Reach Washington
Washington Conference Adopts New Vision

Washington Conference leaders recently held a series of planning sessions to prayerfully consider a new strategic vision. "We met to pray and ask God's direction," says John Freedman, conference president. "We are called to specifically reach our world." As a result of these sessions, Washington Conference is adapting the North American Division's strategic theme to "Reach North America." Washington's initiative includes three important elements: Reach Up (revival and reformation); Reach In (spiritual gifts, ministry and community); and Reach Out (evangelism and witness). Read more in the March issue of the GLEANER or click HERE.

WWU Celebrates Black History
Walla Walla University hosted visitors and distinguished guests from far and wide during its annual Black History weekend, held Feb. 4 and 5. Various events throughout the weekend included African-American music and drama during Friday evening vespers and, according to Pedrito Maynard-Reid, "an all-day feast for the senses" on Saturday. Maynard-Reid is WWU professor of missiology and acted as coordinator for the weekend. Photos of the event can be viewed beginning HERE.

Tillamook Hospital Partners with Churches
The Tillamook County General Hospital "Faith in Action" program offers respite care. At Wellspring respite day centers, located at four churches around Tillamook County, "Faith in Action" offers a six-hour day of loving care away from home for adults with health and cognitive disabilities. Activities include group games, crafts, music, exercises, stories, guest speakers, good food, and a lot of TLC.

Chaplaincy Ministries
What is a chaplain? "A chaplain is a relational expert, he or she is a liaison between the organization they serve and its members. A chaplain is someone who cares for others more than for him or herself," says Gary R. Councell, Adventist Chaplaincy Ministries director/endorser and U.S. Army retired chaplain. ACM promotes, supports and trains chaplains who spiritually nurture people regardless of their religious affiliation. "ACM

Looking Ahead
February
10–12: Friendship Tournament at WWU
14: Valentine’s Day
18–20: UCC Christian Men’s Summit
21: President’s Day
24: April Ad/Article Deadline

March
3–5: Walla Walla University Days
24: May Ad/Article Deadline

April
1–3: Wash. Impact Your World Retreat
9: Ore. Ministry Fest South
21: June Ad/Article Deadline
21–24: WWU Homecoming Weekend

GLEANER Blogs
- Cindy's Garden Blog
- Monthly Archival Photo
- Let's Talk
- Tip Sheet
assists qualified Adventist clergy to transition from pastoral ministry into a campus, community, corrections, healthcare, military or work place ministry,” says Councell. In the photo, James Hall, chaplain, prays with a soldier in Iraq. To learn more about Adventist Chaplaincy Ministries, click HERE.

Join the Discussion
Are there religious undertones in Egyptian protests? During the past decade, Egyptian Copts have fallen victim to increasing discrimination and persecution, most recently with the Jan. 1 suicide church bombing that killed at least 21 people and injured dozens more. Do the current anti-government demonstrations in Cairo have significant religious implications? Add your comments to a vigorous online discussion at Liberty Magazine HERE.

Ellen White was a Missionary to Oregon
In an article published in the Adventist Review, Paul A. Gordon writes that Ellen White received her first public vision in Portland, Maine, in 1844, and her last public vision in Portland, Ore., forty years later in 1884. White visited Oregon in 1878, when she addressed the popular topic of temperance in a prominent Salem (Ore.) Methodist Church, in addition to her appearances at the first Oregon camp meeting held that summer in a grove of fir trees near Salem. Read the full story of White’s trips to Oregon in the Adventist Review HERE.

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After a year of church business meetings at the conference, division and world church levels in 2010, Washington Conference leaders recently held a series of strategic planning sessions to prayerfully consider a new strategic vision.

“We met to pray and ask God’s direction,” says John Freedman, Washington Conference president. “We are called to specifically reach our world.”

As a result of these planning sessions, Washington Conference is adapting and extending the North American Division's strategic theme to "Reach North America." There are three components to "Reach Washington": Reach Up (revival and reformation); Reach In (spiritual gifts, ministry and community); and Reach Out (evangelism and witness).

With the vision in place, ministry department leaders met with Greg Schaller, pastor and strategic ministry coach, in mid-December 2010 to set three vision-connected goals for each department.

“In our economic culture, we need more collaboration and evaluation to ensure that we are making good use of our resources,” Freedman says. “We want to grow as professionals and learn how to do ministry better.”

Following department meetings, Washington Conference administration presented this vision for ministry to pastors in early January 2011. Reach Washington is designed to allow churches to find
creative ways to apply the overall vision to their local congregations. Washington Conference Executive Committee confirmed the Reach Washington vision, mission and values statement on January 25.

"The number one rationale for a strategic plan [for a church organization] is to honor God and be faithful to His mission," says Freedman. "We want to help everybody discover how to share the gospel and to keep lifting up Christ."

**Washington Conference Strategic Plan for 2011-2014**

**Our Mission**
Believing in the imminent return of Christ, our mission in Washington Conference is to proclaim the everlasting Gospel* of Jesus Christ to every person in the Puget Sound region inviting them to become fully devoted disciples of Jesus. *See Revelation 14:6-12

**Our Vision**
Every member, church and school reflecting the image of Jesus and working together to proclaim the everlasting Gospel of Jesus Christ and His soon return.

**Our Core Values**
- We value spiritual growth.
- We value discipleship.
- We value reaching lost people. [See Luke 15]
- We value excellence, transparency and integrity.

**Reach Up (Revival & Reformation)**
Every person growing in Christ through the study of the Word, prayer and the baptism of the Holy Spirit.

**Reach In (Spiritual Gifts, Ministry & Community)**
Every member enjoying fellowship in a healthy local church, active in ministry and faithful in stewardship. Every young person provided an opportunity to attend a healthy Adventist School.

**Reach Out (Evangelism & Witness)**
Every member sharing the gospel of Jesus Christ in their life and words for the purpose of helping others to be ready for His glorious appearing.

**REACH WASHINGTON RESOURCES**
The strategic plan is available in these formats:
Full-Page Flyer (may be printed as one- or two-sided)
Half-Page Flyer (ready for two-sided printing with single cut at 5.5”)
Tri-Fold Brochure (ready for two-sided printing and tri-fold)
PowerPoint Presentation (basic file without transition animations)
Reach Washington Logo (formats: jpeg | png)

For resource production questions, please email info@washingtonconference.org
BY PAUL A. GORDON

When Oregon became the thirty-third state on February 14, 1859, it was a far different place than it is today. Inhabited by only a few settlers, those who sought to build any permanent settlement faced many challenges and daily threats.

In the very month that Oregon achieved statehood, Uriah Smith, the 26-year-old editor of The Advent Review and Sabbath Herald, commented on the work of the church in a surprising way. A reader of the Review asked: "Is the third angel’s message . . . to be given [anywhere] except in the United States?" Uriah Smith replied, "This might not perhaps be necessary . . . since our own land is composed of people from almost every nation" (The Advent Review and Sabbath Herald, Feb. 3, 1859).

This approach to missionary work seems to have been the norm for that time. It had been 15 years since the “Great Disappointment,” and it would be another 15 years before the church would send J. N. Andrews, its first official missionary, along with his two children, Charles, 16, and Mary, 12, to Europe.

The missionary work of the church had received a strong boost from a well-known vision that had come to Ellen White three years before the Andrews family went to Europe, stating that “missionaries are needed to go to other nations to preach the truth” (Testimonies for the Church, vol. 3, p. 204).

But there was still another vision that was given to her in 1874—the year the Andrews family went to Europe.

To Oregon?
Church leaders were in California planning for the future work of the church. There was some discussion of going only to the small towns and villages, avoiding the larger cities. In this vision she saw a young man that she had seen before. It was obviously an angel. He said: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. . . . The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations . . . and peoples" (Life Sketches, pp. 208, 209).

Herein lies another part of the story. Ellen White herself would serve in mission service in all of the places mentioned, including Oregon. Her visit in 1878 was the first of three trips to the state, where she actively participated in missionary work.

First Visit: June 10 to July 10, 1878
Ellen White traveled to Oregon from California on a steamer passenger ship, the Oregon. It sailed through the Golden Gate before the present bridge existed. She had planned to do some writing while on the ship, but the ocean trip was too rough. She speaks of being on deck watching the waves crash over the boat while praying for protection for herself and those on the ship. She was able to write a few letters, however, including one to her husband, James, and another to a close friend, Lucinda Hall.

The ocean journey continued to be very rough until at last the Oregon turned into the calmer waters of the Columbia River.

Arriving safely into the capital city of Salem, one of Ellen White's first appointments was at the large Methodist church, whose steeple dominated the young city’s skyline. She had been specially invited to speak in this church and later wrote to her husband, "I have been treated with the greatest courtesy and kindness by denominational ministers and people" (letter 39, 1878). Attendance was unusually high, and Mrs. White felt free to speak on her favorite topic of temperance. After the first meeting, she was invited to speak again at the church, which she did the following week.

First Oregon Camp Meeting
The first Oregon camp meeting was held near Salem, from June 27 to July 2. The large preaching tent was pitched in a grove of tall fir trees. Fresh yellow straw served as a ground covering under the big white tent. On either side were pitched two large dormitory-style tents, for men and women, respectively. Additionally, 24 family tents were pitched in a
Mrs. White's first speaking appointment at the camp meeting was on Thursday, June 27, at 6:00 a.m. Reflecting on her experience, she later wrote: "We entered upon the camp meeting with feelings of deepest interest. . . . As I looked upon the intelligent audience, my heart was broken before God. This was the first camp meeting held by our people in the state. I tried to present before the people the gratitude we should feel for the tender compassion and great love of God. His goodness and glory impressed my mind in a remarkable manner" (Life Sketches, pp. 231, 232).

During this camp meeting Ellen White received a number of visions, including one about her husband, James White. This vision is mentioned in Testimonies for the Church, volume 4, page 291.

On Sunday the crowd swelled to 2,000 as people from the surrounding countryside came to hear Ellen White speak about the faith of Seventh-day Adventists. It must be remembered that only a handful of those who were there were members of the church. These were evangelistic camp meetings!

One week later Mrs. White was at Marion Square, a beautiful tree-filled park in Salem, where a crowd gathered to hear her speak on the simplicity of the gospel.

**Visiting the Prison**

Ellen White was also invited to speak to the prisoners held in the state penitentiary in Salem. Later describing the experience, she wrote, "When the time arrived for service, we were conducted to the chapel, which was made cheerful by an abundance of light and pure, fresh air. At a signal from the bell, two men opened the great iron gates, and the prisoners came flocking in. The doors were securely closed behind them, and for the first time in my life I was immured in prison walls" (Life Sketches, p. 233).

Using 1 John 3:1 as her key text, Ellen White spoke on God's love and His power to transform lives. In a letter to her husband, James, she explained, "I tried to imagine the youth around me as my boys, and to talk with them from a mother's heart of love and sympathy, with no thought of lowering the standard to meet them in their sinful, lawless state, but to exalt the law and hold the standard of the cross of Christ high, and then show them the path of virtue and obedience" (letter 32, 1878).

After the service ended, Ellen White was introduced to the prison warden and his wife. Cordially taking Ellen White's hand, the wife exclaimed, "I would not have lost this opportunity to hear what I have heard for anything. It was all so clear, so simple, and yet so elevating" (ibid.).

**Returning to Oregon**

Ellen White made two more missionary trips to Oregon—the second one in the spring of 1880, and the third during the summer of 1894.

During her visit in May 1880, two camp meetings were planned—one held on the eastern side of the Cascade Mountain range in Milton, Oregon; the other on the western side in Salem.

In Milton 40 tents were set up in "Brother Nichols' Grove" to accommodate campers, and many others stayed in covered wagons. Mrs. White gave 10 presentations, and during the Sunday meetings nearly 1,500 people—many of whom were local townspeople—crowded onto the grove to hear her speak.

Afterward Mrs. White traveled by boat down the Columbia River, to Portland, where she encouraged the small group of Adventists there and in Beaverton.

Arriving in Salem, Ellen White went again to Marion Square, where she had spoken during her first trip to Oregon. This time, the square served as the location for the camp meeting. Many of the local townspeople came to listen to Mrs. White speak during her 12 presentations.

She was again requested to speak at the Methodist church in Salem, where on Sunday evening, more than 700 people listened to her presentation on temperance. Afterward one of the Methodist ministers remarked that he "regretted Mrs. White was not a staunch Methodist, for they would make her a bishop at once; she could do justice to the office" (letter 33a, 1880, to James White).

**Final Visit to Oregon**

During her final visit to Oregon (from May 30 to July 18, 1884), two series of meetings were once again planned, one near Walla Walla, Washington, and the other in Portland.
During the meetings in Walla Walla, Ellen White had to deal with two young ministers, A. T. Jones and William Raymond, who were critical of the church leadership in Oregon and Washington, as well as at the General Conference. Raymond, especially, was teaching some doctrines not in harmony with the Adventist faith. Jones accepted Ellen White’s counsel, and later made a major contribution to the teaching of righteousness by faith at the 1888 General Conference, but Raymond did not accept her counsel.

Unfortunately, the problems with Raymond continued at the Portland meetings. He met with leaders there who rejected his so-called new light. It was in this setting that Ellen White made a familiar statement:

“There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer, and if they see no light in it, yield to their judgment; for ‘in the multitude of counselors there is safety’” (Testimonies for the Church, vol. 5, p. 293). Raymond was the subject of this counsel; he later disappeared from the Adventist ministry.

It was at this important meeting in Portland that Ellen White had her last public vision. Her first public vision had been received across the United States in Portland, Maine, in 1844. Now, 40 years later, her last public vision came to her in Portland, Oregon. Private visions continued through the rest of her life.

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Paul A. Gordon (1930-2009) served as director of the Ellen G. White Estate from 1990 to 1995. This article was published January 27, 2011.
Here is a great story I found. (See source below.)

“While many experiences exist of individuals testing tithing as a tool for expanding their abundance, there was a very objective test that was conducted by a group of people in Michigan around 1940. They conducted their experiment in a public manner and kept careful records. In their experiment they started with one cubic inch of wheat containing 360 kernels. They blessed the wheat and made the commitment to tithe ten percent of the harvest to their church. They then planted the wheat in a little plot behind the church.

“From the first year’s growth they harvested fifty cubic inches and tithed five cubic inches to the church which they fixed for the minister’s breakfast. They planted the remaining nine-tenths which was forty-five cubic inches.

“From the second year’s growth they harvested seventy pounds of wheat. Their tithe to the church that year was seven pounds. By this time more and more people were interested in the experiment and over 350 people, including Henry Ford (who was himself a proponent of tithing), came to the dedication ceremony.

“By the third year the public interest had really expanded with over 1,000 people, including the press, attending the event. The fourth year the governor of the state was in attendance, and the results were carried in the newsreels of the day. When they reached the sixth and final year of the experiment they did not have enough land to plant the wheat in.

“They sold the wheat to local farmers who agreed to keep careful records and to give a tenth of the harvest from the wheat to the church of their choice."
The true holy biblical tithe was always only food from inside God’s holy land which He miraculously increased. Tithes could not come from what man increased, from Gentiles or from outside Israel. Period. While money was very common even in Genesis and essential for sanctuary worship, vows and poll taxes, money were never a tithed item.

Tithing was only a minimum starting-point standard for food producers who lived inside Israel.

Since both the O.T. Temple and priesthood have been replaced by believer-priests, we should find our New Covenant giving principles in the Word beyond Calvary to the Church.

That means that our giving should be: freewill, generous, SACRIFICIAL, joyful and motivated by love for God and others. For many that means more than ten per cent and, for others, it might mean less. 2 Cor 8:12-15

I wrote my PHD thesis on tithing and urge you to look into the doctrine more closely.

Russell Earl Kelly, PHD
Acworth, Ga, USA

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