

## Ellen G. White 1865 Manuscripts

### Ms 1, 1865

#### Rebellion Within the Ranks

I was shown December 25 some things in regard to the recent rebellion in Iowa. I saw that B. F. Snook was humble when he first embraced the truth; then he was teachable and had he remained humble, the truth would have accomplished its purifying work and he would have been sanctified thereby. Had he remained humble and devoted to God, he would have been converted from Campbellistic views. But he has been preparing for his present apostasy by his erroneous views in regard to the Spirit of God. His former views were, many of them, erroneous and in the way of his having correct views of all the points of present truth. He was not steadfast in the truth. He could not unite his former experience with the third angel's message, for Campbellism can not be united with the work of the third angel. Campbellism prepares the way for a head religion, for a form of godliness, and blinds the eyes to the necessity of the Spirit of God upon the heart and life in order to obtain a correct religious experience, and in their life to exemplify the life of Christ.

B. F. Snook loved debate, and this was a snare to him. His success in debating lifted him up, and he thought himself a great acquisition to the cause of truth. He became restless, and means looked larger to him than the cause of God. He began to work in his own behalf for a home, and when his brethren and sisters contributed liberally to raise him from his poverty and provide him a home, they did not seek counsel of God. They thought that they were doing their duty. But I saw that ministers who have embraced the truth should not be injured with praise or flattery or an abundance of means. If they have always been in poverty, it may be just the position God would have them remain in order to save them.

A sympathetic people took Bro. Snook in their arms from want and poverty, and lifted him at the same time from a state of humility. They injured him and placed obstacles in his way of attaining everlasting life. He would have been in a much more favorable condition in his poverty to obtain an experience in the truth than after his donation of a valuable home. He bore a blunted conscience. He lacked principle, frankness, and strict integrity. He was not always just and truthful. He had not earned a reputation in this cause by self-denial, by sacrifice of ease, by going forth weeping, sowing precious seed, and returning again with rejoicing, bringing his sheaves with him. He had not been proved and tried. He had not given sufficient evidence of being settled, rooted and grounded, and built up in the truth, that his brethren could safely repose confidence in him as one of older experience. The more he received help, the less efficient were his labors. The spirit of humility was not with him.

The Lord left B. F. Snook to go on in his own wisdom. He felt no especial support from God, and often went in his own strength and labored in his own spirit. He had but little power of endurance, and small obstacles were sufficient to deter him from previous engagements. He possessed a childish spirit. Home had greater attractions for him than the souls of his fellow

men. His labors for quite a length of time have been a living curse to the cause of God. His brethren paid a heavy price for him, and he has returned their liberality by biting and devouring the flock, corrupting the faith and destroying all that he can. Those who have taken him in their arms and carried him as a father would a son, he has been the most embittered against, and with a Satanic, wicked, misrepresenting spirit has tried to injure the most.

I saw that God had especially sent us to Iowa to give the true-hearted and humble an opportunity to see the spirit of rebellion. God's Spirit attended our labors, and all who wished to see had an opportunity to see the influence of error, and the spirit of darkness. All are at liberty to choose and take their position with the rebellious or take their stand with those who are on the side of God and the truth, who have labored earnestly, faithfully, and unselfishly in this great cause, who have endured trial, reproach, and fought with courage the battles of the Lord.

Settled rebellion is incurable. It first originated in heaven with the angel next highest in order to Jesus Christ. This exalted angel had sympathizers who joined him in his rebellion. He, Satan, the great rebel, was turned out of heaven, and all his rebel sympathizers shared his fate. Since then it has been his special work to excite to rebellion all he can gain control over.

Said the angel, "Rebellion will occur up to the time of the closing up of the work of the third angel's message. Marvel not, neither be discouraged. He who conquered the leader in rebellion stands at the head of this great work. Although Satan may exult and seem for a time to triumph, the first great Conqueror has His eyes upon him, and he can go no farther than He permits. He is permitted to have power for a time to reveal the true-hearted, to prove the faithful, to develop the spurious and separate them from the pure in heart. Rebels will be purged out from among the loyal and true in due time, for the truth has gathered of every kind."

I was then shown the travels of the children of Israel. Rebellion was common among ancient Israel. Moses was gone from them only forty days, but the time was long enough for there to be enacted one of the greatest apostasies from God, who had shown to them such special favors and whose voice they had recently heard from Mount Sinai, as in awful grandeur He spoke the ten commandments in the hearing of the people, which led them to exceedingly fear and tremble and plead with Moses that the great Jehovah should not speak to them any more, but that he should receive the words and speak to them. They wrought out a calf and turned from God to the lowest idolatry, that of worshipping the work of their own hands.

Upon another occasion Dathan and Abiram became exalted and made themselves believe that Moses was seeking to advantage himself in leading them from Egypt, taking too much upon himself, declaring that all the people were holy, that God had chosen them as His people, and Moses was no more reliable for the special work of conducting the children of Israel than themselves, that he had no more special work than they themselves had. Two hundred and fifty princes, men of renown, joined this rebellion.

God destroyed the leaders in this rebellion, and those who joined them. The people were so blinded, so deceived by the pious pretensions of these persons, that the earth had scarcely closed over those whom God had destroyed by a signal miracle of His power, that the people came to Moses and with loud complaints charged him, saying, Ye have killed the people of God. What blind presumption and Satanic fanaticism possess those who depart from God and turn from the mighty evidences He has given them of His power.

## **Ms 2, 1865**

### Testimony Regarding the Work in Maine

December 25, 1865, I was shown some things in regard to the work of the Lord in the state of Maine. I saw that a good work had been commenced and yet more labor is necessary before the work is completed. Quite a number have been converted to the theory of the truth and see a beauty in the connecting chain of truth, all uniting in a perfect whole. They have decided in favor of the truth from the weight of evidence, yet they are exposed to the deceptions and snares of Satan through his agents, ministers who despise the precious truth, who trample upon the law of God themselves and teach others to do so. They cannot be safe unless sanctified by the truth which they profess.

Those who have been instrumental in presenting the truth to them should not withdraw their labors until they are gathered into the fold and shall receive sufficient instruction for them to understandingly obtain the evidence for themselves that the truth is to them salvation.

I saw that God would do a still greater work in Maine, if all who unite in the work are consecrated to God and trust not to their own strength but to the Strength of Israel.

I saw that Brethren Andrews and Cornell need periods of rest. Brother Cornell is in danger of going into battle in his own strength, and he will find that strength [is] but weakness in the conflict. Brother Cornell has been successful in combats with opposers to our faith while he made God his trust. But he has often felt elated over his victories and has taken glory to himself in these conflicts; self has been magnified in his eyes. I saw that he did not engage in his two last combats with the right spirit. He did not feel his weakness and in humility and simplicity, relying on the strength of God, engage in these battles. He felt a sufficiency of himself; his past victories had lifted him up, as though they were obtained through his aptness in using the powerful arguments which the Word of God has furnished on the side of truth. I was shown that whenever it was necessary for the advancement of the cause of truth and the glory of God, an opponent should be met and the truth be arrayed against error.

With the advocate of truth there should be deep humility, humble searching of heart, confessions of sins and earnest prayer with some fasting, that God might be pleased to grant glorious victory to the cause of truth, to the overthrow of error and the discomfiture of the enemies of truth. Those who battle for truth should feel that they do not merely meet the man who is trying to overthrow the truth, but that they meet a mass of evil angels who are deeply

interested that darkness, error, and doubt shall cover up the truth. As error is more in accordance with the carnal heart than truth, it is taken for granted that error is clear, because men at ease love error and darkness and do not love to come to the light lest their deeds should be reprov'd. If those who stand in vindication of the truth trust in the weight of argument and meet opponents of truth with a feeble reliance upon God, nothing will be gained, but there will be a decided loss. Those who might have had convictions of truth settle their minds to rest that error, after all, is truth, because in their darkened state they cannot see where the truth had the advantage.

I saw, Brother Cornell, your two last discussions were worse than if they had never occurred. You did not engage in them with a spirit of self abasement and strong reliance upon God. You were puffed up by the enemy and had a spirit of self-sufficiency and confidence.

### **Ms 3, 1865**

#### Testimony Regarding James White

I was shown in vision December 25 the case of my husband. I saw that God had accepted his humiliation and the afflicting of his soul before Him, and that He had accepted his confessions of his lack of consecration to God and his repentance for the errors and mistakes in his past course, which have caused him such sorrow and despondency of mind during his protracted illness. Said the angel, "Pardon is written."

I was shown that his greatest wrong in the past has been an unforgiving spirit toward his brethren who have injured his influence in the cause of God, greatly increased his care and labor to counteract their influence, and have brought upon him extreme sufferings of mind by their wrong course. He has not in every case been as pitiful and compassionate to the erring as our heavenly Father has been toward His erring, sinning, repenting children.

Those who have by their wrong course caused him the greatest labor and sufferings of mind he could, and did, forgive when they heartily came up to the point and frankly acknowledged their wrongs and asked for forgiveness, and he could fellowship them as brethren. Although the wrong was healed in the sight of God, yet in his own mind he sometimes probed that wound by dwelling upon and referring to the past. By thus doing, he suffered the wound to fester and make him unhappy and dissatisfied, and a murmuring spirit came in against his brethren. The question would arise in his mind why the Lord suffered his brethren to take the course they had and cause him so many unnecessary trials when his burdens were so many. In this way he lived over his past experience, and in his mind revived his past trials, which should have passed into oblivion and he not embitter his life with such saddening, unprofitable remembrance.

He has not always realized the pity and love that should be exercised towards those who have been so unfortunate as to fall under the temptations of Satan. Such ones were the real sufferers and the losers, instead of himself, as long as he should remain steadfast at his post doing the will and work of his heavenly Father. When these souls begin to see their errors they

have a hard battle to resist the temptations of the devil and work their way from the darkness to the light by humble confessions. They have Satan to contend with, their own proud spirit to overcome. Such need help from those who are in the light, that they may be brought from their beclouded, blinded, discouraging condition where they can begin to hope and obtain strength to bruise Satan under their feet.

I saw that in the past it has had an unhappy influence upon the mind of my husband to dwell upon the unhappy trials of the past. These unpleasant recollections unfitted him for the peace of God to dwell in his heart, which peace would lead him in everything to give thanks to God.

I saw that the Lord had suffered the mind of my husband to be desponding because of his errors and mistakes. He had permitted him to despair nearly of the forgiveness of God, not because his sins were of such magnitude that God had given him up to darkness of mind, but to give him an experience that he might know how painful it was to be in a state of uncertainty and doubt, and how agonizing to be in uncertainty in regard to the forgiveness of God and being accepted of Him. Said the angel, "God will have His afflicted servant more clearly understand, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'" [Matthew 6:14, 15.]"

I saw that if God should be as exacting and should deal with us as we often deal with one another, we might all be thrown into a state of hopeless despair. I was shown that God permitted this affliction to teach my husband and myself much that we should not otherwise have learned in as short a time. The Lord permitted us to go to Dansville for our experience could not be thorough without it.

#### **Ms 4, 1865**

Testimony for the Church at Convis, Michigan

In the last vision given me, the church of Convis was presented before me. I was shown that they were not prospering spiritually, as God would have them. The love of the world has crowded out the love of the truth and true godliness until there is a spiritual dearth. I was pointed back and shown that there had been a time when there was more love, harmony, and drawing in even cords than at the present time. I was shown that Satan has for some time been insinuating himself among the little few in Convis through various temptations. He is determined to overthrow the faith of all, and without strict watchfulness some will be overcome.

Brother [Stephen] Smith has great need of strict watchfulness and prayer. As he has tried to overcome his unnatural and depraved appetite he has failed, then lost confidence in himself.

He has sometimes been excitable and again bound about with an insensibility which has been almost impossible to shake off. As he has endeavored to overcome his use of tobacco, he has been assailed with powerful temptations that he could not survive the removal of this false prop, that nature would never rally. He has braved the matter for a while, then given up the struggle and fallen back to his old habit.

In this matter of leaving hurtful indulgence, which wars against the soul, he has not felt the necessity of going to the stronghold for strength. He has not added faith to his works. He has not felt that God is, and that He is a rewarder of all those who diligently seek Him. He has made his efforts too much in his own strength. He must believe that he can and will do all things through Christ strengthening him; believe that he will not die but live to declare the works of the Lord.

He has never taken hold of the reform, believing that God required it of him. He has felt that God would bear with him in the use of tobacco but his brethren would not.

In regard to health reform, Brother Smith has never realized its importance, its necessity. He has not felt its beneficial results because he has not moved in faith. The health reform is a part of present truth, closely connected with the third angel's message. Those who are benefited by this reform must receive it in faith and act upon it in faith, as they have other important points of present truth.

Force of habit is very strong upon Brother Smith. It seems like taking life to change from his old, accustomed habits to new, although the change might be highly necessary and important for his health. While making the change inconveniences and some suffering must necessarily be borne; but after the change is made, benefits resulting from the change will be fully realized. Thus it was in regard to present truth. It was hard for him to receive it, to change from old, established habits, doctrines, and customs. But the change once made, the sanctifying influence of the truth enjoyed, and it would be as hard to change him from truth to his former views as it was to convert him to the truth.

As Brother Smith shall endeavor to cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, he must do all in faith. He will have a hard struggle until abused nature rallies and comes to his aid and acts her part to supply the place of the false prop which has been removed, which has usurped the place of nature. Brother Smith has tried to overcome the use of tobacco gradually, but this cannot be done. The vile and poisonous weed must be let alone entirely. Total abstinence is the only safe course to be pursued. The vile weed should not be tampered with. Let nature have a chance to recover her abused powers and gather up her forces which have been debilitated by the introduction into the system of a foreign substance which has had a paralyzing influence upon all the forces of nature. Especially has it benumbed the sensibilities of mind. Infirmities of the body have affected the mind.

The brethren and sisters should exercise a kind forbearance to Brother Smith, and should realize the infirmities he labors under. The insensibility, a benumbing of the powers of the

mind, comes upon him like an armed man. Nature has been crippled in her efforts, and while she is recovering her powers he should not overtax his strength but should give nature time to build up.

Brother Smith and Sister Smith need to arouse, to love the truth more earnestly. "Love not the world, neither the things that are in the world." [1 John 2:15.] They should have change; get out to meetings where there are new gifts. In this way they will obtain new and increasing light. Brother Smith has too much independence of mind, is afraid of being burdensome, a trouble. This is in his way [to keep him] from enjoying the privileges of meetings away from home as he might. He is a lover of hospitality himself and enjoys the visits of his friends in the truth, and he should freely receive without embarrassment the attentions of his brethren, for the kind acts and attentions among brethren tend to unite their hearts in closer, stronger bonds of love and union. Disinterested benevolence should mark the course of every believer in present truth. Those who are recipients of the grace of God, of His bounties, of His liberal mercies, should feel it a privilege to be courteous, to use hospitality without grudging.

Brother Smith must look to God for strength, believe in Him, trust in Him, and expect help from God in his efforts to overcome; cast all his care upon Him, for He careth for him. God is inviting His son Stephen to make Him his trust, to choose the path of righteousness that He may be the Guide of his youth. Christ is saying to him, "My son, give Me thy heart that I may wash it from pollution, cleanse it from the stains of sin, and prepare it for pure, sacred, and elevated pleasures in My heavenly kingdom."

Things will arise to make your son wish to defer the day when he shall identify himself with God's chosen, truth-believing people. He has not the promise of tomorrow. "While it is called Today; ... if ye will hear His voice, harden not your hearts." Hebrews 3:13-15. I saw that angels of God were seeking to attract, to draw your son to the truth. He was turning partly away saying, "Not yet. I cannot yet yield to the restraint of life religion imposes. Many profess to be Christians who do no better than I." Again I heard the solemn invitation, "My son, give Me thy heart. Seek for purer, holier joys than earth can give. Seek for honor that comes from above which is durable, glory which is never-fading, life which will continue when the world with its glory and honor shall pass away."

Christ invites Stephen [Smith] to come. Will he yield? Will he be saved in God's own way and in His own time? or will he continue to find some pleasure in the things which perish, which yield no real pure joy, no abiding good, no lasting happiness? Will he flit away the precious moments of probation and at last find he has made an eternal mistake? May God help him to seek for those things which make for his peace.

I was shown that several in the Convis church have been growing less spiritual but more and more worldly-minded, loving the things of this world, losing a love for the heavenly but increasing their love for earthly treasure. There has not been that advance in health reform that God requires them to make. Satan does not mean to cease his efforts or to be less vigilant. He is

at war with the government of heaven, and will annoy if he cannot destroy the subjects of Christ's kingdom. God calls upon the church to arouse and be sanctified by the truth which they profess.

Brother Thomas Lane has been growing spiritually dead. Self and self-interest have eclipsed his duty to God and blinded his eyes to God's requirements. Selfishness, penuriousness, will surely eat out true godliness. The love of the world and Christ cannot live in the same heart. Sister Thomas Lane has sought to live for God and maintain a close walk with God. She has sought to hold up her husband. In this she has done well. But she cannot save him. He must save his own soul by his own righteousness. He must be sanctified through the truth by obeying all its claims. He must abstain from fleshly lusts which war against the soul. He must practice temperance in all things if he would win the crown of immortality.

Brother and Sister Sellars, God calls upon you for greater devotedness to His cause. Be not conformed to this world, but be transformed by the renewing of the mind. The love of the things of this world is a hindrance to your growth in grace. The church as a whole have much to do to get out of their lukewarm condition and come into an acceptable state before God.

Had the church in Convis considered their eternal interest paramount to their earthly interest, they would ere this have erected a house for God. This would have said plainly to unbelievers, We believe what we profess. The kingdom of heaven and His righteousness first. We want you to hear and believe to the saving of the soul. Said the angel to you in Convis, "Your faith must be made perfect by works before you can grow in grace and flourish in the Lord." Satan is not opposed to your believing the truth while at the same time your works are not in accordance with it. It causes him no terror for you to say "I believe" while your works do not justify your faith and you remain spiritually dead. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:17-19.

There are souls to be saved in and about Convis, but if the truth is presented to them efforts must be made by those who believe. The standard of truth should be elevated. All who believe should manifest a zeal and devotion to the cause of truth which they profess to love. How easily can God bless all that they put their hand unto. But if they withhold from God, and rob Him, His curse will be upon themselves, their families, their fields, their cattle. God can scatter that which is so highly valued by them, and instead of plenty send a scarcity.

The people of Convis have felt too much that what they return to God of that which He requires, which He has lent them, is lost. Just so much, they consider, is taken from them of their own, when it is not theirs. God has given them strength and wisdom to obtain that which



they possess, and when He calls for His own it is for them to cheerfully obey. Selfishness and closeness and covetousness must die in Convis, or those who do not overcome these evils will die to the truth. They cannot serve God and Mammon.