

MANUSCRIPT 6, 1889

Battle Creek, Michigan November 4, 1889

The Ellen G. White, *1888 Materials*, Volume 2, Pages 471 to 497

There have arisen in our Conference questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. . . . 1888 471.1

When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, though they may receive the sanction of the General Conference,—for the reason that the Lord gives light and knowledge just when it is most needed. . . . 1888 471.3

The question that has been before the Conference, whether the brethren where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open Conference. It could not be voted upon without misunderstanding and mismoves and bad results. . . . 1888 473.3

While all Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance

Then to your knees in prayer, have far less of self and depend wholly on the counsel of God. . . . 1888 475.1

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? . . . 1888 476.1

Let no resolutions be passed here which will encourage half-hearted service or cowardly hiding our light under a bushel or under a bed for we will certainly be tried and tested . . . The mark of the beast is to be presented in some shape to every institution and every individual. . . . 1888 477.2

And should the resolution be passed that because of inconveniences and loss of property, imprisonment and fines, the enactment of laws of the State shall compel Sunday observance, all must obey these laws God would certainly be dishonored. . . . 1888 477.3

The Lord does not remove the trial, but gives him all that is needed that he can endure it. . . . 1888 479.1

Then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf. . . . 1888 479.2

We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. . . . 1888 479.3

Let not anyone make any proud boast either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different States may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people. . . . 1888 480.1

Should this Conference make resolutions and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? Exodus 31:12-17. . . . 1888 483.1

Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God . . . We are not to be found in a neutral position on this matter of so great consequence. . . . 1888 483.2

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign? 1888 483.3

The two armies will stand distinct and separate . . . When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth . . . You will not be tempted above what you are able to bear. . . . 1888 484.1

There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord. . . . 1888 484.3

Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens upon any class that He would have them released from. . . . 1888 485.3

It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people. . . . 1888 486.1

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch. . . . 1888 486.2

We must have [such] love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. . . . 1888 487.1

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith. . . . 1888 487.3

What did Elijah see? Did he see by faith the promises of God? . . . He did not look through the shadow heavenward. Human terror amazed, and paralysed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps, he knew not whither. . . . 1888 488.3

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. . . . 1888 489.2

Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life. . . . 1888 489.3

The trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the dross is lost sight of and consumed. This must be our individual experience in God's own way. All are not tried in the same way. Some will meet more severe trials than others, but cling to God is the encouragement to give to each and all. . . . 1888 490.3

When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him, because of his Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. . . . 1888 490.4

Our heavenly Father measures and weighs every trial before he permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. . . . 1888 491.1

We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. . . . 1888 493.1

Oh, there is a great work to be done for the people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge, obeying the Lord, and yet seeking to give no just occasion to his fellowmen to oppress him, he should not fear the results, even though it be imprisonment and death. After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth. . . . 1888 493.3

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger. 1888 494.3

—Ellen G. White, *The Ellen G. White 1888 Materials*, pages 471-497 (MS 6, 1889 – November 4, 1889)

NOTES:

1. The statement on page 493.3 above: “Oppression and death coming to God's people will not then be a testimony in favor of the truth,” has been included in Selected Messages, Book 3, page 399 under the bold subtitle: **“NO DEATHS AMONG GOD’S PEOPLE AFTER PROBATION CLOSES.”**
 - a. This is the opposite of the context found in the 26-page Manuscript 6, 1889 above. Why would the Holy Spirit inspire Mrs. White to use the word “coming,” if it was not applicable to the future, as it is written: “After Jesus rises up from the mediatorial throne?”
 - b. Now look at the word “oppression.” If it was true that there will be no “oppression” after the close of probation, how do we reconcile that position with the following statement in *The Great Controversy*, page 630, after plagues 1-4 have already taken place on page 628
 - i. “Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for

deliverance. The wicked exult, and the jeering cry is heard: *'Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?'* ” –*The Great Controversy*, 630

2. The same applies to Maranatha 277 entitled: **NO MARTYRS AFTER PROBATION CLOSES.**
 - a. The compilers quoted from *The Great Controversy*, pages 629, 630, and 634. On page 634 we find this statement: “If the blood of Christ’s faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God.”
 - b. What did the Holy Spirit mean by: “at this time?” We need to look at the context and on page 628 of *The Great Controversy*, the first 4 plagues have already taken place.
 - c. Page 634 of *The Great Controversy* applies after Plague #4 and Seal #5.
3. **SEAL #5**
 - a. “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” –*Revelation 6:9-11*
 - b. The above is not only a reference to the martyrs of old, but also to the martyrs in the future found in Revelation 20:4: “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”
 - c. “When the fifth seal was opened, John the Revelator in vision saw
 - d. beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon [Rev. 18:1-5 quoted]—Ms 39, 1906.” –Ellen G. White, *Manuscript Releases*, Volume 20, page 14
4. **CONCLUSION**
 - a. Every decision is made by Jesus in the most holy place where He receives His kingdom. He then leaves the most holy place and everything from Revelation 4:1 until the end of the book, and Leviticus 16:18 until the end of the chapter, takes place in the holy place, and the entire universe is looking upon us to see who will be faithful and who will not in this final generation
 - b. “The trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the dross is lost sight of and consumed. This must be our individual experience in God's own way. All are not tried in the same way. Some will meet more severe trials than others^{1888 490.3}
 - c. Before this last generation is translated, as stated above in Superscript 1888 493.3, “the heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified.”
 - d. Probation closes, the plagues commence, and plagues 1-4, Seal #5 and Revelation 20:4 take place, and then, as God’s people who are still in Babylon, witness these events, the 4th angel of Revelation 18:1-5 lightens the earth with his glory and God’s people are finally called out of Babylon.

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