

The Tithe -- Is it for Independents?

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The article by James Standish, M.B.A., "The Other Side of Tithe," printed in The Anchor, No. 41, September 1992, deals with such an important topic that I feel constrained to make some comment.

I want to say at the beginning that it is not my wish that any ministry should be deprived of funds. If God's people would dedicate a second tithe, as suggested by Ellen White in Education page 44, they would have ample means to support those ministries or causes which they believe are doing the Lord's work.

The article by Standish presents an alternative view to "Tithe -- Ellen G. White's counsel and practice," a widely distributed article by Dr. Roger W. Coon, Ph.D., at that time Associate Secretary of the Ellen G. White Estate. (For those who have not seen it, this paper is still available from the Ellen White Estate).

Standish begins by making the following observation:

"You get what you pay for, and you find what you're looking for. In other words, the conclusion of a report is usually determined by the views of those sponsoring it, or the views which are held by the reporter at the outset of the research." (Standish, pg 4. Standish references refer to Anchor page numbers).

This statement is a two edged sword. If it were true, it would condemn Standish as much as Coon. Why study, if we are not prepared to change our views? Why write articles, if we believe the readers are not going to be convicted?

Standish moves quickly to the first matter of substance -- the storehouse.

The Storehouse

Standish raises the question:

"Who or what is the storehouse? We are told by Roger Coon in his "Tithe" paper that "for Ellen White, 'treasury' or 'treasure house' were synonymous with the denominational treasury." (pg 3). The standpoint that the Seventh-day Adventist church treasury is God's one and only appropriate storehouse on earth is promulgated by Roger Coon, as Sister White's viewpoint. This point of view causes a number of problems." (Standish, pg 4).

Coon's statement on page 3, which he is referring to, reads:

"In a message read before the delegates at the San Jose, California, State Conference in January, 1907, Mrs. White used the word "storehouse" once -- obviously so that her hearers would understand the context of her remarks concerning the tithe. But she used the word "treasury" six times (and the expression "treasure house of God" once additionally) in these remarks. (9T 245-51).

"A contextual examination of this message, and others similar in content, show that for Mrs. White, "treasury" or "treasure house" were synonymous with the denominational treasury -- whether at the local church, local conference, union conference, division, or General Conference level." (Coon, pg 3).

An examination of the passage referred to by Coon (9T 245-51) shows that Sr. White does use "treasury" or "treasure house" as "synonymous with the denominational treasury." The references are as follows:

(Please note that emphasis has been added to these and many other quotations so that the reader can readily see the point being made. No further note will be made of any such emphasis unless it is in the original, or added by Standish or Coon).

1. "That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel and is no longer ours. It is no better than sacrilege for a man to take from **God's treasury** in order to serve himself or to serve others in their secular business." (9T 246,7).

2. "The minister should, by precept and example, teach the people to regard the tithe as sacred.... He should not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in **His treasury** and held sacred for His service as He has appointed." (9T 247,8).

3. "But a great mistake is made when the tithe is drawn from the object for which it is to be used -- the support of the ministers.... The tithe is sacred, reserved by God for Himself. It is to be brought into **His treasury** to be used to sustain the gospel laborers in their work." (9T 249).

4. "If our churches will take their stand upon the Lord's word and be faithful in paying their tithe into **His treasury**, more laborers will be encouraged to take up ministerial work." (9T 249).

5. "More men would give themselves to the ministry were they not told of **the depleted treasury**." (9T 249).

6. "There should be an abundant supply in **the Lord's treasury**, and there would be if selfish hearts and hands had not withheld the tithes or made use of them to support other lines of work." (9T 249).

7. "God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in **the treasury**." (9T 250).

8. "Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in **the treasure house of God** wherewith to sustain the laborers?" (9T 250).

9. "If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in **the treasury** to carry forward the Lord's work." (9T 250).

Coon is clearly correct in his assessment that, "a contextual examination of this message" shows "that for Mrs. White 'treasury' or 'treasure house' were synonymous with the denominational treasury." (Coon, pg 3).

He mentions also other passages "similar in content." The Index to the Ellen White writings under the topic "Treasury of Lord" has almost 2 pages of references, many of which do appear to be similar to the above passage.

Coon takes up the question of the storehouse in more detail on page 11. He says:

"There is only one "storehouse" and that must be the organized church itself." (Coon, pg 11).

Standish is therefore correct in saying (pg 4) that Roger Coon promotes the idea "that the Seventh-day Adventist church treasury is God's one and only appropriate storehouse on earth." Standish finds problems with this, but before we consider his objections, let us look at the additional evidence Coon provides in support of his statement. He says on page 11:

"A fair reading of Ellen White's statements leads unquestionably to the conclusion that, in her mind, the church treasury was the storehouse of Malachi 3. She used the words "treasury" and "storehouse" as synonyms when she wrote, "**If all the tithes were brought into the storehouse, God's treasury would not be empty.**" (Pacific Union Recorder, October 10, 1901). Concerning the church treasury, she stated: "Many presidents of state conferences do not attend to that which is their work -- to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is **brought into the treasury.**" (TM 305).

"Again, she declared: "If our churches will take their stand upon the Lord's word and be faithful, paying their tithe into **His treasury**, more laborers will be encouraged to take up ministerial work."" (Coon, pg 11; 9T 249. In the last sentence, "faithful, paying" should read "faithful in paying". Several other minor errors, by Standish and Coon, in quoting Ellen White, have been corrected without further notice being given).

Coon had already quoted (on page 9) parts of the following statements that make it very clear that the church treasury is the

"only appropriate storehouse." They are from the passage in 9T 245-51 already referred to, the full context of which can be found in Appendix E. (Portions quoted by Coon are underlined).

"God has given **special direction** as to the use of the **tithe**. He does not design that His work shall be crippled for want of means. That there may be **no haphazard work and no error**, He has made our duty on these points **very plain**. The portion that God has reserved for Himself is not to be diverted to **any other purpose** than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work.

"The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it **according to his own judgment** because he is a minister. It is not his. He is not at liberty to devote to himself whatever **he thinks is his due**. He should not give his influence to any plans for **diverting** from their legitimate use the tithes and offerings dedicated to God. They are to be **placed in His treasury** and held sacred for His service as He has appointed.

"God desires all His stewards to be **exact** in following divine arrangements. They are not to **offset the Lord's plans** by performing some deed of charity or giving some gift or some offering when or how they, the human agents, **shall see fit**. It is very poor policy for men to seek to improve on God's plan, and **invent a makeshift**, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to **His own arrangement**. He has made **His plan** known, and all who would co-operate with Him must carry out this plan instead of **daring to attempt an improvement** on it." (9T 247,8; underlined portion quoted by Coon, pg 9).

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the **tithe** to various objects which, though good in themselves, are not the object to which the Lord has said that the **tithe** should be applied. Those who make this use of the **tithe** are departing from the **Lord's arrangement**. God will judge for these things.

"One reasons that the **tithe** may be applied to **school purposes**. Still others reason that **canvassers** and **colporteurs** should be supported from the **tithe**. But a great mistake is made when the **tithe** is drawn from the object for which it is to be used -- the support of the ministers. There should be today in the field one hundred well qualified laborers where now there is but one.

"The **tithe** is sacred, reserved by God for Himself. It is to be **brought into His treasury** to be used to sustain the gospel

laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the **tithe is God's reserved portion.**" (9T 248,9; underlined portion quoted by Coon, pg 9).

"There should be an abundant supply in **the Lord's treasury,** and there would be if selfish hearts and hands had not withheld the **tithes** or made use of them to support **other lines of work.**

"**God's reserved resources** are to be used in **no such haphazard way.** The **tithe** is the Lord's, and those who **meddle** with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the **tithe** has been **diverted** into various channels other than the one to which the Lord has said it should go. Provision is to be made for these **other lines of work.** They are to be sustained, but **not from the tithe.** God has not changed; the **tithe** is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in **the treasury.**" (9T 249,50).

One could hardly speak more plainly. We are not to use our "own judgment" to divert tithe to "other lines of work" even though "good in themselves." This is too "haphazard" and is not "the Lord's arrangement." To "meddle" in this way may cause "the loss of their heavenly treasure."

Coon gives further evidence, quoting the underlined portions below:

"You who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare anyone, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely, saying, as did David, "Of thine own have we given thee." A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and He stands at the helm. If the Conference business is not managed according to the order of the Lord, that is the sin of the erring ones. The Lord will not hold you responsible for it, if you do what you can to correct the evil. But do not commit sin yourselves by withholding from God his own property. "Cursed be he that doeth the work of the Lord negligently," or deceitfully.

"When persons declare that they will not pay their tithes because the means are not used as they think they ought to be, will the elder of the church or the minister sympathize with the sinners? Will he aid the enemy in his work? or will he,

as a wise man, endued with knowledge, go to work to correct the evil, and thus remove the stumbling-block? But, brethren, do not be unfaithful in your lot. Stand in your place. Do not, by your neglect of duty, increase **our financial difficulties.**" (Special Testimonies, Series A, No. 1, pg 27,8; underlined portions quoted by Coon, pg 9; also in Coon, pg 4, and Standish, pg 5).

Standish is right in correcting Coon for omitting a whole sentence from this passage without indicating the omission, but Standish goes too far. He says: -

"The sentence omitted from this quotation reads: "The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God." The omission of this sentence contradicts EGW's viewpoint that the use to be made of the tithe is "in doing the work of God" rather than belonging to one man or group of men." (Standish, pg 5).

Standish appears to indicate that he believes Coon has some motive for omitting this sentence. This cannot be so, for Coon had already quoted this passage on page 4 and **included this whole sentence.** The failure, here, to indicate the omission by ellipsis marks, must be purely accidental.

However, Standish has tried to introduce a thought that is not in the text. The omitted sentence says that tithes "are not the property of any man." In re-wording this statement, Standish refers to tithes not "belonging to one man or **group of men.**" On what basis can he add the words "or group of men"?

Only a little further down page 5, Standish claims that "God's storehouse... includes... all those organizations or individuals who are spreading God's word..." Is Standish implying the same thought here, when he refers to tithes not "belonging to one man or group of men"?

Ellen White's statement implies no such thing. Her statement that "the tithes and offerings are not the property of any man" is in support of her surrounding statements about withholding tithes and offerings. Men are robbing God by withholding tithes and offerings, because they do not belong to them. They belong to **God.**

Concerning the above statements quoted by Coon, Standish goes on to say:

"A number of similar quotes have been used to prove that we are to pay our tithe directly to the SDA church organization, or fear God's retribution. There is a world of difference, however, between withholding tithe from God's treasury and in giving a faithful tithe through independent channels." (Standish, pg 5).

Evidently Standish did not notice that Ellen White, in the above quotations, is speaking more about "**diverting**" the tithe, than about "withholding" it. She says:

"The portion that God has reserved for Himself is not to be **diverted to any other purpose** than that which He has specified. Let none feel at liberty to retain their tithe, to **use according to their own judgment**. They are not to... apply it as they see fit, even in what **they may regard as the Lord's work**.

"The minister should.... not feel that he can retain and apply it **according to his own judgment** because he is a minister.... He should not give his influence to any plans for **diverting from their legitimate use** the tithes and offerings dedicated to God....

"I am bidden to tell them that they are making a mistake in applying the tithe to **various objects which, though good in themselves**, are not the object to which the Lord has said that the tithe should be applied....

"But a great mistake is made when the tithe is **drawn from the object** for which it is to be used -- the support of the ministers....

"There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes or made use of them to **support other lines of work**....

"Let the work no longer be hedged up because the tithe has been **diverted into various channels** other than the one to which the Lord has said it should go. Provision is to be made for these **other lines of work**. They are to be sustained, but **not from the tithe.**" (9T 247-50).

Coon's point number 3 on page 9, "The Tithe Not to be Withheld or Diverted," likewise reflects this emphasis. But Standish goes on to say:

"To suggest these quotes are directed against those who pay a faithful tithe to support God's work, but choose to do this independently of the church organization, is clearly a misuse." (Standish, pg 5).

That this is not a "misuse" of these passages from Testimonies Vol. 9 is confirmed by the **historical context** in which these statements were published in 1907. This was at a session of the California Conference in which the Conference President, W.T. Knox, and another speaker, J.O. Corliss, spoke strongly against individual allocation of tithe **which was then taking place**. The Appendix contains a copy of both of these statements. (See Appendix E, pg 44-51.) Consider also the strength of the statement published a little earlier in the Review & Herald, that there should be **church officers appointed to "attend faithfully to the work of gathering in the tithe."** (R&H Supplement, Dec., 1, 1896. See pg 24.)

However, Standish believes that he has support in a letter Ellen White wrote to Elder Watson, at that time president of the Colorado Conference. This letter is quoted in full in the second part of Coon's article. (pg 13). It is so important to this discussion that, in case any do not have access to Coon's article, it is reproduced below in its entirety.

The Watson Letter

It is helpful to understand first why the letter was written.

Very little work had been done among the Negroes living in the Southern States of U.S.A. until J. Edson White and Will O. Palmer, and their wives, headed up a very vigorous work in 1894. Their work was later organised in the form of the Southern Missionary Society. As the result of a number of factors, in 1898, Ellen White urged her son to appeal directly to the people for funds. (See below, pg 32).

Following this advice, in 1904, W.O. Palmer was soliciting funds for the Southern Missionary Society among the churches of Colorado. "One congregation contributed about \$400, some of which was tithe money." (Coon, pg 13).

Referring to this incident, W.C. White said:

"When the agent of the Southern Missionary Society asked the members of this Colorado church for a donation, they manifested a willingness to give, and some of them said that they were paying a large tithe.... The conference was strong and it had a good income. Therefore, some said, let us send some of our tithe to be used in the good work for the neglected colored people in the Southern States." (W.C. White, Regarding the Use of Tithe, see Appendix D, pg 40-43; also quoted by Arthur L. White in, The History and Use of the Tithe, pg 30, available from the E.G. White Estate).

Edson White confirms this in a letter to A.G. Daniells:

"Bro. Palmer never asked an individual to pay tithe, and he certainly did not ask the church to pay its tithe." (Letter from J. Edson White to A.G. Daniells, March 26, 1905; Coon, pg 15).

The tithe money was very properly used.

"The money was placed in the treasury of the Southern Missionary Society and was paid out in a regular and economical way to approved laborers who were engaged in regular denominational work." (W.C. White, Regarding the Use of Tithe, see Appendix D, pg 40-43; quoted by Arthur L. White in, The History and Use of the Tithe, pg 31. See also more of Edson White's above letter quoted on page 38 of this paper).

Yet the tithe had found its way, in an irregular way, out of the Colorado Conference, and the President, Elder Watson, felt that a wrong had been done. A demand was made for the return of the money, and there was danger of the matter becoming known more widely. Under these circumstances, Sr. White wrote to Elder Watson the following letter:

Mountain View, Calif., Jan. 22, 1905.

Elder Watson, ---

"My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be.

"It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient, properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way.

"In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, let every man, if he is wise, hold his peace.

"I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

"Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do.

"I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that anyone should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

"I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example."

(Signed) Ellen G. White

(Letter 267, 1905; Coon, pg 13. In this paper, this letter will be referred to as the Watson Letter).

(Although now given a wide circulation by Coon, this letter has been available for some time from the Ellen G. White Estate in a document entitled "The History and Use of the Tithe," pg 31, 32. It is also found in Arthur L. White's biography of Ellen White, The Early Elmshaven Years, 1900-1905, pg 395,6, and in 2MR 99,100).

We will now consider the various statements made by Standish concerning this letter to Elder Watson. He says firstly:

"While Sister White may refer to the conference treasury as God's storehouse, this certainly does not imply that this is God's **only** appropriate storehouse on earth. Sister White's own practice of giving and allocating her tithe and the tithe of others, independent of the church's treasury, indicate that her view of God's storehouse was wider than a church organization." (Standish, pg 4, emphasis by Standish).

Standish has now conceded that the "conference treasury" may be "God's... storehouse," but in saying that Ellen White allocated her tithe "independent of the church's treasury," it appears that he has missed the significance of Ellen White's statement:

"As the money is **not withheld from the Lord's treasury**, it is not a matter that should be commented upon." (Watson Letter, paragraph 4. Standish quotes this passage on page 5, but without significant comment).

If the money had been paid to some treasury "independent of the church's treasury," it **would** be a matter to be commented on, especially by someone like a conference president. Ellen White is expecting that Elder Watson will recognise that the money was indeed paid into the Lord's treasury, and hence would keep quiet about it.

We may ask, How was it, Sr. White could claim, and expect Elder Watson to recognise, that the Lord's treasury was the recipient of these monies, even though the manner of its appropriation was what might be called "irregular"?

Coon points out that:

"The money was "not withheld from the Lord's treasury" in that it was being applied to **denominationally-recognized ministers.**" (Coon, pg 14).

Standish does not deny this, but the matter is so important that it is well to consider the following evidence in support of Coon's statement.

In the Watson Letter, Ellen White described the recipients of the tithe money as:

"**White and colored ministers** who were neglected and did not receive sufficient, properly to support their families."
(Watson Letter, paragraph 2).

She goes on to say:

"When my attention was called to **aged ministers, white or black**, it was my special duty to investigate into their necessities and supply their needs....

"The colored work in the South... has been... robbed of the means that should come to **the workers** in that field.

"If there have been cases where our sisters have appropriated their tithe to the support of **the ministers** working for the colored people in the South..." (Watson Letter, paragraphs 2,3).

Apparently ignoring the significance of these statements, Standish proceeds to quote Coon as follows:

"Roger Coon states that "She mentioned that from time to time she had used some of her own tithe as well as the tithe of a few others, to help certain individuals..." (Coon, pg 5, quoted by Standish, pg 4).

Who these "certain individuals" are, Standish does not tell us. He has cut short Coon's statement, and thus we get the impression that these "certain individuals" might have been any ordinary person in need. Coon's statement, in context, with the quote of Standish underlined, reads:

"On January 22, 1905, Mrs. White wrote to urge Watson, urging him to "keep cool" about the matter. She mentioned that from time to time she had used some of her own tithe as well as the tithe of a few others to help certain individuals pointed out to her by God who were in desperate financial straits.

"In this letter... Mrs. White made these points about her practice:

"1. She was directly instructed by God to help **certain destitute black and white Adventist ministers.**" (Coon, pg 5).

Standish has quoted Coon's introductory summary statement concerning the Watson Letter. The "certain individuals" were not members of the general public, but "Adventist ministers" who were entitled to be paid from the tithe, but the conferences would not pay them their due. (See also Edson White's letter quoted on page 38 of this paper).

Standish proceeds to quote the Watson Letter as follows:

"Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so." (Watson Letter, paragraph 5; Standish, page 4).

Although now quoting from the Watson Letter, Standish has told his readers nothing of the nature or circumstances of that letter. Nor does Standish, here or elsewhere, quote or refer to any part of the Watson Letter that reveals the nature of the needy ones she is referring to (see previous page):

"white and colored ministers"
 "aged ministers white or black "
 "the ministers working for the colored people in the South"

Standish goes on to say:

"In the same letter, Ellen then advised conference leaders to "keep cool and not become stirred up" about people giving their tithe to allocate independently of the conference." (Standish, pg 4).

He is quoting from the last paragraph of the Watson Letter which reads:

"I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example." (Watson Letter, paragraph 7).

There is a world of difference between these two statements. Ellen White was not writing to "conference leaders" (plural), but confidentially to just one, Elder Watson. She was not saying to keep cool because it was all right for people to allocate their tithe "independently of the conference," but to prevent this kind of thing -- "lest many more shall follow their example." Even this example, as we have seen, was within the conference system.

Another statement Standish makes concerning this letter is that:

"Ellen White approved of church members allocating their tithe independent of the conference." (Standish, pg 4. Emphasis is by Standish).

In support of this he quotes:

"I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone." (Watson Letter, paragraph 5; Standish, pg 4).

There are several other statements in the Watson Letter which refer to what others had done in an irregular way with their tithe. They all need to be considered together.

"If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, let every man, if he is wise, hold his peace." (Watson Letter, paragraph 3).

"And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so." (Watson Letter, paragraph 5).

"I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is." (Watson Letter, paragraph 5).

"I do not care to give publicity to this work which the Lord has appointed me to do, and others to do." (Watson Letter, paragraph 5).

"But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated." (Watson Letter, paragraph 6).

At least two classes are here represented. Some had apparently been "appointed" by God to do this. It seems that they had themselves "placed their tithe where it was most needed." Others had given their tithe to Sr. White to appropriate for them. Some of these had done this because they had "lost confidence" in the usual way the tithe was appropriated. It appears that it is the ones the Lord "appointed" whom she commended.

One thing is certain, however, Ellen White **did not commend them to us as an example.** The commendation was to Elder Watson only. The sole reason for writing the letter was **so that these things might not be made known to others.** This is referred to no less than seven times throughout the letter, once in each paragraph.

"**The least you have to speak** about the tithe that has been appropriated to the most needy and the most discouraging field in the world, **the more sensible** you will be."

"**No man should give notoriety** to the fact that in special cases the tithe is used in that way."

"Let every man, if he is wise, **hold his peace.**"

"...It is **not** a matter that should be **commented upon**; for it will necessitate **my making known** these matters, which I do not desire to do, because it is **not best**."

"If this matter is given publicity, it will create a knowledge which would **better be left as it is**. I do **not** care to give **publicity** to this work...."

"I send this matter to you so that you shall **not make a mistake**. Circumstances alter cases."

"I write this to you so that you shall **keep cool** and **not** become stirred up and **give publicity** to this matter, lest many more shall follow their example."

Not only is their example **not** one for us to copy, but it is not correct to say that they allocated "their tithe independent of the conference," for, as we have noted, the money was "not withheld from the Lord's treasury."

It is sad that this letter, written specifically to **prevent an escalation** in irregular tithe distribution, has, through misinterpretation, been the means of greatly increasing it. (This began as early as 1907. See Appendix D).

However, Standish goes on to say:

"While the need which Mrs. White supported may now no longer be in such desperate need of support, there are, as ever, **many worthy projects** which the church is not able or willing to support at this time." (Standish, pg 4).

While there may be "worthy projects," they are **not to be supported from the tithe**. As we have seen, (pg 5), we are not to allocate our tithe to what we "may regard as the Lord's work." (9T 247).

Standish, however disagrees with this. He claims that:

"God has directly appointed independent ministries to collect tithe... providing the ministry uses the tithe for its God-ordained purposes." (Standish, pg 4).

In support of this claim he gives two quotations from Ellen White. Please note, however that the word "tithe" does not appear in either of these quotes. It is the word "**means**" that is used. What does Sr. White mean by this word? First let us look at the quotations as given by Standish on pg 4,5.

The Madison Letters

"Do not worry lest some **means** shall go direct to those who are trying to do missionary work in a quiet and effective way. All the **means** is not to be handled by one agency or organization.... To those in our conferences who felt that they had authority to forbid the gathering of **means** in a certain territory I now say: This matter has been presented to me again and again. I now bear my testimony in the name of

the Lord to those whom it concerns. Wherever you are, withhold your forbiddings." (Spalding Magan Collection, pg 421,2; Letter 32, Jan. 6, 1908. This whole quote is emphasised by Standish, pg 4,5).

"Brethren Sutherland and Magan should be encouraged to solicit **means** for the support of their work. It is the privilege of these brethren to receive gifts from any of the people whom the Lord impresses to help. They should have **means** -- God's **means** -- with which to work." (ibid., pg 422. Standish, pg 5, incorrectly refers to this as: An appeal for the Madison School, May 25, 1908. See below).

Evidently, no one has yet found a statement like the above actually using the word "tithe," or Standish would surely have used it at this point. It is clearly important to determine what Sr. White meant by the word "**means**" in these quotations.

The appeal by Standish (pg 5) to Webster's Dictionary cannot decide the question. It is Sr. White's own usage which is the important factor.

Standish is right in showing that Ellen White does at times use "means" to refer to the tithe. However we need to ask: What is her **usual** meaning? Can the context help us decide? What of Ellen White's other statements?

Appendix A contains a list of the instances obtained from the Index of Ellen White's writings referring to the use of the word "**means**" in the context of God's work. Of these, 154 uses of the word from her later writings (the period of the above quotations) were examined. Only **9%** included **tithe**, while **72%** were referring to **non-tithe funds**. This means that for every instance where Ellen White used "means" to refer to tithe, there are **eight** instances where she used "means" for **non-tithe funds**.

Since first writing this paper, a comparison has been made using the Ellen G. White computer disk. The results given in Appendix A show an even more striking contrast. Instead of eight times, it is **fifteen times more likely that "means" refers to non-tithe funds** than to tithe funds.

It would therefore be quite wrong to assume that the above two quotations must refer to the tithe. The context must decide. Both letters referred to, in the above two quotations by Standish, have been examined in their entirety. There is **not the slightest hint of tithe** in either of them, but rather the opposite.

Actually both quotations are from the same letter. The reference incorrectly given for the second quotation, contains a similar letter which is also quoted below. Both were written at about the same time concerning Madison School. All the monetary statements in these letters have been included below, so that the reader can see that there is no mention of tithe in them. (The sections quoted by Standish are underlined).

"TO THOSE BEARING RESPONSIBILITIES
IN WASHINGTON AND OTHER CENTRES

Elmshaven, Sanitarium, Cal., Jan. 6, 1908....

"The Work of the Madison School

"In the work being done at the training school for home and foreign missionary teachers in Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of a way in which the message should be carried.... Your school is to be an example of how Bible study, general education, physical education, and sanitarium work may be combined....

"My brethren in responsible places, mourn not over the work that is being done at Madison to train workers to go forth into the highways and hedges.... Let us strengthen this company to continue the good work in which they are engaged, and labor to encourage others to do a similar work....

"When the Lord favors any of his servants with worldly advantages, it is that they may use those advantages for the benefit of the work.... We are to learn to be content with simple food and clothing, that we may **save** much to be **invested** in the work of the gospel....

"Let our church members now arise to their responsibilities and privileges. Let them spend less on self-indulgence and needless adorning. The **money thus expended** is the Lord's, and is needed to do a sacred work in his cause. Educate the children to do missionary work, and to bring their **offerings** to God....

"Let none blame or censure the men who have labored at Madison. In the place of complaining at your brother's work, take up your own neglected work.... Instead of placing impediments in the way of those who are trying to accomplish something in the South, let our eyes be opened to see that time is passing, and that there is much for you to do.

"The Lord works through various agencies. If there are those who desire to step into new fields and take up new lines of labor, encourage them to do so. Seventh-day Adventists are doing a great and good work; let no man's hand be raised to hinder his brother. Those who have had experience in the work of God should be encouraged to follow the guidance and counsel of the Lord.

"Do not worry lest some **means** shall go direct to those who are trying to do missionary work in a quiet and effective way. All the **means** is not to be handled by one agency or organization. There is much business to be done conscientiously for the cause of God. Help is to be sought from **every possible source**. There are men who can do the work of **securing means** for the cause, and when these are acting conscientiously and in harmony with the counsels of their

fellow-laborers in the field which they represent, the hand of restraint is not to be laid upon them. They are surely laborers together with Him who gave his life for the salvation of souls.

"Brethren Sutherland and Magan should be encouraged to solicit means for the support of their work. It is the privilege of these brethren to receive gifts from any of our people whom the Lord impresses to help. They should have means -- God's means -- with which to work. The Madison enterprise has been crippled in the past, but now it must go forward.... Our people are to be encouraged to give of their means to this work...."

"The Lord directed Brethren Sutherland and Magan, as men of sound principles, to establish a work in the South.... The Lord guided his servants in the selection of the farm at Madison, and he desires that it be managed on right lines, that others, learning from the workers there, might take up a similar work and conduct it in a like manner. Brethren Sutherland and Magan are chosen of God and faithful.... He had (sic) not bound about and restricted the labors of these self-denying, self-sacrificing men.

"To those in our conferences who have felt that they had authority to forbid the gathering of means in a certain territory I now say: This matter has been presented to me again and again. I now bear my testimony in the name of the Lord to those whom it concerns. Wherever you are, withhold your forbiddings. The work of God is not to be thus trammelled. God is being faithfully served by these men whom you have been watching and criticizing. They fear and honor the Lord; they are laborers together with Him. God forbids you to put any yokes on the necks of his servants. It is the privilege of these workers to accept gifts or loans that they may invest them to help in doing an important work that greatly needs to be done. This wonderful burden of responsibility which some suppose God has placed upon them with their official position, has never been laid upon them. If men were standing free on the high platform of truth, they would never accept the responsibility to frame rules and regulations that hinder and cramp God's chosen laborers in their work for the training of missionaries...."

"The school at Madison not only educates in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. In his student days he is taught how to build simply and substantially, how to cultivate the land, and care for the stock. To this is added the knowledge of being able to treat the sick and care for the injured...."

"Every possible means should be devised to establish schools on the Madison order in various parts of the South; and those who **lend their means** and their influence to help this work are aiding the cause of God. I am instructed to say to those who

have **means to spare**; Help the work at Madison.... Do not spend your money for unnecessary things, do not waste it on story magazines and cheap literature, but take your **surplus means** and say, I will use this in employing men and women to give the last message of warning to the world....

"To all who would mark out a certain course for their brother to pursue, the Lord says, Stand out of the way. Satan and his emissaries are doing enough of this kind of work. We are altogether too near the close of earth's history to seek to block the wheels of the chariot of truth. God's workers are to come into line, to pray together, to counsel together." (Spalding Magan Collection, pg 419-24; Letter 32, Jan. 6, 1908).

"AN APPEAL FOR THE MADISON SCHOOL

March 25, 1908.

(Spalding Magan Collection, pg 425,6).

"When Brethren Sutherland and Magan were looking for a place where a school might be established, they found the place where the school is now located. The price was moderate, and the advantages were many. I was shown that we should secure the property for the school, and I advised them to look no farther.

"In their work at Madison Brethren Sutherland and Magan and their associates have borne trial nobly. They have taught the students to raise their own crops, to build their own houses, and to care wisely for cattle and poultry. The students have been learning to become self-supporting, and a more important training than that they could not receive. Thus they have obtained a valuable education for useful labor in missionary fields....

"In the past Brethren Sutherland and Magan have used their tact and ability in **raising means** for the work in other places. They have worked and planned for the good of the cause as a whole. And the time has now come when these faithful workers should receive from their brethren, the Lord's stewards, **the means** that they need to carry on successfully the work of the Madison School and the little Madison Sanitarium.

"I appeal to our brethren to whom the Lord has entrusted the **talent of means**. Will you now help the workers at Madison, who have been instrumental in **raising means** for many enterprises? As the Lord's messenger, I ask you to help the Madison School now. This is its time of need. The money which you possess is the **Lord's entrusted capital**. It should be held in readiness to answer the call in places where the Lord has need of it....

"We hope that no **means** will be drawn from you to help those who have gone out from us because they are not of us. There

are many needy missionary fields that call for our help. The message of present truth must be carried to those who have never heard it. We pray that the Lord will give you wisdom to place your **means** where it will build up the cause of God in the earth." (Spalding Magan Collection, pg 425,6).

Gifts, loans, spare means, savings are not tithe. Those who believe that they are loyally doing a work similar to Madison, do have a mandate to solicit funds for their work, but **not tithe** funds.

Coon seems to have been mistaken at this point, indicating that Madison was to receive some tithe funds. He says:

"Mrs. White also indicated that in exceptionally dire emergency situations the conference might use tithe funds "to secure the humblest place of worship." (1MR 191). Further, she approved the appropriation of some **tithe** funds to assist the self-supporting enterprise being established by Professors Sutherland and Magan at **Madison**, Tennessee. (Series B, No. 11, pg 25). These exceptions were just that -- exceptions." (Coon, pg 10. Coon incorrectly gives the first reference as 1MR 189).

Coon has correctly used the first reference which reads:

"There are exceptional cases, where poverty is so deep that in order to secure **the humblest place of worship**, it may be necessary to appropriate the **tithes**. But that place is not Battle Creek or Oakland." (1MR 191; MS 24, March 15, 1897).

But the reference to Madison does not mention the tithe, nor does it mention exceptional circumstances. The relevant sections read:

"Letter to the Southern Union Conference Committee"

SANITARIUM, CAL., Feb. 24, 1907.

"Dear Brethren, --

"I have a message to bear to our people in the Southern field. There is an important work to be carried forward in Nashville and vicinity, and a decided interest should be manifested in this field.

"It is in harmony with the leadings of God's Spirit that Brethren Sutherland and Magan and their associates have begun a work at Madison. The Lord guided them in the selection of a location for the school. Had a small sanitarium been established in connection with the school, this would have been in the order of God; and these two institutions would have been a mutual help. This has not yet been done, but our brethren in Madison need not be discouraged.

"I would say to our brethren in the Southern field, Let there be no restriction laid on the Madison school to limit its work

in the field of its operation. If Brethren Sutherland and Magan have promised not to draw students to their school from the Southern States, they should be freed from any such restriction. Such a promise should never have been asked or granted.... Let not (sic) one endeavor to hinder the attendance of those who can at that school best receive the training that will fit them to labor in the Southern States, and in other mission fields.

"At Berrien Springs Brethren Sutherland and Magan carried on a work of self-sacrifice. They did not leave the North because they had lost their influence, they went to the South because they saw the needs of that field. In their work at Madison they should have encouragement from those whom they have come to help. **Those who have in charge the disbursement of funds coming to the Southern field, should not fail to render proportionate aid to the Madison school.**

"In Madison school the students are taught how to till the soil, how to build houses, and to perform other lines of useful labor. These are some of the lines of work that the Lord instructed us to introduce into our school in Australia. With a practical training, students will be prepared to fill useful positions in many places." (Special Testimonies, Series B, No. 11, pg 24,5; Letter 60, 1907).

Some may argue that, because the letter was written to conference officials concerning their administration of conference funds, tithe may have been included in the intention of the letter. The argument is not very substantial. But even if one were to grant the possibility of Madison receiving tithe as the result of this letter, the very fact that it was written to conference officials undermines all possibility of its being used to support the idea of an individual allocating their own tithe.

That the leaders of Madison College did not believe that they had any right to receive tithe from individuals, is made clear in the following extract W.C. White made from a letter of Sutherland to Magan, written only a few months after the above letter. Magan was with W.C. White at the time, collecting and studying testimonies relating to Madison College. Writing to W.T. Knox, the president of the California Conference, White said:

"In my correspondence with Brethren Sutherland and Magan, I have had occasion to mention to them the criticisms which have been written in to me and which I have heard of in our committees, regarding the tendency of some of their work to weaken in the minds of some of our brethren, their feeling of responsibility in tithe-paying. Regarding this, Brother Sutherland writes to Prof. Magan, under date of May 13, as follows:

"Concerning the strange doctrine that you say the brethren say I taught concerning the paying of tithe to me, all I have to say on that is ask those who think that I have taught that to locate one individual who is

willing to come up and say that I taught it to him, or that he heard me teach it in public."

"If Brother Sutherland has done something in this line that he has forgotten, I sincerely hope that you will help him to remember, for I believe that our future prosperity will be greatly enhanced by a clear understanding of this matter."
(W.C. White to W.T. Knox, May 22, 1907, pg 1,2; Letter Book 33, pg 897, 898, quoting letter of Sutherland to Magan, May 13, 1907).

Notice W.C. White's statement, that the apparently unfounded rumour that the leaders of Madison were receiving individual tithe, was weakening, "in the minds of some of our brethren, their feeling of responsibility in tithe-paying," and that the clearing up of this matter would greatly enhance "our future prosperity."

The general attitude of the Madison leaders to funding is further illustrated by the following statement penned to the General Conference after receiving "a small amount" from them:

"Of course you will readily understand that any work started independently for the purpose of training self-supporting missionaries will necessarily pass through some pretty hard times, and while ours is no exception to the rule, we are not in need of 'the necessities for existence,' and hence do not want to become a burden to the General Conference Committee, which we know already has everything that it legitimately ought to be asked to carry." (From P.T. Magan to the General Conference Committee, quoted in A.G. Daniells' letter to E.G. White, October 11, 1907, pg 4. G.C. Archives.)

Other Independent? Workers

Standish, however, believes that he can summarise the situation as follows:

"In practice, God's storehouse not only includes the SDA conferences, but also **all those organizations or individuals** who are spreading God's word as ministers (Ev 492), Bible instructors, Bible teachers (6T 215), minister/ physicians (MM 245), retired Bible workers (1MR 189; MS 82, 1904) and the needs of the mission fields (1MR 192).... "Those who are bearing God's message to the world" (WM 277).... "Those who labor in word and doctrine, be they men or women" (Ev 492) "The support of the ministers" (9T 249).... "Women who are accomplishing just as essential work as the ministers are doing,... hunting for souls, fishing for souls." (Spalding Magan Collection, pg 117) (Standish, pg 5,6).

It is true that Ellen G. White indicated that all these people should be paid from the tithe, but where is the evidence that any of them are independent of church organisation? All the references are to **denominational employment**. Let us take them one by one.

1. Ministers: Ev 492 is talking about "what is carried out **in our conferences**" by paying ordained ministers and not their wives.

"Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of **the ministry**. The method of paying men laborers, and not paying their wives who share their labors with them,... if carried out **in our conferences**, is liable to discourage our sisters from qualifying themselves for the work they should engage in....

"If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, **the conference** should have wisdom to understand the justice of her receiving wages." (Ev 492; GW 452,3).

2. Bible instructors, Bible teachers: 6T 215 refers to "those who minister in our schools." It is "our conferences" who should support them financially.

"**Our conferences** look to the schools for educated and well-trained laborers, and **they** should give the schools a most hearty and intelligent **support**. Light has been plainly given that those who minister in **our schools**, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the **tithe money**." (6T 215).

3. Minister/physicians: MM 245 is supporting the concept of "missionaries" being also "medical missionaries." Some were saying they should not receive tithe because they "devote their time to treating the sick." In MS 58, 1901, immediately after the passage in MM 245, it refers to them being "educated for **the ministry**" as shown below. (The passage from MM 245 is underlined).

"Some utterly fail to realize the importance of missionaries' being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.... Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick.

"In response to such statements as these, I am instructed to say that.... a minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.

"For many years I have been gathering rays of divine light on this subject. Let those who are being educated for **the ministry** receive an education in medical missionary lines." (MS 58, 1901; MR No. 1116; underlined section in MM 245).

4. Retired bible workers: 1MR 188,9 is referring to those who had been "in the work."

"When a man enters **the ministry**, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar....

"Many workers have gone into the grave heartbroken, because they had grown old, and could see that they were looked upon as a burden. But had they been **retained in the work**, and given an easy place, with a whole or part of their wages, they might have accomplished much good.... The widows of these ministers are never to be forgotten, but should, if necessary, be paid from the tithe." (1MR 188,9; MS 82, 1904).

5. Mission fields: 1MR 192 is referring to tithe "that comes into the conference."

"More and more we must come to realize that **the means that comes into the conference** in the **tithes** and gifts of our people should be used for the support of **the work** not only in the American cities, but also in **foreign** fields. Let the means so zealously collected be unselfishly distributed.

"Those who realize the needs of **mission fields** will not be tempted to use the tithe for that which is not necessary." (1MR 192; MS 11, 1908).

6. Those bearing God's message to the world: Immediately following the passage in WM 277, this work is described as "our work" and a system for the regular collection of tithe by church officials is referred to. (The portion in WM 277 is underlined).

"The tithe is set apart for a special use. It is not to be regarded as a poor fund. It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose.

"The great object of **our work** is to carry the light to those who are in darkness. **Our work** is worldwide. God's **delegated messengers** are not to hover about the people who have been long in the truth.... Let the Lord's messengers carry the triumphs of the cross into the regions beyond... Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that **officers** are chosen who will attend faithfully to the work of gathering in the **tithe**." (R&H Supplement, Dec., 1, 1896; portions in WM 277 & CS 106).

7. Men and women who labor in word and doctrine: Ev 492. This is an extract from MS 149, 1899 which is dealing with "injustice" being done to those "in the Lord's work," especially "women." It is written to "those laboring in New Zealand." (The portion in Ev 492 is underlined).

"I wish to present some matters to those laboring in New Zealand. There is need of a clearer light in regard to dealing with brethren....

"Different opinions are entertained in regard to the value of the work done....

"**Women**, as well as men, are needed in the work that must be done. Those **women** who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as and more taxing, than standing before a congregation, should receive payment for their labor. If a man is **worthy of his hire**, so also is a **woman**....

"Make no mistake in neglecting to correct the error of giving **ministers** less than they should receive. When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women.

"It is not right to leave persons unacknowledged who are doing a good work because they do not work just exactly in accordance with other men's ideas. It is not right for men to fold their hands in quietude, and see **injustice done to any in the Lord's work.**" (MS 149, 1899; MR No. 1309; the portion in Ev 492 is underlined).

8. The ministers: 9T 249 is part of the passage dealing with bringing the tithe "into His treasury" which we have already seen is the denominational treasury. (See above, pg 3-6).

9. Women fishing for souls: The passage in the Spalding Magan Collection, pg 117, is **not** referring to **women in general** but to specifically named women, the **wives of ministers** in our work who were giving "their whole time" to the work of the gospel. The Spalding Magan Collection, pg 117+, is a copy of the second half of Letter 137, 1898. It is Letter 137 that is quoted below.

"Stanmore, Sydney, N. S. W. April 21, 1898.

"Dear Brn. Irwin, Evans, Smith and Jones:--

"....Elder Robinson.... and his wife were left to bear the responsibility of the work, giving Bible readings, conducting the Mission, and training several young men and women as workers. The work has rested heavily upon them. **Sr. Robinson has hired a girl to do her housework, and is doing work every way as taxing as that of a minister. The women workers have not received pay; but this will be changed in due time. The cause is now hemmed in for want of means....**

"There are **ministers' wives, Srs. Starr, Haskell, Wilson and Robinson**, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. **These women give their whole time**, and are told that they receive nothing for their labors because their

husbands receive wages. I tell them to go forward and all such decisions will be revised. The Word says, "The laborer is worthy of his hire." When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my **tithe** money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this **tithe** I will reserve for work in the same line as that of the ministers, **hunting for souls, fishing for souls**. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. **These sisters** are giving their time to educating those newly come to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all. Proof-readers in the Office receive their wages; those who are working at house work receive their wages, two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But **ministers' wives**, who carry a tremendous responsibility, devoting their **entire time**, have nothing for their labor. This will give you an idea of how matters are in this Conference. There are seventy-five souls organized into a church, who are paying their **tithe into the Conference**, and as a **saving plan** it has been deemed essential to let these poor souls labor for nothing. But this does not trouble me, for I will not allow it to go thus." (Letter 137, 1898, pg 1,9,10; portion in Spalding Magan Collection, pg 117).

Yet Standish (pg 6) calls these ladies "female workers who were not paid or recognised by the official church." Not paid, yes, but unrecognised?? They were the wives of ministers, some of whom were very prominent in the early work in Australia. Two of these ladies were prominent in their own right. Mrs. Haskell was a

"Teacher of Bible instructors.... She attended one of the first SDA schools for Bible instructors, which was opened in San Francisco. Afterward she worked as Bible instructor and teacher of other instructors in California, in England (1887-1892), in South Africa (1892-1897), and in Australia (1897-1899). **While in Australia she married S.N. Haskell**, and afterward helped him in his widespread evangelistic and Bible educational work." (SDA Encyclopedia, 1976, pg 561, article: Haskell, Hetty (Hurd)).

Concerning Sr. Robinson we read:

"Pioneer SDA Bible instructor.... Mrs. Robinson went with her husband to Worcester, Massachusetts, where they pioneered in what was known as city mission work. It was while they were in Worcester (1884) that Mrs. Robinson became, reputedly, **the first woman Bible instructor in the denomination**.

"Through the years that followed, while serving in South Africa, Australia, or in the homeland, Mrs. Robinson's ardent faith aided and encouraged her husband in all his ministry.

Although not an ordained minister, she frequently occupied the pulpit; the announcement that she was to conduct a service was certain to bring a good attendance." (ibid., pg 1224, article: Robinson, Loretta Viola (Farnsworth)).

What a blessing to have such experienced Bible instructors to assist in the work here in Australia. The Conference recognised their debt to them, but thought to **save** by not paying them.

Who are Ministers

In this context, Coon (pg 10) reminds us that Sister White stated:

"A great mistake is made when tithe is drawn from the object for which it is to be used -- the support of the ministers." (9T 249).

Standish however objects that:

"This point ignores the possibility of a so-called "self-appointed minister" being appointed by the one entity that counts -- God." (Standish, pg 6).

While all things are **possible** with God, one wonders what Standish intends by this hypothetical situation. Is he thinking of some very special case? One would think so, for he continues:

"One might wonder whether John the Baptist, William Miller and Christ himself were worthy of tithe support under Dr. Coon's criteria!" (Standish, pg 6).

Would God, at this time, appoint such a minister, unrecognised by the organisation of the "remnant church" which He has set up? Is Standish, perhaps, suggesting that we have come to the point where the Seventh-day Adventist Church has reached such a state of apostasy that God must start all over again with a new movement, as in the days of Christ or of William Miller?

There are some who do believe this. They are at liberty, (see Appendix F), to form their own group, if they so believe, and to be supported by the tithe of their converts. But the very fact that they have denounced and left their parent body, deprives them of all right to the tithe of that body.

Standish does not want to go that far. He believes that "our church... is, and will continue to be God's church until the end." (James Standish to Glyn Parfitt in a fax dated Jan. 22, 1993). Nevertheless, he states that we should follow the principle of:

"allocating tithe based upon work being done, rather than conference credentials." (Standish, pg 6).

This is a very broad statement, that in no way can be supported by what Sr. White did. The small amount of personal allocation of tithe, which God directed her to do, was always to those with conference credentials, for they were ministers. (See above, pg 12).

Nor can this broad statement be derived from the special cases of Jesus Christ and William Miller, even if one could establish that they were "worthy of tithe support."

Standish had already mentioned, on page 5, "the principles of protestantism, and the doctrine of the priesthood of every believer." Maybe this was the basis of his thought that tithe should be "based upon work being done." The problem is that it proves too much, for we would then have "every believer" being paid from the tithe.

Standish has drawn us away from the force of the statement of God's messenger that "a great mistake is made when tithe is drawn from... the support of the ministers."

As Coon points out on page 10, Sr. White drew a clear distinction between "**a minister in the generally accepted sense of the word**" and the role of all believers, as ministers for Christ. He quotes:

"You may not be a **minister in the generally accepted sense** of the word; you may never be called to stand in the desk. Nevertheless, you can be a **minister for Christ**. If you will have your eyes opened to see the opportunities that present themselves for speaking a word to this soul and to that, God will speak through you to lead them to Christ." (The Upward Look, pg 247; MS 85, Aug. 21, 1909).

Clearly, in referring to "the support of the ministers," Ellen White is indicating support for ministers "in the generally accepted sense of the word."

From the evidence considered so far, there is no indication in Ellen G. White's writings that any "independent ministry" should receive tithe support from individuals, and no clear indication that they might receive it through regular denominational channels.

There is no evidence to suggest that:

"The lone criteria for tithe support should not be the organizational credentials possessed but rather, if the worker or institution is true to the law and to the testimony, and bearing this message to the world." (Standish, pg 5).

Standish would take us back to the early days of fanaticism and heresies and ignore all the reasons for church organisation and the provision of credentials so clearly pointed out at that time by God's messenger in such appeals as:

"The Lord has shown that gospel order has been too much feared and neglected.... And **now in these last days,...** **there is more real need of order than ever before**; for, as God unites His children, Satan and his evil angels are very busy to prevent this unity and to destroy it. Therefore men are hurried into the field who lack wisdom and judgment....

"Men whose lives are not holy and who are unqualified to teach the present truth enter the field **without being acknowledged by the church** or the brethren generally, and confusion and disunion are the result....

"Those men who are not called of God are generally the very ones that are the most confident that they are so called....

"These **self-sent messengers are a curse** to the cause. Honest souls put confidence in them, thinking that they are moving in the counsel of God and that they are in **union with the church**, and therefore suffer them to administer **the ordinances**, and... allow themselves to be **baptized** by them....

"I saw that the church should feel their responsibility and should look carefully and attentively at the lives, qualifications, and general course of those who profess to be teachers....

"I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, "The church must flee to God's Word and become established upon **gospel order**, which has been overlooked and neglected." This is indispensably necessary in order to bring the church into the unity of the faith....

"Brethren of experience and of sound minds should assemble, and following the Word of God and the sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof that they have received their commission of God, and set them apart to devote themselves entirely to His work. This act would **show the sanction of the church** to their going forth as messengers to carry the most solemn message ever given to men." (EW 97-101. See also 1T 210,11 and 1T 270-272).

Individual Responsibility in Giving

Standish devotes much of his paper to the question of individual responsibility. This subject deserves serious consideration. Standish claims:

"It is up to the individual member to decide to whom they give their tithes and offerings." (Standish, pg 8).

In support of this, he quotes:

"The Jewish rulers recognized the obligation of tithing, and this was right; but they did not leave the people to carry out their own convictions of duty." (DA 616,7; Standish, pg 8).

What did Ellen White mean by "their own convictions of duty"? She tells us as the passage continues:

"Arbitrary rules were laid down for every case. The requirements had become so complicated that it was impossible for them to be fulfilled. None knew when their obligations were met.... The priests and rabbis had made it a wearisome burden." (DA 617).

Personal convictions did not come into "to whom they give their tithes and offerings" -- that was too clear to be misunderstood. It was the priests and Levites. The calculation of the **amount** of tithe had become a "complicated" and "wearisome burden" and should have been left to personal conviction to decide.

So it is today:

"As to the **amount** required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have **free play**. And while it is left **free** to the conscience, a plan has been laid out definite enough for all." (3T 394).

"Of the means which is entrusted to man, God claims a certain portion -- a tithe; but He leaves all free to say **how much** the tithe is..." (5T 149).

But the tithe once calculated belongs to God's "treasure house." What this is has been pointed out clearly, so that there will be "no haphazard work and no error." (9T 247. See above, pg 3-6).

Standish also quotes on page 7:

"God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions." (Spalding Magan Collection, pg 176,7; Standish, pg 7).

It is true that this is talking about individual responsibility, but is it referring to the tithe?

This passage is from a letter to Elder Daniells, newly elected President of the General Conference, and there is no specific mention of "tithe" in any of it, as can be seen from the following relevant sections. (The quote by Standish is underlined).

"THE REGULAR LINES"

"The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed.... It is to advance without asking permission or support from those who have taken to themselves a kingly power. In the past one set of men have tried to keep in their own hands the control of **all the means** coming from the churches, and have used this means in a most disproportionate manner, erecting **expensive buildings** where such **large buildings** were unnecessary and uncalled for, and leaving needy places without help or encouragement.... It has been left to a few supposed kindly (sic) minds to say what fields should be worked and what fields should be left unworked. A few men have kept the truth in circumscribed channels, because to open

new fields would call for money. Only in those places in which they were interested have they been willing to **invest** means. And at the same time, in a few places, five times as much money as was necessary has been invested in buildings. The same amount of money used in **establishing plants** in places where the truth has never been introduced would have brought many souls to a saving knowledge of Christ.

"For years the same routine, the same "regular way" of working has been followed, and God's work has been greatly hindered....

"Let men awaken to the realization that they have an **individual responsibility**.

"The present showing is sufficient to prove to all who have the true missionary spirit that the "regular lines" may prove a failure and a snare. God helping his people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called "regular lines"....

"To each human being God has assigned an **individuality** and a distinct work....

"Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning, their work may be very small, but it will enlarge if they follow the Lord's plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be....

"We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work, for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect **imposing and unnecessarily expensive buildings**. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help.

"Shall the "regular lines," which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway?... Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?

"The Lord has encouraged those who have started out **on their own responsibility** to work for Him, their hearts filled with love for souls ready to perish.... Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be **self-supporting**, and as you have opportunity, proclaim the message of warning.

"The Lord has blessed the work that J.E. White has tried to do in The South. God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the **misappropriation of means** that the Southern field has no better showing than it has today....

"I have no desire to see the work in the South moving forward in the old, regular lines. When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue.... I sincerely hope that the changes will be made that the necessities of the case demand." (Spalding Magan Collection, pg 174-7; Letter to A.G. Daniells June 28, 1901).

The first paragraph refers to "all the means coming from the churches." This must include tithe. The thought is that there was a desire to control, not only the tithe, but all other means as well. Obviously they did not use **all** the means on buildings, or no ministers would have been paid.

There is no other reference to tithe in this letter. It is referring mainly to buildings. "Large" "expensive buildings" had been built in some places, instead of "establishing plants" in new areas.

The portion of the above letter quoted by Standish is specifically in the context of the Southern work carried out by Ellen White's son, J.E. White. The "misappropriation of means" referred to, was not only expensive buildings. There was also the **Sabbath School offering** taken up in 1896 for the Southern Work.

None of the \$11,405 (initially \$10,878) had reached its intended destination five years later when the above letter was written. As the result of Ellen White's intervention, a committee of investigation was set up by the newly re-organised General Conference and approximately half of the offering was eventually directed to the Southern work. (See Graybill, Mission to Black America, 1971, pg 106-8).

In the meantime Ellen White had written to Edson to help him in his keen disappointment.

"You ask me what you shall do, for so little help is given to that portion of the field where you are working. Trust it all to the Lord. There is a way open for you in regard to the Southern field. **Appeal to the people.** This is the only course you can pursue under the circumstances.... **Send direct to the people.**" (Letter 136, Aug. 14, 1898; MR No. 1555).

The letter to A.G. Daniells quoted above is supporting this concept of **direct giving**, to Edson in particular, and also to other "missions," but there is **no mention of tithe** in this context. We also know that Edson **did not accept individual tithe**, to pay his ministers, for a number of years after the above two letters were written. In 1905 he wrote to Elder Daniells:

"I had many times **refused tithes** that had been offered to me, and I felt I needed to know my ground. I knew that the money would be used to pay ministers where their pay was refused us from the tithe from all other places, but **whether we had a right to take it was a question.**" (J. Edson White letter to Arthur G. Daniells, March 26, 1905; Coon pg 15).

In support of individual giving, Standish also quotes on page 6:

"Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship; but that before the heavenly universe we are to administer the truth committed to us by God? Our own hearts are to be sanctified, our hands are to have something to impart as occasion demands, of the income that God entrusts to us." (Standish, pg 6; Special Instructions Relating to the Review and Herald Office and the Work in Battle Creek, pg 42. A similar passage exists in TM 361,2).

This certainly is talking about individual responsibility, and some even stronger statements from this passage are included below. It is not, however, referring to the tithe. It mentions "**capital**," "**gifts**" and offerings. (The portion quoted by Standish is underlined).

"Some men or councils may say, ... The Conference Committee will take your **capital**, and will appropriate it for this very object. But the Lord has made us **individually** His stewards. We each hold a solemn responsibility to **invest** this means **ourselves**. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means **as circumstances shall reveal the necessity**. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the Conference or any other organization to **relieve** us of this stewardship....

"If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By **your own action** encourage others to act, in **building** a humble house for the worship of God. Have an interest in the work in all parts of the field.

"While it is not your own property that you are handling, yet you are made responsible for its wise **investment**, for its use or abuse. God does not lay upon you the burden of asking the Conference or any council of men whether you shall use your

means **as you see fit** to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities, and so little in other places where the banner of truth has not been raised. We are not to merge our individuality of judgment into any institution in our world. We are to look to God for wisdom, as did Daniel.

"Age after age Jesus has been delivering his goods to his church. At the time of the first advent of Christ to our world, the men who composed the Sanhedrin exercised their authority in controlling men according to their will. If men's wills were always submerged into God's will, this would be safe; but when men are separated from God, and their own wisdom is made a controlling power, the souls for whom Christ has given His life to free from the bondage of Satan, are brought under bondage to him in another form.

"Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship; but that before the heavenly universe we are to administer the truth committed to us by God? Our own hearts are to be sanctified, our hands are to have something to impart as occasion demands, of the income that God entrusts to us. The humblest of us have been entrusted with talents, and made agents for God, using our gifts for his name's glory. It is the duty of every one to realize his own responsibility, and to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability, may present his offering to God as a consecrated gift, that will be as fragrant incense before him, a savor of life unto life."
(Special Instructions Relating to the Review and Herald Office and the Work in Battle Creek, pg 41-3. Underlining indicates portion quoted by Standish on pg 6).

Also in connection with individual responsibility, Standish gives 3 further quotes:

"There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them...."
(1T 261,2. Standish (pg 6) incorrectly gives the reference as 1T 249. Emphasis is by Standish).

- This quote certainly indicates a degree of personal and congregational responsibility much greater than is normally experienced today. Shortly after Sr. White made this statement, the SDA church began to be organised. (See Appendix B where this is outlined, and a similar passage in 2T 552 is discussed).

One of the first actions following this organisation was the issuing of ministerial credentials so as to minimise the existence of such "unsanctified" ministers. - Would not a breakdown of the present system of organisation result in a renewal of the same woes that led to organisation in the first place? This must follow if

there is any significant disruption to the regular appropriation of the tithe that God has outlined.

Also in support of individual responsibility, Standish quotes:

"It would be poor policy to support from the treasury of God those who really mar and injure His work, and **who are constantly lowering the standard of Christianity.**" (3T 553; Emphasis is by Standish, pg 6).

This passage has nothing to do with any individual giving of any kind. The whole passage is dealing with the requirements of a good minister, and in particular the failings of a certain minister, Brother R. The letter was written to him.

He had "a very unhappy temperament," "made a failure in his manner of seeking to teach the truth," was "self-confident", "too cold and unsympathizing," had "spoiled good fields for others," and was "indolent." He was "lacking in spirituality" and "was not the man for the work." "Retirement from the work of God" was recommended for him "unless he entirely reforms." (3T 552-9, beginnings of paragraphs). Hence it would be "poor policy" **on the part of the conference** to continue "to support" him. (At the time this letter was written, 1875, the system of paying ministers by the conferences had been well established. See Appendix B, pg 12).

Thirdly, Standish quotes:

"The churches must arouse. **The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used?** The Lord desires that a close search be made." (Kress collection, pg 120, Aug. 24, 1900. Emphasis is by Standish, pg 6).

This is not referring to individual responsibility in the actual giving of means, but rather to inquiring of the conference how it has been appropriated **after** having been given. This is the subject of the next section.

Our Responsibility to Question

In introducing the matter of our responsibility, Standish mentions Coon's reference to the widow's mite:

"Jesus praised a poor widow for making a gift to a religious organization that was on the verge of heaven's rejection." (Coon, pg 4).

Standish is right in indicating (pg 6) that the widow's giving is not an appropriate example to cite, the way Coon does. Standish correctly points out that Ellen White, in her comments on this incident in DA 614-6, does not mention giving to an organisation "on the verge of heaven's rejection," nor any words to that effect. He praises her motive in giving to "the cause she loved."

"She longed to do something, little though it might be, for the cause she loved...."

"Jesus understood her motive. She **believed** the service of the temple to be of **God's appointment**, and she was anxious to do her utmost to sustain it.... Its value was estimated... by the love to God and the interest in His work that had prompted the deed...."

"She deprived herself of food in order to give those two mites to the **cause she loved.**" (DA 614,5).

It is true that the nation was "on the verge of heaven's rejection," but the widow was not aware of this. She gave to the "cause she loved" which "she believed... to be of God's appointment."

However Standish has taken more from Coon's statement than Coon intended. Standish says:

"The example of the widow's mite is cited by Dr. Coon,... as proof that we are to give to the church organization regardless of the purpose for which the funds are being used.... It is concluded from this example that we as individual members are only responsible to give money to the organization; we are not responsible for how that money is used...."

"This abrogation of responsibility is clearly a dangerous one." (Standish, pg 6).

Coon nowhere suggests that we are free of responsibility in this area, but rather the opposite, as we shall see shortly.

Standish had already claimed that:

"It is **dangerous** to assert that a particular organization is God's one and only institution deserving of financial support through tithe funds." (Standish, pg 5).

Yes. It is always dangerous to obey God. "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim 3:12). It is even more dangerous to disobey God. The only question we should be concerned with in this matter is, What is God's instruction concerning the tithe?

Standish continues:

"Through this policy, the church hierarchy become immune to the desires of their constituents.... It is, in fact, an example of a demand for **unquestioning** obedience of the laity..." (Standish, pg 5).

"The result of a **policy** which requires church members to give **unquestionably**, is the unchecked use of God's funds by men and women who are in positions of authority." (Standish, pg 6).

Where did he get the impression that there is a "policy" for church members to give "unquestionably"?

Coon did not suggest that we should give "unquestionably", or that, having given, we have no further responsibility. In fact, Coon asserts that we have just this responsibility. He devotes over a page to this, emphasising our **duty** to protest. Amongst other things, he quotes:

"If the Conference business is not managed according to the order of the Lord, that is the sin of the erring ones. The Lord will not hold you responsible for it, **if you do what you can to correct the evil**. But do not commit sin yourselves by withholding from God his own property." (Coon, pg 4,9; Special Testimonies, Series A, No. 1, pg 27, Aug. 10, 1890).

"Some have been dissatisfied and have said: "I will not (sic) longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think that the management of the work is not right?" **Make your complaint**, plainly and openly, in the right spirit, to the proper ones. **Send in your petitions** for things to be adjusted and set in order; but **do not withdraw** from the work of God, and prove unfaithful, because others are not doing right." (Coon, pg 4,8,9; 9T 249).

Standish agrees with this, and even quotes (pg 6) part of the paragraph above. However, he does **not** include the statement preceding his quote: "Some... have said: "I will not longer pay my tithe"... But will you rob God because you think the management of the work is not right?" **Nor** does he mention that which immediately follows his quote: "but do not withdraw from the work of God, and prove unfaithful, because others are not doing right." (9T 249).

The Funding of J. Edson White

One possibility remains.

Can the "irregular" funding of Edson White's work be used to support the concept of individuals giving tithe to "independent ministries?"

It has already been mentioned in this study, (pg 9,10), in connection with the Watson Letter, that Ellen White gave a kind of support to W.O. Palmer receiving some tithe money from a certain Colorado church for Edson White's Southern Missionary Society.

Although it appears that Sr. White would rather not have had to write the letter, and therefore her support was given somewhat unwillingly, yet support it is, and we must consider it.

This support can be seen in three ways.

Firstly, the letter was written, and had the effect of allowing Edson to keep the tithe which had been sent to him from this Colorado church. They had already "used the money quickly in

paying the wages of preachers, and their income was greatly below their needs." (W.C. White, Regarding the Use of the Tithe, see Appendix D, pg 40-43; also quoted in The History and Use of the Tithe, pg 31).

Secondly, Ellen White appears to be drawing a parallel between her own "irregular" appropriation of tithe and the incident with Edson and Palmer. What other reason would she have for even mentioning what she had done? Her statement that "the money is not withheld from the Lord's treasury" and therefore "not a matter that should be commented upon," (Watson Letter, paragraph 4) must therefore also apply to the tithe funds sent to Edson.

Thirdly, the above two points, drawn from the Watson Letter and its background, are confirmed in a letter written by Edson White himself.

"The white laborers for the white people in the South are paid from the tithe, but for several years the Southern Missionary Society has supported from two to five **ordained ministers** among the colored people... but the conferences have **not allowed the tithe to go to their support....**

"Some people have placed their tithe in mother's hands and she has forwarded (it) to our Society, promptly, to help meet the payroll of the ministers. Recently **three sisters** in Colorado have sent their **tithe** to pay the **colored ministers** in the South. Considerable disturbance was created in regard to this by the President of the Colorado Conference....

"We keep a separate account of the small sums of **tithes** that come to us in this way and apply them entirely to pay the **ministers** working for the colored people." (J. Edson White letter to Arthur G. Daniells, March 26, 1905, as quoted by Coon, pg 14,15).

This letter, written just 2 months after his mother's letter to Elder Watson, confirms that at least some of the tithe she and others were appropriating was, in fact, going to Edson. This she was defending.

It is therefore important to inquire concerning the nature of Edson White's work. Was he **self-supporting**? Was he **independent**? These two terms **should not be confused with each other.**

A number of authors, including Coon on pages 6,14, have indicated that Edson was self-supporting, but this is only partly true, as we shall see shortly. First, we will consider the question of his being independent.

To show that Edson and his Southern Missionary Society was **not an independent ministry**, Coon on page 14, quotes the SDA Encyclopedia where it says he was "**under the instruction of, and bearing the credentials of, the General Conference.**" (SDA Encyclopedia, 1976, pg 1396, article: Southern Missionary Society).

Graybill's book, *Mission to Black Africa*, provides the following additional confirmation.

1. The General Conference accepted the idea of Edson building himself a river steamer as his home and evangelistic centre. The boat was at this time partly completed. (Ronald D. Graybill, *Mission to Black America*, 1971, pg 25).
 2. In July, 1894, just prior to starting out on their first journey south, "the General Conference accepted White and Palmer, giving them **missionary credentials**." (ibid., pg 26).
 3. Edson twice waited for Elder Kilgore. Six weeks in Cairo, and another period in Memphis. As the one in charge of the work in that area, (ibid., pg 82), "Elder Kilgore wanted to **talk over their plans with them**." (ibid., pg 35,38). The fact that Elder Kilgore could not meet these appointments, does not detract from the significance of the intended meeting. This is particularly highlighted by the length of the wait, and the speed with which Edson subsequently worked.
 4. Edson received a **regular salary** from the General Conference, beginning at \$8 per week. (ibid., pg 37). While this may seem small, it should be compared with the \$2.50 to \$3 paid to proof readers and housekeepers at that time. (Ellen White letter, this paper, pg 25). Edson began receiving this salary at Memphis, before he had reached his final destination. As was probably intended, Edson shared it with his fellow workers.
 5. Edson was visited by the General Conference President and Secretary at least twice.
- O.A. Olsen and L.T. Nicola visited him in Vicksburg and dedicated his first church on Aug. 10, 1895. (ibid., pg 60).
- G.A. Irwin and I.H. Evans visited him in Yazoo city, staying from December 8 to 15. (ibid., pg 117-9). This was probably in 1897, the year Elder Irwin became President.
6. When visiting him, Elder Olsen said, "**You have our sympathy, our confidence, and our support**." (ibid., pg 61).
 7. "Elder H.S. Shaw, whom the General Conference had placed **in charge** of the Negro work in the South," **helped** Edson for a time, teaching in one of his schools. (ibid., pg 73).
 8. Edson was the first president of the Southern Missionary Society. He was still directing this Society when it became **part** of the Southern Union Conference in 1901. (ibid., pg 73, 133, 142).
 9. Edson corresponded frequently by letter with the General Conference President about his work. (ibid., pg 75, for example).
 10. "Elder G.A. Irwin, who had recently taken over the supervision of the Southern district from Elder R.M. Kilgore," and who was soon to become General Conference President, travelled with Edson as he

went to begin his work in Yazoo City. (ibid., pg 82). The date given is December 7, 1897, but it probably should read 1896. (See Appendix C).

11. As the direct result of Edson's work in the South, he was **ordained as a minister**. This was voted by the General Conference on March 7, 1897. (ibid., pg 93). Accordingly, he is called "Elder White" by Loughborough. (J.N. Loughborough, The Great Second Advent Movement, 1905, pg 435-7).

All these things are more than sufficient to tell us that Edson was a denominational worker, **not an independent**.

It is true that at times his story does give the impression that he acted independently, but it should be born in mind that he was a pioneer in a very difficult and misunderstood field, and that he kept in constant contact with the leading brethren.

It should also be born in mind that Edson trained as a minister, (Graybill, pg 15, 25), and his main work was as a minister. At times he preached five times a week. (ibid., pg 116). Although Edson conducted schools, their function was mainly evangelistic. He taught the people to read so they could read the Bible. (ibid., pg 44).

To what extent then, was Edson White **self-supporting**?

Edson would have been willing, had it been necessary, to be entirely self-supporting, (Graybill, Mission to Black America, 1971, pg 15), but this was not necessary. As mentioned in point 4 above, a salary of \$8 per week was initially provided for Edson and his helpers.

Edson's main source of private income came from the royalties on his books (Loughborough, The Great Second Advent Movement, 1905, pg 436,7). He retired from the Southern field in 1912 (SDA Encyclopedia, 1976, pg 1598). One year later he "estimated that he had put \$10,000 of his personal earnings into the work in the South, virtually all of it from book royalties." (Graybill, pg 97).

Assuming that Edson continued to receive no more than \$8 per week until 1912, this would have totalled during the 18 years since 1894 the sum of \$7500. To this must be added the Sabbath School offering which eventually reached him. (See above, pg 32). The full amount was \$11,400, half of which was restored, making \$5,700. Assuming that most of this went to Edson's work, the figure should be around \$4,000. With the salary, this would make \$11,500 of denominational funds. The real figure is probably much more than this.

It can be seen then, that Edson's main source of finance was through regular denominational channels, and that his royalty income almost matched this.

In summary then, Edson was **not independent**, and only **partly self-supporting**. There is therefore no precedent in the way he received certain tithe monies to justify individual appropriation of tithe to independent ministries today.

Conclusion

The Lord has designed a wonderful **twofold** system for maintaining His work in the world. It is beneficial both to the giver and to the receiver.

The system of returning the **tithe** to God through the denominational treasury is so simple that "wayfaring men, though fools, shall not err therein." (Isaiah 35:8). It is designed to provide an abundant and continuous supply for the planned, organised, and expanding work to reach the whole world.

The additional provision for **offerings**, gifts, and loans, gives scope for individual generosity, initiative, and responsibility. It gives an opportunity to support projects both inside and outside the organised work; initiative in starting new projects is encouraged; and an attempt can be made to correct deficiencies within the organised work.

Ellen White never sanctioned the individual appropriation of tithe by herself or any other person as a means of protest against apostasy, or for the support of particular causes. The only examples of any such appropriation were to **correct gross financial injustice** to those who were **part of the organised work**. Even then she pointed to a better way:

"You ask if I will accept tithe from you and use it in the cause of God where most needed. In reply I will say, that I shall not refuse to do this, but at the same time I will tell you that **there is a better way**.

"It is better to put confidence in the ministers of the conference where you live, and in the officers of the church where you worship. Draw nigh to your brethren. Love them with a true heart fervently, and **encourage them to bear their responsibilities faithfully in the fear of God.**" (Letter 96, 1911; 1MR 196; Coon, pg 15).

APPENDIX

A. Ellen White's Use of the Word "Means"

As mentioned on page 16 of the main paper, many of Ellen White's financial statements use the word "means". It is particularly important to understand what the meaning of this word is, when she uses it in connection with the Lord's work. Does she ever refer to the Lord's tithe as "means"? If so, is this the usual meaning?

Table 1 contains a list of all the references to the word "means" in connection with the Lord's work, that could be found in the three volume index to Ellen White's writings, under the heading "means". As explained below, less than a quarter of these references have been consulted. They are included here merely for the sake of completeness.

Table 1

References to "means" and the Lord's Work

2SG 267, 268

1T 115, 141, 174, 175, 176, 196, 197, 216, 237, 369, 493, 494, 511, 635,
636, 637, 638, 641, 678, 689

2T 32, 33, 132, 215, 239, 241, 250, 256, 257, 278, 279, 280, 281, 284, 518,
519, 520, 571, 622, 623, 625, 626, 629, 653, 654, 655, 659, 660, 661, 662,
665, 666, 667, 675, 676, 681, 684, 689, 690

3T 1, 57, 83, 90, 117, 118, 119, 120, 169, 173, 208, 209, 382, 383, 384, 385,
386, 388, 389, 390, 391, 392, 395, 405, 409, 410, 411, 413, 479, 510, 511,
548, 569

4T 18, 41, 53, 118, 119, 120, 143, 269, 299, 386, 443, 452, 453, 458, 464, 472,
473, 474, 477, 478, 483, 511, 543, 591, 592, 593, 596, 620

5T 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 205, 224, 285, 295, 351,
352, 462, 465, 532, 550, 551, 731, 732, 733, 734

6T 28, 70, 214, 246, 386, 441, 446, 448, 450, 452

7T 53, 56, 92, 93, 99, 112, 170, 178, 215, 283, 284, 285, 295, 296

8T 33, 59, 60, 133, 135, 190, 204, 246,

9T 49, 50, 51, 52, 53, 54, 55, 57, 58, 76, 100, 101, 110, 113, 114, 115, 116, 127,

Table 1 (contd.)

References to "means" and the Lord's Work

9T 131,132,133,157,225,247,253,254,255,270,271,272

1SM 87,88

AA 74,75,109,338,343,357,358

CD 329

CH 290,435

COL 261,352,370,371,372,373

CS 21,36,40,41,44,45,48,54,56,71,89,122,133,134,151,152,166,186,

188,199,201,202,203,205,223,224,289,290,304

ChS 167,168

CSW 140,141

CW 168

DA 371,523

EW 49,50,93,94,95,121,122

Ev 61,62,80,85,86,523,559,560,568

FE 501,521

GW 222,268,454,455,456,457

LS 206,213,217,299,362,363,423,424

MH 216,287,288

MM 309,315,329

PK 634

SC 81

SD 57

PP 525,526,528,529

TM 300,399

WM 187,279,289,290,291,292

To make the analysis of these references easier, and the results more helpful for understanding what Sr. White wrote in her later years, Table 2 has been limited to passages written after March 16, 1897. At this time Ellen White wrote to A.G. Daniells concerning the use of the tithe:

"I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work, as the Lord's chosen to do His work not only in sermonizing, but in ministry." (1MR 187; Letter 40, 1897).

The few references to books for the general public, such as Desire of Ages, have also been omitted, as they may have a somewhat different usage.

Table 2

Analysis of References to "means" and the Lord's Work

	Date	Probably Tithe	Tithes & Offerings	For Buildings	Other Tithe*	Non Uncertain
6T 214	1900				1 f	
6T 386		1			1 a	
6T 441				2		
6T 446,8			3			
6T 450				2	1 f	
6T 452					4 b,f.	
7T 53	1902			2		
7T 56				1		
7T 92,3				4		
7T 99				4		
7T 112					2 b	
7T 170					2 b.	
7T 178					4 b,c	
7T 215				2		
7T 283-5				10		
7T 295,6					5 b	
8T 33	1904					3
8T 59				1		
8T 133				1		
8T 204				1		
8T 246						1
9T 49,50	1909				5 d	
9T 51			1			
9T 52		3				
9T 53		1			5 a,b,e	
9T 54					1 f	
9T 57,8				3	3 b,d.	
9T 76						2
9T 100,1						7
<hr/>						
Uses of "means":		5	4	33	34	13

Table 2 (contd.)

Analysis of References to "means" and the Lord's Work

	Date	Probably Tithe	Tithes & Offerings	For Buildings	Other Non Tithe*	Uncertain
9T 110	1909	1				
9T 114					1 b	1
9T 115						1
9T 127						1
9T 131-3				1	3 a,b	
9T 157					2 f	
9T 225					1 a,e	
9T 247		1				
9T 253-5					4 a,e	
9T 271,2				3		
LSM 87,8	1904				1 f	3
CH 435	1908					1
CS 44,5	1904			7		
CS 48	1901		1			
CS 186	?				1 g.	
CS 188	?			3		
CS 199	1900				2 a	
ChS 167	1914				1 g.	
ChS 168	1904				1 g	
CW 168	1899				1 h	
Ev 61,2	1909					3
Ev 80	1902					1
Ev 85	1902					1
Ev 86	1908					1
Ev 523	1899			1		
Ev 559,60	1902					2
Ev 568	1904					1
FE 501	1906			1		
FE 521	1908			3	1 a	1
MM 315	1901				2 c	
MM 329	1908				1 g	
WM 187	1899	1				
WM 279	1899				3 g	
Uses of "means":		3	1	19	25	17
From Prev. Page:		5	4	33	34	13
Totals:		8	5	52	59	30

* "Other Non-Tithe" has been assigned as follows:

- a. Offerings and gifts.
- b. Investment in the work.
- c. Personally dispensed.
- d. Spare means.
- e. Used to help needy.
- f. Instead of spending on self.
- g. Donations from non-Adventists.
- h. Publication of books.

Table 2 (contd.)

Analysis of References to "means" and the Lord's Work

Total uses of the word "means":	154	
Instances including tithe:	8 + 5 = 13	(9%) Tithe
Non-tithe funds:	52 + 59 = 111	(72%) Non-tithe
Uncertain:	30	(19%) Uncertain

It is clear from Table 2 that, at least in her later writings, Ellen White usually meant non-tithe funds when she used the word "means". **For every place where "means" refers to tithe, there are eight which refer to non-tithe.** Unless there is contextual evidence, or evidence from other sources, indicating that tithe is meant, we have to assume that any reference to "means" probably refers to **non-tithe funds**.

A Question Raised by Larson

Since writing the above, my attention has been drawn to a 38 page booklet by Dr. Ralph Larson, "The Tithe Problem--Who is Responsible?" Most of the points raised in this booklet have already been dealt with in this paper. Two important matters, however, call for attention. One is dealt with in Appendix D, page 17 onwards. The other will be looked at here.

Larson, in commenting on Coon's article, makes the following statement:

"The second line of reasoning advanced in support of the claim that for Ellen White "the Lord's treasury" meant only church and conference treasuries is that for Ellen White the word "means" does not generally include tithe but is applied only to offerings." (Larson, The Tithe Problem--Who is Responsible?, pg 22).

This statement does not perfectly represent Coon's position. He does not restrict the word "means" **only** to offerings. Coon says:

"Mrs. White **generally** used the word "means" as a synonym for offerings. And these offerings -- or "means" -- may be put into church channels, to be spent upon worthy projects not directly funded by the church. Writing to her son Edson she spoke of such offerings: "The Lord has not specified any regular channel through which means should pass." (Letter 136, Aug. 14, 1898).

"And, again, she spoke about offerings -- not tithe -- when in 1908 she wrote.... "All the means is not to be handled by one agency or organization." (Letter 32, Jan. 6, 1908, pg 6). (Coon pg 3).

It is true that the words "not tithe" do occur in this statement of Coon, but they apply to one sentence from Ellen White, not to her general use of the word "means". Likewise, when discussing these passages in more detail on pages 11 and 12, Coon does not restrict the word "means" to offerings only.

Larson continues:

"Since only this argument was new to me, I checked it out carefully, and quickly discovered that the claim does not bear up well under investigation.

"I went to that marvellous invention, the "CD Rom," as produced by the White Estate, and asked it to report whether in Ellen White's writings the words *tithe*, *tithes*, *tithing*, and *tenth*, were ever used in connection with the word *means*. It promptly supplied **168 references...**" (Larson, pg 22).

He then proceeds to quote several of these which do clearly connect "tithe" with "means".

This number of references, 168, certainly sounds impressive. Larson, however has not told his readers how many times "means" refers to non-tithe funds. To find this out is not quite so easy.

It would take roughly 20 days to look up every reference to the word "means" on the CD-ROM. It occurs 11,582 times, many of which have nothing to do with money. The number was reduced to 5,416 by recalling passages including both "means" and some other word which might indicate a non-tithe gift. This number was still too large to look at in a reasonable time, so a sample was taken. By examining every tenth item retrieved by the search program, as explained below, it was estimated that of the 5,416 paragraphs initially retrieved, 2,588 (approximately) would refer to non-tithe funds.

Thus, whereas Larson found 168 paragraphs where "means" refers to tithe, there are roughly 2,588 or 15 times as many paragraphs in which "means" refers to non-tithe funds. This reinforces even more strongly the result previously found using only the three-volume Index. For every paragraph where "means" refers to tithe, there are fifteen where it refers to non-tithe.

There are several possible reasons why a higher figure (15 compared with 8) was found using the CD-ROM instead of the Index.

1. The sample was much larger using the CD-ROM. The sample from the Index was too small to give a very accurate figure.
2. No consideration of dates was made using the CD-ROM, whereas only later quotes were taken from the Index.
3. Where the word "means" occurred more than once in a paragraph, each occurrence was counted using the Index, but the paragraph was counted only once using the CD-ROM.

For those who want more detail, the search procedure was as follows:

1. Ellen White Disk version 1.1 was used.
2. The search program was ISMONO as found on that disk.
3. To avoid retrieving the same paragraph more than once, it was necessary to look for everything in the one search. The program is designed to be able to do this by entering a complex search request. The search request entered was:

means and (build* or institut* or gift* or invest* or spare or needy or poor or help or self or donation* or book* or publish* or publicat* or (offering* not tithe))
4. Of the 5416 paragraphs located by this search, a tenth (542) were sampled. To make this sample as representative as possible, every tenth paragraph was examined. (Because the program is designed to present the most wanted paragraphs first, it would not be proper to examine the first 542 as a sample).
5. Each paragraph looked at was examined to see if "means" was used of non-tithe funds. For those who may wish to check the decisions made, the results have been tabulated in Table 3.

Table 3

Examination of sample passages for "means" and non-tithe funds.

Starting Number	Every tenth paragraph, (1,11,21 etc.) . indicates non-tithe	x indicates other	Total non-tithe			
1	...XX.X...X..X .X..X.....	..X.....	42		
501	.X.X.....	...X.....	...XX..X.. X.....XX..	41		
1001	.XXX.XXXXX	XX...X.XXX	XXXXX..X.XX X.X.XXX.XX	..XXXXX.X.X	16	
1501	XXXXXX....	..XXXXXX...	X.XXX.X.XX XX.XX.XXXX	.XX...XX.X	19	
2001	X.XXXXXXXXX	XXXXXXXX.XXX	X.....	X.....XXXX	XXXXXXXX...XX	19
2501XX..	XX..XX..X.	XXX.X.XXX.	.XX..XXXXX	.X.XXXXXX.	22
3001	X.....X..	XX.X.XXXX.	..XXX.XXXX	XXXXXXXXXXXXX	X..XXXXX..	18
3501	.XXX.X.XX.	XXXXX..XXX	.XXX....X.	.XX.X..XXX	.X.X..X.X.	22
4001	.XXXXX..XX	XX.X..X.X.	X.XX.X..XX	XX.X.X..XX	.X.XXX....	22
4501	X..XXXXXXXX	..X.X.XXXX	.X.....XXX	.XXXXXXXXXX	X..X..XXXX	18
5001	X...X.X...	XX.XX.XXXX	X.....XXX	X.X.XX.X.X	.X	20

Total non-tithe in sample = 259

Total number of paragraphs found in search = 5416

Total number of paragraphs sampled = 542

Number of paragraphs in sample with non-tithe = 259

Hence the number of paragraphs which would be expected to have "means" referring to non-tithe, would be given by:

$$\text{"Means" refers to non-tithe in: } \frac{5416 \times 259}{542} = 2588 \text{ paragraphs.}$$

B. The context of 1T 261,2

On page 34 of the main paper, reference was made to the following passage:

"There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine." (1T 261,2).

This passage is also found in Spiritual Gifts with slightly different wording:

"I saw that there were fearful woes for those who preach the truth and are not sanctified by it, and there are woes also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine." (4SGb, 59).

The date when this statement was made is significant. Neither the Testimonies nor Spiritual Gifts give a specific date, but it can be no later than 1862 when that section of Volume 1 was first printed.

J.N. Loughborough however gives information enabling us to date the passage as Jan. 12, 1861. This can be seen from the following.

1. The statement quoted from 1T 261,2 is in the middle of a four page passage dealing with the American Civil War. It begins:

"I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. Even now many families are suffering want, but this will increase. The faces of many looked haggard, pale, and pinched with hunger." (1T 260).

2. When this passage is compared with one given by Loughborough, it can be seen that they are essentially the same. Loughborough is quoting what Sr. White said to the congregation immediately after coming out of vision. This accounts for some of the difference in wording.

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. Then I saw the field after battle, all covered with the dead and dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away. Then I was taken to the homes of those

who had lost husbands, sons, or brothers in the war. I saw their distress and anguish... There are those in this house who will lose sons in that war." (J.N. Loughborough, The Great Second Advent Movement, 1905, pg 338).

3. Loughborough gives the date and circumstances of this vision as follows:

"On Sabbath, the 12th of January, 1861, just three months to a day before the first gun was fired on Fort Sumter... the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. The service was attended by Elder White and his wife, Elders Waggoner, Smith, and the writer. At the close of the discourse by Elder White, Mrs. White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was indeed a solemn place. After coming out of the vision she arose, and looking about the house, said:-" (ibid., pg 337).

4. Ellen White's spoken testimony as quoted above follows. Please note that Loughborough was present on this occasion. He also quoted a written testimony of another eyewitness to the above events who also gives the date as January 12, 1861.

Organisation

Concerning church organisation, the following events are significant:

1. Loughborough states:

"One of the **first** points to be considered in establishing order among our people... was some mode of **recognizing those who preached the message**. From 1850 to 1861 the plan adopted was that of giving the ministers who had proved their gift, and were evidently approved of the Lord, and in harmony with all the work, a card recommending them to the fellowship of the Lord's people everywhere, simply stating that they were approved in the work of the gospel ministry. These cards were dated and signed by two of the leading ministers, known by our people to be leaders in the work." (ibid., pg 348,9).

2. One of the first calls for greater order came in 1853. Loughborough quotes EW 100 and gives the date as 1853. The words are those of an angel.

"The church must flee to God's Word, and become established upon gospel order, which has been overlooked and neglected." (ibid., pg 346, quoting EW 100).

3. At a "general gathering" held in Battle Creek from September 28 to October 1, 1860, a publishing association was organised, and the name "Seventh-day Adventist" was chosen (ibid., pg 350,1).

4. In a vision, which Ellen White herself dates as December 23, 1860, the call for order is repeated:

"Order must be observed, and there must be union in maintaining order, or Satan will take the advantage." (1T 210).

5. It was probably in this vision that the denominational name was endorsed as found in 1T 223,4.

6. It was just one week later that Ellen White received the vision containing the statement about maintaining "unsanctified" ministers.

7. Seven months later, a more urgent plea for order came from God's servant:

"August 3, 1861, I was shown that some have feared that our churches would become Babylon if they should organize; but those in central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments." (1T 270).

8. Two months later the first conference was organised, and a plan was adopted for the organisation of individual churches.

"October 6, 1861, the Michigan Conference was organized by the election of a chairman, a secretary, and an executive committee of three. By vote of the conference it was recommended that the churches enter into organization, adopting the following as a church covenant:-

"We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists; covenanting to keep the commandments of God and the faith of Jesus Christ."

"....It was also voted that a committee be selected to prepare an address setting before our people the mode of procedure in organizing churches. This address was published in the Review of Oct. 15, 1861." (J.N. Loughborough, The Great Second Advent Movement, 1905, pg 352,3).

9. At this same meeting, the matter of ministerial credentials was also settled.

"At this conference it was first decided that **credentials** should be granted to all Seventh-day Adventist ministers in this State who were in good standing, and that ministers should carry papers consisting of a certificate of ordination, and credentials signed by the chairman and clerk of the conference, which credentials should be **renewed annually**." (ibid., pg 353).

10. One year later, September 1862, the first session of this newly formed conference was held:

"Here for the first time was presented the idea of receiving churches into the conferences as members were voted into churches. As seventeen churches in the State had already been organized, these were, by vote, taken into the conference." (ibid., pg 353).

11. At this session the payment of ministers' salaries was settled:

"It was at this conference, too, that the plan was adopted of **paying ministers a certain sum per week** for services rendered. The ministers on their part were required to report the time spent in labor in the conference, with their receipts and expenses; and **the conference** receiving this report was to make proper settlement." (ibid., pg 353).

Clearly by this time the responsibility for deciding the worthiness of ministers and for maintaining them financially was in the hands of **the conferences**. Today, if this system fails, the bottom line of responsibility still rests with the congregation and ultimately with the individual. The church, or the individual members of the church still have the privilege and responsibility, where necessary, of objecting to a particular minister. Conferences usually respond to such appeals where they are genuine.

A passage very similar to the one under discussion can be found in 2T 552.

"As there are woes for those who preach the truth while they are unsanctified in heart and life, so there are woes for those who receive and maintain the unsanctified in the position which they cannot fill." (2T 552).

This was written in 1870, well **after** the period of organisation, to just such a minister. The point of the above statement is that he was not only endangering himself by continuing as he was, but he was endangering those to whom he was ministering, and **endangering the conference** for supporting him.

C. The Date of Elder Irwin's trip with Edson White

On page 39 of the main paper, point 10, reference was made to Elder Irwin's visit with Edson White. Graybill states:

"On the seventh of December, 1897, the Morning Star set out up the Mississippi to the mouth of the Yazoo and on up into the delta. On board were Elder G.A. Irwin, who had recently taken over the supervision of the Southern district from Elder R.M. Kilgore..." (Ronald D. Graybill, Mission to Black America, 1971, pg 82).

It seems that the year should be 1896, for the following reasons:

1. "On March 7, 1897, the General Conference voted to replace Elder Irwin with Elder N.W. Alee as superintendent of the Southern district..." (Graybill, pg 93).
2. Elder Irwin became President of the General Conference in 1897. (S.D.A. Encyclopedia, 1976, pg 681, article: Irwin, George A.).
3. Beginning on page 75, Graybill tells of a series of events as follows:
 - a. "Before January, 1896, was over, Edson began to drop hints to Elder Olsen that more space would soon be needed." (Graybill, pg 75).
 - b. "By February 20, Elder Olsen received a letter with a floor plan for an addition to the church..." (ibid., pg 75).
 - c. In March Edson took "a quick business trip to Battle Creek." (ibid., pg 75).
 - d. "At the end of March" a progress report was presented. (ibid., pg 76).
 - e. "By June the little book Christ Our Saviour yielded \$800 in royalties.... and by mid-July the paddle wheel was turning again." (ibid., pg 78).
 - f. By August fever had struck both Edson and his wife Emma. They retired to the north to recover from the summer heat. (ibid., pg 78).
 - g. "In December," Edson "was able to return." (ibid., pg 78). This is at the end of 1896.
4. The very next event mentioned is the trip to Yazoo City, dated December 8. It would be very strange if a whole year of Edson's whirlwind of activity were missed at this point.

Hence we must date this trip as taking place on December 8, 1896.

D. The Watson Letter Aftermath

Almost certainly the first public disclosure of the Watson letter was in 1907. In October of that year a booklet was published by a group calling themselves The Liberty Missionary Society. It was entitled "A Response to an Urgent Testimony from Mrs Ellen G. White" and, because of its blue cover, came to be known as the "Blue Book". It consisted largely of a letter written by Dr. Charles E. Stewart, addressed to Ellen White. Among other things, the Watson letter appears in its entirety.

The Lead-up to the Publication of the Watson Letter

The "urgent testimony" referred to in the title of the "Blue Book," was a letter by Ellen White, dated March 30, 1906, written to workers at the Battle Creek Sanitarium. At this time there was quite a movement to discredit Ellen White, emanating from that place and Ellen White wrote, saying:

"The time has come for the leaders to state to us the perplexities of which they have spoken to the nurses and to their associate physicians. Let us now have their reasons for talking with the students in a way that would destroy their faith in the messages that God sends His people. Let it all be written out, and submitted to those who desire to remove the perplexities.

"If statements have been made that there are contradictions in the testimonies, should I not be acquainted with the charges and accusations? Should I not know the reasons of this sowing tares of unbelief?

"Some who have gone to Battle Creek have spent many hours with nurses, presenting objections to the Testimonies. Such ones would be able to spend more of their precious, God-given time in the study of the Word of God if with humble hearts they would follow the directions Christ has given, and present to me their grievances before they tell them to others. Men do not glorify God in spending so much time in long talks, which sometimes extend late into the night, in an effort to weaken the faith of those who are called to Battle Creek supposedly to be educated in medical missionary lines, and fitted to go forth into any place where duty may call them." (Letter 120, 1906; This letter is quoted in full in "The Blue Book," pg 8-11)

This rebuke to "some" who were "leaders" at the Battle Creek Sanitarium for spending "many hours" giving talks, sometimes extending "late into the night," "to weaken" and even "destroy" the faith of nurses and physicians "in the messages that God sends to His people," called for their objections to be presented to her.

"Let those who are troubled now place upon paper a statement of the difficulties that perplex their minds, and let us see if we can not throw some light upon the matter that will relieve their perplexities." (ibid.).

She also said, "The Lord will help me to answer these objections." (ibid.). Quite a number responded, including Dr. Charles E. Stewart. Ellen White and her staff spent many weeks preparing answers for them.

"Through June and the early part of July, Ellen White devoted much of her time to answering the many questions. Scores of letters totalling hundreds of pages were written." (Arthur L. White, Biography of Ellen G. White, Vol. 6, pg 102.).

Among the letters written by Ellen White, there was a six page letter to Dr. Stewart, dated June 13, 1906. (Letter 170, 1906. See also Appendix D pg 34, section 8). Almost a year later, May 8, 1907, Stewart sent a second letter to Ellen White. (This is the letter that found its way into "The Blue Book"). The sending of the letter seems to have been prompted by his coming into possession of a copy of the Watson Letter, for he says:

"I have just had placed in my hands a copy of a communication from you to Elder --, dated Mountain View, Cal., Jan 22, 1906, which I quote as follows:" (The Blue Book, pg 81. Please note that Stewart has incorrectly given the year as 1906. It should read 1905).

He then quotes the **Watson Letter** in full.

We appear to have no record of Ellen White's responding to Stewart's second letter. She evidently chose to let others defend her. In fact, Stewart had not sent his letter directly to Ellen White, but had sent it, with a covering letter, to W.C. White. In this letter he said:

"I am sending this to you so that you can give it personally to your mother, if you think best. I do not wish to burden her with these things.... At the same time I wish it understood that if I do not receive an answer to this within a reasonable length of time, say thirty days, I shall, when anyone asks me concerning my views with reference to the Testimonies, have no hesitancy in handing them a copy of the letter referred to." (Dr. Charles E. Stewart to W.C. White May 8, 1906).

Accordingly, it is W.C. White who responded to him. On June 9 he wrote a letter to Stewart. After giving some reasons for the delay in responding to Stewart, he said concerning his Mother:

"It has taken her some days to rest, and to write about the matters which were burdening her mind; therefore she was not ready to give attention to your letter to me and the lengthy document addressed to her, until today.

"Mother wishes me to say to you that she must now give her best energies to preparation for work at the St. Helena camp-meeting, which is appointed June 20--30; therefore she can not promise to give immediate attention to the questions and criticisms which you have submitted. She feels that she must give her first consideration to the camp-meeting, and will

endeavour to study your questions as she has time and strength to do so. But that portion of the document addressed to her, which takes the form of an attack upon her integrity and her work, she will refer to her brethren to answer, because for many years she has been instructed that it is not any part of her legitimate work to answer the numerous and violent attacks which have been made upon her by her critics and the enemies of her work." (W.C. White to Dr. C.E. Stewart, June 9, 1907; D.F. 213).

The letter closed with the following plea:

"Hoping that you will not make public the contents of the document containing queries, criticisms, and attacks upon Mother and her work, before I have had time to submit to you some statements regarding these matters..." (ibid.).

Sadly, W.C. White's hopes were not realised. On June 24, Stewart wrote to him:

"At least four men have come to me and have offered to pay the expenses of having it printed, but I have told them that I will not print it, and that I will not consent to having it printed. So, if it should go into print, I want to be on record to the effect that I have not in any way encouraged it..." (C.E. Stewart to W.C. White, June 24, 1907, pg 2).

Only four months later, the "Blue Book" was published, and as has been mentioned, it included a complete copy of the Watson letter.

Use Made of the Watson Letter

After quoting the Watson Letter, Stewart stated:

"This seems to be a reasonable position with reference to the payment of the tithe, and it is gratifying to know that one who has given so much thought and attention to the subject should consider it in this light.

"It is quite difficult to understand why you should be so solicitous lest your manner of distributing the tithe should be made public, especially when the Lord instructed you that it was the proper way.

"Perhaps if people generally knew that you distributed your own tithe, and commended some others to do likewise, they would feel that it was their privilege to do the same, and by so doing would make it impossible to carry on a large "denominational machine," and also make it impossible for so many officials to make such frequent trips to distant lands and around the world." (Blue Book, pg 83-84).

Stewart did not properly understand the import of the Watson Letter (see pg 9-15 of the main paper), but he did realise what would be the likely result of publishing its contents. Yet for the sake of trying to make a point against Ellen White's inspiration, Stewart was not willing that the letter should remain confidential as Ellen White had requested.

Response to Publication of Watson Letter

The publication of the "Blue Book," with its highly critical remarks presented the brethren with a problem. Document File 213 contains a memorandum with an outline of some plans that were made to deal with it. **Who the authors were or when they met is not explicitly stated in the memorandum.**

Larson's Use of the Memorandum

As mentioned in Appendix A, (pg 5), Dr. Ralph Larson has published a 38 page pamphlet called "The Tithe Problem--Who is Responsible?" Part 1 of this booklet is almost identical to an earlier article of the same name which appeared in "Our Firm Foundation," September 1991, pg 20-24.

In these articles, Larson relies very heavily upon this memorandum, which he claims was authored by A.G. Daniells, W.W. Prescott & W.C. White. It is mentioned at least 6 times in the 38 page pamphlet, and is twice used in key introductory statements.

For example, Larson says:

"...I spent much time in research in the Spirit of Prophecy and published a report of my findings on the subject in *Our Firm Foundation*, September, 1991. **My conclusions were the same as those that had been reached** by Elders Willie White, A.G. Daniells, and W.W. Prescott, who had conducted similar research in the early 1900's...."

"And since **my conclusions were identical with the conclusions** of Willie White, A.G. Daniells, and W.W. Prescott..."
(Larson, "An Open Letter to the Church," pamphlet pg 1).

"**The conclusions of these brethren were not different from my conclusions**, after my study." (ibid., pg 6).

How Larson can claim that the memorandum presented **researched conclusions** is difficult to imagine. He even admits in the second part of his pamphlet that the memorandum was merely "**plans** that were made."

"As was stated in my article in *Our Firm Foundation*, September 1991, this file contains a **record of the plans that were made** by Willie White, Ellen White's son and secretary; General Conference President A.G. Daniells; Elder W.W. Prescott; and others to deal with criticisms of Ellen White that had been published by a Dr. Stewart in the year 1907. Stewart had charged Ellen White with inconsistency in that she recommended paying tithe through organizational channels, yet did not always follow her own counsel. Their proposal for dealing with the challenge was set forth in these words:..." (Larson, pg 24).

At this point Larson quotes point 6 of the memorandum. So that the reader can better understand the nature of the document under discussion, it is here quoted in full:

"MEMORANDUM OF PLANS AGREED UPON
IN DEALING WITH "THE BLUE BOOK."

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"It was thought that it would not be advisable to make a formal reply to this book, or in any way to handle it with the hope of satisfying those who have made these charges. It seemed that the time was past for dealing with the faction at Battle Creek on this basis. The purpose of any reply should be to protect our own people from confusion over some of the charges made. It was felt that a considerable part of the pamphlet would not demand any attention whatever, as it would not have any weight with those who could distinguish between an honest effort to seek light and those who are hunting for opportunity to make charges against Sister White and her work.

"It was therefore agreed that the following points only needed attention, and that they should be handled as indicated:---

"1. The question of signing contracts was left with Brethren White and Crisler to furnish material for a leaflet which would perhaps receive final criticism by the brethren at Washington.

"2. The question of the use of milk, eggs, and butter is to be referred to Dr. Rand, who will be asked to prepare matter for a leaflet which shall set forth the right principles upon this subject, with the understanding that his manuscript will be submitted for criticism to Brother W.C. White and the Brethren in Washington.

"3. The question of the use of medicines to be handled by Dr. Rand in the same way.

"4. A statement of facts concerning the relation of the General Conference representatives to the rebuilding of the Battle Creek Sanitarium, to be made by A.G. Daniells and W.W. Prescott from such information as they already have, and from such further information as will be furnished by W.C. White.

"5. As to the charge of plagiarism: It is agreed that W.C. White shall prepare quite a full and frank statement of the plans followed in preparing manuscripts for publication in book form, including (if Sister White gives her consent) a statement of the instruction which Sister White received in early days as to her use of the productions of other writers. This matter will then be forwarded to Washington for criticism and suggestion, with a view to its publication in leaflet form.

"6. As to the proper use of the tithe: The outline of a statement upon this subject which was agreed upon was briefly this: To give extracts from Sister White's writings as to the tithe and its use; to show that her testimony and her own usual practise (sic) was in favour of paying the tithe into the regularly designated treasury, to be used under the counsel of the committees appointed for such purposes; to show further

from her writings that when those who have charge of the expenditure of the tithe so far fail in the discharge of their duty that the regularly organized channels for the distribution of the tithe become hindrances to its proper use, then in order to carry out the divine plan that the tithe should be expended in the wisest manner for the furtherance of the work, individuals have the right to pay their tithes direct to needy fields; but that this involves a considerable degree of personal responsibility, which must be assumed by those who decide to follow this plan. It was thought that this matter could be handled in a way to show that the departure from the regular plans was authorized only when the regular plans failed to be carried out by those in positions of responsibility.

"The other questions touched upon in the "Blue Book" have either been answered in the pamphlet relating to A.T. Jones's charges, or rest so plainly upon insufficient basis and are maintained by quibbles, that it was not deemed necessary to pay any attention to them.

"It was decided to issue these statements in separate form, either as printed leaflets or circular letters, as might be deemed best, for circulation where the circumstances indicated that there was a necessity for such information as they will contain." ("Memorandum of Plans Agreed Upon in Dealing with 'The Blue Book,' " Document File 213).

The tentative nature of this memorandum is readily seen. Only if the proposed statement on tithe had been published along the lines indicated, only then would Larson have been justified in referring to the results of "research."

Yet here again Larson went beyond what he was able to verify. He said on page 8 of his pamphlet:

"We must recognize that Willie White, Daniells, and Prescott, who were charged with the responsibility of setting forth a comprehensive statement regarding Ellen White's counsel and practice regarding tithe paying, were faithful to the evidence that was before them. **They frankly reported their findings to the people**, with neither understatement nor overstatement." (Larson, pg 8).

Larson appears to be informing his readers that the statement on tithe was actually published, and that he knows something of its contents, for he said: "They frankly reported their findings to the people with neither understatement nor overstatement."

Elsewhere Larson admits that he was not able to find a copy of such a document. He said:

"As indicated in the quotation, their purpose was to enlarge the outline into a tract or paper on the subject. We would, no doubt, find it helpful if we could read the paper itself, but **I have not yet been able to locate a copy.**" (Larson, pg 6).

Was the Tithe Pamphlet Published?

In the absence of any evidence that the proposed tithe paper was ever published, we must assume that it was not, for the following reasons:

1. The Brethren would have been disappointed in their hopes of showing from Ellen White's writings:

"...that when those who have charge of the expenditure of the tithe so far fail in the discharge of their duty that the regularly organized channels for the distribution of the tithe become hindrances to its proper use, then... individuals have the right to pay their tithes direct to needy fields." (Memorandum point 6).

Although researchers have looked for such statements, no such statements have ever been found.

2. If such a pamphlet had been published, it could hardly have gone unnoticed all these years. Larson admits that previously, he had never considered such an idea to be proper. He said:

"While I was teaching classes of ministers in the Asian Adventist Theological Seminary I sometimes met the question, 'Is it ever proper to send tithe anywhere other than through the regular church channels?' I answered the question with a firm and uncompromising 'No. Diverting the tithe to other than the regular church channels could never, under any circumstances, be the right thing to do.'" (Larson, pg 4,5).

3. At this time a strong sentiment leaning toward a **congregational form of church government** was beginning to manifest itself. On January 18, 1907, A.G. Daniells wrote to W.C. White describing the disaffection of Elder L.C. Sheafe in Washington -

"and the steps his church was taking in pulling away from the denomination and striking out in the lines of **congregational government**. Sheafe was in close touch with Dr. J.H. Kellogg and Elder **A.T. Jones**, and had spent some time at Battle Creek Sanitarium. This visit lent support to Sheafe's surge for independence. It gave support to the **views on organization** that were **counter** to those for which the church stood." (A.G. Daniells to W.C. White, Jan 18, 1907, as commented upon by Arthur L. White, Biography of Ellen G. White, Vol 6, pg 120).

"A few years later, Elder **A.T. Jones**, after his full apostasy, **joined the breakaway church** led by Elder Sheafe." (Arthur L. White, Biography of Ellen G. White, Vol 6, pg 121).

Just over 2 weeks after Daniells wrote the above letter to W.C. White, Ellen White wrote to Elder Sheafe:

"You have lost your bearings concerning many things, and cherish some views that bear the same mark of **spiritual disease** that has led to the disaffection at Battle Creek. And the enemy is working through you to spoil the flock of God. The Lord bids me say to you, Stop right where you are....

"Do not, I beg of you, turn aside to **strange doctrines**."
(Letter 44, February 4, 1907, pg 1,7).

On the same day she wrote to Daniells concerning A.T. Jones:

"The movements of Elder **A.T. Jones** must be carefully watched. Meet him with a plain declaration of the truth." (Letter 24, Feb 4, 1907, pg 1).

She mentions in the previous paragraph the importance of bearing "a strong testimony" in Battle Creek "all the time regarding **proper organization**." (ibid.)

In another letter, also written that day, she said concerning the Battle Creek Tabernacle:

"Elder **A.T. Jones** and Dr. Kellogg will make every effort possible to get possession of the Tabernacle, in order that in it they may present their doctrines. We must not allow that house to be used for the **promulgation of error**, until our work is done in Battle Creek....

"Elder **A.T. Jones** will work in every possible way to get possession of this house, and if he can do so, he will present in it **theories that should never be heard**." (Letter 38, February 4, 1907, pg 6; MR #891).

In little over a month the crisis came, and A.L. White describes the way the Tabernacle was saved. (Biography of Ellen G. White Vol 6, Chapter 9).

The memorandum was written shortly after these events. It is indeed surprising to find in it a proposal to publish a statement to the effect that individuals have the right to "pay their tithes direct to needy fields."

5. Only a few months before the publication of the "Blue Book" in October 1907, a conference had been held in San Jose, California, dealing with this very issue. (See Appendix E). Introducing this symposium, the President of the California Conference, W.T. Knox, (who in 1909 became General Conference treasurer), said:

"We have reasons that cause us to believe that there has been a great improvement in the California Conference in the payment of tithe. There was a time, not long since, when many who had in the past been counted faithful in this duty, openly declared that they had ceased doing so. Others stated that they were **sending their tithe out of the conference**, or using it for **other purposes** than that to which it has been dedicated by God, such as the purchase of our literature, etc.

"While this condition has been improved, it is still a fact that there are those who are yet following this course, notwithstanding that in so doing entire disregard is shown to principles involved in the tithing system and to the **plain instruction of God as to the use, the handling, and the distribution of the tithe**.

"If this course is followed by our denomination to any considerable extent, it can only mean **disorganization** and the

adoption of plans for the support of the ministry prevailing in other religious bodies." ("The Support of God's Kingdom in the Earth," a Symposium, a series of papers read at the San Jose Conference of 1907 and approved by the delegates present, pg 1,2. Published by the California Conference of Seventh-Day Adventists).

One of the papers presented at this conference was by J.O. Corliss. It presented **strong biblical evidence for the organised distribution of the tithe.** The reader is referred to Appendix E, which contains a complete copy of this paper.

Another paper read at this conference had been prepared by Sr. White, and was included in the above quoted pamphlet. Testimonies Volume 9 was then being prepared and this paper became part of the article "Faithful Stewardship," under the general heading of "**Timely Counsels.**" (See also Arthur L. White, Biography of Ellen G. White, Vol. 6, pg 119).

Given the above context, the statements made in Volume 9, which have already been considered, (pg 2-6 of this paper), become even more significant, and the reader is reminded of the following:

"Let none feel at liberty to retain their tithe, to use according to their own judgment... to apply it as they see fit, even in what they may regard as the Lord's work." (9T 247; The Support of God's Kingdom in the Earth, pg 23,24).

W.C. White made very good use of the pamphlet that was published as the result of this conference. "The Support of God's Kingdom on Earth," with the Ellen White material, and the paper by J.O. Corliss, contained just the answer needed in response to the publication of the Watson Letter in the "Blue Book."

On March 2, 1908, W.C. White wrote to an inquirer, L.H. Gardiner:

"Regarding the use of the tithes, her views are very clearly expressed in a document which she sent to the San Jose Conference, a marked copy of which we will mail to you." (W.C. White Letter Book 35, pg 95.)

A couple of months later, we find him ordering more copies:

"I find that we need more copies of the two tracts published by your society a year ago last January, namely; "**Support of God's Kingdom,**" and "Individual Responsibility." I think we could use fifty copies of each to excellent advantage." (W.C. White to Secretary California Bible House, Bro. Bourdeau, April 29, 1908; Letter Book 35, pg 481).

Although a further pamphlet on tithe was initiated, and work was begun on collecting material for it by D.E. Robinson in 1908 (W.C. White Letter Book 36, pg 44, 481, 522), this pamphlet does not seem to have addressed the matter called for in the Memorandum.

Tim Poirier, Assistant Director of the Ellen G. White Estate, Washington, stated concerning the above references:

"In any event, I think we can rule out that the references you found to a stewardship pamphlet refer to any publication at that time dealing with the issue of the "blue book." (Tim Poirier to Glyn Parfitt May 26, 1994, pg 1).

What he did find was that work on the "stewardship pamphlet" seems to have been delayed until, in 1940, it was published as "Counsels on Stewardship." As we know, this book did not address the particular issue called for in the memorandum. This emphasizes again, that the pamphlet "Support of God's Kingdom on Earth" had done its work, and no further material in this line was needed.

The Memorandum in more Detail

Considering the likelihood that the proposed pamphlet was never published, we are left with the memorandum itself. The question is, How much support does the memorandum give to Larson's position?

Larson's statement that, "My conclusions were the same as those" of the memorandum, (Larson pg 1) cannot be sustained, as is shown by the following considerations.

Larson is promoting the concept that independent ministries may receive (but not solicit) tithe direct from individuals. In his pamphlet, Larson mentions "independent ministries" at least 27 times, and refers to them receiving tithe as follows:

"He then turns to an **independent ministry**... He now begins to send his **tithe** to that ministry." (ibid., pg 10, 11.)

"The message delivered to the **independent ministries** is simple,... 'If you do not stop accepting **tithe**, you are going to suffer the consequences.'" (ibid., pg 11.)

"We can and must resolve our own personal and individual problem in regard to the **type of ministry** that we support with our **tithe**." (ibid., pg 13.)

"May we never be confused and uncertain as to what **kind of ministry** the Lord deems worthy to receive the **tithe**." (ibid., pg 15.)

"Would it be wrong to pay **tithe** to a **ministry** that teaches the faith that I believe?" (ibid., pg 19.)

"**Tithe** comes to the **independent ministries** voluntarily from church members..." (ibid., pg 21.)

"**Tithe** comes to **independent ministries** unbidden..." (ibid., pg 28.)

"Which of these two **groups of ministers**, according to your convictions, should be supported by our **tithes**?" (ibid., pg 37.)

On the other hand, the memorandum authors refer only to the possibility of an individual sending their tithe "direct to **needy fields**." The term "needy field" was used to refer to parts of the **organised work** in urgent need of funds, especially the newly begun work in many foreign countries.

Consider for example the following appeal to **conference administrators**:

"The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in **fields where there are no churches and no tithes**, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these **destitute places**." (1MR 183,4; MS 139, October 21, 1898, pg 26. "An Appeal for Missions.")

On October 11, 1907, A.G. Daniells wrote to Ellen G. White, describing, amongst other things the appalling conditions under which some of our early missionaries were working. Elder Anderson in Africa was living in a house half washed away because it was built only of sun dried brick, with a dirt floor. J.N. Anderson in China was living in a house surrounded by an open fish market, the air reeking with the unsavory smell. Other cases are mentioned. The distraught president had borrowed money to send to these missionaries until the treasury was \$10,000 in debt. He continues:

"None of us in this country, not even Brethren Sutherland and Magan, have tasted hardships yet compared with some of these silent yet hardworking and successful men in foreign lands." (A.G. Daniells to E.G. White, October 11, 1907, pg 7.)

To consider that the memorandum authors had Madison College or something similar in mind when referring to "needy fields" seems hardly possible given these circumstances. Furthermore, the Madison leaders did not believe that they had the right to receive tithe. (See main paper pg 21,22.)

How much weight can be given then to their suggestion that under certain circumstances an individual might have the right to direct their tithe within the organized work of the denomination?

In order to adequately answer this question, we need to consider some important points concerning the memorandum.

Authorship of the Memorandum

As already mentioned, no date or author's names are attached to the memorandum. Nothing is known of its origin except that it resides in Document File 213 along with the letters of White and Stewart relating to the "Blue Book."

In his pamphlet, Larson questions Coon for raising the matter of authorship. (See Coon, pg 6). Larson says:

"First, doubt is cast upon the authorship and dating of the document. I see no reason for such doubts. The file contains four letters from Dr. Stewart on the subject, all addressed to Willie White. There is also a letter of response from Willie White to Dr. Stewart." (Larson pg 24).

However, the last of these five letters was written on June 24, 1907, over three months before the earliest possible date of the memorandum (October 1, 1907, see below).

What Do the W.C. White Letters Reveal?

A search was made of the W.C. White letters during this period, together with several letters of A.G. Daniells to W.C. White, which were sent by Bert Haloviak of the General Conference Archives. The relevant portions are shown below. They show that there was quite some correspondence between White and Daniells on the matter, and that Daniells eventually did meet with White on several occasions shortly after the "Blue Book" was printed. White was very desirous of discussing the Stewart allegations, with Daniells, but I found no mention of the memorandum we are discussing, nor of any details concerning their discussions.

A large number of letters from this period have been missing from the file since the days of W.C. White. Someone may still have a copy of the missing Letterbook Number 34 in their archives. The letters quoted from Letter Book 34 were collected in the 1970's by Ron Graybill from other sources and made into a substitute letter book. (Tim Poirier to Glyn Parfitt Feb 15, 1994).

The correspondence begins with the reception, by W.C. White, of the letter from Stewart, on or around May 17, 1907. His first recorded action was to write to A.G. Daniells who was overseas at that time, as was Prescott. This left W.C. White with a lot of responsibility. He wrote:

"I hastened home about ten days ago. I found a large number of difficult and perplexing letters awaiting us. These were disposed of last week, and this week I am working with Prof. Magan, examining Mother's MSS. regarding the southern work and seeing what we can gather together for publication.

"About a week ago I received letters from Brother Amadon, containing clippings from the Battle Creek papers, showing that the Sanitarium people with the assistance of F.E. Belden are beginning to give out for publication the matter which they have been so long collecting to break down confidence in Mother's writings. About three days ago I received a letter from **Dr. Stewart**, dated May 8, of which I send you a copy. With this there was **a closely written document of twenty-four pages** containing the criticisms which they have been so long collecting and some of which you have read. This I shall lay aside until we have finished our work with Magan; then I shall give it study. Magan can stay with us only about a week longer, and it is of great importance that I keep my mind free for this work while he is with us. After he is gone, **I shall write to Stewart**, acknowledging the receipt of his letter, telling him of Mother's absence, and that I will write to him again after her return. You will see that this letter is a **notification that after thirty days they will begin to make this matter public**. I suppose it will soon find its way into the "Battle Creek Moon" and other papers.

"It is a great pity for us to be obliged to take time to answer these things just now when we want to give our time and strength to the advancement of important missionary enterprises. But I suppose this matter will need to be answered, and it is my conviction that the General Conference Committee should consider that this battle is theirs, not Mother's or mine, and that **they should select the men to make a study of these criticisms** and attacks and to answer in a

wise way. I am willing to help; Mother's secretaries will be ready to help, but we do not believe it would be for the best interests of the general work for us to take up this burden alone. We need a portion of our time for other work, and we believe that there are persons who are better fitted to prepare for publication facts in the case, than I or any of Mother's helpers.

"If you were returning to Washington at the close of the Gland Conference, I would say nothing about this until your return. But I have heard that you were intending to spend some weeks in the Latin field before returning to America; therefore I send you this letter.

"We will make copies of this letter, and as soon as we hear who of the General Conference men are returning first to America, we will send copies of this letter to them.

"It seems to me that we ought not to be satisfied with the answering of these attacks, but that we ought to gather together incidents which will encourage faith on the part of our people, and publish them. The Scripture says "When the enemy comes in like a flood, then the Lord will lift up a standard against him." We must make this attack of the enemy the occasion for an advance move which will give our own people more foundation for confidence than they have ever had before. Therefore I think that the General Conference Committee should **select one or two able men to take up the study of these problems with us and to prepare for publication the answers to these attacks** and much additional matter which will enlighten our people regarding the foundation principles of this issue." (To A.G. Daniells, in Switzerland, May 20, 1907, pg 1,2; Letter Book 33, pg 886, 887).

W.C. White evidently regarded his proposal for a General Conference committee to be appointed to answer Dr. Stewart, as important. The next day he wrote to a trusted friend, Elder A.G. Haughey, seeking support for this action:

"...A few days ago I received from Dr. Stewart a letter, copy of which I am sending you. This was accompanied by a lengthy document which has been sometime preparing, containing criticisms of Mother's writings.

To-day I have written a letter to Elder Daniells, speaking of these things. A copy of this letter I will send you. Please treat this as confidential. I think it would be well for Brother Campbell to read it, but I will request that he and you treat it as confidential and write me your minds regarding **the request I have made of the General Conference Committee.** Then I wish you would write to the General Conference Committee, expressing freely your views regarding this proposition." (To Elder A.G. Haughey, May 21, 1907, pg 1,2; Letter Book 33, pg 882, 883).

On June 9, 1907, W.C. White did write to Stewart, as he had indicated he would. (See pg 14, 15 of this Appendix).

W.C. White appears to have done nothing more about the matter until A.G. Daniells arrived back in America. On June 24, W.C. White wrote to him in Washington:

"I shall be anxious to hear what your plans are regarding coming West; also to **have your counsel regarding my correspondence with Dr. Stewart.** I will endeavour in a few days to send you copy of his letter to Mother. We have **not yet sent him any answer,** and I sometimes think that silence is the best answer we can give to his correspondence at present. What do you say?" (To A.G.Daniells, June 24, 1907, pg 3; Letter Book 34, pg 40)

On the same day A.G. Daniells wrote to W.C. White answering White's letter of May 20, warning Daniells of the Stewart attack. Daniells speaks of his intentions to visit White, and also proposed to send him the outline of a reply to Stewart. He said:

"My contact with our people in my extensive travels shows clearly that it is our duty to explain the matters that are placed before them by the opposition....

"Now, I agree with you fully that this burden should not fall upon your mother. I believe the **General Conference officers should take this up** and answer these things themselves, with the material you will be able to furnish us. In fact, Brother White, your entire proposal in this letter meets my mind exactly, and I **shall work to this end.** Just as soon as possible, I will run over the general situation, and will endeavour to **outline what it appears to me should be a complete reply.** I will send this to you, with the request that you give it study, and add whatever occurs to you to be of importance." (A.G. Daniells to W.C. White June 24, 1907, pg 2. G.C. Archives.)

White responded:

"We shall do what we can to prepare to make your visit here profitable. As soon as we receive your letter giving an **outline of your answer to the questions raised by the Battle Creek physicians in the letter sent out by Dr. Stewart,** we will study it diligently and gather material which you may wish to use in connection with it. Recently we have received **another letter from Dr. Stewart** in which he takes it for granted that I have given his letter general circulation. I will have this letter copied and sent to you the first of the week.

"I have been much encouraged by my study of your letter of June 24, in which you tell us your experience in answering the questions presented by young physicians at the Washington Convention, and in which you give me an outline of your views regarding some of their criticisms, particularly the criticism of Mother's writings. The points you have made are clear, consistent, and in harmony with facts. I shall endeavour next week to write a letter to Elder Campbell and Brother Amadon regarding this matter. Then I will send you a copy." (To A.G.Daniells, July 5, 1907, pg 1,2; Letter Book 34, pg 41,42).

The letter from Stewart, referred to above, is dated June 24, 1907, and is found in D.F. 213. Evidently Stewart had not yet received W.C. White's letter of June 9, acknowledging receipt of his letter.

Over three weeks later, A.G. Daniells wrote to White:

"I am very sorry that I can not visit you at this time. I am also sorry that I have been unable to send you the **statement regarding the Stewart letter** that I promised sometime ago. But the work in Washington was so perplexing that we could not make rapid headway. I stuck to it every day until we left, and this prevented me from taking any time to write to you.

"Now I am going back to attend to affairs and to take time to **study matters relating to the opposition brought against the testimonies.**" (A.G. Daniells to W.C. White, July 19, 1907, pg 2. G.C. Archives.)

W.C. White responded:

"This morning I received your letter of July 19, telling us about your good meeting at Mount Vernon, of your visit to Indianapolis, and of your plan to return to Washington and **give your time to the answering of criticisms** and attacks made upon the Testimonies....

"I should be very interested to hear what your plans are with reference to visiting the Pacific Coast." (To A.G. Daniells, July 24, 1907 pg 1; Letter Book 34, pg 56.)

A couple of months later, little more seems to have been done, but there are hopes of White and Daniells working together on the matter. On September 26, White wrote to Daniells:

"It is only a few weeks till the 28th of October, the day appointed for the Los Angeles Medical Convention....

"What are your plans regarding a visit here? When shall we **work together, preparing an answer to the Stewart letter?** When shall we have a chance to counsel about a hundred and one important matters which can not be handled during the Convention? Will you come here two weeks before the Convention, or will you spend two or three weeks with us after it is over? Please let us know your plans, as we have important matters to arrange so as to make the time most profitable." (To A.G. Daniells, Sept 26, 1907, pg 1,2; Letter Book 34, pg 201, 202.)

A little over a week later, W.C. White wrote to Daniells again about the Stewart letter. Time was running out. The Stewart Letter was about to be published, and it seemed that Daniells might not even come to spend time with White. The urgency of his letter is obvious:

"Yesterday morning I received your short letter of Sept. 27, accompanied by one of the same date to Eld. Cottrell. In these letters you tell us something of your perplexities regarding the various demands made upon your time and express the opinion that you ought not to be called upon to make two trips to the Pacific Coast this fall and winter, one to the Los Angeles convention beginning Oct. 28, and another to the Union Conference to be held sometime in January....

"...I wish with all my heart that you could break away from Washington and spend a week or two in Southern Cal. before the meeting.

"But if you can not come before the Convention, I entreat of you to attend, and to come prepared to spend some weeks with us here in St. Helena after the Convention.

"You need not bring a stenographer. We can supply you at the Convention and afterward as long as you will stay here in California.

"It will be exceedingly embarrassing to the Southern California Conference and the sanitarium enterprises there if the October Convention is put later in the season... but I would much prefer to see the Convention delayed a month or six weeks than to lose your attendance.

"I think it would be much better if we could bring the two meetings together by holding the Union Conference earlier....

"And what shall I say about our work here? For weeks and for months we have been waiting for a visit from you. We know there are things that ought to be printed, but we want your counsel.

"We are occasionally informed that Dr. Stewart and his associates are preparing to print their broad-side. It is my belief that some quick work on our part now would take half the strength out of it. We must have your counsel. I know you have matters of immense importance at Washington, but I do not believe that there is anything more important than what I have just mentioned." (To A.G. Daniells, Oct. 4, 1907, pg 1-3; Letter Book 34, 208-10.)

Following the suggestion of A.G. Daniells in his letter of September 27, W.C. White set to work to rearrange the schedule of meetings so that Daniells could come. A few days later he wrote to Daniells:

"I must write to you briefly in answer to your letters of Sept. 29, and also to tell you of recent occurrences over here....

"Sunday morning we had another interview with Mother and then a council with our brethren.... in which it was requested that you attend both meetings and also that the Union Conference be held earlier, if possible....

"Mother has been growing stronger for the last three weeks. She will feel of good courage about attending the Medical Convention if she knows that you will be there." (To A.G. Daniells, Oct 9, 1907, pg 1-4; Letter Book 34, 215-218.)

Daniells did attend both meetings and time was spent there with W.C. White. The two men then travelled together to Mexico and Nashville.

On November 29, Daniells wrote to White and mentions the "Blue Book" as though nothing has yet been done about the "Blue Book." This letter was written in the interval following the meetings

which began late in October, and before the trip to Mexico, which took place in December. He said:

"I believe that something should be done to counteract the wrong influence that will be exerted by those who are taking an **extreme** position concerning the Testimony quoted in the **Blue Book** by the Battle Creek people. What counsel have you to give regarding this? I suppose we shall have to deal with this in replying to the **Blue Book**." (A.G. Daniells to W.C. White, Nov. 29, 1907, pg 2. For full text see below, pg 36,7)

The next mention of the Stewart letter criticisms seems to be in the following letter that W.C. White wrote from Mexico, to Crisler, a month after the above letter was written:

"I think you should do what you can to get material ready for Elders **Daniells and Prescott to use in the answer to Dr. Stewart's pamphlet**." (To C.C. Crisler, from San Louis Potasi, Mexico, December 28, 1907; Letter Book 34, pg 255;)

Up to this time there has been no mention of Prescott in relation to the Stewart pamphlet. He had been overseas, and had returned much later than Daniells.

The Movements of Daniells, Prescott, and White

Concerning the movements of Daniells, White and Prescott at this time, the following letters of W.C. White are significant. (It should be born in mind that he was a member of the General Conference Committee). He wrote:

To A.G. Daniells, and Prof. F. Griggs, Feb 6, 1908:

"We have had a busy week since you left. Prof. **Prescott** has been with us, and we have given faithful study to many subjects. The result of these studies we may be able to report to you later. I will only say now that we feel very thankful that he could spend these days with us. Our future work will be done with more assurance and courage on account of the counsels we have received. Brother **Prescott** left us this morning... He expects to leave San Francisco this afternoon at four o'clock... He intends to spend Sabbath, Sunday, and Monday with the Southern California churches and institutions and on Tuesday he expects to take the through train at Loma Linda for Washington." (Letter Book 34, pg 266).

To E.H. Gates, Feb 26, 1908:

"The last of October I went to Southern California to attend the Medical Convention at Loma Linda, hoping to be home in three weeks. I reached home in just **three months**. We were delayed in Southern California; then I was invited to **accompany Elder Daniells to Mexico** and attend three short general meetings there. Then we **went together to Nashville, Tenn.** and visited several of our institutions in the Southern Union Conference. I **got back to California January 24**, and at home I found a large number of letters, among them your very interesting letter of December 4. I was glad to read it to Mother, to Eld. **Daniells**, Eld. **Prescott**, Eld. **Cottrell**....

"Since the Conference we have been having busy times. Elders **Daniells** and **Prescott** were with us a couple of days; then we went to Mountain View and spent a couple of days together. Then Prof. **Prescott** spent five days with us here in the office, studying MSS. and publishing problems. Shortly after he had gone East..." (Letter Book 35, pg 5).

To Eld. J.E. Fulton, Feb. 26, 1908:

"Last night I returned home after a five-days visit to Oakland, San Fransisco, Mountain View, Berkley, and Mill Valley..."

"During the last two weeks of December I enjoyed the privilege of visiting Mexico in company with Elder Daniells and of attending three short meetings, at Guadlajara, Mexico City, and San Luis Potosi. From Mexico we hastened to Nashville to attend the Southern Union Conference, and before the Conference we spent a day at Huntsville, Alabama, two days at Graysville, and two days at the Madison School. We had a busy time at the Nashville meeting, for then the big Southern Union Conference was divided. Elder Daniells hastened West in time to attend the last days of the Pacific Union Conference held here at St. Helena. I returned a few days later, reaching home just as the Conference closed and the brethren were going home." (Letter Book 35, pg 12).

To his daughter Mabel, Mrs W.D. Workman, Feb 27, 1908:

"I returned home from **Nashville** to find that the Union Conference was closed and most of the brethren gone. Enough of the leading men were here to want to see Mother and one another and wanting me to join them in **councils** so that we had a few days that were both busy and confusing. I was like a chip in a whirlpool, whirled round and round and round without getting anywhere. After a day or two of this experience we were suddenly called to Mountain View and had an important council there with **General Conference Committee** men. After returning home we had **five or six days** of very earnest study in the office with Prof. **Prescott**; then a little time to write letters..." (Letter Book 35, pg 33).

To Mrs. Maggie Mc Omer, March 3?, 1908:

"In **October** I was called to Southern California, from there to **Mexico**, and then to **Nashville**, Tenn., to attend the Southern Union Conference. I reached home the last of **January**, but until to-day have been kept so busy with **General Conference** affairs that I had overlooked..." (Letter Book 35, pg 120).

To Mrs. Ellen E. Wallsworth, March 3?, 1908

"October 26, 1907, I left home for a three-weeks trip to Southern California and arranged all my business for a short absence. We were delayed several weeks at Loma Linda. Then I was requested to accompany Elder **Daniells** to Mexico and from Mexico I had to go to Tennessee to attend the meeting of the Southern Union Conference. The division of this Conference added greatly to the perplexities and work of the meeting and I was held there so long that I did not reach home till January 25. and then our Pacific Union Conference held right

here at our home, was closed and many of the brethren gone. But as usual several of the Committee men remained and we had strenuous work for a week or two in Committee councils. When this was over I began to look up my own business..." (letter book 35, pg 116).

These letters to Stewart, Daniells, Crisler, and others, and the meeting with Daniells, and later with Prescott, show us that W.C. White carried a heavy burden concerning the Stewart letter; that he was very anxious to talk to Daniells about it, and that the meeting with him took place; they show us that he was very willing to help in preparing answers to Stewart; but **they do not show us how the memorandum originated, or who were the authors of it.**

Because the memorandum is undated, we do not know whether it originated in Washington before the meeting between Daniells and White, whether it resulted from that meeting, or whether it was drafted after the meeting as a guide to White and his helpers.

Larson however continues:

"The notes, or "memoranda," contain **ten** references to Willie White as the one who should answer certain questions. The most significant of the **ten** for the purposes of our inquiry is

"Tithe---to whom it should be paid:
Refer this to W.C. White. Very important." (ibid.).

However, the memorandum contains only **four** references to W.C. White, not "ten," as the reader can verify from the text of the memorandum given earlier. Furthermore, the only reference actually quoted by Larson, **does not occur anywhere** within the memorandum.

It appears that Larson has switched to another, different memorandum, without informing his readers. It is necessary, therefore, to digress for a moment to consider this second memorandum.

Another Memorandum (an Interlude)

Document File 213 contains a number of letters and memoranda. One is the memorandum Larson has been quoting up to this point. It is titled "MEMORANDUM OF PLANS AGREED UPON IN DEALING WITH "THE BLUE BOOK.""

The file also contains another memorandum, entitled, "MEMORANDA, STEWART TRACT." This memorandum **does** contain the words quoted above by Larson:

"Tithe---to whom should it be paid:
Refer this to W.C. White. Very important."

The memorandum also contains around **ten** references to W.C. White. It therefore seems certain that this is the memorandum to which Larson has switched.

However, Larson has altered slightly the wording of his quotation from this memorandum, reversing the order of the words "should" and "it." This changes the question, "to whom should it be paid," into a statement, "to whom it should be paid." Perhaps this is

accidental, and may have been partly due to the lack of a question mark in the original.

It is also worth noting that the ten or so references to W.C. White, which Larson has mentioned, clearly show that White was **not an author** of this memorandum, as can be seen from the following extracts:

"W.C.W. should study this point..." (pg 1)

"W.C.W. to determine whether..." (pg 1)

"Ask him, if he thinks best, to make..." (pg 1)

"...she or W.C.W. should prepare that statement." (pg 1)

"Tell W.C.W. that..." (pg 3)

"Ask W.C.W. to study this..." (pg 3)

"Ask W.C.W. to prepare matter on this and send it to us..." (pg 3).

"Information from W.C.W." (pg 4. Hand-written.)

"...on rebuilding of B.C.Sanitarium: W.C. White." (pg 4)

"W.C. White must explain." (pg 4)

"Refer this to W.C. White." (pg 4)

Before returning to the original memorandum, a few more comments on this memorandum are called for.

1. This memorandum makes no comment on tithe, except to ask the question, "to whom should it be paid."
2. This memorandum is more detailed than the memorandum originally being discussed, in that it makes some reference to each of the other main points raised by Stewart.
3. It appears to have been addressed to some member of the Ellen White staff, in close contact with W.C. White. It refers to "you folks in St. Helena." (pg 2). This is where Ellen White and W.C. White were residing at that time.
4. The document appears to have had a single author. Although "we" is used several times, the phrase "it seems to me" is found on page 2.
5. It seems that the author was not A.G. Daniells. Someone has hand-printed the words, "by AG Daniells ?", to the right of the title. This suggestion appears to be incorrect. On page 3, it says, "(We to send to A.G. Daniells copies of all testimonies on herbs and medicines)." Also, on page 4, the statement, "A.G. Daniells will prepare a statement of the case as he views it," has been crossed out by hand.

6. As mentioned below, this memorandum has hand-written amendments. This handwriting has been compared with examples of the handwriting of A.G. Daniells, W.W. Prescott, W.C. White and

C.C. Crisler, and D.E. Robinson. The amendments do not appear to be the work of Daniells, Prescott, White or Robinson. They could be by Crisler. If this is so, it probably means that the memorandum was originally addressed to him.

Crisler was head of the Ellen White secretarial staff, and was involved in preparing answers to the letters of criticism by Stewart and others at this time. (Arthur L. White, Biography of Ellen G. White, Vol. 6, pg 95).

7. This memorandum appears to have been written in the interval following the publication of the "Blue Book," and before the drafting of the memorandum first discussed.

The title of this memorandum uses the words, "Stewart Tract." The contents of the memorandum show that this "tract" is undoubtedly the "Blue Book," but it nowhere uses that term. On the other hand, the memorandum originally under discussion consistently refers to the "Blue Book," indicating that by that time, the term "Blue Book" was in vogue. (The letter of A.G. Daniells to W.C. White, dated November 29, 1907 is the first dated reference to the "Blue Book.")

Two assignments were originally to be given to "Drs. Kress and Heald". These names were altered, by hand, in both instances, to "Dr. Rand". It is to him that these assignments are given in the other memorandum, indicating that by the time it was written, the name of Dr. Rand had been settled upon.

It is interesting to note that Dr. Rand was, at this time, working close by, in the St. Helena Sanitarium, and was highly regarded for his medical and surgical skill.

8. This memorandum contains an important explanation concerning the handling of Stewart's original submission to Ellen White. Not only did he receive Ellen White's letter directed to him personally, (see Appendix D, pg 15), but he was also given copies of letters written to others who had asked questions. It says:

"Make a point of his receiving many letters. Explain the fact that he not only received a letter, explaining a difficulty that he had presented, but that he received, as well, copies of letters to others, explaining other difficulties."
(Memoranda, Stewart Tract, pg 1).

The Memorandum Authorship (continued)

We return now to the memorandum originally under discussion, and the question of its **authorship**.

Clearly, multiple authorship is indicated by the phrases:

"It was therefore agreed that..." (Memorandum, paragraph 2).

"It is agreed that..." (ibid., point 5).

"...which was agreed upon..." (ibid., point 6).

White, Daniells and Prescott are all referred to in the memorandum in a manner that some might take to indicate their authorship. Consider the following:

"...was left with Brethren White and Crisler to furnish material..." (ibid., point 1).

"...to be made by A.G. Daniells and W.W. Prescott..." (ibid., point 4).

"...as will be furnished by W.C. White." (ibid.).

"... W.C. White shall prepare..." (ibid., point 5).

These could be contrasted with:

"... to be referred to Dr. Rand, who will be **asked**..." (ibid., point 2).

Yet even Dr. Rand is referred to in the same manner as are White, Prescott and Daniells:

"...to be handled by Dr. Rand..." (ibid., point 3).

The internal evidence of the memorandum is therefore insufficient to determine the question of authorship. External evidence will have to be found if this matter is to be settled.

Document File 213 contains three different memoranda relating to the Stewart Tract. Two have already been mentioned. The other is called "MEMORANDA, Interview with Dr. H.F.Rand re the Chas.E. Stewart MS." This one page document addresses only issues of health and how they should be handled.

What is of importance to this study is the fact that there is a notation at the top of this third memorandum in W.C. White's handwriting, "The Blue Book." The file number "D.F. 213" appears to be in the same style, by the same hand, and by the same pen. Having noticed this it then becomes evident that the file numbers on all these documents, although appearing in somewhat different styles, were all written by W.C. White.

Also included with these memoranda is a five page document entitled "Thoughts Regarding Stewart's Statement of Difficulties about the Testimonies." It is in W.C. White's handwriting, and carries a file number that likewise appears to have been placed there by him.

This document **does not mention the matter of tithe**. Moreover it is quite different in wording, style, and tone from that of the memorandum under discussion. From this it seems that W.C. White could not have been the main author of the memorandum.

However, it **seems unlikely that W.C. White could have been an author at all**, for he expresses an opinion different from that of the memorandum on at least two different occasions, one before, and one after the writing of the memorandum.

Some three years before the memorandum could have been written, W.C. White had written to Elder L.F.Starr:

"You say it is being reported in your Conference that certain individuals have a letter from Mrs. E.G. White, stating that it is all right for our people to send their tithe direct to other fields and especially to the South.

"I do not think that Mother has written any letter which states the matter in exactly that way. I think Mother did write a letter to Elder G.F. Watson of the Colorado Conference which **could be thus construed by those who wish it so.**" (W.C. White letter to L.F. Starr, Oct 27, 1905, Letter Book 29, pg 377).

The following statement, written some years after the memorandum was written, is even more emphatic.

"It is easily to be discerned that because the one whom the Lord has used as His messenger, and to whom has been given special enlightenment regarding the necessities of worthy laborers, was authorized to meet these necessities even to the use of her tithe, **does not in any degree open the way for the church members and the ministers to bestow their tithe wherever they see fit.** It is very clear to me that this extraordinary experience of Sister White does not authorize any laborer to gather up tithe money and appropriate it to his own use or to the use of his associates. Neither does it give license for anyone to invite our people to give their tithe to them for some very needy missionary enterprise....

"Much will be found in the "Testimonies to the Church" regarding tithe paying, and systematic benevolence, but **nothing to sustain the idea that it is right for ministers to receive and use the tithe to support them in independent work.** (W.C. White statement, "Regarding the Use of Tithe." See pg 40-43 of this Appendix for the full text of this document).

Although this document, "Regarding the Use of the Tithe," bears no original date, it has a hand written notation made by Tim Poirier, "c. 1932," based on its physical appearance and other references to it. (Tim Poirier to Glyn Parfitt, May 26, 1994, pg 2). It cannot be any earlier than 1911, for it mentions the "Sustentation Fund" which was not instituted till that year. (SDA Encyclopedia, pg 1442).

It also seems unlikely that A.G. Daniells could have been an author of the memorandum, for he too expressed a very different opinion in the following letter to W.C. White, dated November 29, 1907. The entire letter is reproduced below:

November 29, 1907.

"Eld. W.C. White,
"Sanitarium, Cal.

"Dear Brother:

"I am sending you an extract from a letter I have just received from a sister in Clyde, Ohio. This is a sample of what we are having to meet in different parts of the field. It is just what I felt sure would result from the circulation of the communication [the Watson Letter] your mother wrote regarding the tithes.

"Now I am aware that the **extreme** position these people are taking concerning this communication is **out of harmony with other Testimonies your mother has written.** In the little pamphlet issued by the California Conference, entitled "The

Support of God's Kingdom In the Earth," there is a testimony on "Faithful Stewardship." I think there is **very plain instruction with reference to what the tithe is for, and what should be done with it.** On page 24, under the side-heading, "Minister's Duty Regarding Tithe," the following statement is made:

"The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it, according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury, and held sacred for His service as He has appointed."

"This is **only one of the many statements that can be produced to show where the tithe should be paid, and for what it should be used.**

"I believe that something should be done to counteract the wrong influence that will be exerted by those who are taking an **extreme** position concerning the Testimony quoted in the **Blue Book** by the Battle Creek people. What counsel have you to give regarding this? I suppose we shall have to deal with this in replying to the **Blue Book**. I send you this extract to give you some idea of the **pernicious** influence already at work in various quarters.

Yours very sincerely,

[Signed] A.G. Daniells"

(A.G. Daniells to W.C. White November 29, 1907. G.C. Archives.)

If neither White nor Daniells were authors of the memorandum, who were? At this stage we do not know.

The Date of the Memorandum

Concerning the date of the memorandum, Larson correctly indicates that we have a fair knowledge of the time when it was written. The memorandum mentions the "Blue Book" by that name, which was evidently given it because of its blue covers.

The preface to the book carries the date, October 1 1907. Likewise, on Oct. 4, 1907, W.C. White wrote to A.G. Daniells, informing him of the impending publication (Letter Book 34, pg 210). The memorandum was probably written not too long after this date, for they proposed "to protect our own people from confusion over some of the charges made." (Memorandum, paragraph 1). As early as November 29, 1907, in the letter of A.G. Daniells to W.C. White quoted above, the term "Blue Book" is twice used without explanation, indicating that even then the name was in vogue.

The Content of the Memorandum

The precipitate and unwarranted publication of the "Blue Book" with its sharp criticisms and its statements relative to the tithe seems to have caused somewhat of a panic. Elder B.F. Kneeland, president of New Jersey Conference, (Letter Book 35, pg 886) and the husband of W.C. White's niece, (Letter Book 35, pg 678), wrote to White about these events and said:

"It seems that E.E. Franke is going the way of D.M. Canwright, so far as bitterness of feeling... is concerned.... Still God has cared for His work. After the man... left the faith and began to oppose it, the Lord gave us more souls in six months than had before been added in any year in the history of the New Jersey Conference. There has also been a **marked increase in the tithe** this year in spite of the **financial panic** that has swept over us. For this we can take no credit to ourselves, but only praise the One through whose blessing the work has been preserved and prospered." (B.F. Kneeland to W.C. White, May 15, 1908; Extract preserved in W.C. White Letter Book 35, pg 685, 686).

This feeling of panic may have caused the authors of the memorandum to act too hastily, for we find that not everything was stated correctly. However they were correct in some areas, and it may be helpful to comment on the following points:

1. The memorandum writers were possibly correct in their assessment of the futility of trying to provide answers that would satisfy "the Battle Creek faction." Concerning the questions coming from Battle Creek, Ellen White had written on June 3, 1906:

"Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings.

"I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds....

"After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: 'Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work.

"'If the Holy Spirit is rejected, all My words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the **evidence already given** is rejected, all other evidence will be **useless** until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, **nothing that can be presented hereafter will reach them**, because the bewitching guile of Satan has perverted their discernment.'" (MS 61, June 3, 1906. Also found in the Paulson Collection, pg 66).

Concerning Kellogg, she had confided in a letter to Prescott & Daniells:

"The men who sustain Dr. Kellogg are in a half mesmerized condition, and do not understand the condition of the man. They honestly believe that he is to be trusted. But the spirit of Satanic deception is upon him, and he will work any deception possible...."

"I have lost all hope of Dr. K. He is, I fully believe, past the day of his reprieve. I have not written him a line for about one year. I am instructed not to write to him."
(Letter 333, Dec 16, 1905).

She had also given a warning concerning Stewart:

"On my way from San Jose to St. Helena, I met Dr. Stewart, from the Battle Creek Sanitarium, and had some conversation with him. **He is one of Dr. Kellogg's lieutenants**, and I hope that you will not be deceived by any flattering statements that may be made. I know that Dr. Kellogg is doing a work which is misleading. I am writing now to put you on guard. Dr. Kellogg is sending men all around to encourage those whom they visit to take sides. Do not give the least credence to their words or plans." (Letter 197, July 10, 1905).

2. The memorandum authors were probably also correct in devoting most of their attention to the tithe question, and in indicating that a number of the other questions were "maintained by quibbles".

3. They were possibly also correct in indicating that a number of questions of substance raised in the "Blue Book" had already been answered in responses to other people, copies of which, as mentioned earlier, were also sent to Stewart.

However, the memorandum authors appear to have made some mistakes.

a. They seem to have been mistaken in indicating that "other questions touched upon in the 'Blue Book'" had been "answered in the pamphlet relating to A.T. Jones's charges." (Memorandum, 2nd last paragraph, Appendix D, pg 19).

The book "A Critique of Prophetess of Health," (Ellen White Estate, 1976, pg 89), identifies this pamphlet as "A Statement Refuting Charges Made by A.T. Jones," (Washington D.C., May, 1906).

A comparison of this pamphlet with the "Blue Book" reveals that, of the seventeen or so points raised in the "Blue Book," only **one** was dealt with in the pamphlet refuting Jones - the alleged statement by Ellen White: "I am not a prophet."

The authors were evidently aware that answers had been given to many of the questions raised by Stewart, but they were mistaken in thinking that it was in the pamphlet answering A.T. Jones.

b. In trying to defend Sr. White from the charge of inconsistency, the authors accepted, without question, the idea that the Watson Letter opens the way for church members to decide where their tithe should be expended. As we have seen, this interpretation was the **opposite** of Ellen White's intention. (Compare pg 9-15 of main paper).

c. They were also mistaken in thinking that they would find support elsewhere in the writings of Ellen White for their statement that, under certain circumstances, an individual might "pay their tithes direct to needy fields." As already mentioned, no one has yet been able to find such a statement, or anything indicating it, in her writings.

All these factors, including the question of authorship, lead us to conclude that we cannot rely on the memorandum in Document File 213 to justify an individual allocating their tithe themselves, even to the regular denominational work.

W.C. White on These Events

In concluding this section it may be helpful to consider the full text of the following statement of W.C. White, portions of which have been mentioned above. (See above, pg 35,36, where the date of this document is also discussed).

"REGARDING THE USE OF THE TITHE -----

"In the latter part of 1904, an agent of the Southern Missionary Society received from a church in Colorado, some money for the work of the Society. I think it was about four hundred dollars.

"At that time the Southern Missionary Society was the recognized agency of the denomination for the support and carrying forward of a broad and extensive work among the colored people of the Southern States.

"The greater part of the work of the Society was the maintenance of mission schools, but it was also carrying forward other lines of evangelistic work and was supporting several ordained ministers.

"For a time the Society received a small appropriation from the Conference, but this amount, though greatly appreciated by the officers of the Society, was a very small gift, compared with the magnitude of the work. They felt distressed over the fact that a neglected people in a destitute field were being deprived of the Gospel Message because their need and their helplessness were not understood.

"When the agent of the Southern Missionary Society asked the members of this Colorado church for a donation, they manifested a willingness to give, and some of them said that they were paying a large tithe, and some were not wholly pleased with the way in which it was used. Compared with the population of the state the conference was strong and it had a good income. Therefore some said, "Let us send some of our tithe to be used in the good work for the neglected colored people in the Southern States."

"Then the officers of the church and the agent of the Society did in an irregular way what has since become very popular as a wise and unselfish policy when done in an orderly and regular way. They transferred a portion of the tithe of a well-to-do Conference to a very destitute and needy mission field.

"The officers of the Southern Missionary Society did not use this money to pay their own wages. They did not use it in any way for their own personal benefit. Neither did they pay it to the support of men whom the conference in the South thought to be unfitted or unworthy. **Neither was it paid to men who were carrying on an unauthorized work of their own devising.**

"The money was placed in the treasury of the Southern Missionary Society and was paid out in a regular and economical way to approved laborers who were engaged in regular denominational work.

"But the action was irregular on the part of the agent who received the money, and the church that paid it to him. By the officers of the Colorado Conference this action was considered to be not only irregular, but wrong and very censurable. They thought that they needed the money for home use, and they felt that the action of the officers of the Southern Missionary Society was worthy of public condemnation and censure and that the money should be returned.

"The officers of the Society were in trouble, they had used the money quickly in paying the wages of preachers, and their income was greatly below their needs. Moreover they felt that a public denouncement would tend to diminish the small income that they were then receiving. Their trouble became known to Sister White, and from Mountain View she wrote a letter to Elder Watson, dated January 22, 1905. It opens with advice for him to be careful how he moves, and says: "The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be."

"In the second paragraph she refers in a brief and incomplete way to an experience with which the members of her household, and especially her bookkeepers were very familiar. The experiences which I refer to, are her requests made from time to time, that the necessities of certain aged laborers, and certain neglected workers be given assistance from her income.

"When we pleaded with her that her income was all consumed in the work of preparing her books for publication, she said,

"The Lord has shown me that the experience which your father and I have passed through in poverty and deprivation, in the early days of our work, has given to me a keen appreciation and sympathy for others who are passing through similar experiences of want and suffering. And where I see workers in this cause that have been true and loyal to the work, who are left to suffer, it is my duty to speak in their behalf. If this does not move the brethren to help them, then I must help them, even if I am obliged to use a portion of my tithe in doing so."

"In harmony with this mother has many, many times made request of our conference officers, to give consideration to the necessities of humble but faithful workers whose needs were by some means overlooked.

"In many instances her requests have been responded to, and the needed help given. But in some cases the lack of funds and the absence of appreciation of the worthiness and the necessities have left the needy workers without help, and have left her to face the burden. Then she has said to me or to the bookkeeper, "Send help as soon as you can, and if necessary take it from my tithe." In many cases we found it possible to respond to her requests by gifts from her personal funds, and in some cases a portion of her tithe has been used.

"These experiences relate mostly to the years we were in Europe and Australia, and to the years 1900 to 1906, in behalf of the work in the Southern States.

"During the greater part of the time since my connection with mother's business in 1881, a full tithe has been paid on her salary, to church or conference treasurer. Instead of paying tithe on the increase from her books, there has been set apart an amount greater than a tithe from which she has made appropriations from time to time in accordance with the instruction mentioned above and referred to in the Watson letter.

"In view of the extraordinary and exceptional responsibilities placed upon her as a messenger of God having special light and special responsibility in behalf of the needy and the oppressed, she says **she has been given special and exceptional authority regarding the use of her tithe.** This authority she has used in a limited way as seemed to be for the best interests of the cause.

"It is easily to be discerned that because the one whom the Lord has used as His messenger, and to whom has been given special enlightenment regarding the necessities of worthy laborers, was authorized to meet these necessities even to the use of her tithe, **does not in any degree open the way for the church members and the ministers to bestow their tithe wherever they see fit.** It is very clear to me that this extraordinary experience of Sister White does not authorize any laborer to gather up tithe money and appropriate it to his own use or to the use of his associates. Neither does it give license for anyone to invite our people to give their tithe to them for some very needy missionary enterprise.

"In the letter she says: "I would not advise that anyone should make a practice of gathering up tithe money."

"She also says: "As the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon."

"And regarding the field to which it was transferred, she says, "That field has been and is still being robbed of the means that should come to the workers in that field."

"Since the things happened that were referred to in the letter to Elder Watson, great changes have come into our work.

"The Sustentation Fund has been established, and through this blessed agency many thousands of dollars are wisely

distributed to those worthy and needy workers who were formerly neglected.

"Furthermore, plans have been adopted by which many thousands of dollars of tithe are sent out of the conferences that are strong for the support of the work in conferences and missions that are needy.

"Much will be found in the "Testimonies to the Church" regarding tithe paying, and systematic benevolence, but **nothing to sustain the idea that it is right for ministers to receive and use the tithe to support them in independent work.**

Sincerely your brother

W.C. White.

E. The 1907 Conference on Tithe.

[As mentioned on pages 21,22 of Appendix D, a conference was held in San Jose, California, in January 1907, (see footnote to 9T 245) some months before the "Blue Book" was published. At this conference several papers on tithe were read and approved by the delegates. The California Conference published these papers in a pamphlet entitled, "The Support of God's Kingdom in the Earth, A Symposium."

The introductory statement by W.T. Knox, and the paper, by J.O. Corliss, speak strongly against individual allocation of tithe. They provide an important historical context for Ellen White's paper also read at the conference. These two statements, together with that of Ellen White have been reproduced below in their entirety. A paper by M.C. Wilcox on tithe, and one by E.E. Parlin on the making of wills, have not been included here].

The Support of
God's Kingdom in the Earth

A Symposium

W.T. Knox

Introductory Statements

The Scriptures set forth very clearly the Lord's method for the support of the gospel ministry. As from the beginning the Lord ordained the tithe for this purpose, we are warranted in concluding that there would always be sufficient means in the treasury to meet all the needs of the gospel ministry if the people of God faithfully followed His requirements and instruction concerning this matter.

The word of God reveals that this was always the case in Bible times, and that such faithfulness was invariably attended not only by prosperity to the general cause but also by great spirituality and prosperity to the individual.

We need not therefore be surprised if we find that Satan's studied effort will always be to lead to unfaithfulness in tithe-paying, as thereby he will hinder and retard the general work of the gospel and bring loss to the individual thus affected.

We have reasons that cause us to believe that there has been a great improvement in the California Conference in the payment of tithe. There was a time, not long since, when many who had in the past been counted faithful in this duty, openly declared that they had ceased doing so. Others stated that they were **sending their tithe out of the conference**, or using it for **other purposes** than that to which it has been dedicated by God, such as the purchase of our literature, etc.

While this condition has been improved, it is still a fact that there are those who are yet following this course, notwithstanding that in so doing entire disregard is shown to principles involved in the tithing system and to the **plain instruction of God as to the use, the handling, and the distribution of the tithe.**

If this course is followed by our denomination to any considerable extent, it can only mean **disorganization** and the adoption of plans for the support of the ministry prevailing in other religious bodies.

Origin and System of Tithe - Paying

J.O. Corliss.

God's Revelation of Himself

Nature is an infinitely expanded book from which the diligent student may learn wondrous lessons. Everywhere he seeks, there appear startling phenomena. He evolves theories from the earth; reads sermons in stones; and discovers science in vegetation. In the animal kingdom, he sees decided adaptation,--each species being so marked as to indicate the sphere in which it should move. Studying the heavens, he sees the utmost precision and regularity of movement in the bodies of that region, indicating the observance of intelligent direction. At every turn are seen skilfully matured plans, regulating and adapting each unit to every other related atom.

But one legitimate conclusion can be drawn from these facts,--that back of the origin and existence of this united creation, there exists One who upholds all things by the word of His power. And yet, nothing in all this exhibit reveals anything of the Creator's personality, or definite will concerning His design in such an infinite manifestation.

It was therefore necessary for a distinct revelation in this behalf, that the object of the creation might be understood and maintained by those most directly concerned. This was given by inspiration through men, and for men, that all might have a sure guide in carrying out the minutest direction of Him whose glory fills the heavens.

Result of Sin

By this word we learn the original design of man's creation. "God created man in His own image." Gen. 1:27. Thus man was given every faculty necessary by which to live in the continuous light and enjoyment of a heavenly atmosphere, even after the same manner as the Author of his creation. But the fatal step of our first parents brought sin upon them, and entailed death upon all their natural seed. Rom. 8:12.

Plan of Salvation

For any to regain what was then lost, a plan of salvation was put in active operation, by which whosoever would might receive the pardoning grace of Heaven. Through infinite love of God, His only-begotten Son was sent to earth in human form, to overcome man's enmity to God, in man's stead, that by faith in the saving power of Christ and submission to His control, any and all might escape the condemnation of sin unto death. John 3:16; Matt. 19:17.

But how was man to know of these terms unless a message of peace was sent to him? He could not possibly know. So, in His infinite love for the lost, God spoke from heaven to men, through His Son, asking them to repent. Mark 1:15; Heb. 12:25. Before returning from earth to heaven, the Lord Jesus ordained, or set apart with His Spirit, men to the work of proclaiming liberty to the captives of sin, and the opening of the prison to those bound with the chains of Satan. Mark 3:14, 15; Isa. 61:1-3.

Call to the Ministry

This ordination was not to a desultory work, --to do a little now and then, --but it laid upon men as a perpetual obligation, a strenuous life of seeking to save the lost. As laborers together with God, they were not to entangle themselves "with the affairs of this life" (2 Tim. 2:4), but constantly were to "hold forth the word of life," bearing about in their bodies the object of Christ's death, so that the life of Jesus might be manifest in their acts. Phil. 2:16; 2 Cor. 4:10.

Support of the Ministry

This method carried out, everyone thus ordained to preach the gospel should cut himself loose from worldly enterprises, and, in his love for souls, become in this world's work as Christ is in His work. 1 John 4:17. This means utter self-abnegation, so far as earthly undertakings are concerned. But the Lord has not designed that the laborers in His vineyard should be uncared for. The ordination of men to gospel work after the manner just set forth from the Scriptures, is an ordination also to "live of [or by] the gospel." 1 Cor. 9:14. This brings us to consider the

Source of Ministers' Support

By considering the subject-matter of the entire ninth chapter of First Corinthians, it will be seen that the foregoing quotation from it is a conclusive summing up, by the apostle, of some Old Testament requirements, and an application made of them to the present time. After asserting his freedom to do certain things, or not to do them, as he chose, the apostle asks in verse seven for the evidence, or reasonableness of any one having ever engaged in war at his own expense. Coming down to common things, he asks: "Who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

To show that his reasoning is correct, he cites the scripture as follows: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Then he asks significantly, "Doth God take care of oxen? Or saith He it altogether for our sakes?" His answer is direct. "For our sakes, no doubt, this is written, that he that ploweth should plow in hope," etc.

Duty to Provide Ministers' Support

The principle set forth here by the illustration of the working ox is that every one should have all that he needs from the very work in which he is engaged. The apostle, believing this, made a striking application of it to his own work. He said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" His final appeal is to the ancient customs of God's people, with which the church was doubtless familiar: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Then comes the strong language before quoted: "Even so," that is, after this manner, "hath the Lord ordained that they which preach the gospel should live of the gospel."

What God has "ordained" should be especially regarded by His people. When He says that as His ministers of old lived from those things brought to the altar by the worshippers, "even so" His ministers are now to live, the question of their support is forever settled. Ministers must subsist on the offerings of God's people. And as the offerings of His ancient people were regular, and were but the return to God of His own, "even so" His people should now regularly bring to God that which He requires, as His own.

Systematic Giving

It is in order, then, for us to inquire about the method of support for ministers of the gospel, which has been ordained of God. Referring to this, the writer of the book of Hebrews says that the Levitical priests had "a commandment to take tithes of the people according to the law, that is, of their brethren." Heb. 7:5. "According to the law," means that some law regulated the offerings of tithes, by which the priesthood was maintained. This law is referred to in several places, among the admonitions delivered to Israel. Here is one: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve." Num. 18:21. Notice the force of this text: "All the tenth in Israel," was bestowed on the Levites, and became absolutely theirs as an inheritance for the support of their families. Num. 18:24.

Robbing God

To withhold any part of this tenth, or tithe, from the priesthood was to rob God. Mal. 3:8. The reason why this was robbery of the Most High, is because God had separated the Levites from the other tribes, to do special work as His ambassadors, and so keep before

the people the attributes of their Creator and Saviour. This is made very plain in the following: "Behold, I have taken the Levites from among the children of Israel;... therefore the Levites shall be Mine, because all the first-born are Mine." Num. 3:12,13. In chapter 8:16, the Lord said in still more emphatic words, that the Levites "are wholly given unto Me." Chosen as were the Levites, to be the promoters of God's service among their brethren, the withholding of the means by which they were to be supported was really to rob God of the service to which He is entitled.

This is plain enough to be seen, when we think that to deprive the priesthood of its lawful source of support but drives its members into other callings to remedy the default, leaving the cause of God to suffer. Nehemiah records that this very thing did happen in his day. He says that he perceived that the portions belonging to the Levites had not been given to them, and in consequence, every one had left the work to which he had been consecrated, to seek relief in their home fields. Seeing this state of affairs, the zealous scribe contended with the rulers thus: "Why is the house of God forsaken [or robbed]?" Neh. 13:10,11.

Failing to supply the house of God with means of support caused it to be deserted by the priests. This was robbery of Jehovah's rights. The remedy for this God thus states: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house,... saith the Lord of hosts." Mal. 3:10. This indicates the duty of every member of God's household.

Full Tithe Required

"Bring ye all the tithes." How much is included in this exhortation? The answer is readily found in previous instruction given to the house of Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy [set apart] unto the Lord." Lev. 27:30-32. At that time, "all the tithe of the land," whatsoever, as well as a tenth of the increase of the flocks had been set apart "unto the Lord." It was, and is, His by right of supreme control over His own creation. No one who acknowledges God's control over him, can dispute this infinite right of Jehovah.

Origin of Tithe-Paying

But when was the tithe of all creation thus set apart unto God? It is safe to say that God requires no more of His creatures in one age than in every other. It is true that the tithing system was a part of the commandments delivered to Moses for the house of Israel, during his forty days' communion with God on Mount Sinai. Lev. 27:34. But we may be certain that the system did not originate at that time. Indeed, more than four hundred years before this, we find Abraham scrupulously paying a tithe of all his gain to Melchizedek, a priest of the Most High God. Gen. 14:20. One hundred and forty years later, when starting on a memorable journey, Jacob, the grandson of Abraham, vowed that if God would prosper his efforts he would surely give a tithe of all his possessions to his heavenly Protector. Gen 28:20-22.

In the absence of any recorded command for tithe-paying at that time, the history of that period shows that a knowledge of the system was faithfully handed down from Abraham through Isaac to Jacob. Commenting on this, the apostle says that though Levi received tithes by the Lord's command, he himself "paid tithes in Abraham," because he, the future Levi, who was to be a direct descendant from Abraham, was in the loins of that patriarch when he paid tithes to Melchizedek. Heb. 7:9,10. This, according to the intent of the text, entailed upon Levi and the entire house of Israel the obligation to pay tithes rather than by an ordinance instituting the system in their generations.

Tithe-paying Still Obligatory

This being so, by the same process of reasoning, everybody who becomes a true descendant of Abraham paid tithes in Abraham, hence are still subject to the same regulations. To whom, then, does this reasoning apply? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Distribution of Tithe

Having traced this phase of the subject to our time and to us individually, we may with profit glance at another feature of the question. Certainly, a system which involved so much relating to God's honor that He charges all with robbery who fail to acknowledge the plan in a practical way, must have had some definite method by which His tithe was distributed. We do not know that all the details by which the design was operated have come down to us through actual history. But we do know that there was a regularly appointed board to receive and care for the tithes rendered.

Doubtless there were times when this matter was permitted to lapse. An instance of this nature has already been referred to in this paper, but it will help in the consideration of the point in hand to call this up again. Upon going to Jerusalem, Nehemiah found the house of God deserted because the Levites and priests had not been supplied with the needed tithes from God's people. Finding fault with this state of things, he sought a remedy. So he called the rulers together, and he says he "set them in their places." That is, they had not properly been filling the place, or position, to which they were chosen, so he "set them in" it, probably by giving them some plain and vigorous reproofs. They then took hold of the matter in real earnest.

So Nehemiah states the result: "then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." He does not say that he established treasuries, but he speaks of the treasuries as places already existing and fully recognized by the people. To these established places were the tithes brought, rather than given over to this or that Levite at will. It mattered not how inconvenient it might have been to journey to the location of these treasuries, all Judah brought their tithes and deposited them in the appointed storehouses.

How Distributed

Then how were these tithes equally distributed? They were not made common goods for any or all Levites to choose from at will, but each one entitled to receive of them **took his portion from the hands of those whose office it was to distribute them.** This point is particularly stated in the narrative. While Nehemiah had not to designate depositories for the tithes, he says: "I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were accounted faithful, and their office was to distribute unto their brethren." Neh. 13:13.

There are some things in this reference worth a moment's notice. The fact that the appointment of treasurers was considered necessary, shows that it was essential to guard the treasury from any, and every selfish design; because it is but reasonable to suppose that even in that day men were not entirely free from sordid motives. Indeed, the very fact that the tithe had been permitted to be depleted reveals this. Again, it seemed important that the care of the treasury should not be left to one man alone. A committee of at least four men, who had been "counted faithful," men of sound judgment for counsel, who would not swerve from right to satisfy the demand of the dearest friend,--such were the men selected to guard the Lord's finances.

Treasury Guarded by Whom

It will also be noticed that these men were all chosen from the ranks of the Levites--those to whom the funds belonged, and for whom they were to be used. Who else, in all reason, was so well fitted to guard the treasury of the Lord's house as those who had been specially designated to carry on the work of the Lord? The treasury was part of the sanctuary equipment, and none but Levites were permitted to perform any part of the work pertaining to the sanctuary. The first, or presiding member of this board, was a priest, one in the highest rank of God's workers; the second was a scribe or secretary, and two others, all of whom were Levites, or attendants upon the work of the sanctuary. **To these, and these alone, was assigned the duty of distributing the means of the treasury.** This is positively stated in the text under consideration. Nehemiah says that the office of these men constituting the finance board, was to "distribute unto their brethren," or as the marginal reading has it, "It was upon them" to distribute to their brethren.

Thus it appears that the Hebrew tithing system was thoroughly **organized**, not only in the matter of each one faithfully paying his personal tithes, but also in their **disbursement**. Officers were appointed both to receive and to distribute them in a judicious manner. Those not of the Levitical tribe were not permitted to handle the tithe in any way, except to turn over their heavenly dues to those who, in the order of God, were chosen to receive them. The tithe was God's, to be distributed as He directed through His chosen servants as a part of their heavenly calling. **It was not optional with anyone to put any part of his first tithe**

in the place of his own choosing, because in the well-regulated plan given by God there was an appointed storehouse where God commanded it to be deposited. Thus He says: "Bring ye all the tithes into the storehouse." Why bring it there? "That there might be meat in Mine house." God wants His house so well supplied that those who are appointed to distribute His goods to His workers may not be placed at disadvantage in their part of the work.

Blessing to Tithe-payers

The tithing system of supporting God's work in the earth is right, because it is God's plan. Do we believe this?--Most assuredly we do. But when we say this, **do we believe in the Bible plan entire?** Why not? If any part of the system is of divine origin and purpose, is it not all the same? Looking at the matter, then, from a purely Bible standpoint, **all that the Lord requires of the rank and file of His people in regard to their first tithe is to bring it into the storehouse, and then trust that the Lord will direct His servants to distribute it properly.** If they do not do this, they alone will be at fault, and must meet the consequences at the bar of God. "Vengeance is Mine; I will repay, saith the Lord." When one has done his part by bringing his tithe to the appointed place, he may then expect with calm assurance that God will visit him with His grace, as He has said, and that the very windows of heaven will be opened, that the blessing may be full and free--so free, indeed, that he himself can not appropriate it all, but must bestow largely of it upon others less fortunate than himself. He will then be called blessed, and will in the end receive an everlasting name that shall not be cut off. Blessed assurance! May all to whom these words come share in the promised reward of the faithful. (The Support of God's Kingdom in the Earth, pg 2-14. *Italics emphasis is in original. Bold emphasis has been added.*)

[Concerning the following paper by Ellen White, Arthur White gives the following information:

"Later in January, the California Conference session would be held in San Jose, and it seemed desirable to present there Ellen White's counsel on the tithe and its use. On that New Year's Day, plans were laid for Dores Robinson to assemble the material, first to be read at the conference session, then published in a pamphlet and eventually in Testimonies, volume 9, a book then in preparation.

"Ellen White did not attend the San Jose meeting but the material assembled, amplified by her document titled "Faithful Stewardship," was read. Later this was published in a thirty-two-page pamphlet titled The support of God's Kingdom on Earth. Her article on "Faithful Stewardship" was brought into volume 9, filling pages 245-252." (Arthur L. White, Biography of Ellen G. White, Vol. 6, pg 119).

Some editorial changes were made before this material was published in Testimonies. To make this clear to the reader, the wording unique to the pamphlet has been underlined, while that unique to the Testimonies has been placed in <angle brackets>. No note has been made of numerous differences in punctuation. The side headings are those of the pamphlet. Testimony sub-headings have been omitted. As elsewhere, some of the text has been printed in bold characters to highlight portions particularly relevant to the subject of the individual allocation of tithe.]

Faithful Stewardship

Mrs. E.G. White

Christ has purchased us by the price of His own blood. He has paid the purchase money for our redemption, and if we will lay hold upon the treasure, it is ours by the free gift of God.

How Much Owest Thou?

"How much owest thou unto my Lord?" It is impossible to tell. All that we have is from God. He lays His hand upon our possessions, saying, I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. As you bring in these specified goods as a token of your loyalty, and your submission to My sovereignty, My blessing shall increase your substance, and you will have abundance.

God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be treated <regarded> as the Lord's goods and used to advance His work, to build up His kingdom in the world. In trading with the Lord's goods, we are to seek Him for wisdom that we may not use His sacred trust to glorify ourselves, <or> to indulge selfish impulses. The amount entrusted varies, but those who have the smallest gifts must not feel that because they are <their talent of means is> small, they can do nothing with them <it>.

Each One God's Steward

Every Christian is a steward of God, entrusted with His goods. Remember the words, "Moreover, it is required in stewards that a man be found faithful." Let us be sure that we are not robbing God in any jots or tittles; for much is involved in this question.

All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account for their stewardship.

A Steward's Trust

A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord's goods to his own advantage, he has perverted the trust reposed in him.

The Lord has made the proclamation of the gospel dependent upon the labors and the voluntary gifts of all His people. The one who proclaims the message of mercy to fallen men has another work also to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted <bestowed> to His work. This lesson he should present both by <by both> precept and example. He should beware that he does not by his own course lessen the force of his teaching.

Use of the Tithe

That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury <in order> to serve himself or to serve others in their secular business. Some have been at fault in **diverting** from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means, than to use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs.

Tithe Belongs to God

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be **diverted** to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to **use according to their own judgment**. They are not to use it for themselves in an emergency, nor to **apply it as they see fit, even in what they may regard as the Lord's work.** God has shown honour to men in taking them into partnership with Himself in the great work of redemption.

Minister's Duty Regarding Tithe

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it, according to **his own judgment**, because he is a minister. It is not his. He is not at liberty to devote to himself **whatever he thinks is his due**. Let him <He should> not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed.

God desires all His stewards to be **exact** in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would cooperate with Him must carry out this plan, instead of daring to attempt an improvement on it.

<The Lord instructed Moses, for Israel:> "Thou shalt command the children of Israel that they may bring thee pure olive-oil <oil olive> beaten for the light, to cause the lamp to burn always." This was to be a continual offering, that the house of God might be properly supplied with that which was necessary for His service. His people today are to remember that the house of worship is the Lord's property and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe.

Tithe for One Purpose Alone

A very plain, definite message has been given to me to give to <for> our people. I am bidden to tell them that they are making a mistake in applying the tithe to **various objects which, though good in themselves**, are not the object to which the Lord has said that the tithe is to <should> be applied. Those who make this use of the tithe are departing from the Lord's arrangement.

God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others would reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is **drawn from** the object for which it is to be used--**the support of the ministers**. There should be today in the field one hundred well qualified laborers where now there is but one.

Tithe is Sacred

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realise that the tithe is God's reserved portion.

Some have been dissatisfied, and have said, "I will not (sic) longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful because others are not doing right.

Lesson from Malachi

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld <the> tithes, **or made use of them to support other lines of work.**

Punishment for Withholding Tithe

God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been **diverted into various channels** other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed; the tithe is still to be used for the support of **the ministry**. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.

Duty of Ministers to Educate People

Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. Some enjoy preaching, but they do not give personal labor to the churches. There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe. Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure house of God wherewith to sustain the laborers? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in the treasury to carry forward the Lord's work.

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with a curse." When the one who ministers in word and doctrine sees the people

pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every church member should be taught to be faithful in paying an honest tithe.

Final Exhortation

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

F. Separation?

It was mentioned, on page 27 of the main paper, that there are some who believe that the Seventh-day Adventist Church has reached such a state of apostasy, that they should separate from it, and form their own group. While they are at liberty to do this, there appears to be no support for their action in the Spirit of Prophecy. The following statements should be prayerfully considered.

"I am instructed to say to **Seventh-day Adventists** the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts **to the end of time.**" (2SM 397; 1MR 155; Letter 54, Jan. 21, 1908, pg 4, to Elder W.T. Knox).

"You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a **coming out** from this people of a purer, holier people that will arise. **Now all this pleases the enemy.**" (1SM 179; Letter 15a, 1890).

"We have never had a message that the Lord would **disorganize** the church. We have never had the prophecy concerning Babylon applied to the **Seventh-day Adventist Church**, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel....

"Now can we expect that a message would be true that would designate as Babylon the people for whom God has done so much? Hell would triumph should such a message be received, and the world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or **organized church in the world.**" (R&H Oct. 3, 1893).

"Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home.... The whole world is to be stirred with enmity against **Seventh-day Adventists**, because they **will not yield** homage to the papacy by honoring Sunday, the institution of this anti-Christian power." (TM 37; R&H Aug. 22, 1893).

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when **thorough organization is essential** and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God! We want to hold the lines evenly, that there shall be **no breaking down of the system of organization** and order that has been built up by wise, careful labor....

"Some have advanced the thought that, **as we near the close of time**, every child of God will act independently of any religious organization. But I have been instructed by the

Lord that in this work there is **no such thing as every man's being independent.**" (9T 257,8; 3SM 26).

"**As we near the final crisis**, instead of feeling that there is less need of **order** and harmony of action, we should be **more systematic** than heretofore. All our work should be conducted according to well-defined plans." (Letter 27a, 1892; 3SM 26).

"Satan will work his miracles to deceive; he will set up his power as supreme. The church **may** appear as about to fall, but **it does not fall**. It remains, while the sinners in Zion will be sifted out -- the chaff separated from the precious wheat." (Maranatha 32; 7BC 911; 12MR 324; Letter 55, 1886).

Clearly, those who separate from the body of the organised Seventh-day Adventist church, do so at great peril to their souls. Even though they may not actually call the Seventh-day Adventist church "Babylon," their action in separating is saying just that.

On the other hand, there is an equal peril that the organised church could take these wonderful promises concerning the Seventh-day Adventist church, and use them the way the nation of Israel used the promises made to them, to their own destruction. "It should be remembered that the promises and the threatenings of God are alike conditional." (Ev 695; MS 4, 1883).

