

The Controversy Between the Ten Horns Stemmed from the New Scheme of the Seven Heads And The Eighth Head.

The General Conference session of 1888 was called for Minneapolis, Minnesota, October 17 to November 4. This was preceded by a week-long *Biblical Institute*, at which there were discussions as to whether the Huns or the Alemanni *should constitute one of the ten kingdoms* of Daniel 2 and 7, and Revelation 13. Uriah Smith, editor of the Review and Herald, *took a certain position* and A. T. Jones, editor of Signs of the Times, took another. . . . TM xxiii.1

Note: Taking “a certain position” is not an uncertain one. Taking another position from a certain position would be an uncertain one.

Uriah Smith’s Response In Part. The New Scheme a Second Reign for the Papacy.

In advocating the view that the seven heads of the dragon of Revelation 12, and the beasts of Revelation 13 and 17, represent seven forms of government that have existed in the Roman Empire, the writer deems it necessary to remind the reader that he is not dealing in novelties. He is not introducing a new view to appeal to the curiosity of the reader, and to cater to the not always healthy excitement of pursuing a line of thought because it is strange. But the view which will be advocated in this paper is one which has characterized the Adventist movement from the beginning, through the first, second, and third messages, to the present time, and is only beginning within a few years to be called in question. Nor can the view be said to be peculiar to Adventists in its historical aspect,—a scheme devised by them to meet their peculiar views of prophecy,—for scholars declared before the Adventist movement began, that Rome had presented to the world, as a *unique* and *marvelous* feature of history, *seven distinct forms of government*. All that the Adventists did, was to say, as the most natural thing in the world, that if Rome did have seven forms of government, the seven heads of the dragon, which was a symbol of Rome, must be designed to represent that fact. The old Roman historians, Livy and Tacitus, acknowledged the different forms of government in Rome, to be so many “heads” of the Roman commonwealth, and expressly name these four forms: Kings, Consuls, Dictators, and Decemvirs. And one of the earliest Protestant commentators, Osiander, as early as 1511, names the whole seven as we have them; namely, Kings, Consuls, Decemvirs, Dictators, Triumvirs,

Emperors, and Popes, as the forms of Roman government represented by the seven heads of the dragon of Revelation 12, and the seven-headed beasts of Revelation 13 and Revelation 17. Adventists, under the first message, at once adopted this view.

It may be said that this is going too far back for light and prophetic instruction. But we trust it will not be assumed that there have been no scholars who have been able to interpret history aright till within the last decade, or that none of the prophetic applications made by the men who lived in that era when the seal was broken from the book, and who were impelled by the Spirit of God to prophetic study, were entitled to any respect.—*The Seven Heads of Revelation 12, 13, 17*. U Smith Paragraph 1 and 2. 1896

9. Lastly, we are told that the eighth head is the papacy restored. It has already been noticed that the papacy, in the *new scheme*, constituted the fifth head. But why should the simple restoration of this head, constitute another head? Would it not, to all intents and purposes, be the same thing? How much is intended by the expression, “The papacy restored,” we are not aware. But might it not be pertinent to inquire if the papacy ever is to be restored to be again a civil power. An event which one prophecy of the papacy has seen fit to notice, is spoken of as the taking away of his dominion. “But the judgement shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end.” Dan.7:26. Whether we take the last clause to mean the end of his dominion or the end of time, if the prophecy means anything, it means that after that dominion is taken away, whatever it is, the papacy never becomes repossessed of it again. We are certainly past the time of the sitting of the judgement, here brought to view, even if we apply it as late as 1844. We must be past the taking away of the dominion, even if we apply that to the taking away of the temporal dominion in 1870, which Victor Emmanuel himself declared should never be restored to the papacy again. So for twenty-six years, we have seen the pope shutting himself up in his palace in Rome, posing as a martyr, and sulking like a spoiled child. If by the “restoration” is meant the regaining of his temporal dominion (and how could it be said to be restored without this?), *the prophecy forbids it*. It will still exist and enjoy prestige, as a spiritual power, as it does to-day, and will to a still greater extent in the future; for it will virtually co-operate with the two-horned beast while it does its work (Rev.13:12), and with it, it will go alive into the lake of fire. Rev.19:20. —*The Seven Heads of Revelation 12, 13, 17*. U Smith pg. 7, para.1. 1896.

A brother in the ministry, having seen advance sheets of the view presented in this tract, writes that he considers some points new light, and that he is glad to see the light shining along the *old paths*; but he says that when the light is new, and the *path* is new too, he fears it may turn out an *ignis fatuus*, and only lead the inquirer into dangerous bogs. There is still a worse aspect that may be presented; and that is when the new light makes it necessary to consider that that which has been hailed and cherished and rejoiced in as light in the past, was after all only darkness. If the Adventist people have been, as we believe, a people called out by the providence of God into new light, and are walking in the light, new light ought not to reveal the past as darkness, and oblige us to tear up and throw away positions which have been held for years without question as well-established truth, but it ought only to make the evidence clearer, and our position stronger. A good illustration of this was when the light of the sanctuary dawned upon us in 1844, confirming the past, and lighting up the future. So the examination in the present case compels the verdict that what is true is not new, and what is *new* is not *true*. Ibid. Pg 19.2 reprint.

Smith's name was placed second to AT Jones, between: August 31, 1897. Vol. 74. No. 35. and March 26, 1901. Vol. 78. No. 13: June 18, 1901. Vol. 78. No. 25. Smith Placed first.

[TheSevenHeads.indd](#)

Judges 2:10 And also all that generation were gathered unto their fathers: and ***there arose another generation after them, which knew not the LORD, nor yet the works which he had done*** for Israel.

Uriah Smith

"I feel very tender towards 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." Ellen G. White, letter 47, Feb. 5, 1902.

{20MR 220.2}

It was during the publication of Volume III of the Review that Uriah Smith began the observance of the Sabbath, and became connected with the Review office, in which he was writer and editor for so many long years. His first production published in the paper was a poem entitled, "The Warning Voice of Time and Prophecy," which appeared March 17, 1853. GSAM 320.2

Elder Smith first heard the third angel's message at a conference held in Washington, N.H., Sept. 10 to 12, 1852. Returning home to West Wilton, he carefully studied what he had heard, and began the observance of the seventh day the first Sabbath in December, 1852. He became connected with the Review office in Rochester, N.Y., May 3, 1853, where he and his sister Annie labored for their board and clothing, instead of teaching in an academy for \$1,000 per year and their board. Such were, in kind, some of the sacrifices made to establish the work of the third angel's message in its early days. GSAM 320.3

About the year 1863 Elder Smith began to exercise his gift in public speaking. In 1866 he was ordained as a minister of the gospel, after which time he labored much in camp-meetings and conferences in the various States from the Atlantic to the Pacific, as well as in pastoral labors in the Battle Creek church, which was his home church. After the opening of the Battle Creek College, he taught more or less in the Biblical department of that institution. In the interest of the Review and Herald he crossed the Atlantic Ocean, in the year 1894, visiting different countries in Europe. While in Syria he contracted a fever from the effects of which he never fully recovered. GSAM 320.4

From 1853 to 1903, half a century, Elder Smith had an almost constant editorial connection with the Advent Review and Sabbath Herald; and for a greater part of that time he had the entire editorial management of the paper. Even on the day of his death, when smitten down by a paralytic stroke, he was on his way to the office with matter which he had prepared for print. He also contributed several important volumes to the literature of the denomination. Among these works are Thoughts on Daniel and the Revelation, Nature and Destiny of Man, an enlarged volume on the Sanctuary and twenty-three hundred Days, The Marvel of Nations, Modern Spiritualism. The first of these volumes was mostly written between the hours of nine o'clock P.M. and midnight, after the day's editorial and office work was completed. GSAM 321.1

EG Whites Letter on The SDA

Pioneers to Jones.

Every channel that God has used through which to communicate truth is to be

respected. God has appointed human agents whom He has made **channels through which the waters of life** have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today.

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light **has come** to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. ***If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.*** {6MR 206.1}

Let us cherish the truth which has been spoken to us and the counsel that has been given to us **by men through whom** God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus. {6MR 206.2}

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no **experimental knowledge** as to **what it cost** to become a Seventh-day Adventist when all the believers could be numbered within a small compass, **should be guarded** in their expressions in regard **to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more** than it costs many today who take it upon themselves to speak so freely of the **mistakes** the servants of God made in their youth and inexperience. ***The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.*** {6MR 206.3}

Now let every one who loves God, **love and respect those whom God has loved and honoured.** "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. {6MR 207.1}

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.--Letter 39, 1894. (**To A. T. Jones, June 7, 1894.**)

AT Jones.

Elder VanHorn took the steamer for Portland, Oregon, en route to Walla Walla, arriving there April 23, 1874. He pitched his new sixty-foot tent in the southeastern part of town on land owned by Charlie Cabot. Although Cabot was a Catholic, he donated the lot upon which the tent had been pitched for the erection of a church. He did all he could to advance the cause, accepted the message, and willed to the church \$60,000.

Within sight of the tent stood a fort and a garrison of soldiers, among whom was Alonzo T. Jones, an Ohio boy. While the other soldiers spent their free time playing cards and other useless habits, Jones studied history books. As the tent was being erected, Jones and others became curious and stopped by. "What is this?—a show?" they asked. "Yes," replied Elder VanHorn. "Come in and I will tell you what we are going to show." He unrolled a prophetic chart and began to go over the symbols of Babylon, Medo-Persia, Greece, etc., referring to historical facts. To VanHorn's exposition Jones would give additional facts, showing his familiarity with those ancient kingdoms. Jones came to the meetings, listened intently, and then joined the Seventh-day Adventists.

In the North Pacific, Elders I. D. VanHorn and A. T. Jones spent the summer in tent meetings in East Portland. Soon after our California camp-meetings, the General Conference requested Elder VanHorn and me to spend a few weeks organizing the work in that field. Since there was no railroad from California to Oregon, I made the trip to Portland by steamer then, in company with VanHorn, on to Walla Walla.—*Miracles In My Life*. JN Loughborough reprint.