

“The Watson Letter | Mark Howard” was published on the Michigan Conference of Seventh-day Adventists YouTube channel on 6/17/26. You can watch the video here:

<https://www.youtube.com/live/Crs7Qq21esw?si=SPegKdzyQ5e5ydGq>

The sermon was preached during the 2026 Michigan Camp Meeting.

I believe the sermon is attempted damage control over the firing of Pastor Ron Kelly and the conference’s attempted forbidding of Conrad Vine to preach. I believe Conrad Vine’s sin was in daring to say that officialdom in the Seventh-day Adventist Church was wrong in refusing to support those who had conscientious objections to taking the COVID-19 vaccine and he dared to say it was OK to give tithe through other than officially approved General Conference channels. Ron Kelly’s sin was probably his failure to forbid Conrad Vine to preach even though Conrad is an ordained minister and was an elder in Village Seventh-day Adventist Church where Ron Kelly was the lead pastor. Rumor has it that there has been a significant decrease in tithe giving to the Michigan Conference.

Notably, the great majority of the sheep in the Village Seventh-day Adventist Church were very opposed to what the Michigan Conference did to Ron and Conrad.

At 10:27 Mark says, “Our, our subject this week is, has been, the straight testimony.”

Mark says the conference he started work as a minister was “really pushing boundaries in those days. Some of our key leaders were questioning our fundamental doctrines, ah, the writings of Ellen White were taught to be merely pastoral and devotional, ah, not authoritative, ah, which goes on in some circles today. Ah, we would have innovative conferences for church leaders and pastors where speakers from other denominations or other religions would come in and enlighten us on the truth and there were just boundaries being pushed and this led some people in our conference to feel uneasy about returning their tithe to such a conference.” He said some people would come to him with handfuls of cash wanting to give it to him instead of to the conference. He said he refused the money and told them giving tithe isn’t about the faithfulness of the leaders but our faithfulness to God.

In listening to Ron Kelly and Conrad Vine I have never once heard either one say to stop giving tithe. In addition, though it’s done a bit more craftily, at this time there is still questioning in high places of the authority of the writings of Ellen G. White and the vast majority of Seventh-day Adventist ministers don’t believe there is a single Bible in the world at this time that doesn’t have some mistakes even though Sister White called the Bible INFALLIBLE. Infallible means no error at all. They have to bring Sister White into the tithe conversation because they would have great difficulty proving from the Bible alone that tithe paying was mandated in the Christian era.

Here are some quotations I doubt you’ll hear from the mouth of Mark.

“With the citing of New Testament support, a scriptural framework was assembled for the projected procedures, and it was suggested that ‘we gather from these facts instruction relative

to our own duty.’ The pioneers of the Seventh-day Adventist Church could have gone more easily to the Old Testament and brought in the obligation of the tithe, but at this juncture, regardless of the attractiveness of the tithe, they were not sure that it was not one of those *ceremonial* obligations that ceased at the cross.” *The Early Years* by Arthur L. White page 389 (speaking of things in 1859).

“Send no statement of the situation through our religious papers; because it will not be honored. Send direct to the people. God’s ways are not to be counterworked by man’s ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass.” *Spalding & Magan’s Unpublished Manuscript Testimonies of Ellen G. White* page 202 of the reprint with an ISBN of 9781495934735.

“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.” *Ibid.*, page 89.

At 13:08 Mark prefaces the posting of a Sister White quotation by saying, “this is not my private interpretation, by the way. This is what we believe as Seventh-day Adventists.” Actually, it’s Mark’s picking what he likes while he neglects to tell the whole story. He says the Watson Letter was written to the president of the Colorado Conference.

Mark talks about those who want to use the tithe for other purposes than are specified by the Lord. Here are some inspired statements I doubt Mark will use.

“These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decision shall be revised. The Word says, ‘The laborer is worthy of his hire.’ When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers.” *Ellen G. White Manuscript Releases 5* page 29 or Letter 137, 1898.

Those who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as, and more taxing than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman.” *Ellen G. White Manuscript Releases 1* page 263 or Manuscript 149, 1899.

“I have myself appropriated my tithe to the most needy cases brought to my attention. 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.” *Ellen G. White Manuscript Releases 2* pages 99-100 or Letter 267, 1905.

“His people today are to remember that the house of worship is the Lord’s property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe. The tithe is to be used for one purpose—to sustain the ministers who the Lord has appointed to do His work.” *Ellen G. White Manuscript Releases* 7 page 135 or Manuscript 82, 1904.

“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 the tithe should be applied. Those who make this use of the tithe are departing from the Lord’s arrangement. God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers.” *Testimonies for the Church* volume 9 pages 248-249.

“There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine.” *Testimonies for the Church* volume 1 pages 261-262.

Is the tithe always used for appropriate purposes? You be the judge. Here is how tithe was used that was donated to the Florida conference in 2019. Pastors/ministerial got 34.6%. The rest of it went to a variety of things which included publishing/literature 1.3%, church planting/evangelism 1.7%, youth/children 4.8%, admin operations 7.5%, education 24.7%, etc. Years ago I wrote letters to the Ohio Conference and the West Virginia Conference asking what tithe was used for and in those conferences tithe was used for things other than ministerial support. I don’t know much about how the Michigan conference uses its tithe except that they have some women ministers on the payroll (Darling Ayala-Soto, Celesta Babb, Daniele Spinosa Pasciuto) and ordained or commissioned women ministers is a plain violation of Scripture counsel. Understand, I assume Darling and Daniele are female names. In the case of Celesta, I saw a video of her preaching.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.” Titus 1:5-6 (KJV).

At 18:47 Mark starts to quote some Ellen White statements as follows.

“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....If men offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their hearts.” *Testimonies to Ministers and Gospel Workers*, page 305.

Mark says, “I praise the Lord that we do not have one of those conference presidents who doesn’t do his work.” Yeah, right. Elder Micheff doesn’t like it when someone suggests it would be OK to give tithe to some entity other than the Michigan Conference so he fires the minister who for years has been working to build up a large tithe paying congregation. That sounds more like the exercise of kingly power to me.

“In no case should men handling sacred responsibilities so misrepresent the Lord’s purpose concerning His work as to say arbitrarily to a fellow worker, You shall not do this, or You must do that. By His Holy Spirit the Lord impresses His workers to go to certain places, and to do a certain work. He does not desire to have the human mind interpose itself to forbid any work that He has bidden shall be carried forward.” *Ellen G. White Manuscript Releases* 7 page 405 or Letter 88, 1908.

Once again, I never heard Ron or Conrad say not to give tithe. If you need to, review the statements above where Sister White indicated that the Lord’s treasury is not necessarily the General Conference or the local conference AND where she says there are “fearful woes” to those who “receive and maintain the unsanctified to minister to them in word and doctrine.” I have seen NO evidence that Ron or Conrad were dismissed from their leadership positions for being unsanctified in word or doctrine and I would call it a gross failure of the leadership in the Seventh-day Adventist Church when church members suffered because they conscientiously refused COVID-19 vaccination and their church failed to support them. I have a relative, not a Seventh-day Adventist, who didn’t have to receive the vaccination because a minister of another denomination wrote a letter that he used.

Here's an example of a church member in another conference who suffered because of gross failure on the part of appointed leadership. This was posted in the comments section for a YouTube video by a concerned Seventh-day Adventist.

“God bless you Pastor Finley. My name is _____, and I am the only person that I know of in the state of Minnesota, who stood up against known lesbians transvestites and homosexuals being baptized here in the Minneapolis area for the last 20 years. They disfellowshipped me for standing against their agenda. At first they denied they were doing it, and then I could prove it and they disfellowshipped me by sending the police to my home to tell me never to come back, without even permitting me, or my wife to defend ourselves, or hear our accusers. But since this is not officially recognized by the general conference I am in a no man’s land. nobody will defend me, or stand up for the truth here in Minneapolis so why do you think it’s now that you need to speak up? I’ve been coming to you guys for 20 years. I’ve told over 1000 pastors what’s happening here in Minneapolis and none of you have defended the truth here but whenever it suits you now it’s OK to speak up? A man dressed up as a woman was made a Deaconess 20 years ago and no one did a thing to stop it. and now it’s too late, I haven’t had communion for 15 years and no one thinks to even contact my wife and I who are totally devoted Seventh-day Adventists. I’m ashamed of my church here in Minneapolis the place where the 1888 message was rejected. I’ve seen known lesbians passing the collection plate, wearing their biker jackets supporting their gay biker group. I’ve seen the youngest female elder who is a known lesbian ordained as an elder And when I objected, they came at me like demons and all of you guys who I’ve approached sharing this information totally ignored me like you don’t care what happens. Nobody’s gonna speak up because it didn’t affect them right? God please put an end to this ugliness happening here. In Jesus name amen.”

Mark is of the opinion that you should give money notwithstanding wickedness in high places. I don't think so when there are places where money can be invested more appropriately. If I lived in Minnesota and was aware of the problem there, that conference would get none of my tithe money. Minnesota is not the only conference that panders to the LGBTQ+ community.

At 19:32 another Ellen White quotation is posted.

“Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.” *Counsels on Stewardship* page 106.

At 20:07 Mark said, during his reading of the above quotation, “Incidentally I just want to interject here, because we're going to get into this, brought in, there's evidently a place where it's supposed to be brought in to. It's not just random, give it wherever because if that's the case how could they possibly see if it was being brought in? Hold the thought.”

That was a very creative way to make the plea that tithe should always go through the conference. Remember this quotation? Has Mark the Blowhard never read it?

“I have myself appropriated my tithe to the most needy cases brought to my attention. 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.” *Ellen G. White Manuscript Releases* 2 pages 99-100 or Letter 267, 1905.

See the part about “not withheld from the Lord's treasury?” I would be surprised if Mark doesn't know about that quotation but I'm not surprised that he hasn't mentioned it. He should have taken to heart the counsel that it's “not a matter that should be commented upon.” Up to this time, the names of Ron Kelly and Conrad Vine haven't been mentioned but, in my opinion, the gross miscarriage of justice in their case is well known and is the reason for this sermon. Furthermore, I doubt the name of either man will be mentioned in this sermon.

At 20:48 another quotation is posted.

“To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and widespread.” *Counsels on Stewardship* page 86 or *Review and Herald* of 10/13/1896.

Another quotation is posted at 21:12.

“The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent.” *Testimonies for the Church* volume 9 pages 249-250.

Marky needs to ponder the “meddle with it” a bit more. Meddling with it would include using tithe to pay for the illegitimate church office of female ordained or commissioned minister as well as using it inappropriately for other things. I would be VERY surprised if the Michigan conference wasn’t using tithe money for other than the support of ministers. Did Marky neglect to read on page 249 of volume nine of *Testimonies for the Church* where it says, “But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers?”

Marky says, “Apparently this isn’t just some church wants more money thing.” Officialdom in the Seventh-day Adventist Church wishes to control more money but the fact that the Michigan Conference isn’t getting the money doesn’t mean that the Lord’s Church isn’t getting the money through other channels.

Here again is something Marky should ponder.

“There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine.” *Testimonies for the Church* volume 1 pages 261-262.

Is it a mark of sanctification when two Seventh-day Adventist ministers are disenfranchised from their offices for speaking the truth? Is it a mark of sanctification when a minister preaches a sermon about tithing and neglects to truthfully discuss both parts of the issue? The less tithe problem is an issue the princes of the Michigan Conference brought on themselves. There is indeed some repenting needed.

At 22:08 Mark says, “Now as far as Seventh-day Adventists go we don’t have a problem believing that returning of a faithful tithe is a biblical teaching. There are some churches that don’t believe the tithing system exists anymore.” The ONLY reason many Seventh-day Adventists believe the tithing system still exists is because of the writings of Sister White. Ministers get very excited when using her writings to show the obligation to pay tithe whilst ignoring other things she wrote.

At 22:36 Mark posts a quotation from the Kindle edition of *Seventh-day Adventists Believe* where it says Seventh-day Adventists should pay tithe as written in Fundamental Belief 21 of the *Church Manual*, i.e., Seventh-day Adventist’s creed (I know, it’s denied that it’s a creed but look “creed” up in an English dictionary and you’ll find that because of the way it’s used, it meets the definition of a creed).

At 22:58 Mark says, “Some of our biblical foundation, and I’m not spending a whole lot of time on this because this is not where the big question comes in, but foundationally, in fact, let’s go to Leviticus twenty-seven thirty.” Once again, there is NOTHING in the New Testament that mandates the paying of tithe in the Christian era.

Mark picks up a bible and reads from it. He says, “And the bible says, twenty-six is a long chapter. Keep going by my pages. And now I’m in Numbers. Maybe you were there to. Huh. Twenty-seven and verse thirty says, And all the tithe of the land, literally the tenth of the land, whether of the seed of the land or of the fruit of the tree is whose; the Lord’s, it is holy to the Lord.” Mark

apparently considers “the Bible” (singular, by the way) to be the New King James Version (NKJV) which says:

“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.” Hebrews 9:12 (NKJV).

That’s describing what already happened in Paul’s day. If Christ started His ministry in the Most Holy Place at that time, then it didn’t start in 1844 as you will find is clearly taught in the writings of Sister White that Mark uses so profusely.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12 from the King James Version (KJV).

There’s no problem with the real Bible. Mark doesn’t believe there is a single Bible in the world at this time without error even though Sister White called the Bible infallible.

“Man is fallible, but God’s Word is infallible.” *Selected Messages Book One* page 416.

Once again Mark attempts to prove that God wants you to give the money to the conference and not to someone else even though the writings of Sister White clearly teach that God hasn’t “specified any regular channel through which means should pass.” Here it is again. Mark is either ignorant of what Sister White wrote, which I doubt, or he’s a liar.

“Send no statement of the situation through our religious papers; because it will not be honored. Send direct to the people. God’s ways are not to be counterworked by man’s ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass.” *Spalding & Magan’s Unpublished Manuscript Testimonies of Ellen G. White* page 202 of the reprint with an ISBN of 9781495934735.

Mark says the tithe was for the support of the “Levites.” That’s true. We don’t have many Levites in the Seventh-day Adventist Church. Marky wishes to use the Levites as an example of where tithe money should go. NO LEVITE WOMAN WAS A PRIEST and the Michigan and other conferences ignore Paul’s clear counsel that an elder, bishop or deacon is to be the “husband of one wife.” Read it for yourself in the real Bible in Titus 1:5-6 and 1 Timothy 1:2, 12.

At 27:30 Mark says, “It wasn’t until eighteen, the eighteen eighty General Conference session, eighteen eighty. Uh, we were organized as a church in eighteen sixty-three, but it wasn’t until eighteen eighty that the GC voted that tithe should not be used for other purpose, purposes than the support of the Gospel ministry.” And at least THREE TIMES the ordination of female ministers was voted down by the General Conference in session and yet the practice continues. I’m expecting that the issue will be brought up again in a General Conference in session and apostasy being what it is, it may pass and I’ll still reject it because the practice is forbidden by the real Bible.

According to Marky, “Incidentally, tithe was used for the ministry and contrary to popular belief the returning of tithe is referred to and supported in the New Testament.” Once again, there is NOTHING in the New Testament that mandates the paying of tithe in the Christian era.

Allegedly “the Apostle Paul talks about tithing in Hebrews chapter seven” and he allegedly “mentions it as a practice, not as something people shouldn’t be doing any more.” I encourage you to read the entirety of Hebrew 7 and see if there is any mention of paying tithe in the Christian era or any mandate to pay all tithe to the local conference or General Conference. Furthermore, once again, I have heard NOTHING from either Ron Kelly or Conrad Vine about not paying tithe and the Village S.D.A. Church before the Micheff debacle was a big source of tithe for the Michigan Conference. And, to be very clear, I believe in and started paying tithe at about age eight.

At 29:13 Mark says, “However, there’s an ongoing debate that seems to revolve around whether or not God has designated any specific place for tithe to be returned. Where should I return my tithe? Now we know that the tithe was originally given for the support of the priesthood and as such there had to be an efficient way of collecting it and distributing it. And so we know initially that tithes were brought to the temple and distributed from the temple.”

Marky is trying to make the point that tithes should all come through the conference where it can then be used to manipulate and punish those who presume to speak contrary to what the little popes wish to have said. Not everyone is stupid enough to believe everything he’s saying.

Mark reads from Deuteronomy 12:10-11 in his less than infallible NKJV bible. Read it if you wish to. I don’t think it adds anything to the point he wishes to make.

After this Mark mentions “the Bible.” “The Bible” is singular so at this point I should be free to assume that his “the Bible” is the NKJV.

Mark wishes to make the point that “Ellen White’s view” was that the Seventh-day Adventist Church was God’s storehouse and to make that point he quotes not Ellen White but Arthur White.

“The ‘treasury,’ in Ellen White’s view, was the conference.” *The History and Use of the Tithe*, page 18.

So sorry, I’ve already provided Ellen White’s own quotations where she indicates that tithe DOES NOT have to go through the conference.

At 35:25 Marky says, “I cannot do your study for you.” I’ll say amen to that.

At 35:44 Marky posts a quotation from the Church’s creed, the *Seventh-day Adventist Church Manual* (21st edition revised in 2025) that says on page 148:

“Tithe shall not be used in any way by the local church, but held in trust and remitted to the conference treasurer. Thus tithe from all the churches flows into the conference treasury, and

percentages are forwarded to the next level in accordance with General Conference and division working policies.”

Too bad Mark. I’ll go with what Sister White said.

At 36:53 Mark says, “The question comes in here, and this is where the big agitation has been in recent years. What happens when members feel that church leadership has been compromised?” Ideally church leadership would shape up but if that doesn’t happen, I see no reason one shouldn’t direct tithe and offering money to God’s treasury through other channels than the local conference or General Conference.

I’ve been getting EXTREMELY TIRED of the lying and underhanded maneuvering that has been going on as well as common practice of waving a fake “the Bible” around, and saying you should believe it whilst believing that all bibles contain some error. There was a time when I was more trusting and ignorant and sent all my money through official channels but I no longer do that. God still gets the money. One has to be careful though because some ministries misuse money and some ministries that start out good turn bad. If you’re not sure of what to do and send it through the conference, I believe God will judge them and not you if the money is misused.

Mark claims that tithe is not supposed to be used to hold our leaders accountable. I disagree. That seems to be the only thing blowhards understand now.

Mark gets very excited and claims that “We are to hold our leaders accountable but the tithe is not ours to do that with. You want to use the other ninety percent you have, feel free, it’s yours. But the tithe is the Lord’s; it’s holy to the Lord. NOWHERE, I’ll say that again, does the Bible or the Spirit of Prophecy teach that the tithe is to be used by members to hold leaders accountable or that church members are responsible for unfaithfulness in leaders!”

Here it is again.

“There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine.” *Testimonies for the Church* volume 1 pages 261-262.

Somehow Marky has missed that. And, by the way, NOWHERE does the Bible or Spirit of Prophecy say that leaders are free to discipline pastors or anyone else for speaking the truth just because they don’t like the truth. Also, and I’ll say that again, there is NOTHING in the Bible or Spirit of Prophecy that says all tithe has to go through the local conference or General Conference.

Mark attempts to give “biblical examples.” He says, “You remember the story of Hophni and Phineas the sons of Eli? The Bible actually says that their evil was so great that men abhorred the offering of the Lord. That’s first Samuel two seventeen. And yet this did not exempt the Israelites from bringing their sacrifices and offerings. In Nehemiah’s day, a man by the name of Tobia, an enemy of God’s people was actually given a room in one of the storehouses. You want to talk about... Incidentally by unfaithful priests.”

We're not in the days of Nehemiah or Eli and fortunately we have other options. Some should read about what happened to Eli, Hophni, Phineas and Tobia and be very afraid.

“And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.” 1 Samuel 4:17-18 (KJV).

“And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.” Nehemiah 13:7-8 (KJV).

Here's something Marky hasn't mentioned.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Revelation 3:14-16 (KJV).

“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” Revelation 1:20 (KJV).

“God's ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection.” *Gospel Workers* page 13.

The message of Revelation 3:14-16 is to “the angel of the church of the Laodiceans.” The “seven stars are the angels of the seven churches.” “God's ministers are symbolized by the seven stars.” The message of Revelation 3:14-16 is especially to the ministers of the Laodicean church. Just because you wave your arms around, speak loudly (a.k.a., powerfully) and walk around the platform doesn't prove you're not lukewarm.

At 40:51 Mark mentions “the classic passage from Malachi.”

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Malachi 3:8-10 (KJV).

Once again Mark's point is about the storehouse. The General Conference and the local conference are not the storehouse and people that donate to a different part of the storehouse are not robbing God.

At 44:32 Mark posts a quotation from *Sermons and Talks* volume 2 page 73 which is about the condition in Michigan, no less, over a hundred years ago.

“The elders of our churches and the ministers have not been as branches of the Living Vine, drawing nourishment from Christ. They are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless....The churches would be far better without such elders and ministers. Money is drawn from the Lord’s treasury to support those who are unconverted...For the last fifteen years the deplorable condition of the Michigan Conference has from time to time been presented before me. 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 that your brethren do?”

I would say there is a difference between withholding tithes and offerings and redirecting tithes and offerings. It’s simple English. Mark doesn’t seem to know the difference. Notably Marky has thus far said nothing about Sister White redirecting her tithe to ministers and locales that weren’t being adequately supported.

At 50:21 Mark says that if there is a problem with the conference, the problem should be fixed. That is true. It should never have happened and when it did happen, it should have been fixed months ago.

Mark posts another quote from *Sermons and Talks* volume 2 this time from page 75.

“Let those who are dissatisfied state plainly their grievances to the ones who they think have erred instead of talking the matter over with others and thus fanning the flame of discontent.”

Years ago I expressed a concern via letters to the General Conference and guess what? There was no answer to my letters so I’ve learned not to waste my time. Many times when I’ve posted comments on Seventh-day Adventist YouTube channels, they either don’t appear or they disappear. That’s the reason I take the time to write things like this and post them on the internet.

At 51:04 Mark starts to discuss the Watson letter. That’s the letter Sister White wrote to a conference president who was unhappy that tithe money given by members of his conference was given for God’s work in another conference. Mark doesn’t think it can be taken to mean you can give tithe other than through the local conference. If you’ve read this far, you know I already gave references that show that to be false.

At 54:24 Mark starts to read the Watson letter whilst interjecting his own commentary. The reference he gives is “EGW Biography, Vol. 5, pp. 394-396.” I looked on eBay for a book titled “EGW Biography” and found none though many of her writings are for sale there. I doubt there is any book titled “EGW Biography.” I found the Watson letter on pages 394 to 396 of *Ellen G. White The Early Elmhaven Years* by Arthur L. White which is volume 5 in his series of books about Ellen G. White. Here it is.

“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 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 making known these matters, which I do not desire to do, because it is not best.

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help 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.—Letter 267, 1905.”

Here is some of Marky’s interjected commentary intended to prove that all tithe should always be given to the conference.

“What makes something special? For example, if I call your birthday your special day or you call your birthday your special day or your anniversary, why is it a special day? If every day was your anniversary would it still be a special day? No!”

“So when you say special, when she says special duty she’s talking about; and we talked about, we used this word the other day, something that we would call an exception.”

“I have myself appropriated my tithe to the most needy cases brought to my notice. I have been what? Ha. Oh yes, and she also was a prophet.”

When a blowhard quotes “the Bible” or Sister White, I advise you to read the WHOLE part of what is quoted from the original source. In his discussion Marky left out the part where it says in the third to last paragraph that “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.” The work WAS NOT just given to the prophet to do.

Do you think Mark never read that? Does Mark have trouble understanding ENGLISH? Is Mark a liar? And Mark has ignored Sister White’s clear counsel WHICH HE QUOTED that advises not to give publicity to the matter. The special work was NOT given just to the prophet and the money discussed did NOT go through denominational channels.

At 1:00:18 Mark says, “The tithe is never to be used as a corrective measure! It’s not yours!” It would seem to me that ceasing to pay a minister from TITHE who had worked to build up a thriving congregation IS using TITHE in a bad way as a corrective measure.

Mark says *Testimonies for the Church* volume 9 pages 249 to 251 has more of Sister Whites recommendations regarding tithe. Mark thinks you should read it as do I. The tithe discussion actually starts on page 247 and continues to page 256. At some point you should read the entirety of volumes 1 through 9.

Mark says Sister White said the tithe should be used exclusively “for the support of the gospel.” No, that’s not what she said. On page 249 of *Testimonies for the Church* volume 9 she said, “But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers.”

Mark posts a quotation said to be found on pages 247 to 249 in *Testimonies for the Church* volume 9 that says, “Let none feel at liberty to retain their tithe, to use according to their own judgment.” Methinks Mark doesn’t comprehend the meaning of the word “retain.” Here’s the quotation with just a little more than he quoted.

“The portion that God has reserved for Himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor apply it as they see fit, even in what they may regard as the Lord’s work.” *Testimonies for the Church* volume 9 page 247.

That in NO WAY says all tithe has to go through official conference channels. Someone in Michigan who gives tithe to another area of God’s vineyard where it’s used appropriately is not retaining their tithe nor are they using it according to their own judgment.

Mark posts another quotation he thinks means all tithe money has to go through the conference.

“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.” Testimonies for the Church volume 9 page 249.

You are not robbing God when you give your tithe to another portion of His vineyard where it's being used correctly. As it is now, there is so much arrogance among some in high places that reasoning with them is pretty useless.

One of Mark's buddies in the Michigan Conference is Kameron Devasher who a son-in-law of the recently retired General Conference President Ted Wilson. Mark and Kameron post a YouTube discussion on the Sabbath School lesson weekly. Kameron was sermonizing in a church I attended at the time and said there was a contradiction in the Bible. It turns out there was a contradiction in his “the Bible,” the NKJV. I copied a quotation from one of Sister White's books that showed there was no contradiction in the real Bible and gave it to him. His next sermon was prefaced with a comment to the effect that he didn't wish to discuss Bible versions.

At 1:05:38 Mark says, “Do you really think the Seventh-day Adventist Church as a whole is in the dark about the Watson situation? Or maybe it's a big conspiracy. Saints, the Seventh-day Adventist Church has studied these things! And we still have come to the conclusion that the tithe goes to the treasury despite corruption an thet, thet, thet, thet may be real or perceived.”

Yeah, kind of like the Catholic Church where you're supposed to believe everything the princes of the church tell you even though they're wrong. Read the real Bible and the Spirit of Prophecy and believe what they say and don't depend so much on ministers like Mark who don't believe there is a single Bible in the world at this time that doesn't contain some error.

www.SatanIsDead.com

www.InfallibleBible.com

www.AdventistsToday.com

www.SabbathSchoolGuide.com

www.AdventistDeathConfusion.com