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# ADVENTIST REVIEW

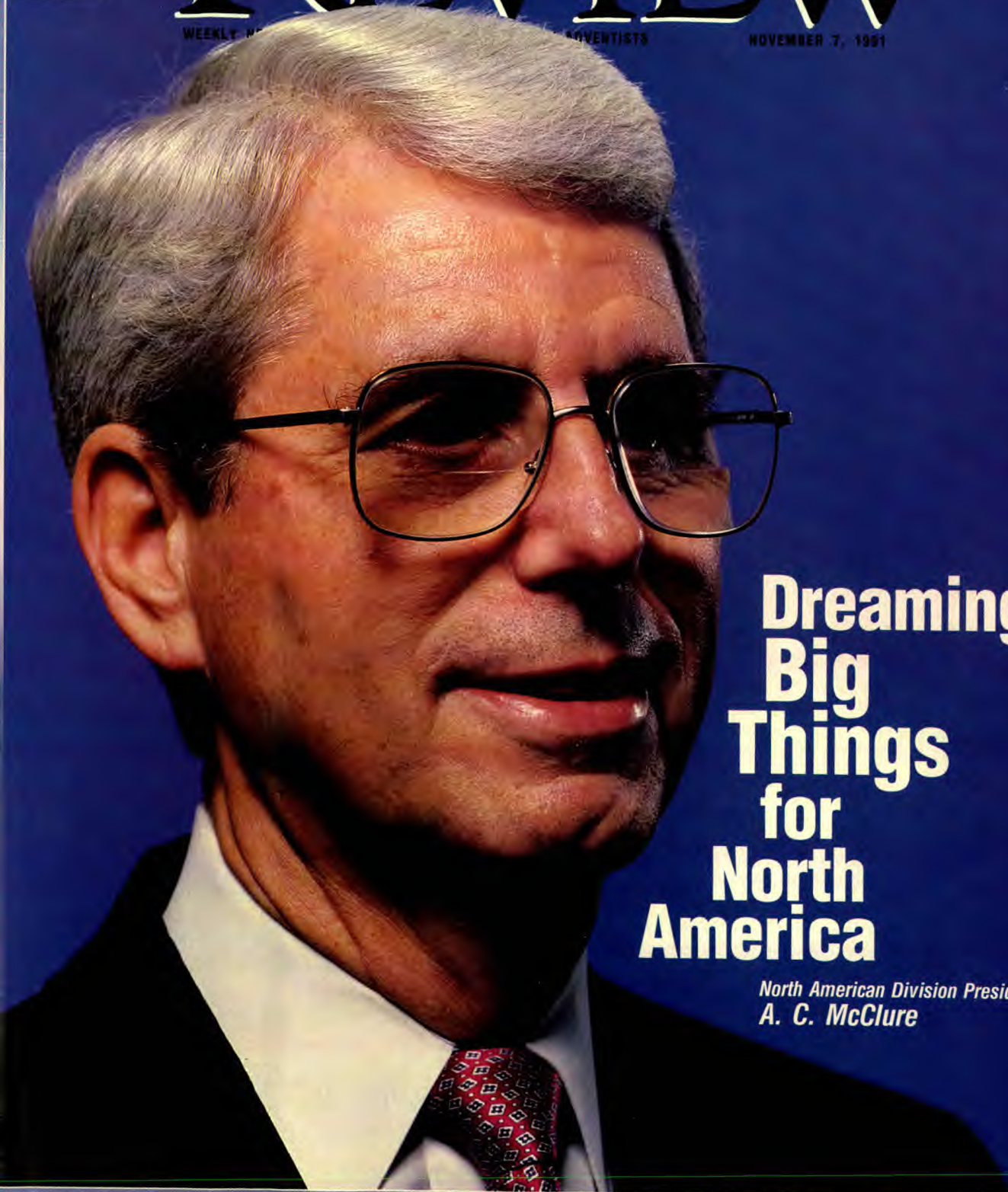
NAD EDITION

WEEKLY

ADVENTISTS

NOVEMBER 7, 1991

Ellen G. White  
and Tithe  
—A Special  
Insert



## Dreaming Big Things for North America

*North American Division President  
A. C. McClure*

**Open Letter**

This is an open letter to all the offshoot movements that continue to send me literature and requests for funds. I am asking you to cease and desist. Please don't send any more of your self-righteous spiritual bigotry to my mailbox. I have grown weary of your literary onslaughts, assaults, and insults. You are spreading confusion and spending needed funds to hamper the gospel commission throughout the world. A house divided against itself cannot stand. Come home and help us. We promise you the prodigal son treatment if you will only come home.

While others may find the old Laodicean message fascinating, I wearied of it long ago. It is interesting to note that Paul with all his fervor and zeal; a repentant Thomas; along with Peter, Timothy, Titus, and John the Beloved could bring us only to the church of Laodicea. The book of Revelation tells us of the two factions in the controversy of this time in history—Babylon and the church of Laodicea. Fifty years ago I joined in sincere worship with the local Laodicean Seventh-day Church. Praise God for their prayers and love as we sought God's will for us as individuals and as a church. We were a smug and self-righteous group to some extent, but in these 50 years we've experienced new birth, rejoicing, and a celebration of God's patience and love. Yes, and some primitive godliness, just as Ellen White described—a bit of Canaan land personified in repentant and humbled people. Praise His holy name!

The remnant church is bound for glory. And you would even suggest that we go back to that Laodicean state. God forbid! Please quit harping on regression and join the army of God as it advances and progresses in true reform. It's time to admit that we were blind, naked, wretched, and in need of Jesus' power of the Holy Spirit. If you think that the church of the past needed nothing, then you better read about it again.

I'm so proud of my beautiful church and its wonderful members that I could shout it from the rooftops. Shame on you for putting down hardworking, devoted,

informed, and involved saints of a holy God.

*Betty J. Lewis*

*Sand Springs, Oklahoma*

**Direct Line**

Now that Eugene F. Durand has shared his two-part ideas on Christian music (Sept. 5, 12), I say it's time to hear from other thoughtful perspectives. My guess is that Mr. Durand does not have a direct line to God. Thus, there is likely to be room for other points of view on this topic.

*Andrew Demsky*

*Angwin, California*

**North America Video**

The North American Division video report prepared for the Perth Annual Council is available free to any church in North America upon request. It is being mailed along with the third *OnLine Edition*. If your church already receives *OnLine*, your pastor should have received this video already.

If your church is not on the *On-Line* mailing list, ask your pastor to get on board by calling: (301) 791-7000, ext. 2660.

**Standard**

Thank you for "High Standards—Are They Irrelevant and Outmoded?" (Sept. 5). When I first started reading the article I expected it to rationalize the reduction of our standards, making them more "comfortable" to live with. I was pleased to read that Jeff Bromme doesn't water down the importance of being a peculiar people.

Mr. Bromme appears to be young—at least in the picture. Many people seem to feel that young adults (I'm one) are ready to go with easier, more relaxed beliefs in our church when in fact that is not true much of the time.

*Jean A. Barker*

*Woodbridge, California*

*The picture is of Jeff Bromme. He is 31.—Editors.*

**Class**

Loni Yost's article, "God's Class of People" (Sept. 12), was refreshing. It described well the prejudice and stereotypes that a number of us have been surprised to find among our associates, and worse, within ourselves. Young and old Adventists need to carefully consider her message. God saves people, not denominations.

Unfortunately, not all young Adventists emerge with Ms. Yost's attitude. Too many just leave the church when they realize that our sometimes exclusive standards and classification of people do not fit with Christ's example. We can be far too judgmental, "majoring in minor points." Our mission is to witness to others that God is love and acceptance, and that He wants each person in His kingdom (Matt. 18:1-14; 2 Peter 3:9; 1 Tim. 2:1-4).

As people accept God's commandments, in time they will learn of the "lifestyle" principles. These things need not be forced on them by self-righteous individuals who believe they have a corner on God's wisdom. We all know of new Adventists who have left our church because someone criticized them on a lifestyle issue such as jewelry or vegetarianism. God can overlook a lack of knowledge, but not a lack of acceptance and a loving spirit. With more people like Ms. Yost, our church will become known as loving, open-hearted Christians who are out to change their world—not just what the world wears, eats, or drinks.

*Carolyn Hamilton*

*Yucaipa, California*

I am a convert since 1961. I am a happy Seventh-day Adventist. Jesus is more precious every day of my life.

I was touched by this article and its sincerity. I hope and pray we shall pay close attention to the really important points made, such as "whether in or out of the church, I've concluded that we are all sinners."

If any of us are saved, it will be only by God's marvelous grace and His righteousness. I am so thankful I am in His hands.

*Barbara Murray*

*Bourbon, Missouri*

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NOVEMBER 7, 1991

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# The Day the Money Ran Out

Everywhere, it seems, the money is running out. The Bank of Commerce and Credit International has gone belly-up, leaving a debt trail of billions across the world. Other banks, savings and loans, and insurance companies are in trouble. As the United States government, its states, counties, and cities struggle to balance budgets, we hear the same old story: not enough money.

The tough financial times are pinching our church also. Income is not keeping up with demand. The result: the money is running out.

So we have cutbacks—"downsizing" is the current euphemism. In North America, conferences and union conferences have had to reduce staff.

The General Conference, so long the bastion of financial stability, is hurting too. Because it has fewer funds to appropriate to the world church, in some areas missionary families will be returning home. Right now at church headquarters we are going through the pain of staff reductions. Some 40 people will be laid off by year's end—and this is in addition to the downsizing last year.

Since the *Adventist Review* editorial office is part of the General Conference, we share the hurt. So far we have not had to reduce our staff of nine; however, we have slashed our travel and increased our work load. We have added the video edition of the *Review, OnLine Edition*, to our duties and are moving toward desktop publishing. The net effect is to decrease significantly the expenses to the General Conference of operating our office.

Times like these can easily crush the spirits. They can turn us inward, make us bean counters, shrink our vision. Is there a word from the Lord?

■ *A God for tough times.* "The silver is mine, and the gold is mine," He says (Haggai 2:8). He owns the cattle on a thousand hills (Ps. 50:10); He has resources

unlimited. And He is able to do abundantly beyond all we can ask or think (Eph. 3:20). To each of us and to the church He gives this promise: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Jesus is Lord of the church. She is safe in His hands; so are we. "He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?" (Rom. 8:32, NIV). Our God is a God for tough times!

■ *Financial hard times aren't something new for the church.* Because times have been so good in North America since the 1960s, we forget the struggles of the past. But in fact, the Seventh-day Adventist movement throughout its history has faced recurring financial difficulties. The work has gone forward despite hardships; it has been built on sacrifice.

The church faced times when the money ran out—when we could not pay ministers' wages, when conferences closed their doors, when a General Conference session had to be postponed. But the Lord brought us through, just as He will today.

In my next editorial (Nov. 21) we will review the financial crises of the church and how the Lord led in them. Some of these difficult times were periods of great advance for the church.

■ *Keep on thinking big.* We serve a big God with a big vision: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). His work will not fizzle out; it will end not in a whimper, but with the big bang of Jesus' return. So His challenge to us, even in hard times, is "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes" (Isa. 54:2, NIV).

■ *Frugality and sacrifice.* In the United States the 1980s were a decade of gross

overspending, as individuals and government lived beyond their means. The day of reckoning had to come—the day the money ran out. Perhaps we also were influenced by the times; perhaps as members and as a church we grew used to viewing the General Conference as the lender of last resort, the "bank" always there to bail out church entities in trouble.

Those days are gone. The Lord calls us to frugality and faithfulness. He calls us to biblical stewardship, to return to the storehouse His tithe (Mal. 3:10, 11). His work was begun with sacrifice, and that is how it will be finished. "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances" (*Testimonies*, vol. 5, p. 463).

■ *A time to prioritize.* One of the blessings of hard financial times is that they force us to look at our priorities. Take institutions, for instance. For a small church we run many. Are they an end in themselves, or is our mission—the gospel to all the world—the end? Tough times can help us take the tough decisions that we should have taken earlier.

Individually, too, tough times help us examine priorities. Jesus said: "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal" (Matt. 6:19, 20, NIV).

That is, where the money will never run out.

*November 21—"Weathering Financial Crises." Included in the same issue, read an amazing story from the Great Depression: "God Was Ready the Day the Banks Closed."*

**WILLIAM G. JOHNSSON**



# Angry Saints

A former General Conference president once shared with the GC staff at morning worship a few of the “love notes” that he had received over the months from irate members of the church. Mouths fell open everywhere as he read statement after caustic statement from angry saints with pens of poison. One saint wished him dead, and vividly described the violent way this might be brought about.

These were not letters from ungodly pagans or from people who had turned their backs on God or religion. No, they came from concerned Adventists. Virtually every prominent Adventist leader has received similar messages of “affection”—in varying degrees of intensity. The present atmosphere of the church in North America is thick with criticism and suspicion. Many of our people are becoming victims of misinformation—and even deliberate disinformation. Pamphlets, magazines, books, and tapes—both audio and video—are pressed into this “urgent” business. Some church leaders are harassed to the point of distraction, forced to expend enormous amounts of time in efforts to undo or contain the resulting damage.

## What Drives This Anger?

I’ve often puzzled over this phenomenon. I’ve often wondered how these people came to be Adventists. Who studied with them? What were they taught during those studies? What attitude was communicated by their first Adventist contacts? What kind of Adventist homes gave nurture to them? Why are they so joyless, so humorless, so bitter, so perpetually angry with everybody and everything? Is this what the three angels’ message is supposed to do to those who take it seriously? Is this the way we attract the younger generation of our church family to what we believe? What spirit is this? What drives this anger?

My observation—to say the obvious—is that the holders of such anger are people of strong conviction, a quality one could wish for every Adventist. I find it difficult to have a great deal of admiration for those laissez-faire Adventists who couldn’t care less about what’s happening in the church. The leaders of the church could burn down the plant and run off with the funds, for all they care.

No, I think we ought to be people of conviction—with strong and decided views on important issues. We cannot afford the smugness of taking up position in the middle of the road on every point. The middle of the road, as someone wrote recently, is “a good place to get run over by vehicles going in either direction.”<sup>1</sup>

## The Danger

But can a strong conviction ever pose a danger to the person who holds it? Can it make us inflexible, independent, judgmental, impervious to any guidance or counsel from anyone outside our own little circle?

While evaluating a manuscript recently, I came across a quotation from the writings of Ellen G. White that for many years had passed out of my frame of reference. I share it with you here, inviting your calm appraisal as to whether you consider it relevant to the problems we are discussing just now:

“It is the desire and plan of Satan to bring in among us those who will go to great extremes—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law—judgment and mercy and the love of God.”<sup>2</sup>

Strong stuff, isn’t it? Take it clause by

clause. Underline its main points. Study it. And ask yourself why you have not found it in the unsolicited materials sent to you.

In that same article, she speaks about those with “independent judgment” who want to “preach whatever they please and to be responsible to no one.” They cherish “independent ideas,” she says, “and will not receive counsel.” Instead of this attitude, she calls for harmony of action and for unity of spirit. “Those who desire to see [Christ’s prayer for unity in John 17] answered,” she pleads, “should seek to discourage the slightest tendency to division.” We must act “in harmony with the general plan of the work.”<sup>3</sup>

If I could burn with heavenly fire one single appeal into the soul of every person reading this editorial, it would be this: Candidly ask yourself the question “Do Mrs. White’s statements in the references cited apply to *me*?” I challenge you not to dodge the issue, not to run for refuge in some other quotation. Stay with this one. Does it apply to *you*? Does it apply to *me*? Let’s examine our own spirit, our own attitude.

The time is too late for anger. And the task too massive for a divided front. Our most urgent need is for the unction of the Spirit, love for one another, and unity. Thus empowered, we can do a work all out of proportion to our numerical size. For we have the inspired comment that “if Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.”<sup>4</sup>

<sup>1</sup> Glenn Frankel, *Washington Post*, Sept. 15, 1991, p. A31.

<sup>2</sup> *Review and Herald*, May 29, 1888, p. 1.

<sup>3</sup> *Ibid.*, pp. 1, 2.

<sup>4</sup> *Testimonies*, vol. 9, p. 221.



# Report From Perth—II

## Adventist Church Sets Up AIDS Information Office

PERTH, AUSTRALIA—Considering predictions that someone in every local church or synagogue of at least 100 members will be affected with the acquired immune deficiency syndrome (AIDS) virus before the end of the decade, the church's General Conference Executive Committee voted at Annual Council to establish an AIDS office at its General Conference headquarters.

The AIDS office will focus primarily on preventive education and was prompted by the church's belief that the compassion of Christ should be shown to all persons in need.

The new office will be operated by the Adventist Development and Relief Agency International (ADRA) in consultation with the General Conference Health and Temperance Department and a previously established AIDS Committee there.

The announcement of the AIDS office said the church also has a responsibility to address the moral issues related to AIDS. "God's ideal is a monogamous marriage with a lifetime commitment," says Dr. Albert Whiting, health and temperance director for the General Conference. "Sexual activity outside this commitment is a sin. This single principle followed would do more to solve the AIDS problem than other approaches currently available."

Nonetheless, the church in business session at the Perth Concert Hall affirmed their nonjudgmental approach and understanding for the families of the afflicted—regardless of lifestyle.

"AIDS is now affecting persons in every lifestyle," Whiting adds, "and in some countries the disease is now heterosexual, affecting men and women regardless of lifestyle. Even children are born with it. Care-givers must be ever alert to protocols that avert infection, assuming that any patient could be a carrier of the virus."

Asked about associations, Whiting says, "There is minimal or no risk at school, in the home, even in bed when there is no sexual contact. Some families even share the same toothbrush," he notes.

"Today's research indicates that maximum risks come through sexual contact, drug use, poor medical practices, and (in some areas) family and tribal markings, other scarification, or puncture."

Because of its infrastructure in nearly every nation of the world, the church will use its ADRA arm to conduct prevention education programs.

Already the Adventist World Radio station in Abidjan, Ivory Coast, has begun educational radio announcements to be broadcast in Francophone Africa under a grant from the World Health Organization.

## Other Annual Council Actions

In other business, the General Conference Executive Committee:

✓ **Elected Laurie J. Evans as South Pacific Division secretary**, replacing A. M. Tolhurst. Evans was the Western Australian Conference president.



At Perth Alan and Andrea Steele, who manage the Adventist World Radio station in Guam, were given citations for notable service. This year marks 20 years of AWR operation.

✓ **Elected P. D. Chun as Far Eastern Division secretary**. Chun, who was associate division field secretary for Global Mission, replaces Tong C. Kim, who asked to be reassigned to his homeland in Korea.

✓ **Approved a new name for the U.S.S.R. Division**. With most republics in the Soviet Union now independent states, the U.S.S.R. Division has now been renamed the Euro-Asia Division.

✓ **Designated 1993 as the Year of the Pastor**. According to Floyd Bresee, General Conference Ministerial Association secretary, the year will reaffirm the importance of the pastorate in the minds of church leaders, pastors, and members as the pivotal function of ministerial endeavor.

✓ **Approved a total General Conference budget of \$161.4 million**, which includes funding for GC operations and appropriations to world divisions and GC institutions. For the first time the North American Division budget has been separated from the GC budget. The NAD budget is to be voted at the NAD year-end meetings held November 3-6.

Within the total GC budget, \$18.8 million was earmarked for GC operations; this total is down \$3.3 million from the actual GC operating costs in 1990. The \$18.8 million comes within the voted operating cap of 4.85 percent of gross tithes from the North American Division and 1 percent of gross tithes from the world divisions.



# THE PERTH DECLARATION

*Approved during the Annual Council session in Perth, Australia, the following document is considered one of the most significant actions taken by the church in recent years. It's an appeal to church members and leaders to pull together in unity and to proclaim the fundamental doctrines of Adventism.*

We representatives of the Seventh-day Adventist Church assembled in Annual Council believe that momentous social, economic, and religious developments now occurring signal the approaching fulfillment of events described by the Bible prophecies of the end-time.

Being involved in the final struggle between Christ and Satan that we call the great controversy, we find the enemy of truth exercising every agency to subvert and keep the church in a Laodicean condition. During this council we sense a special moving of the Holy Spirit that leads us to acknowledge our need for His outpouring of power to complete God's work on earth.

**We reaffirm** confidence in Christ our righteous Redeemer and in the fundamental truths that bind us together as a people. Among these are belief in Christ, the Lord of Creation, in His mighty acts as recorded in Genesis 1 and 2, and in His atoning death at Calvary that made possible our salvation and final restoration in eternal life. We rejoice in full assurance of our salvation as a gift from God, and in victory over temptation and sin by His overcoming power. We accept the Scriptures as our teacher and final authority, and respond to His limitless love in grateful obedience. We affirm as well our confidence in His leading through the Spirit of Prophecy.

**We believe** the Seventh-day Adventist Church to be a prophetic movement more than an institution, the remnant people called of God to bear a unique message to earth's last generations, to announce the imminent return of Christ in power and glory. Being firmly convinced we live in the hour of His judgment, we are dedicated to the task of unitedly carrying Christ's final invitation to every inhabitant of the earth.

**We note** with regret that there are some among us who wish to participate in and be thought of as contributing to the Adventist work, while at the same time denying or ignoring fundamental components of our message and work. Their influence weakens efforts to build faith and unity. Others exercise a separatist spirit to present themselves as defenders of the authentic Adventist faith, the correctors of others, often elevating to importance is-

ues not agreed upon by the body as vital. Still others advance speculative prophetic interpretations or organize meetings without consultation and in competition with those of the church. Many circulate private publications and electronic media presentations among the believers in a manner to suggest they represent the authentic teachings of the body as a whole. Whatever the original intent, such activities are producing distrust and division that hinder the work of God.

**We appeal** to those who promote private programs to set aside divisive side issues and join with the organized church in affirming the fundamentals of our message. In unity we can rededicate ourselves, our abilities, and our efforts in cooperative service to God, pressing forward the work in the brief time that remains. We include in this appeal a call for personal spiritual renewal, for prayer, worship, Bible study, and committed lives. This means renewed preaching and teaching of the core truths with their timeless message of hope, and outreach in personal witness to those about us.

**We call** for a new commitment on the part of all members and every worker in the Adventist movement. We include writers and editors of our publications, pastors, administrators, boards, leaders, and staff members of our institutions, whether educational, health-care, or other, lay leaders and members of all our congregations—in short, every believer in the three angels' messages. We acknowledge that in the past we have not done all we could, but in the conviction that earth's time is short and much remains to be accomplished, a new dedication is imperative. Despite her weaknesses, we believe the church remains God's special agency on earth.

**We challenge** all leaders, especially our pastors as the primary spiritual leaders of our people, to lift high the fundamental truths of our message from the pages of the Scriptures. In pulpit discourses, in personal instruction, in ministers' meetings as guided by the Ministerial Association and administrators in every field, in presentations for the public, we must present Jesus in the setting of present truth as the answer to every human need. We must lay aside all traces of cynicism, self-advancement, of party spirit and distrust to unite as one people carrying the everlasting gospel to all the world.

**We commit** ourselves to this great purpose, praying that the Holy Spirit will use us as one dedicated people, together at work in preparation for Christ's return.

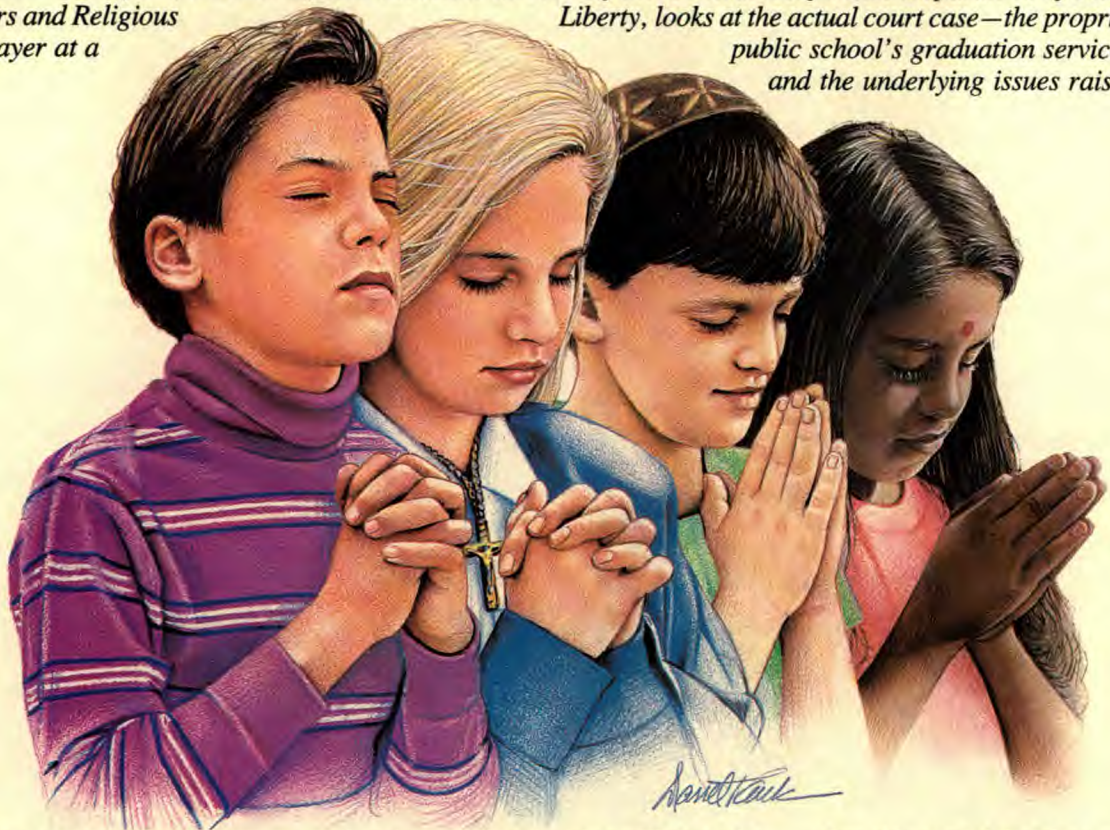
# Court at the Crossroads

*Will the U.S. begin subsidizing religion, allowing school prayer?*

BY MITCHELL A. TYNER

*A case now before the U.S. Supreme Court seeks to reverse government's neutrality toward religion and allow the state to benefit and subsidize religious activities openly. The case jeopardizes the very separation of church and state that American Adventists have staunchly defended for more than a century.*

*Mitchell A. Tyner, an attorney and associate director of the General Conference Department of Public Affairs and Religious Liberty, looks at the actual court case—the propriety of prayer at a public school's graduation service—and the underlying issues raised.*



**A**t the United States Supreme Court this term, it seems like déjà vu all over again.<sup>1</sup> Thirty years ago the Court found itself in the midst of a national reassessment of the meaning and value of equality, including religious equality. The Court considered the propriety of prayer in public schools and state funding of religious schools, and created a constitutional interpretation designed to maximize religious freedom by minimizing governmental involvement in religious affairs.

Now the Court has agreed to hear some of those same issues again. It approaches the crossroad a second time and appears set to turn in a very different

direction—a direction that will force the Seventh-day Adventist Church in North America to reconsider its traditional position opposing government aid to parochial schools.

But first, a little background. In 1971, after more than a decade of related church-state litigation, the Court heard arguments for and against a state that wished to subsidize the salary of parochial schoolteachers.

At issue was the U.S. Constitution's First Amendment, which states "Congress shall make no law respecting an establishment of religion [the establishment clause], or prohibiting the free exercise thereof [the free exercise clause]."

One side argued that the writers of the Constitution never meant to ban religion from public life, but only intended to prevent state coercion in religious matters. The other side argued that state funding of religious schools was near the heart of those evils the establishment clause was designed to prohibit: governmental sponsorship, financial support, or active involvement in religious affairs.

In the 1971 *Lemon v. Kurtzman* case,<sup>2</sup> the court drew together the strands of previous pronouncements and created three criteria by which to judge the appropriateness of any governmental action alleged to violate the establishment clause. Such action must be shown to (1) have a secular



purpose, (2) have a primary effect that neither advances nor inhibits religion, and (3) not lead to excessive entanglement between church and state.

### Restrictions on Government

Since 1971 the *Lemon* test has often been used to restrict government's overt or covert efforts to benefit religion. Its most recent use was by the Supreme Court of Virginia on January 11, 1991.<sup>3</sup> Consistent with previous cases, the Virginia court, in prohibiting the use of governmentally backed bonds to finance building projects at Jerry Falwell's Liberty University, held that direct state aid to "pervasively sectarian" schools is a violation of the establishment clause as understood since *Lemon*.

But a year from now the Virginia court might reach a very different result on the same facts. A case now before the Supreme Court could effect a major reinterpretation of the establishment clause. This case, *Weisman v. Lee*, was scheduled to be argued before the Court on November 6, with a decision expected early in 1992.

The case revolves around the propriety of prayer at a public school. When Merith Weisman, sister of the plaintiff in this case, graduated from Nathan Bishop Middle School in Providence, Rhode Island, she and her family found the ceremony disturbing because of the conduct of a Protestant minister who gave the invocation. Says Merith's father, "He was a very polemical kind of person. He asked us to thank Jesus for the accomplishments of our children. As Jews, we were asked to stand and give homage to Jesus at a public event. That's not reasonable."

A few years later, in 1989, when Merith's younger sister Deborah was to graduate, Mr. Weisman went to the principal and voiced his fear of a recurrence. He was told, "You have nothing to worry about—we got a rabbi this year." Weisman replied, "That's just going to make someone else feel uncomfortable—why do we have to have anyone pray?"

After further conversation, the principal agreed with him, but was overruled by the superintendent. The graduation prayers went on, and Weisman went to court to stop them.

The trial court,<sup>4</sup> later upheld by the United States Court of Appeal for the Second Circuit,<sup>5</sup> used the *Lemon* test in

ruling that the prayers at issue had no valid secular purpose, had a primary effect that advanced religion, and produced excessive entanglement between religion and government, thus violating the establishment clause.

Little notice of this case was taken at first. It was only one of several cases in which courts had confronted the issue, with mixed results.<sup>6</sup> Then came a surprise: the solicitor general filed a brief urging the Supreme Court to hear the case, and for the express purpose of modifying the *Lemon* test.

The solicitor general's office, a part of the Justice Department, has a very special relationship with the Supreme Court. The solicitor general speaks to the Court

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*No person should feel less  
than a full citizen because  
of religion.*

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as the voice of the current administration, and his suggestions are given great weight. Thus it was no surprise when the Court accepted his suggestion—and accepted the case for review.

In *Weisman*, the solicitor general is proposing that *Lemon's* three criteria be replaced with "a single careful inquiry into whether the practice at issue provides direct benefits to a religion in a manner that threatens the establishment of an official church or compels persons to participate in a religion or religious exercise contrary to their consciences."<sup>7</sup>

If adopted, this standard will be used to permit governmental involvement with religion in ways that would not have survived the *Lemon* test.

Some will see this case as an effort to eradicate the last vestiges of religion from the public scene. Others will see it as an attempt to force government to live up to the constitutional ideal of being neutral toward religion—and uninvolved in its support. They see it as a logical extension of the current rule against classroom prayer.

For most supporters of church-state sep-

aration, the underlying issue in the current case is the endangerment of the equal status of all religions—and nonreligion—before the law. They feel that no person should be made to feel less than a full member of the body politic because of his or her religion—or lack of one.

Why is this seemingly insignificant case being used to facilitate such a major change in constitutional interpretation? I see five reasons.

1. Seven of the current justices have criticized *Lemon*. Some would do away with the threefold test completely, others would only modify it, but few are completely happy with it.

2. Lower court judges have repeatedly called on the High Court to set out a more coherent understanding of the two religion clauses in the First Amendment.<sup>8</sup> The Court started to do that last year with *Unemployment Division v. Smith*,<sup>9</sup> which severely reduced the protection afforded religious freedom under the free exercise clause.<sup>10</sup> It now seems ready to move the revolution along with *Weisman*.

3. A new Court is in power—with a new majority, put on the bench during the Reagan and Bush administrations. One of that group, Antonin Scalia, is the intellectual leader of this Court. And Scalia's opinions reflect his theological background, with its lack of emphasis on the right of dissent and the importance of protecting the equality of minorities.

4. We can't overlook the fact that a new political constituency wants to loosen the stringent *Lemon* criteria. The issue of state aid to parochial schools was once dominated by Catholics (who wanted it) and Protestants (who didn't want them to get it). Now the discussion is framed in terms of parental choice and of providing constructive competition for the public schools. Parochiaid has a powerful political constituency, and *Lemon* is the major obstacle facing them.

5. Couple these four realities with the predilection of the current Court to defer to the judgment of the elected branches of government, and we suddenly have a very high chance of a major reinterpretation of the First Amendment's establishment clause.

What could happen? At least three possibilities exist.

First, the Court could just reaffirm *Lemon*. That's considered unlikely.

Second, it could completely overturn

*Lemon* and set out an entirely new analytic scheme. But that seems less in character than the third possibility.

Third, it could narrow the reach of *Lemon* so far as to render it of no practical effect and at the same time announce a new standard—probably close to the solicitor general's suggestion. If the Court takes the latter course, still more litigation will be required to define the parameters of the new rule.


The reduced protection resulting from *Smith* and the anticipated modification of the stringent criteria under *Lemon*, via the current *Weisman* case, may be summarized thus:

Under the protections guaranteed by the First Amendment's free exercise clause, one asks, "What can I do to deflect government burdens on my religious practice?"

Under the establishment clause's restrictions on government's involvement in religion, one asks, "What can I do to stop government aid and support of religion?"

After these two cases, the answer to both inquiries will be the same: Not very much. If the decision in *Weisman* is as anticipated, the ability of a citizen to successfully challenge governmental actions that either aid or burden religion will have been greatly reduced.

As the Court reconsiders old questions it appears ready to give new answers that will have immediate significance. If the *Weisman* decision is as anticipated, we will see an immediate increase in religious activity at public functions. We will see new legislation aimed at benefiting religion in a myriad of ways, from church participation in state-funded teen-counseling programs to bills to resume classroom prayer to various schemes to channel tax money to parochial schools.

Seventh-day Adventists and others will be forced to reconsider their positions on receiving such aid and decide for or against based not on the law but on theological and practical considerations. 

<sup>1</sup> Yogi Berra's familiar saying.  
<sup>2</sup> *Lemon v. Kurtzman*, 91 S.Ct. 2105; U.S. Sup. Ct., June 28, 1971.  
<sup>3</sup> *Habel v. Industrial Development Authority*, 400 SE2d 516 (Sup. Ct. Va., 1991).  
<sup>4</sup> *Weisman v. Lee*, 728 F.Supp. 68 (USDC, R.I., 1990).  
<sup>5</sup> *Weisman v. Lee*, affirmed, 908 F2d 1090 (CCA 1, 1990).  
<sup>6</sup> *Jones v. Clear Creek*, 930 F2d 410 (CCA 5, 1991); *Jager v. Douglas County*, 862 F2d 824 (CCA 11, 1989) cert. denied, 490 US 1090 (1989); *Stein v. Plainwell*, 822 F2d 1406 (CCA 6, 1987); *Albright v. Board of Education*, 1991 WL 80008 (USDC Utah, 1991); *Graham v. Central*, 608 F.Supp. 531 (USDC S.Iowa, 1985); *Doe v. Aldine*, 563 F.Supp. 883 (USDC S.Tex., 1982); *Grossberg v. Deusebio*, 380 F.Supp. 285 (USDC E.Va., 1974); *Wood v. Mount Lebanon*, 342 F.Supp. 1293 (USDC W.Pa., 1972).  
<sup>7</sup> See dissent of justice Anthony Kennedy in *County of Allegheny v. ACLU*, 492 US 573 (1989).  
<sup>8</sup> See, e.g., *Sands v. Morongo Unified School District* (Sup. Ct. Calif., 1991).  
<sup>9</sup> *Unemployment Division v. Smith* (110 S.Ct. 1595; U.S. Sup. Ct., Apr. 17, 1990).  
<sup>10</sup> See "A Giant Step Forward but Three Steps Back," *Adventist Review*, Dec. 6, 1990.



*Mitchell A. Tyner is an attorney, ordained minister, and an associate director of the General Conference Department of Public Affairs and Religious Liberty.*



## Bird Perils

BY EDNA MAY OLSEN

On cold winter nights when we're snuggled up in our cozy beds, do we ever think about the countless birds for whom falling asleep may be a matter of life or death? They must find not only a place that is safe from predators but one that gives them shelter from the elements as well. If birds get wet, they can easily become chilled and die. In fact, in very cold weather many will freeze to death, or die of hunger because the ground is too hard for them to search for grubs and worms.

Birds often crowd together at night, not only to keep warm but because they like company. One will generally be awake and able to warn the others in case of danger. Quail roost on the ground in a circle, closely packed together with their tails in the middle. When a late-comer arrives, he simply pushes his way in! If attacked, they rise up and whirr off in all directions, which ensures that at

least some of them will be able to escape. Other birds such as chickens, turkeys, and pheasants choose to sleep on as high a perch as they can find.

Some birds such as the North American ruffed grouse keep warm by squatting under a snowdrift. But a freezing rain can make it impossible for a grouse to get out.

Long-tailed tits have a strange way of settling down to sleep. First one bird will come to roost on a branch several feet off the ground, and soon another one settles down beside it. When a third bird arrives, it squeezes in between them; then others push in until the first two are out in the cold at each end of the line!

Indian crested tree swifts fly together, gradually flying lower and lower until one suddenly swoops down onto the branch of a tall tree. The rest quickly follow until they are all packed together

in a great big ball of feathers. Pity the ones on the bottom!

Some sand martins brave out the winter by burrowing to make a nest hole, although others prefer to migrate to warmer areas. Mallards and other water birds nest in the willows along riverbanks and are at risk from pollution, flooding, or severe weather. Sparrows build anywhere they choose, but often in gutters or drainpipes where freezing rain or snow can make things unpleasant for the little birds.

How glad they all must be when winter finally leaves and they can once more build in warm weather again.

It must make Jesus very sad to see the beautiful birds He created freezing to death or being killed by other creatures. One day when He comes to take us to live with Him, there will never again be death, and all of His creation, including the birds, will live in peace and happiness.

# DREAMS OF WHAT CAN BE



*North American Division president A. C. McClure shares his personal vision for what Adventism can be during these days of opportunity.*

**BY A. C. MCCLURE**

*This article is a condensation of the keynote address given to church leaders attending the North American Division year-end meetings held November 3-6—Editors.*

**T**he pace of events in the nineties seems to have taken a quantum leap, almost as if someone has found an events “hyperspace button” that has caused us to rocket through time at an unheard-of rate.

With the changes in Eastern Europe, one had to catch the news every evening to keep up-to-date. Next came the Soviet Union, then Desert Storm, which provided us with rare live broadcasts from within a war zone. We even visually rode with smart bombs as they dropped with pinpoint accuracy into minute targets such as air vents in buildings.

As U.S. president Bush said in his speech to the nation on September 27 when he introduced his nuclear disarmament initiative: “The world has changed at a fantastic pace, with each day writing a fresh page of history before yesterday’s ink is even dry.”

As Adventists we have tended to emphasize disaster as forecasting the end of time. But such is not the only message of our Lord. True, He does speak of “wars and rumors of wars,” but these, along with false christs, are *not* the sign of the end. He says: “Such things must happen, but the end is still to come” (Matt. 24:6, NIV).

True, there will be famines and earthquakes. We will see nation rise against nation, and kingdom against kingdom, but Jesus says these are only the beginning. There will be personal trials and difficulty, even death. There will be heresy and apostasy, but all these are signs of the interim, not signs of the end.

Then, following this discourse, Jesus presents a vigorous, ringing, thrilling forecast of what will

happen as the true sign of the end. It is not dreadful. It is not cataclysmic. It is delightful and rewarding. It is the fulfillment of the plan of redemption, the ultimate resolution of the great controversy. He beautifully and boldly states: “This gospel of the kingdom will be preached in the whole world as a testimony to all nations, *and then the end will come*” (verse 14, NIV).

What a glorious prospect! And to think, we have the opportunity to be part of it. We who have been entrusted with this joyous privilege and message, though, are at times ambivalent about it. We fail to appreciate the positive nature of the times in which we live. The ambivalence that seems to exist in our subconscious mind is also reflected in empirical data.

## **Assurance of Grace Needed**

From our recent Valuegenesis survey of 12,000 Adventist youth across this division, it has become clear that many of our young people are anxious about the second coming of Christ. It is easy for us to dismiss this as a lack of commitment among youth. Or as their desire to enjoy life here and now before the coming of the Lord.

It is possible, however, that their anxiety goes much deeper than this. Perhaps we have put forward the terribleness of the earth’s final events as a misguided motive for end-time correctness of behavior. And possibly even more serious, we have not made clear the *assurance* that all, young and old alike, may experience *in the grace of Christ*.

Ellen White puts it in these words: “The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive with us; for it savors

of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? It ought not to be so. Jesus is attractive. He is full of love, mercy, and compassion" (*Signs of the Times*, Mar. 17, 1887).

Perhaps the anxiety arises because we have dwelt on the wrong things. Jesus did warn us that a host of evil things would occur in the interim. But gloom over evil is not our message. Triumph over sin is our message.

As we watch with incredulous fascination the events opening the world to the proclamation of the gospel, we are led to dream the dreams of what can be.

#### 1. The gospel to all the world.

Surely this is first among those dreams. Of all the events to which we have looked as a signal of the end of the age—earthquakes, wars, famines, floods—here before us is the one our Lord stated as the true indication of the end.

The world has opened to us in ways unimaginable only two years ago. Countries and cultures and schools of thought so long closed to the influence of the gospel are not only opening to us, but are actively seeking the message. Our greatest challenge now is not to devise strategies by which to gain small footholds in closed societies, but to find adequate resources to place into the openings gaping before us.

What started with a handful has now grown to a movement around the world encompassing more than 7 million persons. Surely we have not done all that we could have done in our lifetimes, but we need to remember, as Ellen White so aptly stated, that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

Let us dream the dream of bringing our people the assurance of victory in Christ—victory that is full in both forgiveness and overcoming power.

**2. Thrill our youth with visions.** Let us dream the dream of thrilling our youth with visions of the realization of their fondest ambitions in the perfect setting of the kingdom of God.

**3. Win the hearts of others.** Let us dream the dream of bringing to our churches the peace and acceptance of the

family of God, which will, in a winsome way, touch the hearts of those who surround us in the community. Our beautiful truths will reach people only when they are validated by joyful and caring Christians.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me'" (*The Ministry of Healing*, p. 143).

#### 4. Measure success by attendance and involvement, not membership and

*Let us dream the dream  
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**baptism numbers.** We have traditionally given much emphasis to membership and baptism numbers. These are significant and important, but without the equally important *attendance* and *involvement* numbers with which to relate and interpret them, they lose much of their value. Membership numbers alone can be rather institutional and possessive. At times they have been abusive numbers, engendering control and unrealistic quotas.

Baptisms, on the other hand, are statistics that bring us much joy! But taken alone, these numbers do not give account for the nurturing responsibility of the church. Attendance and involvement are the numbers that bring responsibility and credence to both membership and baptismal counts. No matter what the membership numbers show, if one is not participating in the fellowship of the church, something is wrong. Likewise, a magnificent baptismal report is made believable by faithful attendance and participation in the ministries of the church.

#### 5. Attendance growth to 1 million.

It is my dream that we will see *attendance* in churches across the North American Division reach 1 million persons by 1995. It is certainly possible. Even if we brought no new members into our fellowship—a prospect that I cannot imagine—and only kept our youth and brought back those who have previously fellowshiped with us, we would more than achieve this dream.

We have already set the stage for the fulfillment of this dream. Over the years we have experienced significant success through public evangelistic endeavors such as Revelation seminars and crusade evangelism. While we maintain these successful avenues of outreach, we must also develop methodologies designed to reach those who are not responding to our traditional models of evangelism. We need to be reaching the 25- to 45-year-old age group, whom we have been largely missing.

Society is not the same as it was when we first developed our approach to evangelism and worship. Decrying the change will not make us successful in reaching new generations and societal perspectives. Rather, we run the risk of becoming obsolete unless we present the message in forms and settings that will appeal to new generations in new settings.

Traditionally we have operated out of an agrarian perspective. In fact, we continue to maintain a significantly higher percentage of rural membership than is exhibited in the overall population. While it is important for us to maintain our coverage of the division geographically, we must also factor into our thinking and planning the fact that the masses of population are often underrepresented in our membership figures. After all, the challenge of the gospel to all the world is to all people.

How do we reach the masses of our large cities? How do we more effectively utilize the media? What can be done about Anglo evangelism? Where do we find the impetus to motivate the entire church family to be involved in outreach and witness? These seem to me to be key issues in our quest for Global Mission.

**6. A Christian education for every Adventist youth.** Christian education has been a fond effort of our church from the beginning. Attesting to this is the fact that two of our colleges are marking their centennial this school year. We are grat-

ified that our elementary and secondary school system is recognized as one of the finest parochial school systems in North America. True, we have suffered with the demographic shift in school-age children. And there is, no doubt, some slackening of commitment to having our children in our schools.

But we could resolve the enrollment problem if we really followed our own verbiage regarding our commitment to provide church school education for all our children. There is no lack of students. For too long we have run a patron school program, not a church school program. In these days, as our ethnic population grows, I often hear the cry of those who desire Christian education for their children but are not able to afford it. It is time to dream the dream of a church school system that will provide Christian education for all its children.

This is not to indicate that parents should shoulder none of the responsibility. They should count it a privilege to sacrifice for the education of their own. But in the family of God, these children belong to all of us, and we all must share in the joy of preparing them for service in the kingdom of God, both in its manifestations here and now and in the fullness of the coming kingdom.

**7. Harmony among members.** The dream of racial harmony and equality is a dream that can and must be fulfilled in the church. This dream is not fulfilled in the pursuit of selfish advantage, the struggle for power, or the granting of grudging privilege. It will only be truly fulfilled as we learn the meaning of Jesus' words when He said, "Whoever will be great among you, let him be your servant." Only as we learn to serve the Lord together in love will we fulfill these words of the Master.

The diversity referred to earlier is reflected also in the fact that the North American Division family currently worships each Sabbath in 21 languages or cultural groups. Much of our growth is occurring in the non-English-speaking membership. We must learn to deal skillfully with these shifting demographics.

**8. Family solidarity and support.** It was popular only a few years ago to talk in the secular press of the demise of the family. Faithfulness was passé. Communal living was the wave of the future.

Morality was old-fashioned prudery. Responsibility was replaced by self-centered ambition.

How wrong could the futurists have been? The family is back, but not without problems. It is in need of priorities and values, and is desperately seeking fundamental principles to guide it. And the church has been provided with the opportunity to respond, not in language and phrases of a past era, but with new vigor in the language of today.

In this context we have before us a new opportunity to share the Sabbath. The

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*The work is possible, or  
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unbridled pursuit of gratification and acquisition of possessions has turned to ashes before the penetrating gaze of the media and the courts. As a result, the issue of time for families to be together has given new focus to the Sabbath.

The Sabbath belongs to the people of God as a testimony to His creatorship. He has given it to us as an opportunity to reach out in peace to a troubled world. We recognize about us the fractured and broken state of many families not only in society in general but also in the church. The ideal does not always obtain, even in our own homes. But there is to be a "balm in Gilead" within the family of the church.

For the lonely, there is fellowship. For those lacking in role models, there are brothers and sisters, mothers and fathers. For those who live in the caldron of strife and dissension, there is peace, rest, and openness. God has opened to us this avenue of family concern. Let us dare to dream of walking down it to the new world of family in the community of the church.

### **Accomplishing It All**

How do we accomplish it all? These dreams plus many other items of equal significance cry out for our time, energy, and resources in a time of retrenchment.

It is unfortunate that the subject of stewardship seems to come up most often when we are in a financial crunch. Stewardship is far more than fund-raising. Stewardship is a way of life. It is the sum of all we do and are. It is the indicator of our spiritual condition.

Concluding His remarks on events at the end of time, Jesus says: "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns" (Matt. 24:45, 46, NIV).

There almost appears to be an element of surprise in the parable, as if the faithful steward looks up one day in the performance of his duties and, with delight, sees the Master coming through the door. And the Master will say, "Well done, My good and faithful servant. Enter into the joy of your Lord."

The call of stewardship, then, is an end-time call. It is not a call to frenetic action. It is not a call for deliverance from financial devastation. It is not a call designed to produce artificial motivation. It is a call of love and service and sacrifice.

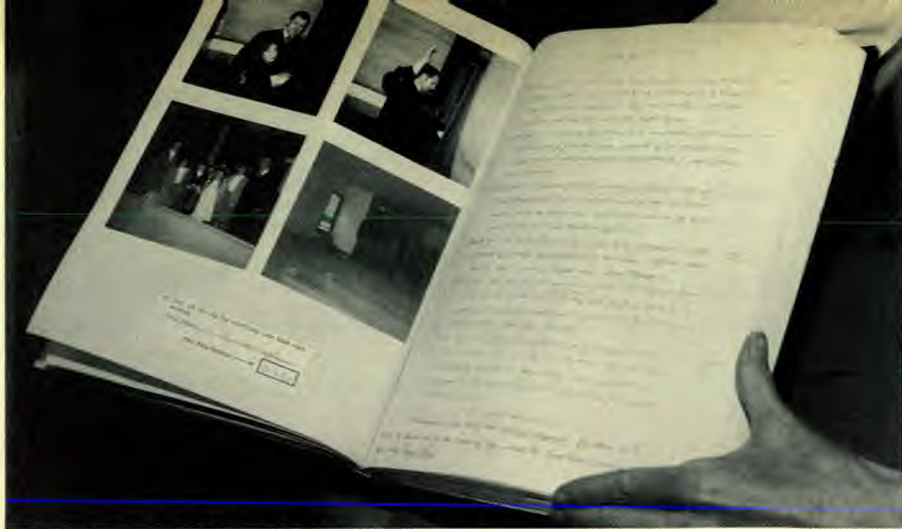
There is the good news of salvation to be given to the world, immortal tidings in our mortal hands. There is a kingdom to prepare, a highway in the desert to build, seas to cross, mountains to scale, jungles to penetrate. The kingdom of God is to be restored on the earth. Not just in some distant time of apocalyptic finality, but here and now. In the church. In the community. In the whole world. "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

The work is possible, or God would not have called us to do it. Within each calling is the enabling power of the Holy Spirit for its accomplishment. Let us commit ourselves to the work before us today.



A. C. McClure is president of the 780,000-member North American Division of Seventh-day Adventists, including Bermuda, Canada, the St. Pierre and Miquelon islands, and the United States.

**When one woman began counting her blessings, she found she was actually writing a book.**



Photos and careful notes make the *Thank You Book* a family treasure.

# Journal of a Thankful Heart

BY CELEST CORKUM

I recently read an article on list-making—for and against. I wondered who would be against list-making and why. The writer explained that when she doesn't feel pressed by a long to-do list, she feels freer to do some things she finds enjoyable, like reading old love letters discovered in a shoe box when she was routing through her closet. For list makers, that would have to be on the list.

Most of us find joy in recalling pleasant incidents in the past. Under your bed or in a box back in your closet, maybe you have some old love letters or a pair of baby shoes or a stub of a ticket to some event that can bring back happy memories. I confess I am a list maker and enjoy it. But I have come to value memories, also.

It began years ago when someone gave me a baby book for my first child. The new strides of development were so

quick and intriguing that I wrote down my child's increasing weight, the first time I saw him roll over, his first tooth, and on and on—even to including a lock of hair from his first haircut. Then the second child came. Now I had two to write about. I hated to leave the rest of us out, so I began to record our family memories in a diary. Pictures mean a lot to me, so I added them, too. Then things became so busy for a few years that I wrote nothing. They were good years, but later I found myself wondering, *Did I do anything during those years?*

## When Prayers Are Answered

At the same time I found my personal devotion time evolving to include prayer lists. But I wondered what to do when a prayer was answered. Just cross the reminder out? Erase it? At this most wonderful time of rejoicing, would I just wipe it out and replace it with an-

other need? I found myself praying, "O God, my heart is full of thanks that I want to express to You. But how?" To some prayers there were answers I never wanted to cease remembering. Yet in time, details of these wonderful incidents gradually faded from mind. The bursting gratitude I had once felt slowly withered to a mere shadow of a smile.

How could I hang on to these blessings? Or would these gifts from God become, as one song describes them, memories "sifting through our fingers like sand." You have them today, and tomorrow they are gone.

Then I came across a comment Ellen White made: "It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden" (*The Desire of Ages*, p. 348).

I knew I wanted my faith strengthened. And so my *Thank You Book* was born. In it I decided to preserve happy memories of how God was leading my family, friends, and church. Today, just looking over a few pages of the scrapbook, which I have in front of me, I see entries of thanks for such things as:

- recovery from illness
- protection in dangerous situations
- work or housing problems resolved
- finding lost or needed items
- surprise income or financial assis-

tance in a crunch time

- bargains on items bought
- nice things people did for us
- decisions for Christ made by us, by others, or by the church
- seeing sacrifices made by individuals for God's work or for others
- trends that show our children are gaining spiritual insight and maturity
- sleep when under extra pressure
- all these answered prayers

### Easy to Do

What does my *Thank You Book* look like? Using a large scrapbook, on the first page I wrote the *Desire of Ages* statement quoted in this article. In the following pages, on the left side of the open book, I have inserted snapshots of the family or have written about an incident. On the right side I have listed the thank-You's. At the top of the right page I list the dates covered—like October 1-20, 1988.

An entry may be brief, but it is always specific. Here's an example:

"A. Thank You for encouraging me to begin exercising every night before going to bed. I am 38 and 10 months (almost 40). Began this July (20 sit-ups, 12 back bends, 12 double-knee bends, and 30 opposite-arm rotations). Ken is walking regularly 3¾ miles. a. June 20, 1989."

Some entries record events that seem quite awesome. Others are personal or everyday things, but credit is given to the One who gave me the nudges. Some things for which I'm thankful come unexpectedly. But when we prayed for something and have experienced the answer, I place a capital A to the left of the entry. At the end of the entry I place a small a and the date we first asked, or prayed, about this. Seeing those large A's (for *answers*) on the left side of the entries does strengthen my faith!

As the days pass, a page is completed. And as pages are filled, it becomes a book! It amazes me. A plain book I bought with totally empty pages has become a treasure.

What does all this do for me? Well, whether I'm up or down, the book provides me a steady reminder to trust God, not myself. These memories strengthen my inner strands of faith. So often as human beings we begin doing some-

thing productive until something unexpected startles us. We fear. We feel alone as we make decisions and reap their consequences. Our goals are good, but the circumstances surrounding our efforts may not inspire self-confidence. We can easily feel alarmed that our work for God will fail. This is when we need faith.

Along with my Bible study, the *Thank You Book* reminds me that God is near, that He means those words "I am with you."

This book is our own family's per-



Celest Corkum

sonal testimony to something Ellen White wrote long ago: "We have nothing to fear for the future, except as we shall forget the way the Lord had led us, and His teaching in our past history" (*Life Sketches*, p. 196).

Rereading these personal experiences increases my faith. They make my confidence in God strong.

We are told to "enter into his gates with thanksgiving" (Ps. 100:4). Life is often like a battlefield. Taking time with the *Thank You Book* is like coming off the battlefield with a word of praise for God's presence. . . . I discover that in almost every situation there are things for which I can be thankful. In this time for personal devotions, I can enter the gates of heaven with thanksgiving! And then, when I leave, I leave refreshed, ready to face life with new hope and courage.

You may be thinking, *I could never do a book like that! That would take time I don't have.*

Then try something more simple. Pick up a simple organizing book with five lines per day. Sometime each day, jot down one thank-You to God. Or perhaps, as an individual or with your family, you can record things for which you're thankful each Friday evening at worship.

Be creative. Come up with your way. The psalmist says, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1, 2).

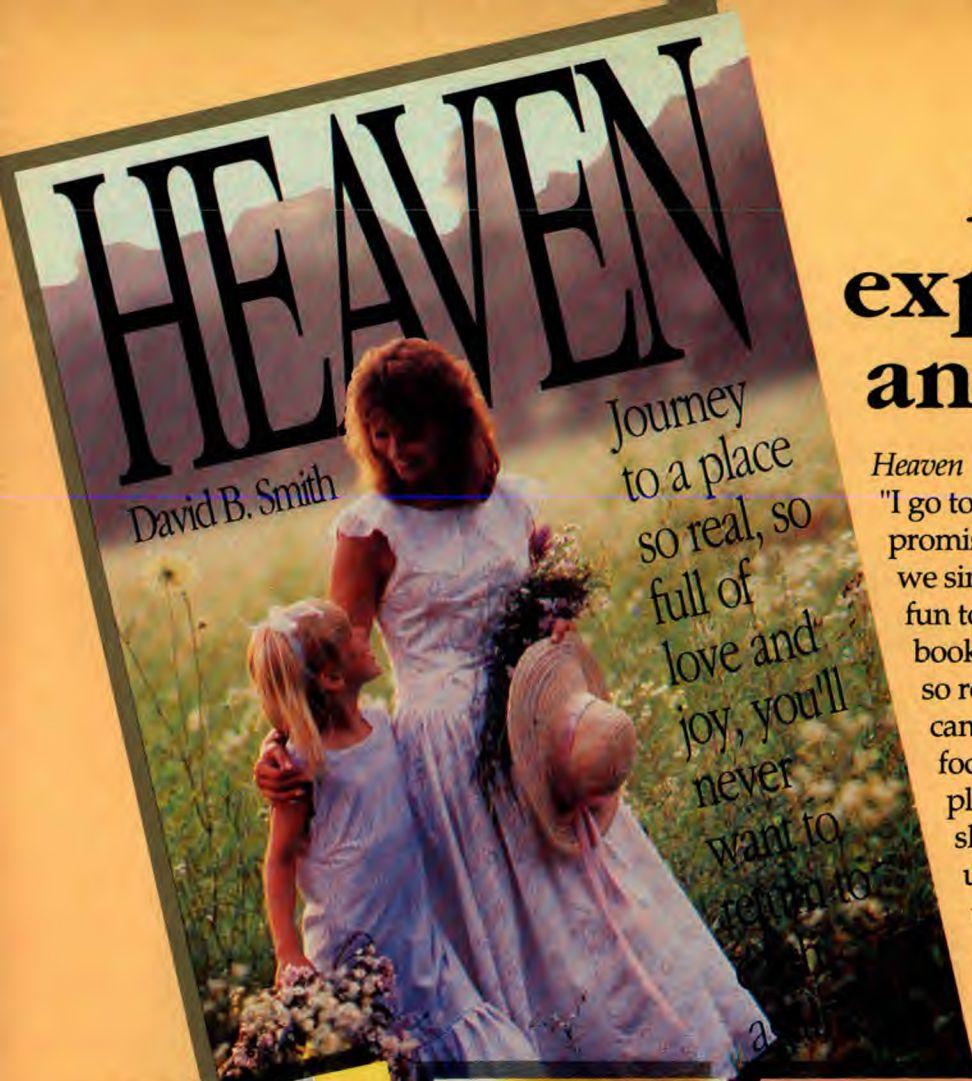
I can tell you that I am a mother and a practicing registered nurse. I have been involved in ministry with my husband, who has been a pastor, evangelist, and family life educator. I can say without reservation that I find more meaning in all of these activities—and more strength to do them—because I take time for reflection and praise. It's the gold-plating on my life.

### Cure for Common Complaints

Thankfulness is a cure for complaining. Thankfulness prevents covetousness. It's the sugar to help the medicine go down, the life jackets for the slough of despond. Being thankful helps one endure delay. It colors every experience a little brighter because we have taken time to notice, positively. A thankful heart builds community, for it puts meaning into our service and places importance on our friends. Being thankful is a way of saying to God "I love You" again and again.

When my life nears its close—should Jesus not yet have come—I may have days with much more free time than now. I expect to read my *Thank You Book* again and again—perhaps in my rocker or in my bed. And should I pass away, this book of memories will be my children's to read again and again. In it they will find a legacy of the Lord's hand in their young lives. "That they might set their hope in God, and not forget the works of God, but keep his commandments" (Ps. 78:7).

Celest Corkum writes from Oshawa, Ontario, Canada.



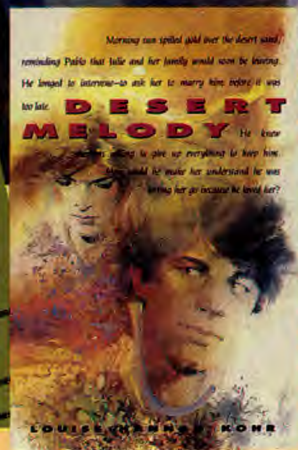
# A joyful experience in anticipation!

## Heaven

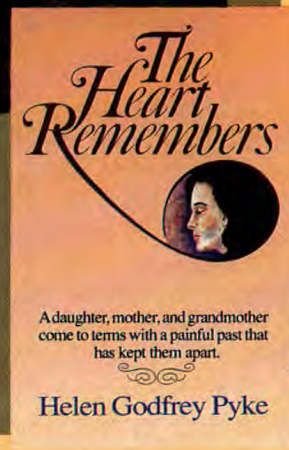
"I go to prepare a place for you," Jesus promised. And what a place! God tells us we simply can't imagine it all. Still, it's fun to try. And that's what this exciting book is all about—anticipating a heaven so real, so full of love and joy, that we can't wait to go! David Smith turns our focus from this troubled world to a place where pain, sorrow, and death shatter into obsolescence, and gives us a foretaste of what it will be like to live in the presence of Jesus forever! Paper, 96 pages. US\$7.95, Cdn\$9.95.



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# Exciting books for young readers

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Two hundred years ago the Palace of Versailles was an embarrassment to France. This center of the court of Louis XIV and his successors endured until Louis XVI and his little Austrian queen, Marie Antoinette, were carried off first to prison and then to the guillotine. The bitterness of the French Revolution took generations to dissipate before the people could even *think* about restoring the palace.

Despite his personal excesses and political arrogance, Louis XIV certainly did have an eye for elegance. His sophisticated tastes enabled him to convert a rather ordinary country estate into one of the most magnificent palaces that Europe—or probably the world, for that matter—has seen.

Visitors to Versailles today are always entranced by the vast acres of formal gardens, lying like splinters of the rainbow fallen to earth. The tree-shaded walks, the diamond showers of the fountains, and the flower beds laid out with geometric precision—all bespeak a long-lost age of elite leisure. The thousands of commoner tourists now walking in the gardens would, most assuredly, be misfits in the golden age of Louis XIV. That was another world, and we can only look in on it and wonder at the despotism that made it possible.

The baroque gold-and-white chambers of the palace once accommodated as many as 1,300 courtly guests at one time. The most favored among them would be granted the privilege of standing on a little balcony overlooking the king's bedchamber. There they could witness the glorious person of the "Sun King" himself being prepared for bed!

### Into the Dreadful Presence

One man in the great household, however, had other concerns. He was the gardener. But, more than that, he was a distinctively eighteenth-century artist. Taking great pains with the flower beds, he had laid them out in perfect circles, triangles, and intersected rectangles. Thus the gardens presented a living carpet of flowers in graceful, intricate designs, all for the pleasure of viewers at the palace windows.

Without rest the man toiled over his rare seedlings and fragile cuttings. But he could never achieve his idea. Season after season the noblemen and great ladies strolled about the terraces, trampling over the flower beds without restraint. Repeatedly the loving labor of the gardener's skillful hands came to nothing.

Finally he decided to try what few in the court dared to do—appeal to Louis XIV himself. Ushered into the dreadful presence of his royal master, he stood awkwardly before the king.

"And what is your desire, man?" the bewigged, ermine-robed monarch inquired.

"If it please Your Majesty, it is the gardens. It is impossible to grow flowers because the lords and ladies walk everywhere."

"Ah, so!" The king eyed the gardener with interest. "And what should we do about it?"

"If it please Your Majesty . . ." The old man fumbled with the fringe of his worsted jerkin. "If it please the king, he could make a little law. He could cause a small barrier to be put up that would prevent their highnesses from spoiling the gardens."

### From Savagery to Civilization

And so it was that the king ordered "little tablets" (*étiquette* in French) to be neatly arranged along the sides of the

flower beds. Tiny, low stone "fences" marked the margins of the gardens. Then the king issued a royal order commanding all his courtiers to walk carefully within the pathways marked out by the "etiquette," the rows of little tablets.

Thus it was that the gardener of Versailles not only preserved the gardens from the pitiless feet of the high-born vandals but also enriched our English vocabulary with a new and very significant word, "etiquette."

The art of successful living has always consisted in keeping carefully within the ways marked out by the etiquette. The more refined our culture and civilization, the more freedom we forfeit. By and large, a man in the jungle can do as he likes, have what he wants, and go where he pleases. Although he may be governed by some tribal taboos, he is free to trample on most of life's flower beds. As he moves toward civilization,

however, he finds himself increasingly hedged about with all sorts of rules and regulations. "Thou shalt" and "thou shalt not" begin to govern his day.

As this primitive man progresses, the laws multiply. Not only must he do a certain thing, but he must do it in a certain way. Not only must he go to a certain place, but he must go at a certain time and dressed in a certain fashion. Savagery is freedom and wretchedness. Civilization can be bondage and delight.

The beauty of the king's etiquette was that the pleasures of the lords and ladies of Versailles were not really curtailed but were very much increased because of the little tablets marking off the boundaries. Oh yes, no doubt there was a good deal of aristocratic grumbling for two or three months while the gardener's bulbs were developing and the seedlings were putting down their roots. But then when the gardens burst forth

# The Little Tablets

BY DOROTHY MINCHIN-COMM

*A tiny,  
powerful  
lesson  
from an  
eighteenth-  
century  
gardener*

in a blaze of living color, no one could doubt the wisdom of the king's etiquette.

Long ago, in the beginning of time on earth, the King of heaven planted a garden and marked off one tree there that men should not touch. The story of the Fall of Adam and Eve is an old one, and people have been rebelling against the Divine King's etiquette ever since. Yet every sign you see reading "Keep Off the Grass" is, in fact, a Royal mandate. Only by obeying that law do we have any grass left to keep off of!

God has arranged His world so that a man enters into his best inheritance by refraining from putting his foot on it. God never plays into the hands of the trampers and trespassers. One simply does not have to trample on a thing in order to enjoy it.

Travelers in Japan have learned that a Japanese garden is to be enjoyed only through the rules of etiquette. Not a surprising circumstance, considering the Japanese esteem for courtesy and politeness. In a very tiny plot of ground, a Japanese artist can create a whole world. Sand for the ocean waves, rocks for mountains, and dwarf trees for forests—all are arranged to create an optical illusion of space and distance. A tiny winding path of a few stepping-stones may invite one to walk in. The very best effect, however, is achieved when the garden is seen from a viewpoint, a precise spot marked for the visitor to stand.

### A Hedge for Us

When Louis XIV set up the dainty little stone tablets to protect the palace garden, he never supposed for one moment that they would *prevent* the courtiers from trampling down the plants—not if they were determined to do so. The tablets simply indicated the king's will. Likewise, God never protects His flower beds with great fortifications. A man *can* tromp through them if he sets his mind to it. In His mercy, however, God hedges our way about with His commandments, His exhortations, and His revelations. He simply wants to prevent us from destroying our own happiness.

Breaking through a hedge is, indeed, very easy to do. John Bunyan's pilgrims to the Celestial City made this discovery to their sorrow. In *Pilgrim's Progress* we read about their

"breach of etiquette":

"The way was rough, and their feet tender, so the souls of the pilgrims were much discouraged because of the way. So they were tempted to go over the fence and continue their journey on the soft grass in the meadow on the other side.

"'Come, good Hopeful,' said Christian, 'and let us go over.'

"'But,' replied the suspicious Hopeful, 'how if this path should lead us out of the way?'


"'That is not likely,' said Christian.

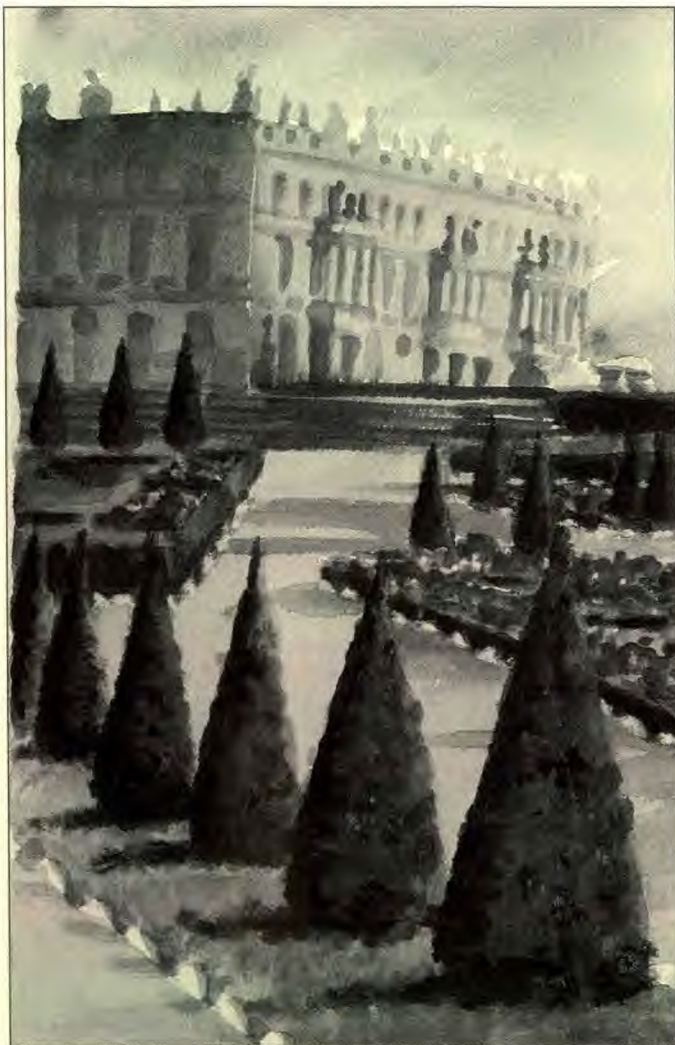
"So Hopeful, being persuaded by his fellow, went after him over the stile.

"But not long after the two pilgrims climbed over the fence, Giant Despair captured them right there on the soft green grass and flung them into the dungeon of his Doubting Castle."

A simple matter, this business of etiquette! The wise man said long ago, "Whoso breaketh an hedge, a serpent shall bite him" (Eccl. 10:8). Sin, in fact, is nothing other than the violation of the divine etiquette. As the good mother Susanna Wesley explained to her sons Charles and John: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, *that is sin to you.*"

We've all trampled on the King's flower beds. Like

Bunyan's pilgrims, we've clambered up over the fence. We've broken through the hedge, and the snake has bitten us. We've recklessly disregarded the little tablets that are the *etiquette of the law* and that are designed to keep us from treading on the flowers. But there is a remedy. The *etiquette of the gospel and grace* marks out for repentant trespassers the way that leads up to the cross and on into the palaces of the King. 



Dorothy Minchin-Comm, a longtime English literature professor in many Adventist schools, writes from Lake Elsinore, California.

# New Findings Challenge Traditional Beliefs

BY FRED HARDINGE

An old Chinese proverb says "When food is in order, the body is also in order." Recent comparisons between the diets of Chinese and Americans shed light on this ancient wisdom.

For example, only 4 of every 100,000 adult males die of heart disease in China each year, compared with 67 of every 100,000 in the United States. In women, this ratio is 3 Chinese to 19 Americans. The breast cancer rate is five times higher in the U.S., and cancer of the cervix is eight times higher in American women than in Chinese women.

Beginning in 1983, an international group of scientists began gathering information on the lifestyle of more than 6,000 Chinese adults living in 65 counties of China. This China Diet Study gives us a rare view of the complex links between dietary habits and common diseases.

Dr. Colin Campbell, a nutritional biochemist at Cornell University, is the principal American investigator. Some of the early findings give us pause for serious consideration of the way we eat.

**Osteoporosis** (demineralization of bone) has caused increasing concern to American women. Yet this problem is rarely seen in China, even though the Chinese consume only half the calcium that Americans do. Nearly all their calcium comes from green leafy vegetables, legumes, and grains, since most Chinese consume no dairy products at all. Ironically, countries with the highest intake of calcium have the highest rates of osteoporosis. So it appears that this problem is not related to an inadequate calcium intake, but rather to an excess of protein combined with insufficient exercise.

**Overweight** Americans are at higher risk for many serious health problems. Although the Chinese eat 20 percent more calories (adjusted for height) than Americans do, Americans are 25 percent heavier.

The Chinese diet is plant-based. It contains three times the amount of starch but only one third the amount of fat that Americans eat. Although some of this remarkable difference in weight could be attributed to exercise, the composition of the diet appears significant also.

**Protein** intake in America averages 100 grams per day; in China, 64 grams. Nearly 71 percent of American's protein comes from animal sources that are rich in cholesterol and fat. By contrast, the Chinese get only about 4 percent of their protein from animal sources. The highest rates of heart disease, cancer, and diabetes among the Chinese are found in those who consume the most animal protein.

**Total fat** intake differs markedly between the two countries. Americans average close to 40 percent of their calories from fat, whereas the Chinese diet contains less than 15 percent. While the recommendation for Americans is that they lower their fat intake to 30 percent of calories eaten, the Chinese data implies that this may not be enough to make a measurable difference in the risk of heart disease, stroke, cancer, and diabetes.

**Dietary cholesterol** intake in China is very small in comparison with that in the United States. Blood cholesterol levels among the Chinese average 127 milligrams per decaliter, while Americans average 212 milligrams per decaliter. Dr. Campbell notes that "their 'high' cholesterol is our 'low.'" These large differences in blood cholesterol levels reflect huge differences in consumption of red and white meat, eggs, and dairy products.

Low cholesterol levels protect against not only heart disease but also cancer of the colon, one of the most common cancers in Americans.

**Dietary fiber** intake in China is more than three times higher than in America. An adequate intake of dietary fiber is


necessary to promote normal bowel function, prevent constipation, and lower the risk of colon cancer. Americans consume only about 10 grams of dietary fiber on average daily, while the Chinese average 33 grams, and in some regions as much as 77 grams.

Concern has been expressed that fiber may interfere with absorption of essential minerals such as iron and zinc, yet no connection was found among the Chinese. In fact, the Chinese who consumed the most fiber had the most iron-rich blood.

**Iron-deficiency anemia** is a rare problem in China, even though the people consume little meat. A Chinese adult daily consumes twice the American average of iron, almost all of which comes from plant foods. The availability to the body of iron from plant sources is enhanced by adequate intakes of vitamin C. The Chinese diet contains approximately 70 percent more vitamin C than the American diet, without any supplements.

## Conclusions

Reflecting on the China Diet Study, Dr. Campbell commented, "These new findings challenge our traditional beliefs about protein, calcium, weight control, ideal cholesterol levels, dietary fiber, and vitamin requirements." The study also provides insight into many contradictory and confusing—if not downright false—ideas held today about the effect of diet and nutrition on our health.

How is your diet? Does it contribute to longer life and less disease? 



*Fred Hardinge, D.H.Sc., R.D., is administrator of Total Health Lifestyle Center in Yakima, Washington.*

*The China Diet Study reveals the advantages of vegetarianism.*

■ HAWAII

# School Experiences Miracles During Fire

*Property spared amid island's worst conflagration.*

As our small commuter plane broke through the clouds over Lanai, giving its passengers their first glimpse of Molokai, our home island in Hawaii, we were stunned! The sun was the color of blood, and the large cloud drifting off toward Oahu consisted of dense, billowing smoke. As we flew closer we could trace a line of fire thousands of feet long.

It was Friday, June 21. The next four days would take island residents through the most devastating season of fires in the history of Molokai. It would become known as "the Great Fire of '91."

Our Adventist church, school, and two staff houses sat well away from the fire zone. Even so, memories of previous fires haunted us. All around the campus stood the skeletal remains of trees scorched by two fires in the past 10 years.

As night fell, the raging fires cast an apocalyptic glow. Prayers ascended for God's protection and intervention. Sabbath morning church members arrived for services with a sense of relief that no fires were visible and that the smoke had become only isolated wisps.

When the worship hour ended and all had gathered outside, the discovery was made that the smoke clouds had intensified. The church and school appeared in no immediate danger, yet homes in the nearby town of Kaunakakai were being evacuated.

As the sun set Sabbath evening, our family gathered to thank the Lord for His watchcare and to ask His blessing on the hundreds of fire fighters struggling in vain against the stubborn blaze.

## Dramatic Change

Sunday morning the winds shifted, blowing the fires even farther from our homes and campus. It appeared that the

flames would not come close to us this year.

Then, without warning, everything changed! Strong trade winds began to blow down from the mountains, the direction of the fire reversed, and the smell of smoke intensified.

Moments later a road grader and massive bulldozer rumbled into our backyard. The church parking lot began to fill with cars. People were running to our house. The message was clear: "The fire is coming!"

The heavy equipment had only begun to cut a fire break in back of our yard when the flames crested the hill less than 2,000 feet away. Urgency turned to panic. As we all ran for garden hoses to wet down the three-foot-high tinder-dry grass surrounding our yard we prayed, "Lord, please spare our homes!"

"Look at the whirlwind!" someone cried. We watched in amazement as a miniature tornado swept along the crest of the hill where the fire was and put out the flames. During the several minutes before the flames reappeared, the heavy equipment scraped more ground free of grass and brush.

The fire returned with a vengeance and started down the hill. But once again God intervened. A second and larger whirlwind spun across the hill, extinguishing the flames. Precious moments were once again given to those defending our school, church, and homes.

At last two fire engines pulled into the yard, and hoses were dragged to the two houses. One hose was attached to the school fire hydrant connected to the water tower on the hill, where the fire once again appeared.

Two days earlier the tank was less than one third full, and no water had been added since, as heavy use on the island

had dropped water pressure to zero.

The firemen gave a warning cry: the flames were flying down the hill, pursued by 60-mile-an-hour winds. School board chairman Ralph Kanemitsu, church member Joe Childs, teacher Pat Eastland, and I stood transfixed for an instant, but then we quickly began snatching important papers and a suitcase or two from the houses.

The call for water sounded. Ralph and others by the hydrant saw the valve turned. No water! The fire was now less than 200 yards from our house.

## Only Prayer

The fireman nearest the approaching fire line called out again in desperation; the engines charged their hoses, but it was not enough. The firemen turned to Ralph and me and said, "Only prayer will save the homes now!"

The wall of fire, now less than 100 yards away, was more than 1,000 feet long and throwing flames higher than the buildings. Then it was at the break, less than 50 feet from our back porch.

At almost the same instant the dry hoses from the school hydrant filled with water, and the battle was fully engaged. Flames jumped the firebreak and began to burn between the two houses. The inferno swept past and through Pat Eastland's yard 10 feet from her house, blazed within yards of the school, and flew across the yard in back of the church grounds to the highway.

The property was now threatened with fire on three sides.

We fought steadily for another hour, pouring thousands of gallons of water from our school storage tank on the flare-ups and smoldering tree stumps. By now the fire crews and vehicles had rushed off in pursuit of a blaze that threatened neighboring property, leaving us alone in the midst of 13,000 charred acres.

In four days of fire fighting, no lives or homes were lost, and injuries were few.

## Water in the Tank

Monday morning we went to check on the water tank. The ladder had burned off the side of it, and the plastic pipe that fed

water to the tank had melted as the blaze swept around the campus.

I climbed the ash-covered side of the tank to check on the cover. It was intact. I glanced down into the tank and saw water—not the near-empty tank of Friday, nor the totally empty tank we expected. The tank was more than half full of water!

There had been no pipe to deliver it. Yet after pouring thousands of gallons on the raging fire, there remained more water than before, evidence of God's power to answer prayer.

Which was the greatest miracle? Send-

ing the heavy equipment to cut a fire-break with only minutes to spare? The two mighty whirlwinds? The invisible wall of angelic fire fighters that encircled the campus? Or was it the water tank that God had filled and kept supplied all during the fire?

Whichever, He gave to His children on Molokai renewed evidence of His great love.

*By D. Neal Boger, pastor, Molokai Seventh-day Adventist Church, Kaunakakai, Hawaii.*

Also elected were John and Carolyn Wilt as assistant international executive couple, George and Jean Arzoo as international treasurer couple, Richard and Evelyn Hughes as international secretary couple, Lanni and Carol Fisk as international public relations couple, Norman and Carmen Manweiler as international newsletter couple, and Al and Betty Brendel as team training couple. Monte and Norma Sahlin, from the NAD staff, represent the denomination on the Adventist Marriage Encounter international board.

### 300 Leaders

More than 300 leaders gathered from across the United States and Canada for the meeting at British Columbia Conference's Camp Hope. Each council takes responsibility for organizing, financing, and promoting one, two, or even as many as five weekends a year. The couples who make presentations must meet rigid standards, writing and rewriting their talks to the satisfaction of the training couple.

Forty of the 58 local conferences in the NAD do not currently have an ME council, so the new leaders have set ambitious goals to expand the program. "Marriage Encounter meets a significant need in the church today, and presents an exciting way for members not employed by the denomination to become involved in ministry," says Jerry Booker.

"There was a time when you couldn't have pushed me into this with any kind of leverage," he recalls with a smile. "But it is one of the most rewarding things I've ever done, spiritually and in every other way!"

Church members interested in seeing a Marriage Encounter program in their conference should contact their local conference church ministries department and ask to speak with the family life coordinator. A packet of information can be obtained from the NAD Church Ministries office, 12501 Old Columbia Pike, Silver Spring, MD 20904.

*By Monte Sahlin, associate director and adult ministries coordinator, North American Division Church Ministries Department.*

### ■ BRITISH COLUMBIA

## Adventist Marriage Encounter Celebrates Sixteenth Anniversary

*Scores baptized as a result of couples' weekends.*

John and Mary were devoted Christians and church employees. Divorce was not an option for them, but through the years of marriage they had become strangers to each other. "We talked them into going," remembers Al Brendel, retired chaplain at Kettering Medical Center. "By the end of the weekend they wore a smile that said 'Everything is all right,' " recalls Betty Brendel, retired professor at Kettering College of Medical Arts.

Years later a child died tragically, and the couple wrote the Brendels a note. "We could never have survived this loss without the closeness that began at Marriage Encounter, born of and nurtured by the Holy Spirit."

Sixteen years ago the Brendels and three other couples from Dayton, Ohio, held the first Seventh-day Adventist Marriage Encounter (ME) weekend. That has grown to a network of lay and pastoral councils in 14 conferences across the North American Division that have conducted nearly 900 weekends with more than 20,000 couples attending.

Scores, perhaps hundreds, have been baptized as a result, often the spouse of an Adventist member or a couple invited

by Adventist friends.

"The key to ME is the work of the Holy Spirit," said Brendel in a sermon marking the sixteenth anniversary during the biennial NAD Marriage Encounter convention. "Prayer makes these weekends go."

A prayer couple is assigned to each couple who attends an ME weekend. Unbeknown to the attending couple, their prayer couple is praying for them at home all during the weekend. Usually the prayer couples join the participants for the closing session on Sunday, when stories of real spiritual breakthroughs are often shared.

### New Officers Elected

Jerry and Wanda Booker were elected international executive couple at the recent four-day convention. They have been leaders in the Southern California ME council for more than 15 years, as well as active members of the Ridgecrest, California, SDA Church.

Daryll and Gloria Williams, of Loveland, Colorado, stepped down after four years as the NAD leaders of ME. Stan and Angie Hardt, from Maplewood Academy in Minnesota, were reelected international pastoral couple.



Dr. Donald Wilson (left) talks with Louis Magnisalis of Athens, Greece (center), who came to St. Helena for heart surgery, thanks to his boyhood friend, John Pappas (right).

■ CALIFORNIA

## Modern Medicine Has a Heart

*Greek patient finds friends and healing at St. Helena.*

Louis Magnisalis, a 62-year-old retired repairman in Athens, Greece, suffered the painful and debilitating effects of heart disease for more than two years. As his condition slowly worsened, his family and loved ones worried, including boyhood friend John Pappas, owner of The Abbey restaurant in St. Helena, California.

Pappas suggested that Magnisalis come to the U.S. to meet Dr. Whie Oh, his cardiologist at St. Helena Hospital. Seven years ago Pappas himself had clogged coronary arteries, which were reopened in a procedure called angioplasty.

After the angioplasty, Pappas accepted the advice of his physician and radically altered his eating and exercise habits. Today his heart and arteries are healthier than they were almost a decade ago.

"I cook natural foods at home—vegetables, fruits, simple dishes. I no longer eat in my own restaurant. Many diners who have had a triple bypass order

*By Andy Demsky, assistant director of public relations at Pacific Union College, and Pat Benton, manager of communications at St. Helena Hospital and Health Center, St. Helena, California.*

a T-bone steak," Pappas says, shaking his head in disbelief.

Pappas believed that Oh—and his new lifestyle—gave him another chance at life, and wanted his friend to have that same opportunity. But the Greek retiree lived on a limited income and could not afford a trip to California, much less medical expenses.

So his old friend set out to see if there was a charitable heart in modern medicine. Pappas was willing to fly the Magnisalis to California and entertain them for a couple months. He approached Dr. Oh and hospital president Dr. Lenard Heffner, who were willing to donate an angiogram and an angioplasty if necessary.

After an examination, it became apparent that Magnisalis' condition required something more serious—open-heart surgery. The only complication was getting the expensive surgery underwritten by the physicians and the hospital.

### Greek Connection

Oh referred his Greek patient to Dr. Donald Wilson, a cardiothoracic surgeon, who agreed after reviewing the case to accept Magnisalis as a patient. Twenty-one years ago Wilson helped pioneer cardiac surgery in Greece. After meeting Wilson, Magnisalis felt confident of the surgeon's skill and God's protection.

Five days after the double-bypass surgery Magnisalis was discharged to his friend's home, where he spent the summer eating nutritious meals, exercising moderately, and regaining his strength. Pappas became his friend's tutor in post-surgery lifestyle change. A major lesson: establishing a regular exercise program. "He plans to ride his bicycle every day," Pappas explains.

Pappas encouraged his friend to maintain a good attitude. A religious man himself, Pappas gains inner strength just by being on the hospital campus. "Sometimes I just drive up there and stay a little while. I look out over the valley, and it is so peaceful. I feel an atmosphere of faith from the people who work there," he says.

Magnisalis concludes: "I feel like this whole thing was directed by a higher hand. So many people doing so many kind things for me—that's a miracle."

## Donations to Education Multiply Fourfold

Eight million dollars invested by Seventh-day Adventist business and church leaders since 1980 in SDA university, college, and academy alumni programs have generated between \$32 and \$35 million from 37,000 school alumni, according to a report made September 5 to the General Conference Committee.

These Business Executives' Challenge to Alumni and Academy Alumni Advancement programs have thus proved to be one of the best investments ever made in education, say church leaders. Alfred McClure, president of the North American Division, states that "in addition to the moneys generated, the fact that 45,000 checks are made out to our schools every year demonstrates a growing appreciation for Christian education by a good portion of our alumni."

# 1992 Devotional Books

## JUNIORS

### Go for the Gold!

Kay Rizzo's fast-paced devotionals challenge kids to enter the most rewarding event ever—the Heavenly Olympics—and get them in shape to win. Their prize? A golden crown and eternal life with Jesus—a coach who has promised to stand by them every step of the way! As they read these exciting stories, they'll come to know Him better and discover the winning formula He has custom-designed for each one of them.

Kids who pledge to train daily with this power-packed book can receive a Go for the Gold medal as a symbol of their commitment to become a champion for Christ. See inside book for details!

## ADULTS

### Our Father Cares

"Christ's favorite theme was the paternal character and abundant love of God," Ellen White wrote, and that is the inspiring theme of these devotional thoughts that have been specially selected from her writings and bound in a beautiful keepsake edition. No matter what this new year brings in terms of change in your life, you'll find courage, renewal, and joy each day as you discover more about God's deep love for you.

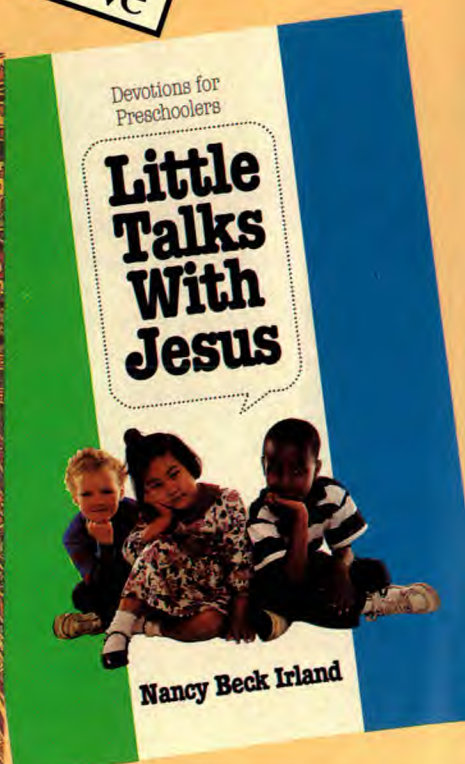
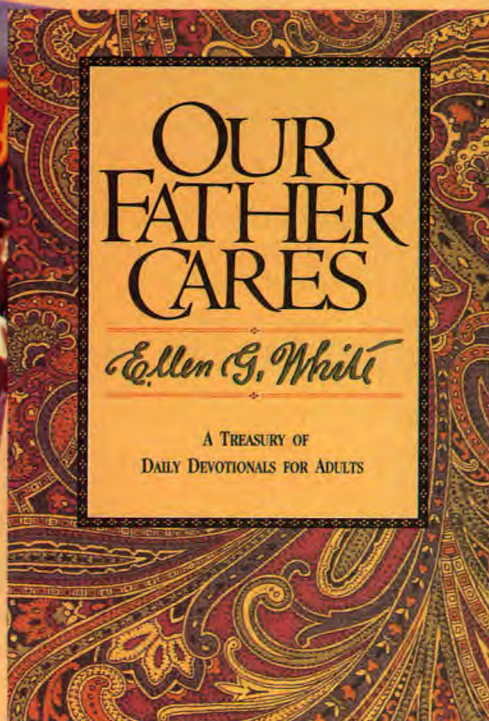
## PRESCHOOLERS

### Little Talk With Jesus

Nancy Beck Irland's preschool devotionals meet the spiritual needs and interests of little children. Written in simple language and filled with wonderful stories, they help children cultivate such Christian values as honesty and forgiveness, while giving them a personal understanding and love for Jesus.



Each hardcover book is US\$9.95, Cdn\$12.45. Add 7% GST in Canada. To order, call your local ABC at **1-800-765-6955**.







# THE LOMA LINDA REPORT

## LLUMC researchers study effects of a 'merry heart' on the human system

Since its founding in 1905, Loma Linda University Medical Center has conveyed the Seventh-day Adventist health message to millions of individuals. This health message recognizes that the body is not a compilation of isolated parts to be treated independently, but rather, that the body, mind, and spirit are an integrated whole. True healing therefore entails healing the whole person by integrating spiritual and physical betterment.

At the heart of this message is thus a commitment to spiritual health, healthful living, and wholistic medical care. While competence in clinical medicine represents a vital aspect of the Seventh-day Adventist health-care system, its more significant and enduring legacy lies in its advocacy of the healing power of a healthy lifestyle that leads to a harmonious spirit.

Medical scientists have repeatedly confirmed what Adventists have proclaimed since the Church's emergence in the nineteenth century—that physical and mental health are derived from the quality of one's daily living. A recent study analyzed the four major factors affecting health and wellness and found that lifestyle and lifestyle stresses played the single most important part in one's health (53 percent). One's genetic make-up and the environment each factored roughly a fifth into his or her overall health. Medical care itself proved to have the smallest impact (10 percent).

Proper nutrition, rest, and the avoidance of such harmful substances as alcohol and tobacco have traditionally been among the central features in the Seventh-day Advent-

*Information for this section supplied by the Loma Linda University Medical Center office of public affairs.*



Loma Linda University Medical Center researcher Lee Berk, DrPH, and his colleagues have been studying how "a merry heart" can bolster the body's ability to prevent and combat illness and disease.

ist commitment to healthful living. Now, thanks to innovative research by Loma Linda University and Medical Center scientists, happiness, positive moods, and positive emotional attitudes ("a merry heart") are beginning to be understood as additional critical components of healthful living. Lee Berk, DrPH, a Loma Linda University Medical Center researcher, and a staff member of the department of pathology in the School of Medicine, and his research colleagues Stanley Tan, MD, PhD, and William Eby, MD, PhD, as well as specialists from Stanford University and the University of California at Los Angeles, are pioneering in the emerging field of psychoneuroendocrine-immunology—the study of ways in which one's psychological state and perspective of life can affect the functioning of the immune system. Specifically, Dr. Berk and his colleagues

are studying how "a merry heart," metaphorically, happiness/mirthful laughter, can actually bolster the body's ability to prevent and combat illness and disease.

That happiness/mirthful laughter, positive emotions, and a positive spirit can improve physiological functioning should not be a surprise, for we have long known that the opposite—stress, anxiety, and depression—can cause physical illness.

Ulcers and cold sores are just two examples of physical maladies often linked to stress and anxiety. Recently, scientists have even found stress to be a factor in the onset and persistence of the common cold. In another example of the role psychological fulfillment plays in physiological functioning, research has shown in many circumstances that when a spouse dies, the grieving partner suffers

*Please turn to next page*

**"FULFILLING THE VISION"**

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## “FULFILLING THE VISION”

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a measurable reduction in the functioning of his or her immune system. This may explain why—especially among the elderly—the surviving spouse often contracts a disease and many times dies soon afterward.

Intrigued by an awareness that stress and depression can lower the effectiveness of the body's immune system, Dr. Berk and his fellow researchers set out to determine whether the opposite is true, whether positive emotions, attitudes, and spirit can actually bolster immune system capabilities.

Dr. Berk and his associates first began to understand the link between the brain and the immune system in 1981 in a pioneering study on the immunology of exercise. They found that during exercise, the pituitary gland in conditioned athletes releases an endocrine hormone called beta-endorphin which kills pain and reduces blood pressure, heart rate, and respiration by thwarting the action of stress-induced immuno-suppressive hormones. Beta-endorphin thus allows athletes to exercise longer at higher levels.

In 1984, medical scientists reported that certain immune cells contained receptors for beta-endorphin. In what stands as a major act of scientific creativity and insight in retrospect, these reports triggered Dr. Berk to ponder the role of mirthful laughter in these processes. He began to suggest that exercise and laughter trigger similar physiological processes. William Fry, MD, a Stanford University psychiatrist working with Dr. Berk, had even likened laughter to “internal stationary jogging.” Dr. Berk's group thus reasoned that if exercise triggered a release of beta-endorphins potentially beneficial to the immune system, so might mirthful laughter.

In the seven years since, the Loma Linda team has made major contributions toward understanding the physiological impact of a positive spirit, a merry heart, and mirthful laughter on the body's biochemistry and immune system. It has been shown that following mirthful laughter, the body's heart rate and blood pressure fall below normal levels, skeletal muscles relax, EEG changes occur revealing greater inter-

action between areas of the brain, and there is an increase in the concentration of antibodies in the upper respiratory tract and saliva.

Central to Loma Linda's research on laughter, a group of Loma Linda University medical students underwent intensive monitoring of their blood stress hormone levels before, during, and after watching a preselected happy/humorous video. The study, a collaborative effort with Dr. Fry and funded in part by the psychoneuro-immunology task force at the University of California, Los Angeles, department of psychiatry, revealed that mirthful laughter induces significant changes in certain components of the endocrine system believed

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*“The relation that exists between the mind and the body is very intimate. When one is affected the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. . . . Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.”*

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to be related to the body's ability to fight disease.

For instance, the students experienced a reduction in their levels of blood cortisol. Cortisol, released by the adrenal cortex during moments of stress, can reduce the circulation of lymphocytes in the bone marrow and interfere with the normal functioning of significant cells in the immune system. Other biochemical changes also occurred following mirthful laughter which could possibly strengthen the body's immune system.

One of two major findings of the study has been that mirthful laughter modifies or attenuates some neuroendocrine and classical stress hormone levels in ways which may optimize mechanisms that can influence immune system components.

Health-care communities and professionals around the world have, not surprisingly, expressed considerable interest in the study. The scholarly findings were first published in the prominent *American Journal of the Medical Sciences* (the nation's second-oldest medical journal next to the *New England Journal of Medicine*) in December of 1989.

An additional publication detailing the study's second and most significant major finding related to the immune system will be appearing in the same medical journal. The CBS television news program, “60 Minutes,” is among the many news organizations that have highlighted Dr. Berk and his colleagues' findings.

In recognition of the impact of mirthful laughter on physical and mental health and the immune response, Swank Motion Pictures Company has worked with Dr. Berk to produce a humor channel to be installed in hospital television systems. Hundreds of hospitals around the country are installing such channels.

Dr. Berk's study provides clinical evidence and explanation for a process and phenomena which Seventh-day Adventists have long recognized—that human wholeness entails a healed body and soul, and that a happy spirit and mirthful laughter contribute to the health of a whole person.

As Proverbs 17:22 states, “A merry heart doeth good like a medicine, but a broken spirit drieth the bones.”

In the book *Ministry of Healing*, Ellen G. White writes, “The relation that exists between the mind and the body is very intimate. When one is affected the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. . . . Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.”

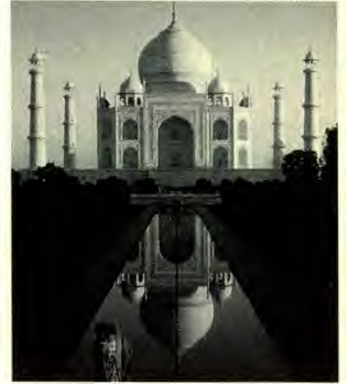
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# Global Mission PROJECTS

CHRISTMAS APPEAL

# INDIA

"The land  
that yet  
remaineth"  
Joshua 13:1



By the year 2000, India will have a billion people. Presently, India has 474 groups of 1,000,000 people without a Seventh-day Adventist presence. The Southern Asia Division will nearly double its number of churches by utilizing lay members to establish 700 congregations. \$2500.00 will cover the expense of establishing one of these churches. Join us! Adopt a city in India!

Received as of October 16  
% 0 20 40 60 80 100 Goal Still Needed

## EASTERN EUROPE:

Church buildings

Czechoslovakia #404		\$30,000	\$7,832
Bulgaria #405		\$35,000	\$32,270
Romania #406		\$35,000	\$32,062
Ukraine #103		\$35,000	\$1,843

## MAURITANIA #901:

Better Living Center

\$100,000 \$98,823

## INDIA #501:

Relocate 40 SDA self-supporting families

\$40,000 \$5,817

## KOREA #701:

Dental lab

\$60,000 \$58,880

## MIDDLE EAST #601:

Adventist World Radio

\$75,000 \$33,928

## NIGER #902:

Stop Smoking Plan and Better Living Center

\$64,000 \$63,770



I/We will establish \_\_\_\_\_ church(es) in India at \$2,500 per church, for a total of \$\_\_\_\_\_. I understand I will receive the name of the city, the name of the responsible person and a list of the activities involved in establishing the church(es).

I/We will contribute toward the establishment of a church in India with \$\_\_\_\_\_.

Detach and return with your check to  
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General Conference of Seventh-day Adventists  
12501 Old Columbia Pike  
Silver Spring, MD 20904-6600  
Telephone 301-680-6074  
or through your local church.

## ■ ALBANIA

# Believers Found Faithful After 50 Years of Isolation

*New freedoms provide an open door for the church.*

In 1943 Flora Sabatino married Daniel Lewis, an Albanian living in Boston, Massachusetts. Lewis was a pharmacist who in the early 1930s responded to a call by the General Conference to take the Advent message to his native land. In 1939 the *Review and Herald* reported that five converts in Albania had accepted the news of the Lord's return and the Sabbath, and that six more were ready for baptism.

The 1940s brought war, and when liberation came, the new regime closed the country and soon proclaimed it the "only atheist state" in the world. Clergy were arrested, exiled, or killed, and religious property was confiscated. The Scriptures were banned, even publicly burned. Sharing one's faith received the harshest punishment.

Among those arrested in 1947 was the Lewis family—Daniel, Flora, and their two children, son Jony and daughter Esther. The authorities confiscated their property and took away their rights as citizens.

Jony ended up in an orphanage. Daniel was sentenced to 20 years imprisonment, which was later reduced to 10. But after four and a half years under inhuman conditions he died in prison. His crime: refusing to work on Sabbath. Nearly 20 years later Jony also passed away in a mental hospital, having never recovered from the trauma of his father's death and his own arrest, imprisonment, and life in an orphanage.

When Flora and Esther returned to their home in the town of Korca, they had nothing left. Their neighbors offered them shelter and shared their ra-

tioned food. For 10 painful years Flora had no rights because of her faith. But that faith kept her and Esther going, and their neighbors helped them survive.

## A Memorable Day

This past April 15 proved a memorable day for the Albanian people, when their freely elected parliament met for its first session. That same day John Arthur,



Meropi Gjika (center), and Pavlo and Esther Nisho, son-in-law and daughter of missionary Daniel Lewis, who died in an Albanian prison in 1951, are among the few Adventists remaining in the country.

Adventist Development and Relief Agency/Trans-European Division director, and I landed in Tirana, the capital of Albania, as the first Seventh-day Adventists to visit the country in nearly 50 years.

After becoming acquainted with the needs of the country, which has been brought to its knees by its former dictator, we visited Korca. With the address of Flora Lewis tucked in my briefcase, I

asked to visit this lady and her family to deliver a gift from their friends in Italy.

Flora wasn't home, but when Esther came to the door, I said we were bringing greetings from her friends in Rome.

John Arthur occupied the others in the house in conversation while I, in the privacy of the kitchen, said to Esther, "I am a Seventh-day Adventist."

She could not believe her ears. Tears came to our eyes as she kissed me on both cheeks and gave me a powerful hug. "So missionaries are coming to Albania?" she asked. "Soon, Esther, missionaries will come," I replied. "That's why we are here."

From my travel bag I pulled two copies of the New Testament and a few copies of Matthew's Gospel in the Albanian language. When she saw them her eyes lit up, and taking them in her hands, she kissed them. Once more she held a Bible in her hands. After more hugs we dried our tears and returned to the living room.

Before leaving Korca we also met Pavlo Nisho, Esther's husband. They and Flora, together with their two children, daughter Franka, 18, and son Andrea, 14, have borne witness to their Advent hope among relatives and friends.

We promised to return to Korca soon to visit our new friends and bring much-needed medical supplies for the children's hospital.

## Another Faithful Family

On my next visit to Albania in July, with Ignazio Barbuscia, secretary of the Italian Union, I met Meropi Gjika and her son Thanas and family. Thanas, a scientist and historian of Albanian literature, is an associate professor at the Albanian Academy of Science.

*By Ray Dabrowski, communication director, Trans-European Division.*



Meropi Gjika translated portions of this hidden Greek Bible into Albanian, secretly writing them out by hand during the decades of persecution.

With Esther and Pavllo, we attended a family gathering that concluded with the first worship hour since the war, as we Adventists from abroad shared words of comfort with those who suffered some of the worst religious persecution of the twentieth century. Esther and Pavllo informed us of their plans to live in Italy, Flora's homeland, and of their desire to give their home to the church. "We would like a missionary family to come to Korca," they said.

These crypto-Christians, as they call themselves, kept their faith, hiding a copy of a Greek Bible that Meropi partially translated and copied by hand in the Albanian language.

"She reads her Bible through every year. This is the source of her faith," said Thanas. She is 86 and has been a Seventh-day Adventist for 60 of those years.

### Fifty Years' Tithes

Meropi shared a concern: "What shall I do with my tithes, which I have saved all these years? Can you take it?"

I explained that soon missionaries would come and that during our next visit in a few weeks we would take care of the tithes. "Please send missionaries and bring Bibles and other literature. Help the Christian community. There are many of us," they plead.

This new situation, with anti-religious laws lifted and the provisional constitution recognizing freedom of conscience, is already proving to be a challenge. Al-

bania needs our wholistic approach—caring for physical, mental, social, and spiritual needs. Ordinary citizens and high state officials have requested our help. "Heaven sent you to us," one of the government ministers told us.

Albania, now with fully restored human rights, must be seen as a disaster area needing help to end its decades of isolation. The spiritual hunger and economic uncertainties present before our church an open door.

The Trans-European Division plans to establish a center in Tirana and Korca,

send English language teachers, and print literature in Albanian. ADRA/TED has signed an agreement with the Albanian government to cooperate in development, health, and education, as well as humanitarian projects.

We said farewell to Meropi and her children in their tiny one-bedroom flat. As they stood on the balcony of their apartment block and waved goodbye, Meropi raised her hand and eyes heavenward. We understood. The Lord is coming back, and we will meet again in heaven.

### ■ PITCAIRN ISLAND

## Christian Mission Ship Visits Adventist Colony

*Youth bring aid and inspiration to 60-member church.*

**A** voyage to Pitcairn Island in August aboard the Youth With a Mission (YWAM) mercy ship *Pacific Ruby* recalled the first voyage of the mission schooner *Pitcairn* in 1890.

Whereas the *Pitcairn* was slowed in its first missionary voyage to the island by the almost windless doldrums of the South Pacific Ocean, the *Pacific Ruby* in its 1,300-mile journey from Tahiti faced

persistent easterly winds. Even as the Adventist crew of the *Pitcairn* prayed for the H.M.S. *Bounty* mutineers' descendants, so did the Christian passengers on the *Pacific Ruby*.

The recent voyage had a twofold purpose: to help the islanders, and to mark YWAM's reaching the last of 227 countries with an indigenous population. Last year YWAM sent 243,000 young people



Left: Thomas C. Christian, elder of the Pitcairn Island church, participating in worship service. Right: The Pitcairn Island Seventh-day Adventist Church, the interior of which was painted by YWAM volunteers. All-terrain vehicles of the Pitcairners outside the church are used for transportation on the island.

on short-term Christian missions to more than 200 countries. Every YWAMer, including the organization's founder and president, Loren Cunningham, raises his or her own expenses.

The Pitcairners expressed gratitude for the physician and dental team from the ship; for the painting of the inside of their Adventist church, the island's only house of worship; and for the repair of fishing boat motors and other help.

A highlight of the 18-day voyage came at a Friday evening service in the island church, during which a message from Adventist world president Robert S. Folkenberg was read. The YWAM visit "brings the love and assurance of prayers from 6.7 million Adventist brothers and sisters in 185 countries of the world," wrote Elder Folkenberg. "Because of your special ties to history, your seemingly small witness is large throughout the world. More people



Pitcairners and YWAM volunteers put out from Bounty Bay, returning to the *Pacific Ruby* anchored offshore, following their stay on Pitcairn.

know more about Pitcairn than they do about Portugal or Paraguay. Thus you have a unique opportunity in the culmination of God's global mission," he declared.

YWAM president Cunningham seconded Elder Folkenberg's appeal to the

fewer than 60 persons on Pitcairn. "Your voice is so amplified that from Pitcairn they hear you around the world," he said. "You must use that voice for His glory."

At the Sabbath worship hour Pitcairn's pastor, Ric Ferrett, spoke of God's miraculous healing of his infant daughter, who had fallen more than 100 feet down one of the island's treacherous cliffs.

Sabbath afternoon brought a scene familiar to all who depart from Pitcairn. The Pitcairners in the island launch moved slowly away from the ship as its engines came to life, singing familiar Christian hymns and then their traditional goodbye song. Few eyes remained dry at the parting.

Although the *Pacific Ruby's* stay had been considerably shortened because of adverse winds, the few days of work and fellowship formed a lasting bond between the Pitcairners and the YWAMers.

*By Herbert Ford, director, Pitcairn Islands Study Center, Pacific Union College.*

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Jean Claude, chief engineer of YWAM mercy ship, repairs fishing boat motors during visit to Pitcairn.

# Let There Be Beauty

There are certain words in every culture that evoke an instantaneous, measurable, emotional response: Mother. Baby. Blood. Fire. Laundry.

Laundry?

Well, OK, maybe not in every culture. However, in our culture the word "laundry" conjures up definite emotional responses.

On TV, for example, laundry seems to bring out a frenzy of emotions. In one scene a whole family watches dear old dad labor and sweat in the backyard all day and then won't let him come near them until his clothes have been laundered. The *whole family* runs away from this poor, exhausted man; until he is cleaned up and looks as if he has never done a lick of honest work in his life.

## Spots and Stains

TV commercials are also loaded with people who go crazy over spots. Earnestly they explain how they did comparison washings to see which soap got their laundry the whitest. (Personally, I have enough trouble trying to find the time to do *one* load of wash.) Some people even write the name of their detergent in soapy letters on the stain. Does this seem helpful to you? I really can't see myself going to the office in my favorite blouse and laundry ad. And how about people who cut things in half to test laundry soap? Apparently they don't want to wear stained clothing, but they don't mind wearing half a shirt.

I have a hard time getting emotional about laundry. Being single, I can afford to put it low on my list of priorities. In fact, I have been known to buy a dozen of a certain type of garment so that I could go nearly two weeks without doing laundry at all.

But you know, God chooses the oddest things to teach us lessons. I picked up a most charming magazine recently. It was devoted to promoting the nostalgia of bygone eras by offering advice on furnishings and describing old-fashioned ways of entertaining, such as tea parties and croquet tournaments. There were delightful articles about gentle, restful rooms filled with charming, elegant things. And in the middle of it was an article about—of all things—a laundry room.

Of all places to make elegant the laundry room would not be the first to pop into my mind. The



*The laundry room is usually the last-named, last-decorated, last-cleaned, last-listed-in-the-real-estate-ad room in the house.*

laundry room is probably the last-named, last-decorated, last-cleaned, last-listed-in-the-real-estate-ad room in the house. Many houses don't even have a laundry room; they have a utility room, or a laundry closet, or a really-for-something-else-but-the-laundry-is-stuck-there-too room. Most laundry rooms of my experience are furnished with an electrical box, a furnace, a boiler, a hot-water heater, cement walls, cobwebs, assorted piles of lint, and the cat litter box.

## Beauty in Humble Places

But this elegant magazine featured an article by a woman who clearly loved laundry. She collected antique linens, which she then used to ornament her home. And guess what? She had a *beautiful* laundry room. It had a stone floor, stone walls, and a lovely, long, antique oak cupboard painted in soft green and white. There were potted plants hanging around and a splendid bay window overlooking a wooded hillside. It was a place of beauty—for laundry!

Suddenly the laundry room had new possibilities for me—a place not just for doing a chore, but a place to enjoy beauty while you did it. I saw that there is value in adding beauty to even the most humble places. Now I have new images and associations for some old, familiar hymns and Bible texts: "Create in me a *clean* heart . . ." "Wash me, and I shall be whiter than snow . . ." (God's laundry room must be awesome!)

Most of us have "laundry rooms" in our lives, in our relationships, even in our spiritual lives. We all have areas we take for granted, places that need to have the cobwebs and lint cleared away. Even our most commonplace words and actions could be better used to contribute to loveliness.

Excuse me for a moment now, won't you? I've got some potted plants I want to put out in my laundry room.



*Jo Habada teaches English at Bass Memorial Academy in Lumberton, Mississippi.*

**BY JO HABADA**

# 1992 BOOK FOR SHARING

*A Proven Soul  
Winner, Updated for  
the Nineties.*



This missionary book comes with a track record. For 30 years it has never stopped bringing people to Bible truth. Adventists who are active in outreach

have kept the demand for *Your Bible and You* so high that it has gone back to press 36 times since its introduction. Now the Review and Herald has updated this proven soul winner.

*Your Bible and You* fascinates readers because it makes the Bible so personal and practical. Arthur Maxwell has a gift for showing how relevant the Scripture is to the family, health, and the future. Even non-Adventists enthusiastically buy copies to share with friends.

We've updated facts and figures in this new edition to reflect current events. But Maxwell's crystal-clear explanation of Bible truth remains untouched.

Get ready for a successful witnessing program next year by ordering a supply of *Your Bible and You* for sharing.



Paperback, 254 pages.  
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5-pack, only US\$6.95, Cdn\$8.70.  
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## YOUR



## BIBLE

## AND



## YOU

REVISED AND UPDATED  
MORE THAN 2 MILLION IN PRINT

*Arthur S. Maxwell*



**S**eventh-day Adventists follow the Biblical injunction to return one-tenth of their income, the tithe, to the Lord. Recently

A black and white portrait of Ellen G. White, an elderly woman with dark hair styled in a bun, wearing a dark dress with a white collar. She is looking slightly to the right of the camera.

Ellen G.  
White's  
counsel  
and  
practice

# Tithe

questions have arisen concerning Ellen White's statements and actions with regard to the tithe.

Some, charging the Church with apostasy, have even claimed Ellen White's support for diverting tithe from established channels.

This paper distills many hours of research and study. It attempts to set out fairly and accurately Ellen White's position. The paper is developed in two parts: Part I—Answers to the questions most frequently raised; Part II—An examination of the key Ellen White statements.

By Roger W. Coon, Ph.D.  
Associate Secretary,  
Ellen G. White Estate

# Part I

## Questions about Tithe and Offerings

Since the time Abraham first paid “tithe” to Melchizedek—king of Salem and priest of the Most High God (Gen. 14:18)—believers throughout the ages have earnestly inquired about how to figure one’s tithe, when and where to return it to God, and what God wants the tithe to be used for.

These are legitimate questions, and every new generation must seek the answers for itself. The Old Testament gives clear instruction for the return and use of the tithe. The New Testament does not elaborate further, except to endorse the necessity of tithe-paying. Thus, the Seventh-day Adventist Church’s position on tithe has been based upon the principles laid down in the Old Testament, and their application to a Christian church with ministers, not priests.

Specifically, Adventists have endeavored to follow the counsels of Ellen G. White, as she has applied the Biblical teachings to our own day. Thus it is only fitting that questions be asked regarding Mrs. White’s understanding of the tithe. But first, let us review the Biblical perspective on tithe.

Tithe was one-tenth of one’s increase (Mal. 3:7-10; Lev. 27:30,32) returned to God as a sign of one’s allegiance to, and partnership with, God. God was the acknowledged owner, humans the stewards of His property. In Malachi’s day the tithes were paid to the priests. Tithes were stored in a “storehouse,” a collection of rooms at the Temple in Jerusalem, since tithes were often paid in agricultural produce. The tithes were the payment, or inheritance, for the tribe of Levi—those who ministered before God at the Temple. God said, “Bring the whole tithe into the storehouse, that there may be food in my house” (Mal. 3:10, NIV).

The tithe spoken of was neither an “offering,” nor “second tithe” (an additional one-tenth set aside by some

Israelites as an offering), but a full one-tenth of one’s increase given to the priests.

**Q** *Since we have no Levitical priests today, what does Ellen White say tithe is to be used for?*

**A** In Ellen White’s amplification of the biblical counsel, she says “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.”<sup>1</sup>

Mrs. White understood appropriate “gospel workers” to be supported by tithe funds to include:

- Ministers and Bible instructors<sup>2</sup>
- Bible teachers in our educational institutions<sup>3</sup>
- Needy mission fields (in North America and abroad)<sup>4</sup>
- Minister-physicians<sup>5</sup>
- Retired gospel workers<sup>6</sup>

She indicated that some religious and humanitarian activities which, “though good in themselves, are not the object to which the Lord has said that the tithe should be applied.”<sup>7</sup> These included:

- Care of the poor, the sick, and the aged<sup>8</sup>
- Education of worthy and needy students<sup>9</sup>
- Operating and other expenses of schools<sup>10</sup>
- Wages of literature evangelists<sup>11</sup>
- Expenses of a local church<sup>12</sup>
- Church buildings or buildings for institutional needs, (such as schools, hospitals, and publishing houses).<sup>13</sup>
- Missionary work in new places<sup>14</sup>
- Charity and hospitality<sup>15</sup>
- Other benevolent purposes.<sup>16</sup>

These are to be met from freewill offerings given in addition to the tithe. Mrs. White sometimes used the expression “second tithe” as a synonym for these offerings. But she never confused the “second tithe” with the regular tithe.

**Q** *Does it really make any difference where I send my tithes and offerings? Is there more than one “storehouse” today?*

**A** Malachi enjoined upon us the sending of the “whole tithe” to the “storehouse”; but he did *not* say that all of the offerings should also go there. God has left it with us to

determine the “how much” and “where” and “what” of our freewill offerings. Not so with the tithe.

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.”<sup>17</sup>

And, again, she spoke about offerings—not tithe—when in 1908 she wrote “To Those Bearing Responsibilities in Washington and Other Centers”: “The Lord works through various agencies. If there are those who desire to step into new fields and take up new lines of work, encourage them to do so . . .” and she added “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.”<sup>18</sup>

But the tithe? That was another matter. 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.<sup>19</sup>

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.

**Q** *Should I pay my tithe to a church if I believe it is in apostasy?*

**A** There is a fine line—but significant distinction—between “a church in apostasy” and “apostasy in the church.” No person acquainted with the Seventh-day Adventist Church would deny that throughout our history some apostasy has existed in our ranks—and does even today.

Mrs. White speaks of a final, cataclysmic “shaking” coming to the church at the end in which many<sup>20</sup> will be shaken out. It may well be that the “final” shaking has already begun in some places.

But to suggest, as some critics do, that the “church is in apostasy” today is as irresponsible as it is highly judgmental.

What is apostasy? Most religious dictionaries define it as departure from pure doctrine or practice. But *who* defines that doctrine or practice?

Some critics today contend that “the church is in apostasy” because it does not advocate their particular view of the human nature of Christ, with its resulting brand of theology.

There are at least three views on the nature of Christ current in Adventist circles: (1) that at the incarnation Christ took the nature of Adam *before* Adam’s fall; (2) that He took the nature of Adam *after* the fall; and (3) that He took a nature that in certain respects was like Adam’s before the fall, but in other respects was like Adam’s after the fall.

These critics believe the second of these options, and declare that any other position is “apostasy.” What they do *not* say is that a large number of Adventist ministers, Bible teachers, and church members, of equal learning and

commitment, today take the third rather than the second of these positions.<sup>21</sup> Why? Because of (1) certain acknowledged ambiguities in both Scripture and Mrs. White’s writings on the human nature of Jesus, and (2) some very clear warnings in the Spirit of Prophecy against any attempt at totally humanizing Christ.<sup>22</sup> However, these Adventist ministers, teachers, and members just as verily believe that Christ’s example demonstrates that a life of victory over sin is possible.

Nor do critics make clear that because of these ambiguities and cautions of Mrs. White, the church has never officially endorsed *any* of these three views. Doctrinal positions can be established only by the world church in General Conference Session. Not even the General Conference Executive Committee in its regular sessions, and certainly not individual members or an “independent ministry,” can define church doctrine. Since the church has never defined this particular theological question, how can it be said that anyone in the church

God has left it with us to determine the “how much” and “where” and “what” of our freewill offerings. Not so with the tithe.

(much less the church itself) is in apostasy due to the positions taken on the human nature of Christ?

The church as a body is *not* in apostasy (though there is apostasy in the church). It is not only proper, but an obligation laid down by Scripture and Ellen White that as church members, we should pay our tithes (if not our offerings) into the treasury of the church.

**Q** *Do I incur personal guilt before God if I financially support a church whose ministers might be teaching error, misappropriating church funds, or doing other wrong things?*

**A** Jesus praised a poor widow for making a gift to a religious organization that was on the verge of heaven's rejection (Luke 21:2-4).

Mrs. White taught that (1) even if church monies were misapplied, the donor would still receive God's blessing<sup>23</sup>; (2) when things are wrong at leadership levels, we have a duty to speak out "plainly and openly, in the right spirit, and to the proper ones"<sup>24</sup>; and (3) we are *still* to pay our tithes into the conference treasury:

"Some have been dissatisfied and have said, 'I will not [sic] longer pay my tithe . . . into His treasury . . . 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 . . . 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."<sup>25</sup>

In 1890 Mrs. White wrote further concerning this wrong practice: "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 any one, because of this, withhold from the treasury and brave the curse of God?* I dare not. I pay my tithes gladly and freely . . .

"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.*"<sup>26</sup>

From the context it is clear that Mrs. White considered the withholding of one's tithes and offerings *from the conference treasury* to be a sinful act, and not justified on the ground that because "unworthy ministers" might receive some of the funds thus deposited. God does "not hold you responsible" for the sins of church leadership, "if you do what you can to correct the evil."

It may be helpful to remember that there always have been doctrinal differences within our church. During the period to which some refer as "Historic Adventism," Uriah Smith believed that Christ was God, but that He was not eternal, and that the Father was first "in point of time"; Drs. John Harvey Kellogg and E. J. Waggoner held pantheistic ideas; and church leaders differed on the meaning of the "daily" in Daniel 8 and the "king of the North" in Daniel 11. Yet Mrs. White *never* urged members to withhold their tithes from the denominational treasury because some of our responsible leaders were "unworthy."

**Q** *Because Ellen White did not always send her tithe through the local church and conference channels, am I at liberty to follow her example?*

**A** Some independent ministries, in an effort to justify their receiving and/or soliciting tithe from Adventist members, have defended their practice on the basis that, at the turn of the century, Mrs. White used some of her tithe to assist black and white ministers—largely in the Southern states, who were destitute, and many of whom were retired.

One has to realize that in those days there was neither a denominational retirement program (formerly called "the sustentation plan") nor yet a state pension for the retired (in the States called Social Security). The church's retirement plan was yet six years in the future (and Social Security was yet 30 years away) when Mrs. White wrote a letter in 1905 to George F. Watson, president of the Colorado Conference, concerning her occasional use of some of her tithe for special Church needs.

This short, seven-paragraph letter today may be read in its entirety in Arthur L. White's biography of his grandmother<sup>27</sup>—I mention this because some people in reproducing the letter leave out such sentences as "I

would not advise that anyone should make a practice of gathering up tithe money.”

What is the background? President Watson had just discovered that a representative of the Southern Missionary Society had come to his field soliciting funds for the very needy missionary enterprise. The representative had received some \$400 from one church, including some tithe. In his indignation, Watson was about to make public this prominent breach of denominational protocol.

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 and in an article published the next year<sup>28</sup>—Mrs. White made these points about her practice:

1. She was directly instructed by God to help certain destitute black and white Adventist ministers.

2. She was instructed by God that she should first notify the conference officials of the need, and urge them to help. If and when they defaulted, she was to move in directly with immediate aid.

3. The situation was unique, and she emphasized this by such expressions as “my special work” and “special cases.”

4. Mrs. White did not want this special project to be taken as an example or precedent, since God had specifically instructed her alone to do it.

5. The money was “not withheld from the Lord’s treasury” in that these tithes were given to Adventist Church ministers—either currently employed by the Southern Missionary Society (and thus bearers of General Conference ministerial credentials<sup>29</sup>) or retired and holding the “honorary” credentials that retired SDA ministers on the retirement plan today hold.

6. She pointedly remarked, “I would not advise that any one should make a practice of gathering up tithe money.”

Of those who today justify their acceptance and/or solicitation of tithe from fellow SDA church members, we might well inquire:

1. Did God directly appoint them to the work of gathering up, or accepting these tithes?

2. Does the situation that prompted her emergency program at the turn of the century exist today (or is it nullified by church and state pensions for retired workers)?

3. If the situation is the same today as in 1905, did they first contact the conference officials (as was Mrs. White’s consistent practice), before going ahead on their own to rectify the situation?

4. Are they spending the tithe monies they collect for the same purpose as did Ellen White—primarily retired Adventist ministers on the doorstep of poverty?

5. Are the funds they collect going to a recognized agency of the SDA Church organization and/or to needy retired workers who were in the employ of the church prior to retirement?

Again, there is *no record* that any tithe money from Ellen White went to any “independent” agency or person outside those officially endorsed or sponsored by the Adventist Church.

**There always have been doctrinal differences. Yet, Mrs. White never urged members to withhold tithes because some leaders were unworthy.**

**Q** *I’ve heard it said that other women who joined Mrs. White in her “tithe project” for the Southern ministers didn’t send their tithe through Mrs. White but sent it directly to needy ministers, and that she must have approved of such actions. Is this so?*

**A** No. Alberto Timm, director of the Ellen G. White Research Center at Brazil College, recently prepared a major doctoral research paper in his study program at Andrews University on Mrs. White’s special uses of tithe. In it he points out:

“Although we have no basis to assume that all private tithe sent to the Southern field was sent under Ellen White’s direct advice, it is quite evident that she preferred to accept their tithe, give a receipt, and send it where she felt it was most needed, rather than allowing individuals to apply it as they felt they should . . .”<sup>30</sup>

Indeed, in the “Watson Letter” Mrs. White frankly states that (1) “I have taken the money,” (2) kept a special receipt book which she used in acknowledging and processing these funds, and then (3) got back to the donors to tell them “how it was appropriated.”

**Q** I recently heard that there is a document in the White Estate archives, reportedly written by W. C. White, A. G. Daniells, and W. W. Prescott, which seems to indicate that Mrs. White's position was that SDA tithe need not always be transmitted through regular church channels. Is this true?

**A** In the document file DF 213 there is a three-page typewritten memorandum that (1) bears no date, and (2) contains no signatures, which does suggest that maybe this was her position. But the file *also* contains a statement from White Estate archivist Tim L. Poirier which sounds a cautionary note concerning this anonymous document:

"Before unwarranted conclusions are drawn, it should be remembered that the memorandum represents an outline of a *suggested* approach to [answer] Dr. Stewart's misuse of Ellen White's letter to Elder Watson. No Ellen White statements are presented to support the planned response. In actuality, one cannot 'show from her writings' what the memorandum seems to suggest. The Watson letter is the only Ellen White statement from which they formed their conclusion, and a careful reading of the letter does not suggest as loose a policy as the planned response outlines. In fairness to the committee, it should be emphasized that the memorandum, being notes presumably prepared for its own members, is probably not a carefully worded, complete statement of the members' conclusions."<sup>31</sup>

But, even so, for the sake of argument, let us assume that White, Daniells, and Prescott were the authors. Would their readily acknowledged close proximity to the prophet guarantee an infallible interpretation of her position on the proper disposition of the tithe? No. An incident from our early denominational history supports this.

Upon at least two occasions early in her prophetic ministry (Nov. 1846, and again in 1849), Mrs. White was given visions of inhabited "other worlds." In the earlier one James White and Joseph Bates were among the witnesses.

As she described one planet after another, Bates—a retired sea captain who was an expert on celestial navigation—became greatly excited, and offered his personal identification of each of the heavenly bodies as Mrs. White described them in turn: Jupiter, Saturn, and Uranus.

Subsequently, James White,<sup>32</sup> and Adventism's first historian, J. N. Loughborough,<sup>33</sup> went into print with the vision story, using Bates' identification of the respective

planets viewed. (Ellen herself neither then nor later attempted any such identification, as apologist F. D. Nichol points out.)<sup>34</sup>

Today we know that Bates identified the wrong planets, and James White and Loughborough perpetuated this misapplication in print. All three were very close to Mrs. White, and all three misinterpreted an important facet of this vision! Closeness to a prophet does not guarantee correctness.

W. C. White, A. G. Daniells, and W. W. Prescott *may* have been the authors of this anonymous memorandum in the White Estate files. But the only safe course to follow, as regards Mrs. White's position on the tithe question, is to let her speak for herself.

And it is an undeniable fact that Mrs. White *never counseled* anyone to place his or her tithes anywhere except in the denominational "treasury."

**Q** I recently read that the SDA church leadership is out to resolve its "tithe-problem" by "crushing" and "destroying" independent ministries that are doing a lot of good. Is this so?

**A** The answer is no. Here's why:

1. The General Conference believes in and supports those "independent ministries" that seek to cooperate with the church rather than to attack the church and work at cross purposes with it.

The very existence of the "Adventist-Laymen's Services and Industries" (ASI) as an official service agency of the North American Division of the church<sup>35</sup> is itself proof of the high value that the denomination places upon legitimate, responsible "self-supporting work."

2. Ellen White believed in loyal self-supporting institutional work, too. Indeed, the only official position she ever allowed herself to accept in our denomination was membership on the board of self-supporting Nashville Agricultural and Normal Institute (later known as Madison College) in Tennessee, from 1904 to 1914.<sup>36</sup>

Her brother-in-law, Stephen Belden, was a self-supporting missionary in the South Pacific. And her son, Edson, spent much of his life in self-supporting work.

3. The editors of the *Adventist Review*, the general paper of the Adventist Church, believe in responsible self-supporting work, and feature projects and institutions from time to time. In December, 1989, they ran a

four-part series of articles pointing out how to identify worthy “independent ministries.”<sup>37</sup>

Wayne Dull, president of Eden Valley Institute (a self-supporting medical-missionary training center in Loveland, Colorado), characterized loyal self-supporting organizations—another term to describe “independent ministries”—in this way:

1. They accept the challenge to minister as self-supporting missionaries.
2. They are willing to sacrifice.
3. They unite their efforts with the church.
4. They help carry God’s last message to the world.
5. They recognize and respect the church.
6. They will be well-balanced in principles and lifestyle.
7. They will bring all the tithes into God’s appointed “storehouse.”<sup>38</sup>

In conclusion, wouldn’t it be tragic as well as ironic if, in the end, we should belatedly discover that those who now take the position that the church has apostatized were *themselves* guilty of apostasy by teaching others that God’s “storehouse” today is the treasury of any place where Sabbath-keeping religious work for Christ is being performed, and that they could withhold their tithes from the denominational treasury and place them in “independent ministries” with impunity?

We do know that when Christ returns, “many will say, ‘Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?’”

And we already know His reply: in mournful tones—when it is forever too late—“Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity” (Matt. 7:22, 23).

Indeed, “Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called least in the kingdom of heaven . . .” (Matt. 5:19).

God is particular!

## End Notes for Part I

<sup>1</sup> Ellen G. White Manuscript 83, 1904, cited in *Manuscript Releases*, Vol 1, p. 137.

<sup>2</sup> *Evangelism*, p. 492.

<sup>3</sup> *Testimonies*, Vol. 6, p. 215.

<sup>4</sup> *Manuscript Releases*, Vol. 1, p. 192.

<sup>5</sup> *Medical Ministry*, p. 245.

<sup>6</sup> *Manuscript Releases*, Vol. 1, p. 189.

<sup>7</sup> *Testimonies*, Vol. 9, p. 248.

<sup>8</sup> *Manuscript Releases*, Vol. 3, p. 218; *Counsels on Stewardship*, p. 103.

<sup>9</sup> *Manuscript Releases*, Vol. 1, pp. 193, 194.

<sup>10</sup> *Testimonies*, Vol. 9, pp. 248-50.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Counsels on Stewardship*, p. 103; *Testimonies*, Vol. 9, p. 248; *Manuscript Releases*, Vol. 1, p. 191.

<sup>13</sup> *Manuscript Releases*, Vol. 1, pp. 185, 191. For a more complete discussion, see Robert W. Olson, “Ellen G. White Comments on the Use of Tithe Funds,” in “The History and Use of the Tithe,” unpublished manuscript, Ellen G. White Estate, rev. ed., Feb., 1990, pp. 17-25.

<sup>14</sup> Ellen G. White Letter 103, April 7, 1905; cited in *Manuscript Releases*, Vol. 7, p. 139.

<sup>15</sup> *Patriarchs and Prophets*, p. 530.

<sup>16</sup> *Education*, p. 44.

<sup>17</sup> Ellen G. White Letter 136, Aug. 14, 1898. A variant is cited in *Spalding-Magan Collection*, p. 498.

<sup>18</sup> Ellen G. White Letter 32, Jan. 6, 1908, p. 6; cited in *Spalding-Magan Collection*, p. 421.

<sup>19</sup> *Testimonies*, Vol. 9, pp. 245-51.

<sup>20</sup> *Ibid.*, Vol. 5, p. 136.

<sup>21</sup> See, for example, Robert W. Olson, *The Humanity of Christ*, Pacific Press Publishing Assn., 1989, 32 pp.

<sup>22</sup> See, for example, certain Ellen White statements in *SDA Bible Commentary*, Vol. 5, 1128, 1129, 1131.

<sup>23</sup> *Testimonies*, Vol. 2, pp. 518, 519.

<sup>24</sup> *Ibid.*, Vol. 9, p. 249.

<sup>25</sup> *Ibid.*, emphasis supplied.

<sup>26</sup> *Special Testimonies*, Series A., no. 1, p. 27; emphasis supplied.

<sup>27</sup> Arthur L. White, *Ellen G. White: The Early Elmshaven Years, 1900-1905*, pp. 395, 396.

<sup>28</sup> *Selected Messages*, Vol. 1, p. 33, from *Review & Herald*, July 26, 1906.

<sup>29</sup> “Southern Missionary Society,” *Seventh-day Adventist Encyclopedia*, rev. ed., 1976, p. 1396.

<sup>30</sup> Alberto Ronald Timm, “An Analysis of Four Statements of Ellen G. White on Special Uses of Tithe,” unpublished graduate research paper, CHIS 673, S.D.A. Theological Seminary, Andrews University, April, 1991, p. 14 (the document has 20 pp.).

<sup>31</sup> [Timothy L. Poirier], “A Note Regarding the Document ‘A Memorandum of Plans Agreed Upon in Dealing With The Blue Book,’” unpublished document, Ellen G. White Estate Document File 213, p. 1.

<sup>32</sup> James White (ed.), *A Word to the Little Flock*, p. 22.

<sup>33</sup> J. N. Loughborough, *Rise and Progress of Seventh-day Adventists*, p. 126, and its sequel, *The Great Second Advent Movement*, pp. 258, 259.

<sup>34</sup> Francis D. Nichol, *Ellen G. White and Her Critics*, Chapter 7, pp. 91-101.

<sup>35</sup> *Seventh-day Adventist Yearbook*, 1991, p. 21.

<sup>36</sup> “Madison Institutions,” *Seventh-day Adventist Encyclopedia*, 1976 ed., p. 828; Arthur L. White, *Ellen G. White: The Early Elmshaven Years, 1900-1905*, p. 327.

<sup>37</sup> Joe Engelkemier, “Independent Ministries: Should We Support Them?” *Adventist Review*, Dec. 7, 1989, pp. 10-12; “Independent Ministries: Should They Receive Tithe?,” *ibid.*, pp. 11-13; “Independent Ministries: Should They Cooperate With Church Leaders?,” *ibid.*, pp. 16, 17; “Independent Ministries: The Use and Misuse of the ‘Straight Testimony,’” *ibid.*, pp. 13-15.

<sup>38</sup> Wayne Dull, “Self Supporting Work,” *ibid.*, Sept. 18, 1991, p. 11.

# Part 2

## Ellen G. White's Statements Examined

### I. Withheld or Misappropriated Tithe

At a camp meeting in a southwestern conference, a woman said to me, "I feel that some of my tithe money has been used by church leaders in a manner which I totally disapprove—helping fund legal action against an Adventist who reportedly misused the denominational name." And lest I misjudge the depth of her feelings, she then remarked: "You go tell those church leaders where you came from that if they do this once more, they'll never see another nickel of my tithe!"

Another church member, in a midwestern State, telephoned me to complain that his conference administration had allocated more than \$20,000 of tithe money to help set up a new church company whose experimental style of worship was repugnant to him. He concluded, with considerable vehemence, "I'm finished sending my tithe to those boys" at the conference office. Other similar scenarios might be cited from around the world.

#### Problems in Ellen White's Day

More than one has wondered out loud about what Ellen White might say on these issues were she alive today. Fortunately, we need not wonder long, for, as the adage goes, "The more things change, the more they stay the same."

In Mrs. White's day the church faced three problems with regard to both tithe and offerings:

- Some leaders at church headquarters diverted funds entrusted to their care. Instead of allocating the funds to the purpose designated by the donor, the money was used for other church projects.
- On occasion some church members withheld payment of the tithe, either in whole or in part, using it to cover personal emergencies at home.

- Sometimes church members decided that they—not conference officials—should choose the projects upon which their tithe should be expended.

Mrs. White wrote against all three of these irregularities. And what she said in her day needs to be said again in our day.

As we survey Mrs. White's various essays on the subject, we see her making three particular points, always in her typically forthright manner.

#### 1. God Blesses the Donor

In 1870, Ellen White told the leaders of the church, concerning funds that had been misapplied: "The means thus dedicated has not always been appropriated as the self-sacrificing donors designed. Covetous, selfish men, having no spirit of self-denial or self-sacrifice themselves, have handled unfaithfully means thus brought into the treasury."<sup>1</sup>

In spite of this malfeasance, Mrs. White went on to encourage the donors with these words: "Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires of them, will be rewarded according to their works. Even though the means thus consecrated be misapplied so that it does not accomplish the object which the donor had in view—the glory of God and the salvation of souls—those who made the sacrifice in sincerity of soul, with an eye single to the glory of God, will not lose their reward."<sup>2</sup>

What an encouragement those words must have been to church members whose money did not always go as the donor had intended! Fortunately, we today are much less likely to be confronted by a similar situation because clear, unequivocal denominational policies require funds to go as specified by the donor, and church auditors—at all levels—monitor such procedures carefully and continuously.

Does that mean, then, that if my funds are misapplied, I should not complain, because I'm going to receive my blessing anyway? No, not according to Ellen White.

#### 2. Speak to the Proper Ones

Mrs. White spelled out the duty church members have when they feel that their tithes and offerings are being improperly used. She counselled: "Some have been dissatisfied and have said: 'I will not 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."<sup>3</sup>

Mrs. White did not counsel silence at the price of expediency. After telling the church member to "make your complaint," she went on to specify *how* such complaints should be made.

(a) "*Plainly and openly.*" No innuendos; no dark hints of mysterious wrongs too horrible to be uttered in the light of day. None of this "If you knew what I know," etc.

(b) "*In the right spirit.*" Criticism can be constructive or destructive. While Ellen White never sanctioned the latter; she applauded and recommended the former. Often the key factor is not *what* is done, but *how* it is done.

(c) "*To the proper ones.*" In Matthew 18 Jesus specifies that when we have a grievance against a brother in the church, we should go to him alone in seeking to ameliorate the situation. If that initiative fails, we should go again, with one or two other Christians as witnesses. If that also fails, then—and only then—"Tell it unto the church" (v. 17).

Calling this Christ's "recipe,"<sup>4</sup> Mrs. White says we are to follow this principle "in all cases and under all circumstances."<sup>5</sup> And, in the process, we are "not to make it a matter of comment and criticism among ourselves; nor even after it is told to the church, are we at liberty to repeat it to others."<sup>6</sup>

A certain "Brother D," in 1885, created a problem in his church by clandestinely telling church members that "the leaders in this work are designing, dishonest men, engaged in deceiving the people." Mrs. White wrote that Brother D's activity did not bear the signet of heaven. She counselled a much better way. She said,

"He has not conformed to the Bible rule and conferred with the leading brethren. . . . Let him come upon an equality with his brethren; if he has difficulties with them in regard to their course of action, let him show wherein their sin lies."<sup>7</sup>

### 3. The Tithe Not to be Withheld or Diverted

But, we may ask, are there no circumstances under which individual church members may feel free to dispend their tithe as they please? The answer: Ellen White never even considered such an option.

In Mrs. White's day some Seventh-day Adventists either withheld their tithes and offerings altogether, or diverted their tithe by applying it to projects of their own choosing. This was done because the conference business, in the eyes of the member, was being improperly administered, and unworthy ministers were being paid from the tithe.

In an article entitled, "Existing Evils and Their Remedy," Mrs. White wrote, in 1890: "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? Unworthy ministers may receive some of the means thus raised; but dare any one, because of this, withhold from the treasury, and brave the curse of God? I dare not. . . ."

"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."<sup>8</sup>

Nearly two decades later Ellen White's convictions were still the same. She wrote, in 1909: "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. . . ."

"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."<sup>9</sup>

**Those self-sacrificing ones who render back to God the things that are His, as He requires of them, will be rewarded according to their works.**

## II. The Disposition of Tithes and Offerings

### Proper and Improper Usages of Tithe Funds

What are these usages which, "though good in themselves," were not to be supported from the tithe? According to Ellen White, they include

- The care of the poor, sick, and aged.<sup>10</sup>
- The education of worthy and needy students.<sup>11</sup>
- Operating expenses of schools.<sup>12</sup>
- Salaries and expenses of literature evangelists.<sup>13</sup>
- The expenses of a local church.<sup>14</sup>
- Buildings for congregational worship or institutional needs, such as schools, hospitals, and publishing houses.<sup>15</sup>

On the positive side, Ellen White wrote: "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."<sup>16</sup>

Leaving no doubt in anyone's mind as to what she meant, Ellen White named the functions for which a conference committee might regularly appropriate tithe funds. These include

- Salaries and expenses of ministers and Bible instructors.<sup>17</sup>
- Salaries and expenses of Bible teachers in our various educational institutions.<sup>18</sup>
- Salaries and expenses of minister-physicians.<sup>19</sup>
- Retirement benefits for gospel workers.<sup>20</sup>
- Needy mission fields, in North America and abroad.<sup>21</sup>

At a time before the church's worldwide work was as well established as it is today, Mrs. White also indicated that in exceptionally dire emergency situations the conference might use tithe funds "to secure the humblest place of worship."<sup>22</sup> 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.<sup>23</sup> These exceptions were just that—exceptions. They were not the rule. Her general counsel is stated so unambiguously that none need misunderstand: "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."<sup>24</sup>

### Who Are Ministers?

If the tithe is to be used essentially for ministerial salaries and expenses, what constitutes a "minister"? An

independent publishing ministry in a North American conference is known to have designated six of its employees as "ministers." None of these "ministers" is recognized as such by the local conference. Yet all of them (three field representatives, two workers who operate a cassette ministry, and the appointment secretary) are paid from tithes which, though the publishing enterprise does not actively solicit, it nevertheless knowingly and willingly accepts.

The employees of this publishing ministry do not criticize the church. They publish tracts by the million and send their literature without charge to developing countries.

Are these six persons actually ministers, qualified to be paid by tithe money?

In the broadest sense, all church members should be ministers. Mrs. White wrote: "You may say, 'I am not a minister, and therefore cannot preach the truth.' 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."<sup>25</sup>

So we all should be God's ministers. However, to suggest that Ellen White would approve of paying from the tithe all "ministers for Christ" although they are not "ministers in the generally-accepted sense of the word" is to give the word "minister" a meaning she never intended.

For Ellen White the ministers in "the generally-accepted sense of the word" were men appointed by the conference as licensed ministers or ordained ministers. As noted above, she also included women Bible instructors who served under the aegis of the conference as worthy of tithe support.

Literature evangelists were specifically excluded by Mrs. White as eligible for tithe support. This is in spite of the fact that they are either commissioned or credentialed by conference executive committee action, and often give more Bible studies in a week than does the local pastor. If literature evangelists were pointedly excluded from receiving the tithe, much less can we make a legitimate case for paying tithe to self-appointed ministers in a lay-operated publishing enterprise.

In the publishing houses of the Seventh-day Adventist Church, not one employee, other than ordained-minister editors, is paid from tithe funds. It matters not whether he be a worker in a factory, a field representative, or even the president of the publishing house himself.

## The Storehouse

Now, what about the “storehouse”? Malachi quotes God as instructing His people to bring all the tithes into the “storehouse” (Mal. 3:10).

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.”<sup>26</sup> 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.”<sup>27</sup>

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.”<sup>28</sup>

Seventh-day Adventists hold as a fundamental belief that they are the remnant church referred to in Revelation 12:17. They are the church militant, not the church triumphant. The church militant is composed of both wheat and tares, but nevertheless it is the visible organization God is using to proclaim the three angels’ messages to the ends of the earth.

There is only one “storehouse” and that must be the organized church itself. This includes each local and union conference, as well as the General Conference. These are the three levels of the church where properly elected committees determine where tithe funds can best be spent.

It is essential that all branches of the church work together closely if we are to accomplish our mission. Mrs. White declares: “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. The stars of

heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord’s work may advance healthfully and solidly, His people must draw together.”<sup>29</sup>

We are not drawing together when we compete with one another for the tithe. Such a practice can only lead to a fracturing of our unity, and ultimately, a completely divided house.

In order that the Lord’s work may advance healthfully and solidly, His people must draw together.

## Offerings

Next, what about offerings? God accused His people anciently of robbing Him in two financial categories—“tithes” and “offerings” (Mal. 3:8). Significantly, He instructs His people to bring all the tithes into the storehouse, but not necessarily all the offerings. In the handling of our offerings God allows us a measure of discretion not permitted in the handling of the tithe. He permits us to decide how much we will give, and how and where we will place our gifts.

The tithe is specified as 10 percent of our “increase” (Lev. 27:32; Deut. 14:22), which all are obliged to pay. However, when it comes to freewill offerings, each person is to give “as he is able,” and according to the “blessing of the Lord thy God which He hath given thee.” (Deut. 16:17).

Our offerings may be given for any one or more of numerous important activities, such as operation expenses of the local church and church school, local conference special projects, the world budget, our various educational institutions, radio and TV ministries, disaster and famine relief, and community service. These offerings may either be channeled through the local church treasurer, or given directly to the selected cause or agency.

When Ellen White wrote her son Edson that “the Lord has not specified any regular channel through which means should pass,” she was talking about offerings, not tithe, as the immediately preceding paragraph in her letter makes clear: “There are those who have means and will give, some small sums and some large sums . . . direct to your destitute portion of the vineyard” in the South.<sup>30</sup>

Note, similarly, the counsel in her letter to the General Conference leadership in 1908, when the Madison enterprise was still in its early stages: “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. . . . 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."<sup>31</sup>

The restrictions placed on the tithe are not seen here. Offerings may be given directly to a designated missionary project, while tithes are returned to the Lord through the church organization.

A similar thought is expressed in Mrs. White's letter to General Conference President O. A. Olsen: "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."<sup>32</sup>

W. C. White later clarified the meaning of his mother's statement to O. A. Olsen by indicating that the phrase "your means" might more accurately have been rendered "means entrusted to your care."<sup>33</sup>

### III. THE WATSON LETTER

We now turn to the "Watson letter", for in this letter we learn that Ellen White occasionally gave some of her tithe directly to a designated project or individual.

"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."<sup>34</sup> So wrote W. C. White, Ellen White's son, late in her lifetime. However, there were some exceptions to this rule. At times Mrs. White gave a portion of her tithe funds directly to Adventist ministers who were in dire financial straits. Why did she do this, when her consistent counsel to others was to return their tithe through the church treasury?

#### **Ellen White's Special Work**

The entire picture is laid out fully by Arthur L. White, Ellen White's grandson, in his biography of the prophet.<sup>35</sup> The basic facts are these: Part of Mrs. White's divine commission dealt with meeting the needs of elderly ministers no longer able to work and draw a salary. She states: "I was charged not to neglect or pass by those who were being wronged. . . . If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have

faithfully done their work are not to be forgotten or neglected when they have become feeble in health."<sup>36</sup>

Those words were written in 1906, five years before the church instituted a pension plan for denominational retirees, and long before the United States government made provision for a pension for retired Americans with the Social Security Act of 1935.

Today, church workers, not only in the United States but in many other countries as well, can live in retirement with at least a measure of comfort from the combined income of their church and government pensions. But before 1911, when a minister retired, his income ceased. Some then became destitute. And there were some who were destitute even before they retired.

When acute cases of impoverished workers were brought to Mrs. White's attention, she first contacted conference officials. Often this was sufficient, and aid was forthcoming. But occasionally there were problems, particularly in the southern States, where operating funds were always in short supply, and sometimes almost non-existent. In such instances Mrs. White stepped in, using a portion of her own tithe and, on occasion, tithe funds placed with her by other church members as well.

For many years Ellen White carried an extraordinary burden for the work in the South. Her son, J. Edson White, shared this burden. With the blessing of the General Conference administration, Edson founded the Southern Missionary Society in 1895. This Society fostered work largely among African-Americans in the southern States. Mrs. White at times made private appeals for church members to aid this struggling, needy, and worthy work.

#### **Money That Did Not Reach its Destination**

During the first six months of 1896 the International Sabbath School Association raised \$10,878—an enormous sum in those days—for the "Southern work."<sup>37</sup> Embarrassingly, these funds never reached their destination. The money was at first held in trust by the Pacific Press. It appears that the Pacific Press decided to keep the money permanently in lieu of a similar amount owed the Press by the General Conference. The Pacific Press management apparently expected the General Conference, in turn, to appropriate an equal sum to the Southern Missionary Society. But this was not done, since the General Conference coffers were either empty or nearly so.

This unfortunate incident took place 18 years before the creation of the General Conference Auditing Service in 1914. Today all church funds, and their keepers, are closely and regularly monitored at all levels to reduce the incidence of mismanagement to the lowest possible degree.

### The Colorado Incident

In 1904, as conditions in the South were growing more acute, W. O. Palmer, a field representative of the Southern Missionary Society, went to Colorado to solicit funds among the churches. One congregation contributed about \$400, some of which was tithe money. The whole procedure was admittedly irregular. The Colorado Conference saw the act as wrong and censurable. And its president was prepared to deal sternly with the hapless, errant intruder in his vineyard.

On January 22, 1905, Ellen White, then visiting in Mountain View, California, learned of the details and wrote what has now become known as the “Watson letter.”

This letter is used today by several independent ministries to justify their solicitation and acceptance of tithe funds from their fellow church members. Extracts are sometimes published, but not always has the entire document been reproduced—for reasons which quickly become obvious.

For example, an edited version of the letter has been circulated by one independent ministry with a significant deletion: “I would not advise that anyone should make a practice of gathering up tithe money.”

The letter was a short one by Ellen White standards—just seven paragraphs. We reproduce it here in its entirety:

### The Watson Letter

*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 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 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.<sup>38</sup>*

**This letter is used today by several independent ministries to justify their solicitation and acceptance of tithe funds.**

Let us here draw some conclusions from this unusual incident in our denominational history:

1. Ellen White was directly instructed by God to aid certain poverty-stricken ministers, white and black.

2. Ellen White's first task was to notify the Conference of the existing needs. Only if they did not respond did she then step into the breach with emergency assistance.

3. The money thus disbursed was used for living expenses of destitute workers—not for operating expenses of institutions, the publishing of literature, etc.

4. The pre-1911 financial situation does not exist today in the United States or in many other parts of the world. Pension plans are available now that did not exist when she wrote this letter.

5. In every paragraph of her letter there is at least one sentence in which she explicitly urged Elder Watson to keep quiet about the situation. This was *her* special work, not the special work of others. If everyone followed her example, the financial structure of the church would be substantially damaged.

6. Independent ministries who circulate this letter for their own personal purposes, in order to justify solicitation and/or acceptance of tithe funds from their fellow SDA church members, are doing exactly what Ellen White told Elder Watson not to do.

7. The money was “not withheld from the Lord's treasury” in that it was being applied to denominationally-recognized ministers.

### Ellen White's Support of Recognized Causes Only

As far as extant records indicate, all tithe funds which passed through Mrs. White's hands about the turn of the century were delivered to a recognized agency of the Seventh-day Adventist Church—in this case the Southern Missionary Society—or to workers who were sponsored or endorsed by the church leadership. None of Ellen White's tithe is known to have gone to an independent agency or to a self-supporting worker not under the direct umbrella of the church.

While the Southern Missionary Society was, for all

practical purposes, a self-supporting organization, yet it was founded and continued to function “under the instruction of, and bearing the credentials of, the General Conference.”<sup>39</sup> In giving a portion of her tithe to the Southern Missionary Society Ellen White was giving to an enterprise officially approved by the General Conference.

### The Society's Work and Struggles

The greater part of the Society's work was the starting and maintenance of mission schools and the publishing of literature especially suited for the Southern field. However, the Society also carried forward other lines of evangelism among both Caucasians and African-Americans, and supported several white and black ministers. It received only a token appropriation from church funds.<sup>40</sup>

In the reorganization of the denomination at the General Conference Session of 1901, the Southern Union Conference was created, and the Southern Missionary Society became a branch of the Southern Union. Because the Southern Union itself was not self-supporting at its birth, it was unable to provide any significant support for the Society. The adoption of the latter meant little more than “additional moral support and cooperation.”<sup>41</sup>

### The Money From Colorado

Elder William C. White, son of Ellen White and younger brother of the founder of the Southern Missionary Society, later recalled concerning the tithe funds sent to the Society

from Colorado: “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.”<sup>42</sup>

When the tithe issue in Colorado continued to be vigorously agitated by Elder Watson, General Conference President Arthur G. Daniells wrote to Edson to ask for his side of the story. In an eight-page reply, Edson mentioned several interesting facts concerning the operation of the Southern Missionary Society, which was by now an integral part of the church: “The white laborers for the white people in the South are paid from the tithe,

None of Ellen White's tithe is known to have gone to an independent agency or to a self-supporting worker not under the direct umbrella of the church.

but for several years the Southern Missionary Society has supported from two to five ordained ministers among the colored people, and this support has come from donations received, 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. . . . Bro. Palmer never asked an individual to pay tithe, and he certainly did not ask the church to pay its tithe. . . .

“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.”<sup>43</sup>

Edson expressed concern on his part as to whether tithes ought to be coming to his organization, but since the sisterhood of conferences in the Southern Union refused to help—whether from their own financial distress or from various prejudices—he decided to accept it when offered. He continued: “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.”<sup>44</sup>

### The Tithe Distribution System

The worldwide work of the Seventh-day Adventist Church is jeopardized today when the tithe distribution system is tampered with in any way. Each conference collects the tithe from its constituent churches, keeps a specified amount, established by policy, to meet local

ministerial expense needs, and sends the rest on to the union and the General Conference. Thus, the needs in other less affluent fields around the world can be met.

If Seventh-day Adventist church members divert their tithes, even to tithe-worthy projects at home or abroad, the basic reservoir to fund our world work will be endangered. It was this very situation that Ellen White had in mind when, in 1890, she admonished our church members and leaders: “Brethren, do not be unfaithful in your lot. Stand in your place. Do not, by your neglect of duty, increase our financial difficulties.”<sup>45</sup>

In 1911, the same year that the denomination instituted its retirement plan, Ellen White was approached as to her willingness to continue directly receiving tithe from church members. The pressure was now off, the original need was now virtually non-existent. Her reply is as helpful now as it was instructive then.

She wrote: “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.”<sup>46</sup>

In the spirit of the apostle Paul, who wrote the Corinthian church, “Yet show I unto you a more excellent way” (1 Cor. 12:31), Ellen

White urged her fellow church members to follow the plan that best meets the total world-wide needs of the church, to minimize shortfalls and their tragic consequences. Let us follow what Ellen White called “a better way.” Soon the church militant will give way to the church triumphant. In that day all who are now faithful will surely be glad that they have followed the whole counsel of the Lord.\*

**She wrote,  
“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.”**

\*End notes on back page.

## End Notes for Part II

- <sup>1</sup> *Testimonies for the Church*, Vol. 2, p. 518.  
<sup>2</sup> *Ibid.*, pp. 518, 519.  
<sup>3</sup> *Ibid.*, Vol. 9, p. 249.  
<sup>4</sup> *The Upward Look*, p. 106.  
<sup>5</sup> *Ibid.*, p. 136.  
<sup>6</sup> *The Desire of Ages*, p. 441.  
<sup>7</sup> *Testimonies*, Vol. 5, pp. 289, 290.  
<sup>8</sup> *Special Testimonies*, Series A, No. 1, p. 27.  
<sup>9</sup> *Testimonies*, Vol. 9, pp. 247, 248.  
<sup>10</sup> *Manuscript Releases*, Vol. 3, p. 218; *Counsels on Stewardship*, p. 103.  
<sup>11</sup> *Manuscript Releases*, Vol. 1, pp. 193, 194.  
<sup>12</sup> *Testimonies*, Vol. 9, pp. 248-250.  
<sup>13</sup> *Ibid.*  
<sup>14</sup> *Counsels on Stewardship*, p. 103; *Testimonies*, Vol. 9, p. 248; *Manuscript Releases*, Vol. 1, p. 191.  
<sup>15</sup> *Manuscript Releases*, Vol. 1, pp. 185, 191.  
<sup>16</sup> *Testimonies*, Vol. 9, p. 249.  
<sup>17</sup> *Evangelism*, p. 492.  
<sup>18</sup> *Testimonies*, Vol. 6, p. 215.  
<sup>19</sup> *Medical Ministry*, p. 245.  
<sup>20</sup> *Manuscript Releases*, Vol. 1, p. 189.  
<sup>21</sup> *Manuscript Releases*, Vol. 1, p. 192.  
<sup>22</sup> *Manuscript Releases*, Vol. 1, p. 189.  
<sup>23</sup> *Special Testimonies*, Series B, no. 11, p. 25.  
<sup>24</sup> *Testimonies*, Vol. 9, p. 249.  
<sup>25</sup> *The Upward Look*, p. 247.  
<sup>26</sup> *Pacific Union Recorder*, October 10, 1901.  
<sup>27</sup> *Testimonies to Ministers*, p. 305.  
<sup>28</sup> *Testimonies*, Vol. 9, p. 249.  
<sup>29</sup> *Testimonies*, Vol. 9, pp. 257, 258.  
<sup>30</sup> Ellen G. White Letter 136, August 14, 1898; A variant is cited in the *Spalding-Magan Collection*, p. 498.  
<sup>31</sup> Ellen G. White Letter 32, January 6, 1908; cited in the *Spalding-Magan Collection*, p. 421.  
<sup>32</sup> Ellen G. White Letter 54, 1895, p. 19.  
<sup>33</sup> See *The Ellen G. White 1888 Materials*, p. 1444, for a photocopy of W. C. White's interlineation on p. 20 of Letter 55, 1895.  
<sup>34</sup> Quoted by Arthur L. White, *Ellen G. White: The Early Elmshaven Years, 1900-1905*, p. 393.  
<sup>35</sup> *Ibid.*, pp. 389-397.  
<sup>36</sup> *Selected Messages*, book 1, p. 33.  
<sup>37</sup> Ronald Graybill, *Mission to Black America*, pp. 107, 108.  
<sup>38</sup> Quoted by Arthur L. White in *Ellen G. White: The Early Elmshaven Years, 1900-1905*, pp. 395, 396.  
<sup>39</sup> James Edson White, "Seventh-day Adventist Encyclopedia, 1976 ed., p. 1598; "Southern Missionary Society," *ibid.*, p. 1396.  
<sup>40</sup> Arthur L. White, "Mrs. Ellen G. White and the Tithe," in "The History and Use of the Tithe," unpublished document, Ellen G. White Estate, revised February, 1990, p. 30.  
<sup>41</sup> "Southern Missionary Society," *Seventh-day Adventist Encyclopedia*, 1976 ed., p. 1397.  
<sup>42</sup> Quoted by Arthur L. White in *Ellen G. White: The Early Elmshaven Years, 1900-1905*, p. 394.  
<sup>43</sup> J. Edson White letter to Arthur G. Daniells, March 26, 1905.  
<sup>44</sup> *Ibid.*  
<sup>45</sup> *Special Testimonies*, Series A, no. 1, pp. 27, 28.  
<sup>46</sup> *Manuscript Releases*, Vol. 1, p. 196.

For readers interested in further information, the Ellen G. White Estate offers a collection of papers, "The History and Use of the Tithe." Write: Ellen G. White Estate, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. Enclose \$2.50 to cover costs of duplication and postage.

