidence by saying, “Your judgment is evidently in harmony with what is best.” Surely this indicates Ellen White’s strong confidence in the integrity of Elder Smith, even though there were times when messages of reproof were addressed to him. Ten years later, in 1902, and just a year before Elder Smith died, Sister White touchingly wrote of Elder Smith as follows: “Elder Smith was connected with 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. 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 article 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.” - Letter 47, 1902.

Ellen G White Estate, Inc.
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God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency.
{Ms18-1888}

Exhibit C:

Elder Daniells speaks this evening upon the **Eastern Question**. May the Lord give His Holy Spirit to inspire the hearts to **make the truth plain**.—Ms189-1898 (December 25, 1898) par. 9.

The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened *with open eyes, ears, and mouths*. *The outsiders seemed to be intensely interested in the Eastern question*. He closed with a very solemn address to those who had not been preparing for **these great events in the near future**.—Lt55-1884 (August 24, 1884) par. 7.

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