MANUSCRITOS – INÉDITOS –

CARTAS E MANUSCRITOS QUE O WHITE ESTATE SÓ LIBEROU EM 2015

Ellen G. White

VOLUME

Nº 01

CMV CONGRESSO MISSIONÁRIOS VOLUNTÁRIOS

[1] 1. (Ver “Proposta para Base de Acordo no Acordo do Espólio da Sra. E. G. White”, votada em 17 de novembro de 1915; “Proposta Conjunta de Venda e Contrato”, votada em 27 de janeiro de 1933; revisada “Nota Conjunta de Venda e Acordo”, votada em 14 de novembro de 1934; “Nota Conjunta de Venda” revisada, votada em 14 de abril de 1941; e a declaração “Isenção de responsabilidade e transferência” votada em 12 de junho de 1958: “Para consideração valiosa [sic], e em reconhecimento da propriedade legítima do cessionário, o abaixo assinado renuncia qualquer interesse e vende, cede e transfere para ELLEN G. WHITE ESTATE, INCORPORATED, todos os seus direitos, títulos ou interesses em e sobre manuscritos, diários, livros, volumes encadernados ou revistas , arquivos de documentos, arquivos de correspondência, índices de cartões e direitos autorais, e propriedades semelhantes, e seus frutos, originários ou derivados do espólio de Ellen G. White, falecida.
‘Datado de 12 de junho de 1958.
‘COPORAÇÃO DE CONFERÊNCIA GERAL
‘(Assinado) Por D. H. Adair, Secretário’

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"Norfolk Villa", Prospect St., W-119-1895

Granville, N.S.W., ~~March~~ Feb. 18'95.

Dear children Edson and Emma

We have just sent off a large mail, and I am very, very tired. Eld. McCullagh and Bro. McCann came in this forenoon and took dinner with us. I was too weary to go to the diningroom, and a tray was brought to my room, but I ate very lightly. After dinner Bro. McCullagh presented several important matters before me for consideration. Among others was the urgent request for me to speak next Sabbath at Ashfield, and next Sunday evening in the tent at Petersham. It is considered necessary for me to speak there quite frequently now. My prayer is that the Lord will strengthen me and imbue me with his Holy Spirit that his name may be glorified by my work. The Lord is very good to me, and I praise his holy name. Although the work seems to have only just begun in Ashfield, they have pitched the tent at Petersham, two miles nearer Sydney, and hold meetings in it every evening except Saturday. The tent is full every evening. Last Sunday, the collection in Ashfield was $6, and the collection in Petersham was something over $6. This will go fartoward defraying the expenses of these meetings.

Bro. McCullagh and his co-laborer, Bro. Hare, are much encouraged. Several of the most influential men are much interested in the meetings. Brn. Collins and Pallant are visiting and giving Bible readings, which creates some interest, and brings the people to the tent to hear the truth. There are many more calls for this kind of labor than can be filled. Brn. McCullagh and Hare think they will be

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gives them no license to be unkind or uncourteous, no license to be oppressive, and to let their tongues, which should be sanctified, speak words which will open a door of temptation, and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Saten.

(M.M.H. 7 copies) Ellen G. White

(Mar. 17, '95.)

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21
JULY
2015

Unpublished White Materials Released on the Web

NEWS

By AT News Team, July 21, 2015: Last Thursday (July 16), the centennial of the death of Ellen G. White, the most prominent cofounder of the Adventist movement who held credentials as an ordained minister for most of her life, about 50,000 pages of her unpublished letters, diaries and manuscripts were released on a web site operated by the White Estate. This is the same collection that has for a number of years been available to researchers and students at several White Research Centers located at Adventist universities around the world.

The materials date from 1845 to early 1915. They are typed transcripts of her handwritten originals prepared by typists under her supervision or White Estate staff. Some of the handwritten originals no longer exist.

NEWSLETTER

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3 EGW Aqueles que morreram antes de ser enviada luz sobre a lei de Deus e os reclamos do quarto mandamento, não foram culpados do pecado de violar o sábado do sétimo dia. T2 693.3 Ou seja, antes de 1844, as pessoas tinham acesso a Deus no lugar santo, mas depois, esta porta se fechou, agora só pelo santíssimo (através dos mandamentos).

[4] Provavelmente uma alusão aos sinais no sol, lua e estrela.

E. G. White

Hanford Tulare Co. Cal. May. 9 1882

Dear Bro. Corliss I received your letter this morning and was glad to hear from you, I am pressed with much writing yet feel inclined to drop you a word, we are in the midst of our camp meeting the Lord has strengthened me to bear a straight forward powerful testimony which has impressed the people this people have had but few religious privileges and they have had but little preaching It was a feast to hear their testimonies this morning they had something to say intelligent words of experience came from many that showed the Lord was working upon their hearts, Our work is to talk much upon practicell godliness, the great danger with our people who have had great light is to not prize their privileges and opportunities and as blessings from God of the highest value, the disciples did not appreciate this high privilege of having Jesus in their midst until his blessing was removed from them, Jesus then was missed they did not know what he was to them until to late, just so with us all, we do not know or appreciate the sacrid gift of God in the light the opportunities he grants us. If the testimonies of his spirit were prized as the voice of God to men in warnings in counsels in reproof our people would not be as cold and lukewarm as they are to day It is the growing of unbelief in the testimonies of the spirit of God which leaves the people in darkness, Let us consider this

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Matter Is this the voice of God; has he signified his
will; Has he warned of danger Has he presented before
his people what they must do and what they must be
in order to be saved; But the people pay no heed
some who profess to be leaders explaining the scriptures to

are indifferent to the word of God through clay what if
they treat them with disrespect how much easier will this
unbelief and this disrespect be accepted than expressed faith
and why because the natural heart is in accordance
with this unbelief It pleases the carnal heart to be un-
disturbed in their errors and sins, and if they can find
the least excuse to ~~through~~ demerit the volume of these testimonies
they feel easier in their selfish indulgence. O how easy for
a little leaven of unbelief to leaven the lump, But
supposing these testimonies are indeed the voice of God to
the people then how can we regard the work and influence
of those who will not acknowledge the voice of God in the
testimonies borne, but who have braced their hearts against
them, whose voice is never heard among the people urging them
to give attention to the light from the throne of God. How will
their work stand in the judgment; how many have these ministers
drawn with them to pay no heed to the voice of God why his
work is of that character that it would have been better for
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heard as a watchman on the walls of Zion. He placed greater

confidence in his own finite mind & mind than in the words
that God sends The time will come that the people will see this
in its true bearing but it will be too late to undue the
~~must~~ Why charge upon these Ministers the loss of them souls
And these Ministers are among us to day These men are exalting
their own ideas and plans above the ~~plans~~ light God has given
them These men allow self to come in between them and the
people and to shut out heavens rays of light given to the people
Where there is no vision the people perish. How easy for the
people to look to their Minister rather than to go to God for them
selves and serve him conscienciously knowing what is of God for
them selves, One ~~bit~~ hint of disrespect in regard to the light
given in testimony will go further with Minds unenlightened
by the special grace of God than fifty sermons to prove their
validity Those who sow unbelief will reap the harvest they
have sown. the seed will spring up and bear fruit a harvest of
unbelief He may have his faith confirmed and then wish to
gather up the seeds he has sown of unbelief and infidelity
but can he gather it up, no indeed He might work and
all his might from day to day but he cannot gather up the
seeds of doubt of questioning he has sown Some of our Ministers
choose to disbelieve because they have most earnest work to do
to correct the faults in their characters and to purify their
lives It is a big job If they can only quiet their consciences
that the testimonies are not from God they feel at ease to go
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