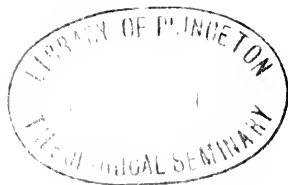


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HISTORY

OF THE



Congregational Association

Of Oregon, and Washington Territory;

THE HOME MISSIONARY SOCIETY
Of Oregon and Adjoining Territories;

AND THE

NORTHWESTERN ASSOCIATION
Of Congregational Ministers.

BY REV. M. ELLS.

PORTLAND, OREGON:
PUBLISHING HOUSE OF HIMES THE PRINTER.

1881.

INTRODUCTORY.



At the annual meeting of the association held at Forest Grove in 1879, the following resolution, offered by Rev. George H. Atkinson, D.D., was unanimously passed:

Resolved. That Rev. M. Fells be requested to make out a brief digest of our history, from the minutes and other papers in his hands."

In accordance with this the following pages have been written.

Where there seemed to be no natural arrangement of subjects in each chapter, they have been placed in alphabetical order. The size of this pamphlet has prevented my dwelling at length on many points which occupied much time in the association, but I have endeavored to refer to everything of importance briefly, and to note every important action taken. The history closes with the annual meeting held at Astoria, June 20-24, 1880.

M. E.

Skokomish, Washington Territory.

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CHAPTER I.—HISTORY.



HIS Association was organized in 1848. That, however, was not the first of Congregationalism in Oregon as will be seen by the following sketch of the work of the American Board of Commissioners for Foreign Missions on this coast, prepared by Rev. C. Eells, for the Centennial, 1876:

“History of Indian Mission Work of the A.B.C.F.M. in Oregon.

“Previous to the year 1825, gentlemen of the Hudson’s Bay Company had communicated some knowledge of the true God to the Spokane and adjoining tribes of Indians. Subsequently, among those thus instructed, a desire prevailed for the obtaining of like additional knowledge. Impelled by such desire, about the year 1832 a deputation of five, more or less, commenced a journey eastward, in search of such knowledge. The journey was continued to St. Louis, Mo. The substantial facts relative to these Indians became known. In print, the statement caught the eye of interested readers. The officers and patrons of the American Board of Foreign Missions saw in it indication of an open door. By it, they heard anew the voice of their Lord—‘Go teach all nations.’ They were not disobedient to the call. Consequent thereupon, ineffectual effort was made in 1834 to cause exploration. In 1835 the effort was renewed. Rev. Samuel Parker and Marcus Whitman, M.D., proceeded to St. Louis, Mo., the headquarters of the American Fur Company. They were permitted to travel with the caravan of the company to their rendezvous on Green river. At that time and place, there was a large gathering of fur traders and trappers. Representatives of the Hudson’s Bay Company and of several Indian tribes were present. By information then and there obtained, it became apparent that the way was open to Christian teachers to locate on the western slope of America. Consequently, Dr. Whitman and Mr. Parker separated. The latter, for the purpose of additional exploration, proceeded to Walla Walla and Vancouver,

under the auspices of the Hudson's Bay Company. The next year he returned to Boston by the way of the Sandwich Islands. Dr. Whitman accompanied the returning caravan. His report caused prompt action. Dr. and Mrs. Whitman, Rev. H. H. Spalding and wife, and Mr. W. H. Gray were appointed missionary laborers of the American Board of Commissioners for Foreign Missions destined to Oregon. Early in 1846 said missionary band commenced their journey to their foreign field. From the western frontier of the states they were favored with the protection of the American and Hudson's Bay Companies. In the autumn following, they reached Walla Walla and Vancouver. By favor of the Hudson's Bay Company, outfit was furnished the Mission families.

"They returned and located, Dr. Whitman on the Walla Walla among the Cayuse, and Mr. Spalding on the Lapwai among the Nez Perces Indians. By the following spring, in the opinion of the mission, additional helpers were needed—therefore it was agreed that Mr. Gray return East, the bearer of such communication. A reinforcement of three ordained missionaries with their several wives, assistant missionaries, was appointed, viz: Revs. E. Walker, A. B. Smith and C. Eells. The recently married Mrs. Gray received appointment. In the spring of 1838 the four families met at Independence, Mo. Last of April they came up with the American Fur Company, at the crossing of Kansas river. Under the protection of said company they proceeded to rendezvous on Wind river. During most of the way from there to Walla Walla, they were furnished by the Hudson's Bay Co. with escort. On the 29th of August said reinforcement arrived at the station of Dr. Whitman, having been 129 days on the way from the western border of Missouri.

"At a meeting of the mission held early in September, Mr. Gray was assigned to Lapwai, to co-operate with Mr. Spalding. Mr. Smith was appointed the associate of Dr. Whitman. Messrs. Walker and Eells were to select a new location among the Spokane Indians. The place chosen was near a spring on a plain six miles north of the Spokane river. Of this they took possession March 20, 1839, having spent the winter at Wailatpu or Cayuse station, in the study of the Flathead language. Nez Perces Lawyer was their teacher. In the summer of 1839 Mr. Smith, at his request, located among the Nez Perces at Kamiah, sixty miles

from Lapwai. In the summer of 1842 he left the station and mission, and joined the Sandwich Islands' mission. In the autumn of the same year Mr. Gray withdrew from the mission. About the same time Dr. Whitman started eastward overland, and, in March following, arrived at Washington City, D. C. During that season he conducted a wagon train of a thousand souls from the western frontier to the Columbia river. The arrival of said immigrants was decisive in regard to the settlement of the country by Americans.

“Missionary work was prosecuted among the Nez Perces, Cayuse and Spokane Indians till November 29, 1846, on which day Dr. and Mrs. Whitman and seven others were massacred. Subsequently, and connected therewith, five more victims were added. During the winter following Mr. Spalding and family, together with the wives and children of those massacred, were taken out of the country by P. S. Ogden, Esq., Chief Factor of the Hudson's Bay Company.

“During June, 1848, in accordance with military order, and under military escort, the families of Messrs. Walker and Eells were conducted out of the country. The Indians, thus deprived of their teachers, continued to perform acts of divine worship.

“In the summer of 1859, by military proclamation, the Walla Walla country was declared open for settlement. During that season Mr. Spalding made an attempt to resume his previous work among the Nez Perces. From that time till his death, August, 1874, he continued in his cherished work to about the extent permitted by governmental officers. It is indisputable that the seal of Divine approval has been affixed to the Christian work of Rev. H. H. Spaulding among the Nez Perces Indians.

“The Spokane Indians, though destitute of spiritual guides, mutually aided each other in retaining a knowledge of Divine truth. They continued earnest and constant in the practice of Christian duties. The residence of Mr. Eells at Walla Walla, from 1860 to 1872, furnished them the opportunity of renewing previous instruction. They made faithful improvement of this, to them, highly esteemed privilege. After the removal of Mr. Eells from Walla Walla, in 1872, they made application to the Protestant religious teachers among the Nez Perces. The result thereof was, that in 1874 Rev. H. T. Cowley located among them. He is in the

employ of government as a teacher, but adds thereto Scripture instruction.

“Mr. Eells made three several visits, in 1862, '74, and '75 to that people in that country. He thus spent near two months with them, and participated in about forty services. The earlier and latter sowing of the seed of gospel truth among the Spokane Indians has produced abundant harvest.”

That mission held its annual meetings, which answered all the purposes of a Congregational and Presbyterian association; Revs. E. Walker, A. B. Smith and C. Eells having been Congregationalists, and Rev. H. H. Spalding and Dr. M. Whitman, Presbyterians. The records of those meetings were destroyed either at the massacre of Dr. Whitman, or by a fire which in 1872 consumed the house of Rev. C. Eells.

After the massacre the remaining members of the mission removed to the Willamette valley; other ministers had also arrived in the same region, and July 13, 1848, the association was organized. The following are the records of this event:

“The Rev. Messrs. Walker, Spalding, Thompson, Clark and Atkinson met at the house of Bro. Harvey Clark at the Tualatin Plains. Articles of an association for the Congregational and Presbyterian brethren were submitted to them.” As a result a constitution and by-laws was adopted, in most points similar to those which now govern the body.

With one exception, 1852, meetings have been held every year since its organization. There is no record of the meetings of 1861, but it is evident that one was held from the fact that some of the resolutions passed that year were reconsidered, the following year. The records of 1854 are incomplete, the minutes of one day and part of another having been made, when they are broken off in the middle of a sentence.

In those early days owing to the bad condition of the roads, and the scattered condition of the members the meetings were sometimes very small, and sometimes were adjourned for a month or two, until more could assemble. Thus at Oregon City, Sept. 12, 1849, only three persons were present, and after one day's session it was voted to “adjourn to meet at such time and place as the secretary shall designate,” which proved to be November 1st, of the same year at the same place, after which the body “adjourned to

meet at a time most convenient, at the Tualatin Plains, notice having been given by the clerk." At one time the body adjourned to "Tuesday, twelve weeks from the tenth of December," 1850, but "the association failed to meet at the time of adjournment, and only two members attended the annual meeting Sept. 11, 1851, whereupon it was resolved to meet at Oregon City, Nov. 20, 1851." Four persons attended that meeting, and they remained in session three days. Such meetings contrast very greatly with those of late years when more than fifty regular members have been present.

In 1856, for some reason, the following resolutions were offered, threatening the very existence of the body:

Resolved, That the general associations of Congregational churches in the different states have proved to be important agencies in promoting the kingdom of Christ.

Resolved, That it is advisable to organize such associations in the new states and territories.

Resolved, That the obstacles in the way of such annual associations in Oregon supersede at present the advantages to be expected from continuing the existence of this organization."

After a spirited discussion these were laid on the table, as not expressing the sentiments of the majority, and have never been taken up.

Time of Meeting.

The tenth article of the constitution of 1848 says that "the association shall meet annually at a time and place appointed by vote of the body." The first annual meeting was held September 20, 1848, at which time, the second Thursday of September, was selected. This arrangement continued until 1853, when the time was changed to the first Thursday of the same month, and so remained until 1864, when the meeting was held on the first Thursday in October; but this did not prove satisfactory, and the time was changed to the third Thursday in June, and it remained so until 1880, when it was changed to the second Thursday of July.

The sessions have generally been held over the Sabbath, though not always so in the earlier years. In 1856 five ministers asked to be excused from attendance on the Sabbath on account of previous engagements for that day, and an earnest discussion arose as to the propriety of continuing the sessions over the Sabbath, but after

considerable debate it was determined for the next year so to hold them, and the arrangement has continued without much question, until the present.

Constituency.

Article first of the original constitution gives as the name of the body "The Oregon Association," and article ninth says that "any Congregational or Presbyterian minister or church may be a member of the association by assenting to the articles of the constitution and by-laws." The majority of the body were, however, Congregationalists. In 1851 the Old School Presbyterians were invited to join, and Rev. H. H. Spalding was appointed a committee to present the invitation to them. Rev. L. Thompson, one of the original members, Rev. H. H. Spalding, joining evidently in 1850, and Rev. J. W. Goodell in 1851, were the only Presbyterians whose names appear on the list. While Father Spalding was a member, he reported the Calipooia church, though it does not appear that that or any other Presbyterian church ever assented to the constitution or sent any delegates. In 1859, Rev. H. H. Spalding, the last of the Presbyterian ministers, having withdrawn, the name was changed to "The Congregational Association of Oregon."

In 1870 a Congregational church was organized at Seattle, W. T., the first in the territory which became connected with the body; and from that time until 1879, when the Congregational Association of Washington Territory was organized, nearly all the churches of Oregon and Washington were connected with it. The territory of Idaho has also been under its supervision, though only one Congregational church was ever organized in its limits.

Lay Delegation.

The constitution of 1848 made every provision to have the churches represented by delegates, each church being entitled to one delegate; but there is no evidence that any church availed itself of the privilege until 1855. In 1848 it was "voted that the lay brethren of our several churches be invited to sit with us as corresponding members and take part with us in our discussions." In 1851 "the subject of a delegation from the churches came up. As there had been no delegates, it was resolved to lay the

matter before our respective churches, and solicit their interest and co-operation in our association." In 1855 four names are recorded as the first lay delegates. In 1867 the constitution was amended so that each church was entitled to one delegate and an additional one for every thirty members. In 1873 the first women were sent as delegates, and since that time they have attended quite largely. In 1874 a committee was appointed to revise the constitution with regard to admitting delegates, from a church who are not members of that church, but the committee never reported.

Officers.

The original officers were a moderator and clerk, to be elected annually by ballot. In 1867 a registrar was added, to be chosen triennially, and in 1877 the clerk was furnished with an assistant.

Standing Committees.

The first on record were appointed in 1855, which were on religious exercises, reports of churches, moral reforms, education, special religious effort and the Nez Perces mission. In 1867 a by-law was added which provided for the present committee of arrangements of three, which by 1874 had attended to all business so satisfactorily that other standing committees were discontinued. In 1877 there were some who wished them revived, and it was done, but after two years further trial they were again abolished, and the arrangements in regard to the annual meeting left mainly in the hands of the committee of arrangements, whose plans from 1874-'77 proved more satisfactory, and made the sessions more interesting, than any other plan yet proposed.

Delegates to and from other Bodies.

The distance to other states is so great that but few delegates have ever been received from them, and but few of our members have visited the associations of other states. Nor has the custom been often practiced of sending delegates to the annual meetings of other denominations in Oregon and Washington, neither have many come to us from them. Those who have been sent by us to other bodies have so seldom reported the fact to this body that the list given is probably far from being full. The following is a list as taken from the records:

From Other Bodies.

—

- 1855 Rev. T. D. Hunt, from the Association and N. S. Presbytery of Cal.
- 1856 Rev. T. D. Hunt, from the Association and N. S. Presbytery of Cal.
- 1864 Rev. D. Leslie, from the M. E. Conference of Oregon.
- 1865 Rev. W. B. Brown, from the General Association of New York.
- 1865 Rev. George Mooar, from the General Association of Cal.
- 1865 Rev. S. V. Blakeslee, from the General Association of Cal.
- 1866 Rev. S. V. Blakeslee, from the General Association of Cal.
- 1866 Rev. J. S. Wylie, from the Presbytery of Benicia, Cal.
- 1866 Rev. R. Wylie, from the Presbytery of Oregon.
- 1866 Rev. B. C. Lippincott, from the M. E. Conference of Oregon.
- 1868 Rev. J. Spencer, from the M. E. Conference of Oregon.
- 1869 Rev. J. A. Benton, from the General Association of Cal.
- 1869 Rev. C. C. Stratton, from the M. E. Conference of Oregon.
- 1878 Rev. S. V. Blakeslee, from the General Association of Cal.
- 1878 Rev. E. P. Baker, from the General Association of Cal.

To Other Bodies.

—

- 1851 Rev. Geo. H. Atkinson, to any ecclesiastical body in the States.
- 1866 Rev. P. S. Knight, to the General Association of California.
- 1867 Rev. G. H. Atkinson to the M. E. Conference of Oregon.
- 1879 Rev. H. Lyman, to the General Association of any other State.

To the National Council.

—

- 1852 Rev. G. H. Atkinson, Albany, N. Y.
- 1871 Rev. G. H. Atkinson, D. D., Oberlin, Ohio.
- 1874 Rev. J. D. Eaton, New Haven, Conn.
- 1877 Rev. P. S. Knight, Prof. G. H. Collier, Detroit, Mich.
- 1880 Deacon H. M. Humphrey.

Foreign Correspondence.

—

For a long time the lack of delegates to and from other states was supplemented in a measure by correspondence. The first such letter was received in 1849 from Massachusetts in reply to one pre-

viously written, and by 1851 it was arranged so that each of the ministerial brethren was appointed to correspond with the general association or presbytery of one or two other states. Usually, either because letters were not sent or not replied to, only two or three letters were received and read at each annual meeting. This continued until 1872 when no letters were received, but items of interest were reported from three states, gathered from the papers, and the committees were instructed by vote instead of correspondence to present such items of intelligence as might be of interest in the several states, and that year the list of committees for the last time appeared in the minutes. In 1874 the registrar was authorized to continue the correspondence with other ecclesiastical organizations; but little if anything of the kind has been done by him except to exchange copies of our minutes with the associations of other states.

Licensing Candidates for the Ministry.

This has not usually been considered as belonging to the business of the association, but to the ministerial body. Yet it is probable that for a series of years that organization held but few, if any meetings, as in 1862 Bro. D. B. Gray was licensed by this body; in 1864 Bro. E. A. Tanner was also licensed, and both of these licenses were renewed the year after they were first granted.

Printing of Minutes.

In 1849 after the secretary's report was read, it was voted to publish it if consistent with our means, but there is no evidence that it was done. The next year it was "resolved that the printing be left to the discretion of the clerk, and that any expense incurred for it be paid by the association." In 1856 it "was resolved that an abstract of the minutes be published by the clerk in the *Pacific [Christian] Advocate, Argus, Oregonian, Standard*, and in the *Pacific of California*." But it was not until 1857 that the minutes were printed in pamphlet form, and they have been so published every year since, with the exception of 1861-2-3. In 1859 the associational sermon on Congregational Polity was printed with them, but with that exception nothing was published except the minutes, constitution, by-laws, articles of faith, covenant and reports of committees, until 1875 when most of the essays were added, and since

that time most of such papers have been published. In 1879 and 1880 those not thus published were printed in the *Pacific*. In 1875 the minutes and reports of the O. H. M. Society were added, and in 1878 those of the Ministerial Association.

At first the expense was defrayed by subscription from the ministers and churches. In 1864, the churches were requested to take up collections, and in 1867, the clerk was authorized to assess the churches for this purpose. But there being a lack of promptness in "paying the printer," in 1877 the churches were requested to take up their collections before the annual meeting, and send them to it; but it has not always been done. In 1879, some of the churches expressed themselves as dissatisfied with the arrangement of assessment *pro rata*, and the publishing committee were authorized to solicit advertisements to aid in defraying the expense.

Our History.

The first effort at writing this was made in 1860, when Bro. Atkinson was requested to prepare a brief history of Congregationalism in Oregon and forward it to the *Congregational Quarterly*, but it was not done.

In 1875, the Ministerial Association requested the same person to write up the history of the Congregational churches of our association for the centennial year, and the Doctor requested the various churches to send such a history to him, but only those of Oregon City, Forest Grove, Skokomish and Portland, responded. Rev. J. A. Cruzan prepared two articles in 1879, one on the history of the church at Portland, and the other on Congregationalism on this northwest coast; and Mrs. H. H. Steele about the same time wrote a sketch of the church at Olympia. This is about all that has been done previous to the present effort.

Washington Territory Association.

In 1879, a call was made to the ministers and churches of Washington, to organize an association for the territory, at Seattle, June 26th. The members from that territory who were present at the annual meeting of this body, a week previous, thought it inexpedient at the present time, and so reported, and by resolution, the churches of Washington, were requested to defer such action at present, and a committee appointed to convey to the meeting at

Seattle, the fraternal greetings of this body and advice to delay action. This was done; but the Washington Territory Association was organized, and a reply sent, in which they stated, that, "After the fullest discussion, they were ready to decide that we shall now have an association." Five churches and five ministers of this body joined that organization.

Local Associations.

In 1879 a request came from the church at Spokane Falls, W. T., asking the privilege of organizing a local association, to be composed of the counties of Walla Walla, Columbia, Whitman and Stevens, in Washington, and the counties of Idaho, Shoshone and Nez Perces, in Idaho, with the privilege of sending one or more delegates to the annual meeting of this body who should have the privilege of casting the entire vote to which those churches were entitled. This, after being referred to a committee, was granted, and September 5th, 1879, such an association was organized at Colfax, comprising three churches and their pastors.

A similar request was made for the churches on Puget Sound, at the same time, but owing to the organization of the Washington Territory Association, nothing has been done.

List of Ministers who have been Members of the Association.

<i>Received.</i>	<i>Name.</i>	<i>When and where dismissed.</i>
1848....	Harvey Clark.....	1858.... Deceased.
1848....	Lewis Thompson.....	.....
1848....	Elkanah Walker.....	1877.... Deceased.
1848....	Cushing Eells.....	.....
1848....	George H. Atkinson.....	.....
1850....	Henry H. Spalding.....	About 1868.... Dismissed. Deceased, 1874.
1850....	Horace Lyman.....	.....
1850....	D. R. Williams.....	About 1853.... Deceased.
1851....	J. W. Goodell.....	About 1859.... Deceased.
1853....	S. H. Marsh.....	1879.... Deceased.
1853....	O. Dickinson.....	.....
1854....	Thomas Condon.....	.....
1854....	Milton B. Starr.....	1864.... Dismissed to California Association.
1856....	P. B. Chamberlain.....	1863.... Dismissed.
1857....	W. A. Tenney.....	1862.... Dismissed to Maine Association.
1862....	D. B. Gray.....	1870.... Removed to California Association.
1864....	E. A. Tanner.....	1865.... Removed to Illinois.
1866....	P. Stewart Knight.....	.....

<i>Received.</i>	<i>Name.</i>	<i>When and where dismissed.</i>
1866....	John F. Damon.....	1879.... Removed to Wash. Ter. Association.
1867....	Daniel A. Miles.....	1870.... Removed to Massachusetts.
1867....	C. A. Huntington.....	1880.... Removed to Wash. Ter. Association.
1868....	J. H. D. Henderson.....	
1869....	W. J. Clark.....	1870.... Removed to California.
1870....	W. R. Butcher.....	1877.... Dismissed to Chicago (Ill.) Cong'l Ass.
1870....	E. Gerry.....	1873.... Removed to Vermont.
1870....	W. A. Tenney.....	1875.... Removed to California.
1871....	C. M. Blake.....	1872.... Removed.
1871....	W. R. Joyslin.....	1875.... Removed to Massachusetts.
1873....	J. D. Eaton.....	1876.... Removed to New Jersey.
1874....	N. McLeod.....	1874.... Removed to Wisconsin.
1874....	Myron Eells.....	
1875....	Phares Harrison.....	1879.... Removed to Wash. Ter. Association.
1875....	J. F. Ellis.....	1879.... Removed to Wash. Ter. Association.
1876....	Frederick Crang.....	
1876....	George W. Skinner.....	1876.... Removed to Kansas.
1876....	Wm. M. Stewart.....	1879.... Removed to Wash. Ter. Association.
1876....	E. Godfrey.....	1879.... Removed to M. E. Church.
1877....	John A. Cruzan.....	
1877....	D. B. Gray.....	
1878....	W. B. Floyd.....	1879.... Removed to Connecticut.
1878....	R. S. Stubbs.....	
1878....	S. S. Markham.....	1879.... Removed to Wash. Ter. Association.
1878....	N. W. Lane.....	
1879....	A. W. Bower.....	
1880....	J. W. Watts.....	
1880....	S. S. Van Dersal.....	
1880....	E. P. Roberts.....	
1880....	Edward Rogers.....	
1880....	William Capps.....	
1879....	H. T. Cowley *.....	
1879....	E. W. Allen *.....	

List of Churches.

<i>When Received.</i>	<i>Place.</i>	<i>When Dismissed.</i>	<i>How Dismissed.</i>
1855....	Forest Grove, Or.....		
1855....	Oregon City, Or.....		
1855....	Grand Prairie, Or.....		Dropped from list.
1865....	Dallas, Or.....	1866....	do
1857....	Calipooia, (N. S. Pres.) Or.....	1859....	do
1857....	Albany, Or.....		
1857....	Portland, Or.....		

* Members of the Eastern Washington Local Association, auxiliary to this body.

<i>When Received.</i>	<i>Place.</i>	<i>When Dismissed.</i>	<i>How dismissed.</i>
1857....	Salem, Or.....		
1857....	Corvallis Or.....	1864....	Dropped from list.
1858....	Sand Ridge, Or.....	1864....	Dropped from list.
1859....	The Dalles, Or.....		
1866....	Hillsboro, Or.....		
1866....	Astoria, Or.....		
1871....	East Portland, Or.....		
1873....	Atahnum, W. T.....		
1873....	Seattle, W. T.....	1879....	Joined Wash. Ter. Association.
1873....	Olympia, W. T.....	1879....	do
1873....	Boise City, Idaho.....	1875....	Dropped from list.
1874....	New Tacoma, W. T.....	1879....	Joined Wash. Ter. Association.
1875....	Bellingham Bay, W. T.....	1878....	Dropped from list.
1875....	Skokomish, W. T.....		
1877....	Semiahmoo, W. T.....	1879....	Joined Wash. Ter. Association.
1878....	White River, W. T.....		do
1878....	Colfax, W. T.....		
1878....	Dayton, W. T.....		
1879....	Spokane Falls, W. T.....		
1879....	Yakima City, W. T.....		
1879....	White Salmon, W. T.....		
1879....	North Portland, Or.....		
1880....	Prineville, Or.....		
1880....	Mount Zion, Or.....		
1880....	Beaverton, Or.....		
1880....	Five-Mile Creek, Or.....		
1880....	Wenass, W. T.....		
1880....	Chawelah, W. T.....		
1880....	Seabeck, W. T.....		
1880....	Port Gamble, W. T.....		
1880....	Mount Pleasant, W. T.....		
1880....	Washougal, W. T.....		

Annual Meetings.

<i>Date.</i>	<i>Place.</i>	<i>Moderator.</i>	<i>Clerk.</i>
1848—July	13.. Forest Grove.....	Rev. H. Clark.....	Rev. L. Thompson
1848—Sept. 20-22..	Oregon City.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1848—Sept. 12..	Oregon City.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1849—Nov. 1..	Oregon City.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1850—Sept. 12-13..	Forest Grove.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1850—Dec. 11..	Forest Grove.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1851—Sept. 11..	Forest Grove.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1851—Nov. 20-22..	Oregon City.....	Rev. H. Clark.....	Rev. G. H. Atkinson
1852—	.. Calipooia *		

* Was selected, but probably no meeting was held.

<i>Date.</i>	<i>Place.</i>	<i>Moderator.</i>	<i>Clerk.</i>
1853—Sept. 1—5	Forest Grove	Rev. H. Lyman	Rev. S. H. Marsh
1854—Sept. 7—8	Salem	Rev. T. Condon	Rev. S. H. Marsh
1855—Sept. 6—10	Grand Prairie	Rev. O. Dickinson	Rev. T. Condon
1856—Sept. 4—8	Oregon City	Rev. M. B. Starr	Rev. T. Condon
1857—Sept. 3—7	Portland	Rev. C. Eells	Rev. W. A. Tenney
1858—Sept. 2—6	Forest Grove	Rev. O. Dickinson	{ Rev. D. B. Gray, Rev. P. B. Chamberl'n
1859—Sept. 1—5	Salem	Rev. E. Walker	Rev. O. Dickinson
1860—Sept. 6—10	Albany	Rev. P. B. Chamberl'n	Rev. O. Dickinson
1861—	..Oregon City*		
1862—Sept. 4—7	Forest Grove	Rev. O. Dickinson	{ Rev. D. B. Gray Bro. E. S. Joslyn
1863—Sept. 3—5	Portland	Rev. S. H. Marsh	Rev. D. B. Gray
1864—Oct. 1—4	Salem	Rev. S. H. Marsh	Rev. D. B. Gray
1865—June 15—18	Albany	Rev. E. Walker	Rev. P. S. Knight
1866—June 21—24	Portland	Rev. E. Walker	Rev. P. S. Knight
1867—June 20—24	Oregon City	Rev. D. B. Gray	Bro. C. N. Terry
1868—June 18—21	Forest Grove	Rev. P. S. Knight	Bro. C. N. Terry
1869—June 17—20	Salem	Rev. G. H. Atkinson	Bro. C. N. Terry
1870—June 16—19	Albany	Rev. H. Lyman	Rev. W. J. Clark
1871—June 15—19	Astoria	Rev. S. H. Marsh	Rev. W. R. Joyslin
1872—June 20—23	Portland	Rev. O. Dickinson	Rev. W. R. Butcher
1873—June 19—22	The Dalles	Prof. G. H. Collier	Prof. A. J. Anderson
1874—June 18—21	Olympia, W. T	Rev. C. A. Huntington	Rev. M. Eells
1875—June 17—20	Salem	Rev. G. H. Atkinson	Rev. M. Eells
1876—June 15—18	Portland	Rev. G. H. Atkinson	Rev. M. Eells
1877—June 21—24	Seattle, W. T	Prof. G. H. Collier	Rev. M. Eells
1878—June 20—23	Oregon City	Pres. A. J. Anderson	Rev. M. Eells
1879—June 19—22	Forest Grove	Bro. O. F. Sites	Rev. M. Eells
1880—June 17—20	Astoria	Rev. R. S. Stubbs	Rev. M. Eells

REGISTRARS.—1867—70—C. N. Terry, 1871—75—W. R. Butcher, 1876—79—H. Lyman, 1880—A. W. Bower, Bro. Geo. H. Himes.

ASSISTANT CLERK, 1877—8.

Preachers.

<i>Date.</i>	<i>Associational Sermon.</i>	<i>Communion Sermon.</i>
1848	G. H. Atkinson	E. Walker.
1849	H. Clark	
1850	G. H. Atkinson—Is. 9:4	H. H. Spalding—Eph. 1:7.
1851	No record	No record.
1852	No record	No record.
1853	E. Walker—Col. 3:17	No record.
1854	O. Dickinson	†C. Eells. H. Lyman.
1855	H. H. Spalding—Dan. 7:23-26	G. H. Atkinson.

* Was selected and it was probably held. No record.

† Appointed the year before, but there is no record stating who preached.

<i>Date.</i>	<i>Associational Sermon.</i>	<i>Communion Sermon.</i>
1850.....	P. B. Chamberlain.....	No record.
1857.....	O. Dickinson—1 Pet. 5:12.....	H. Lyman—Col. 1:24.
1858.....	W. A. Tenney—Acts 5:8.....	P. P. Chamberlain—Lam. 1:12.
1859.....	G. H. Atkinson—Matt. 18:1-20.....	M. B. Starr—Phil. 3:13,14.
1860.....	P. B. Chamberlain—1 Cor. 14:40.....	* E. Walker. O. Dickinson.
1861.....	* H. Lyman. T. Condon.....	* W. A. Tenney. O. Dickinson.
1862.....	No record.....	No record.
1863.....	H. Lyman.....	* T. Condon.
1864.....	S. H. Marsh.....	T. Condon.
1865.....	C. Eells.....	H. Lyman.
1866.....	E. Walker.....	O. Dickinson.
1867.....	T. Condon—2 Pet. 3:3,4.....	D. B. Gray—Col. 2:3.
1868.....	P. S. Knight—Matt. 13:52.....	O. Dickinson—Acts 3:19.
1869.....	D. B. Gray—Rom. 8:37.....	T. Condon—John 16:22-30.
1870.....	E. Gerry.....	S. H. Marsh, D.D.
1871.....	W. R. Butcher—John 6:44.....	H. Lyman—James 2:1-9.
1872.....	P. S. Knight—Heb. 12:27.....	* E. Gerry. W. R. Butcher.
1873.....	W. A. Tenney.....	W. R. Butcher.
1874.....	C. Eells, John 4:35. Matt. 9:37,38.....	E. Walker.
1875.....	J. D. Eaton—1 Cor. 4:2.....	G. H. Atkinson, D.D.—John 20:28.
1876.....	W. R. Butcher—Mark 9:40.....	J. F. Ellis.
1877.....	D. B. Gray—2 Chron. 15:7.....	J. A. Cruzan—Gal. 6:14.
1878.....	J. F. Ellis—John 1:47.....	T. Condon.
1879.....	R. S. Stubbs—Matt. 16:1-3.....	P. S. Knight—Gal. 6:14.
1880.....	C. Eells—Mark 16:15.....	D. B. Gray—Heb. 12:28.

Statistical Reports.

None of these have been kept except when the minutes have been printed. When the association was organized the churches of Forest Grove, Oregon City and Calipooia (Pres.) were the only ones connected with the body which existed and probably did not number more than forty or fifty members.

Statistical Tables Nos. 1 and 2 are compiled from the summaries of the published reports, but many of them are quite imperfect.

* Appointed the year before, but there is no record stating who preached.

Statistical Table No. 1.

YEAR.	MEMBERS.			RECEIVED.			DISMISSED.			BAP- T'MS.	SUNDAY SCHOOL.	SUNDAY SCHOOL.	Av. Attendance.	Average attendance at Prayer Meeting.	Average attendance Pub- lic Worship.	Families under Pastoral Care.	
	Male.	Female.	Total.	Absent.	Letter.	Profession.	Total.	Death.	Letter.								Excommunicated.	Total.	Adult.	Infant.	Enrollment.
1857..	.....	.....	203	.....	24	11	35	.....	.....	.....	.....	175	175	.....	460	.....
1858..	.....	.....	284	.....	19	14	33	.....	.....	.....	.....	238	238	.....	570	.....
1859..	88	119	207	.....	19	16	35	22	2	24	.....	202	202	.....	670	.....
1860..	94	123	217	21	9	26	33	20	2	25	5	13	242	242	585
1864*.	53	94	177	4	9	16	25	15	4	22	9	368	368	.....	493	.....
1865..	105	155	260	.....	23	32	57	17	2	24	.....	530	530	.....	641	.....
1866..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1867..	166	234	400	.....	24	85	109	13	3	18	30	16	812	.....	980	.....
1868..	166	231	413	.....	11	25	40	14	1	19	11	9	492	.....	480	.....
1869..	184	243	427	.....	13	39	52	16	2	20	9	12	738	.....	700	.....
1870..	189	276	465	.....	23	39	62	13	5	24	8	12	779	.....	910	.....
1871..	189	274	463	.....	13	15	28	14	12	11	9	.....	845	.....	740	.....
1872..	83	115	373	.....	7	23	30	5	21	3	12	.....	793	.....	725	.....
1873..	205	311	534	.....	20	40	60	16	2	23	16	12	795	.....	820	.....
1874..	217	354	586	.....	33	38	71	18	1	25	14	39	901	.....	483	.....
1875..	241	392	636	.....	30	42	72	24	28	24	21	948	798	183	897	304
1876..	300	491	791	92	32	114	146	10	14	59	25	1253	1091	314	1335	347	
1877..	329	528	857	83	46	49	95	33	4	43	17	15	2312	1094	349	1684	457
1878..	355	572	936	126	96	79	175	48	3	59	37	36	1617	1383	392	2257	431
1879..	409	638	1045	213	84	103	187	48	12	67	38	37	2114	1668	388	2544	602
1880†.	390	645	1035	264	72	112	194	50	60	55	36	1599	1309	302	2023	697	

* Forest Grove, with about 50 members, not reporting.

† Seven churches on Puget Sound not reported, which were reported the previous year.

Statistical Table No. 2.

Year.	BENEVOLENT CONTRIBUTIONS.						CHURCH CONTRIBUTIONS.						GRAND TOTAL.
	A. B. C. F. M.	A. H. M. S. and O. H. M. S.	A. M. A.	A. B. S.	Other Objects.	Total.	Pastors' Support.	Church Current Expenses	Church Repairs, etc.	S. S. Expenses	Other Objects	Total.	
1857	255 75	352 87		60 50	500 00	1,149 12	1,820 00					1,820 00	1,820 00
1858	268 00	225 06		50 00	500 00	1,043 06	2,327 00	7,800 00				2,300 00	2,300 00
1859	89 55	154 79		50 00	1,381 60	1,624 34	1,450 00					10,127 00	11,276 12
1861	76 00	135 27				211 27	3,300 00					1,350 00	3,374 00
1865	63 50	130 00				211 25	3,750 00					1,195 50	4,739 81
1867	62 45	92 45				202 50	1,000 00					1,365 00	4,725 26
1868	56 10	85 30				131 90	3,750 00					1,080 28	5,472 78
1869	88 00	138 15				139 40	4,720 00					8,005 66	8,250 56
1870	70 75	141 59				226 15	1,897 50					3,276 31	8,435 71
1871	57 20	156 85				212 34	4,541 95					2,151 35	7,475 30
1872	94 50	247 16				311 66	1,447 00					17,472 92	23,230 21
1873	81 50	289 00				373 50	3,686 75					6,391 00	11,615 11
1874	74 25	219 75	77 07			729 98	4,101 54					1,691 10	5,632 81
1875	213 20	365 25	97 00	53 20	315 02	1,023 67	1,454 51	1,291 71	2,419 98	696 03	3,411 70	9,273 01	9,946 51
1876	258 73	287 55	165 50	44 70	751 50	1,471 65	5,823 38	1,589 70	2,725 14	797 85		8,502 10	9,308 08
1877	375 41	707 32	195 35	43 80	301 25	1,607 83	5,702 96	1,727 84	2,729 03	190 00		10,647 07	12,308 72
1878	191 05	456 29	180 26	111 50	1,277 38	2,727 17	7,972 30	2,084 19	1,355 30	744 15		10,646 87	11,683 60
1879	88 20	240 62	78 48	90 75	727 11	1,654 16	9,077 85	2,198 69	885 12			12,136 33	14,883 50
1880	2,427 14	4,742 50	863 87	46 15	1,402 22	1,855 67	7,855 85	2,081 37	3,374 34	1,060 72		21,136 00	25,730 46
Total	\$ 2,427 14	\$ 4,742 50	\$ 863 87	\$ 500 60	\$ 6,656 08	\$ 14,850 28	\$ 90,470 61	\$ 11,373 80	\$ 20,865 70	\$ 4,374 07	\$ 15,717 50	\$ 181,031 89	\$ 195,862 17

* Includes contributions to Benevolent as well as Home Work.

CHAPTER II.—EDUCATION.



EVER since the first annual meeting this subject has often come up for consideration, both in a general way, and with specific reference to some department. One clause in the original constitution, which has not been changed, says that this body "shall encourage evangelical education." In regard to the general subject the first record was made in 1848, when it was resolved that "we will do all we can consistently to promote *common school* education." Two years later a discussion incidentally arose in regard to whether teachers were liberally supported, and upon comparison with the payment of men in other kinds of business, it was thought that they were.

In 1859 "it was resolved that in the view of this association the establishment of schools under constant religious influence is of vital importance to the progress of the Gospel in the land, and we recommend the employment of Christian teachers, laymen, if possible, ministers, if need be, in our schools, and we earnestly call the attention of all our churches and of all Christians to this subject, and that it is the duty of every teacher to make reading of the Bible one of the religious exercises of his school." The same was re-affirmed the following year.

In 1866 it was resolved that the idea and practice of the fathers, that education is the handmaid of religion, and that the school and college should go hand in hand with the church, should be a living, practical idea with us in Oregon, while laying foundations here, and the same was again passed the next year. Religious teachers and the Bible in the school were again recommended in 1868 and 1870.

The next year resolutions were passed, stating that "we hold it to be the privilege and the duty of the people to require, *by law*, the education of all the children, at their option, as one essential means of public safety and welfare. That the very liberal provision made by the National Government for public schools in Oregon ought to be sacredly guarded, and applied solely to this

object. That the question of moral or religious instruction, and the use of the Bible in our public schools, belongs properly to the people themselves, in their several districts to decide, and that in our judgment the moral condition and influence of our public schools compare favorably with that of private or corporate schools, and that the directors, and especially teachers, deserve support and commendation for their high character and faithful services generally."

In 1872 Prof. Anderson made a report which took grounds against "features transferred from monarchical governments—some of them contrary to the genius of our institutions—such as compulsory education, etc., without the most candid discussion and mature deliberation." It also condemned the position taken by the *Advance*, at that time, which allowed the Bible to be banished from the school-room, and "suggested the abrogation of the public schools for pupils over ten years of age, or those who study anything above the merest rudiments of an education, advocating private and denominational schools in their stead, thus doing its part toward the destruction of the valuable labor of fifty years."*

The next year Rev. J. D. Eaton read a report which stated that in this country three things need to be remedied before we can have the highest Christian culture: 1st.—Indifference to scholarship; 2nd.—Half-baked scholarship, both of which are owing to the great desire for money; and, 3rd.—Unconsecrated scholarship, which is drawing our young men away from the ministry and injuring the churches.

In 1879 the subject again came up, and remarks were made and resolutions adopted urging strongly that our education be more thoroughly consecrated to Christ, and in 1880 Rev. H. Lyman read an essay on the subject, and resolutions were adopted, which favored industrial and moral training in connection with intellectual education.

Tualatin Academy and Pacific University.

The association has not, however, been satisfied with general talk on the subject, but has labored for special work, and chief in this respect is the institution at Forest Grove, which is really the child of Home Missions and this body. Before Dr. Atkinson came to

*A change of the editors of the *Advance*, since that time, has completely changed its position on this subject.

this coast, Dr. Baldwin, Secretary of the Society for the Promotion of Collegiate and Theological Education at the West, suggested to him to plant an academy, which should grow into a college, and at the first annual meeting at Oregon City, September 21 and 22, 1848, it was "resolved, that it is expedient to found an academy under our patronage," and "it was thought that the Tualatin Plains is the most favorable location." "After continued discussion it was resolved that we will appoint trustees, who shall locate an academy, become incorporated, and attend to its interests. The moderator and clerk were appointed a committee of nomination. The committee reported, Rev. H. Clark, Hiram Clark, Esq., P. H. Hatch, Esq., Rev. L. Thompson, Wm. H. Gray, Esq., Alvan T. Smith, Esq., Rev. G. H. Atkinson, James Moore, Esq., O. Russel, Esq. The report was accepted and adopted. It was resolved that a majority of the officers, with as many of the trustees as may be present, at any regular meeting, be a quorum. Rev. Harvey Clark was chosen president of the board of trustees, Rev. G. H. Atkinson, secretary, A. T. Smith, Esq., treasurer, Hiram Clark, Esq., auditor. Resolved, that the secretary make known the doings of this association in reference to an academy, and solicit funds from the states. Resolved, that the trustees meet at the store of H. Clark, Esq., to-morrow at 9 o'clock A.M."

Thus the institution was born, after which it was mainly left to care for itself. But in 1851 it was voted "that, in view of the need of institutions of learning of a high order both for males and females, and in view of the limited information which Eastern churches have of Oregon, the association recommend one of the brethren to return to the East this year, and present these causes before friends East and solicit aid." Rev. G. H. Atkinson was so appointed, and went East in 1852.

In 1856 the denominational question having arisen, it was "resolved that this association has no wish or purpose to establish or support educational institutions for sectarian purposes. That in our judgment every such institution, to fulfill the high ends of truth and intelligence, should be free from ecclesiastical control, but that they should be controlled by religious and evangelical boards of trust. That it is not only the privilege but the duty of the members and churches of this association to aid and sustain institutions so controlled and established."

The next year the body thoroughly approved Prof. Lyman's acceptance of a professorship in Pacific University, and voted "that this association look with deep interest at the institution at the Plains as designed to accomplish for Oregon the great work of collegiate education, and would recommend it to the prayers of the churches of Oregon, and to the care and support of the friends of truth at the East, and especially the Collegiate Society."

In 1858, the attention of the ministers was directed to the day of fasting and prayer, now observed throughout the land, viz.: the last Thursday of February, and were requested to observe it with special reference to Pacific University.

In 1859, 1860 and 1863, the association earnestly commended the institution to the support and sympathy of all our ministers, churches and congregations, and in 1866, in addition to this recommendation, a standing committee of three was appointed to visit the institution at each commencement and report their observations. The next year this committee reported at length in regard to its condition, and while deploring its situation as being difficult of access, recommended it earnestly to those desiring an education, on account of its competent and sympathizing instructors, large library, philosophical apparatus, and pleasant surroundings. But in 1868, it made no report, and at the request of Dr. Marsh, was discontinued.

The report on education for 1873, says that to prevent unconsecrated scholarship, "to the Forest Grove church, we turn as to the church which is entrusted with a special charge. To it, including professors in its membership, must we look to do its part to prevent the college from sending forth each year a company of learned skeptics—unconsecrated scholars." The same year the following resolutions passed by the trustees of Tualatin Academy and Pacific University, were read by the clerk (A. J. Anderson), who, speaking as a member of the faculty, emphasized the resolutions by requesting Congregationalists represented in the association to give their prayers, their converted youth, and their friendly visits to the institution:

"WHEREAS, Tualatin Academy and Pacific University is not and cannot be by its corporate law or constitution under any state or ecclesiastical control;

"Resolved, That it will welcome the friendly sympathy and aid of the state, and of any and all denominations of Christians.

That by virtue of its origin, it seeks and expects the fraternal co-operation, especially of all the Congregational churches of our state and region.

After discussion, the following resolution, offered by T. Condon, was adopted:

“*Resolved*, That this association accept and cordially respond to the resolutions read from the board of trustees of T. A. and P. U; and that we cheerfully promise the sympathy for which they ask, and that we instruct our committee on publication of minutes to have a copy of those resolutions published with the minutes.”

Nothing more was done until 1878, when by request of some, who were dissatisfied in regard to the denominational relations of the college, the question was put on the programme: “Ought we to have a college—an institution of higher education, so administered as to secure the sympathy, support and patronage of our Congregational churches and families.” The chairman and one member of the committee appointed to open this subject were not present, and the other member did not come prepared to open it. After a little discussion, in which some expressed the opinion that we have a college sufficiently Congregational, others, that it would soon become so, and others, still, that something ought to be done, a committee was appointed to confer with the trustees of T. A. & P. U., to ascertain if they were willing to come into sympathetic and working relations with our Congregational churches; but the next year the committee made no report on the subject.

Whitman Seminary.

In 1859, the association expressed its judgment in reference to Rev. C. Eells going to Wailatpu, in the following resolution:

“That, in the judgment of this association, the contemplated purpose of Bro. C. Eells to remove to Wailatpu, to establish a Christian school at that place, to be called the Whitman Seminary, in memory of the noble deeds and great worth, and in fulfillment of the benevolent plans of the lamented Dr. Whitman and wife, and his further purpose to act as a home missionary in the Walla Walla valley, meets our cordial approbation, and shall receive our earnest support.”

Academies.

In 1872, a resolution was passed: “That a committee of three

be appointed by this association to consult with reference to academies, and to do what in their judgment may be expedient towards building such institutions." And in 1878, another committee was appointed for the same purpose. It was hoped by some that such academies might prove to be feeders to Pacific University, but neither committee found affairs so favorable as to make any report. The report on education for 1872 spoke of such academies, but expressed the opinion that "no such preparatory school should be undertaken without sufficient endowment, else it might linger along for years, only to impede the progress of its neighboring district school, and end at last in total failure."

Theological School.

In 1863, a committee of three was appointed on theological studies, whose duties were to receive applications of Christian brethren who may wish to pursue a course of theological study, and to arrange a programme of studies for such students, advise, encourage and examine them at proper time, and report annually to this body, or even to call special meetings, if thought best, for the examination and licensure of candidates; but the committee seems never to have made any report, and in 1877, the Ministerial Association, revived, took this very appropriately as a part of its business.

In 1872, in view of the difficulty of securing and retaining ministers among us from the East, and that young men among us need encouragement to begin a course of theological study, a committee of three was appointed to consider the expediency of providing for a theological school in this state, and, if in their judgment, best, to take the preliminary steps to secure a location and subscriptions therefor, and to receive applications of Christian young men to enter upon such a course of study and aid them in it; but neither did this committee make any report.

Nothing more was done until 1878, when it was resolved as the "judgment of the association that the Christian families and churches here represented desire a branch, or professorship of Christian and Theological Science in one of our colleges, for the education of our sons in such studies;" and the following year the report on education urged some such plan, whereupon a committee was appointed to inquire "whether a theological school or department can be

connected with any of our existing colleges or universities, and that this inquiry be made first of the trustees of Tualatin Academy and Pacific University;" and also, "if the way is open to take counsel upon the plan and means to establish such a theological school or department." But in 1880, the committee made no report.

CHAPTER III—MORAL REFORM.

Dancing and other Amusements.



HIS subject first came before the body in 1859, when the following resolutions were passed almost unanimously, after a spirited discussion:

“That this association affectionately urge the churches in our connection to shield by every hallowed influence of their covenant relation, the inexperienced of their membership from the delusive dangers that often beset the social gatherings of the young. That in our view the practice of dancing—whether in the parlor, the village tavern, or the more public ball-room—has been, and is now, so connected with many of the vices of society, as to make it our urgent duty to warn our churches against it.”

In 1867, the subject was again brought up, and it was ordered that the explanation of the covenant, among other things be as follows: “It intends to abstain from all evil, and all appearance of evil—1 Thess. 5:22—and thus to abstain from all games of chance, from balls, dances, theatres, or any amusements or employments, which bring dishonor upon our Holy Lord and Saviour Jesus Christ.”

Nothing more was done until 1878, when the subject was again discussed; and while no definite action was reached, the tone of the remarks was almost unanimously in favor of the above resolutions, it being said that dancing, as now conducted, is not favored by the Bible, but is contrary to the laws of health, and immoral, while music, children’s papers and the love of Christ, had been found to be a successful substitute for it, and in 1880, the subject was discussed in connection with an essay, but no action was taken.

Divorce.

In 1855, this subject was first considered, whereupon the association, “believing that the law of Christ on this subject should con-

trol, not only Christian churches, but also Christian communities, that we recommend to all ministers of churches in their action as such to make our Saviour's instructions on this subject their rule of action; and that we will hail with peculiar pleasure the passage of laws relating to this, having for their basis the laws of Christ; that considering on the one hand the boldness of the advocates of the immoralities referred to in the above named resolution, and on the other, the prayer of Christ, that his people might be one, we earnestly recommend the united efforts of all evangelical Christians to prevent these immoralities if they do not yet exist, and to check and suppress such as do exist; that we regard ourselves in all the above resolutions as acting legitimately in the field of morals, while as ministers, we claim a perfect right to act as citizens on any civil question."

In 1859, the subject of marrying divorced persons was settled as follows:

"WHEREAS, In the opinion of this association the law of God is above all human law;

AND, WHEREAS, Christ expressly designates the one and the only sufficient ground on which persons properly married may be divorced; therefore,

"*Resolved*, That we regard all divorces, whether obtained by judicial process or granted by special act of legislation, for any other cause than that which Christ designates, as morally null and void; and that ministers cannot consistently marry again persons thus divorced."

Notwithstanding the fact that some of the newspapers called this action very blue, it was re-affirmed the following year, with the addition of the words: "while both of the parties are still living."

Slavery.

In 1855, the subject was first introduced and a resolution passed condemning it as contrary to the spirit of the gospel and our republican institutions, viewing with regret efforts to extend it, as the passage in Congress of the Kansas and Nebraska bill, and promising to resist with full ability in all peaceful and Christian way such efforts, and to labor in peaceful and legal ways to abolish slavery in the way best, both for the slave and master.

The next year, in a general way, anti-slavery societies were

endorsed, with a recommendation to the churches to sustain them by their prayers, labors and contributions, which called up the question whether there were any such in Oregon; this was answered in the negative, though several brethren testified as to the need of such, in view of the danger of this territory being subjected to slavery, which was believed to be yearly increasing.

A year later, the action of the American Home Missionary Society, refusing aid to slave-holding churches, was endorsed, as its funds were received from those who believed slavery to be sinful; yet this action was not interpreted to mean that no aid would be furnished to any church in the South where a pure gospel might be preached.

In 1858, the action of the American Tract Society of New York, refusing to publish anything either for or against slavery, was condemned with deep grief. That society was urged to change its position and publish works against it, it being believed that it could be done without violation of its constitution—(this being a main reason why the society had taken this position)—and our churches were recommended to withhold their contributions and patronage from it, which they had previously given, and bestow them upon the American Tract Society of Boston, while the other society should hold its present position.

A year later, a resolution was passed which stated that the ministers of this body could not consistently invite into their pulpits, as ministers of Christ, persons known to be actual slaveholders, or the advocates of the system.

The Sabbath.

This subject is first noticed in the minutes in 1850, in Father Spalding's church report. At one of his stations he found eight persons ready to be organized into a church, but he feared to encourage it, because that Sabbath visiting was common among them, until they should promise to observe the day and hold family worship.

It was not, however, until 1855, that a committee was appointed on the subject. This committee reported in favor of observing the day in the strictest sense of the divine law and our Saviour's instructions, as conducive to the highest welfare of every individual family and people. Laws compelling people to observe the day in

any one way were not favored, yet those were earnestly approved which should tend to keep it sacred from ordinary business, and protect sacred worship, and disciplinary as well as moral enforcement of Sabbath obligation was recommended to the churches on their members. The next year the same resolutions were re-affirmed.

In 1867 resolutions were adopted, regarding it as the duty of every Christian to so arrange his affairs, however important his business, that nothing should be done which should have the appearance of violating the day, or inducing others to do so, and to take their exercise and recreation, without devoting God's day to them.

The report of 1873 regarded the fourth commandment, without any doubt, as binding, of vital importance to a pure Christianity, and a mighty bulwark for the protection of the righteous, whose defence is committed to the church, who is equal to the work, if she present an unbroken front, joined with holy earnestness and enlightened zeal.

Three years later a resolution was adopted full of gratitude to God and commendation to the Centennial mission, for closing the great exhibition on the Sabbath, and emphasizing a large protest sent by the Y. M. C. A. of Portland against its opening on that day.

In 1878 and 1879 the reports on the subject dealt largely on the change from the seventh day to the first, but also condemned the carrying and opening of the mail on that day, the running of railroads and steamers, family visiting, trifling and worldly conversation, and church members remaining away from church in order to read, even religious reading, but commended works of necessity and mercy on the day. Its rest was stated as a necessity for the body and mind, the moral culture of families, neighborhoods, and schools, for laborers, and work animals and the nation, both rulers and people.

In 1879 a paper, by request, was read, favoring the observance of the seventh instead of the first day, but it contained only the views of the writer, among the members of the body, and for various reasons it was passed by without any action.

Temperance.

This has been a fruitful source of action, beginning with 1848, when the association approved of temperance efforts in Oregon and promised to aid them in every consistent manner.

In 1853 the territorial temperance committee sent out petitions asking for the signatures of the legal voters in favor of a prohibitory law, and also presented this action to the association for its consideration, whereupon it was heartily approved, as being the only way of fully suppressing intemperance, and the ministers were urged to work for the law. The same law was endorsed in 1855, 1856 and 1857.

In 1866 the ministry and churches were urged to continue in the work of total abstinence, both in and out of the church, as of the greatest importance in preparing for a work of grace.

Reclaiming the fallen and saving the young was the key-note of the report for the following year; the church covenant adopted by the body was interpreted so as to mean the abstaining from alcoholic liquors as a beverage, and the work of the Good Templars was endorsed.

The reports for 1868 and 1869, while endorsing temperance societies, believed the church and Sabbath school to be, or at least ought to be, made the very best of such societies. Agitate the subject to promote temperance, and promote temperance to "prepare the way of the Lord."

The Ohio law, as just to all parties, was welcomed in 1871, open temperance societies were recommended, and the ministry were requested to preach on the subject on the second Sabbath in September.

By the following year there were evidently some who were tired of so much discussion of the kind, and a motion was made to dispense with the committee on the subject, but after a warm discussion, the motion was lost, the opinion prevailing that the churches have a work to do in that line.

In 1873 the core of the discussion centered on vigorous attacks on the enemy, but more in love, and less in bitterness.

By the following year the women's praying leagues had been organized, and created great excitement, especially in Portland, and while the association rejoiced in the good done by them, yet it

neither felt like fully endorsing this as the best method of work, nor either of condemning, but thought that to all should be granted "liberty in doubtful things and charity in all things," and that those who could not approve any particular mode of work should not be therefore denounced as enemies to the cause, but encouraged to work in the way they think best.

The cause of the evil was brought up in 1878, sin, and the consequent remedy, Christ,—and although it was stated that societies and laws should be encouraged, yet the Lord Jesus, both as an example to reformers, and a Saviour for the inebriate, was held up as above everything else.

The next year the Blue Ribbon movement, as carried on within our bounds, was highly commended, and besides, the association pledged itself to aid every effort to put the civil damage law of Massachusetts on our statute books, and in 1880 this latter was re-affirmed.

CHAPTER IV.—CHURCH WORK.

The Prayer Meeting.



ALTHOUGH this subject has never been much discussed, the body has set a practical example of its faith in it by holding one or more during each day in every session. Frequently these have been held at sunrise, and sometimes a little later, thus consecrating the first part, and with it the whole day to Christ. It has been found, however, that but few attended these early meetings, or any early meetings, whatever might be the subject, hence latterly they have been held near the middle of each daily session, as being the time when most were present—a numerous attendance being desired—the body feeling the prayer meetings to be the most important of the session. Special action was taken in regard to this in 1879.

Sabbath Schools.

In 1866 the first action was taken in which they were earnestly commended to the churches, in order to bring Bible truth to bear on the minds of the children, and teachers' meetings were mentioned as a most important, if not indispensable, part of the work.

Two years later it was recommended that the Sabbath schools of our own and other denominations call a State Sabbath School Convention, and in 1869 the committee reported encouragingly because of an increase in our Sabbath schools from 492 the year before to 727 of that year.

In 1871 it was resolved that “the Sabbath school is purely the child of the church, and should be so cherished ; and in order to its full success, every member of each church should be a working member therein.” The report two years later spoke of the growth of Sabbath schools during a century, from being designed mainly to provide instruction for the poor and degraded, to being adopted by all denominations of Christians as the chief means of religious instruction for the young, with all its accompaniments of literature,

music and able officers. Hence its importance was spoken of, especially its aid in planting new churches.

In 1877 a long report was read and published, which recommended the committing to memory of verses, the use of the black-board, a large amount of music, a good library and S. S. papers, sympathy with the children, system in the work, teachers' meetings, and S. S. conventions. Further remarks favored a good Bible class of parents and grandparents, as a means of keeping the older children in school, earnest work for the conversion of the children, steady work in at least thirty minutes of lesson teaching, and the committing to memory of the S. S. hymns.

Two years later the report thought that there was enough machinery and intellectual food in the Sabbath schools, and yet that they lacked something—conversions—in as great numbers as there should be ; which is to be remedied by the employment of none but consistent Christians as teachers, giving heart work the precedence of head work, and taking Christ as the best example of a teacher. In 1880, resolutions suitable to the centennial year of Sabbath schools, were adopted, urging their care on the church, parents, officers and teachers.

Church Finances.

The first record made was in 1871, when free will offerings, brought to the house of God as an act of worship, were recommended as a convenient and scriptural mode of raising money.

In 1876 the subject was again opened, and the weekly envelope method was highly recommended by the association to the churches, and the next year the report of the committee recommended the contribution box, as an educator in the grace of giving, that giving may be regarded as a part of worship, to raise money promptly, to save some good man from martyrdom in the collector's office, and as a measure of Christian prosperity. Some, however, had difficulties on the subject, and some had found the subscription paper better.

Systematic Giving.

In 1875 a report was read and published which favored this, from the commands and promises of God, his threatenings against covetousness and selfishness. The amount to be given and way of collecting it were left an open question, to be determined by circum-

stances, though one-tenth of the income at least, was urged, but it was recommended that ministers preach on the subject, set a right example, and that children be early trained to it; whereupon the association "recommend to the churches a system of weekly offerings for all Christian and benevolent purposes, in accordance with the apostolic rule as expressed in 1 Cor. 16: 1, 2.

In 1878 the committee on this subject, who had worked earnestly for it during the whole year, reported that seven churches had adopted the weekly plan of offerings, seven more had some different plan, and four had no plan; that thirteen had increased their contributions during the year, four had decreased, and four had given nothing, and that the whole amount contributed had increased from \$1,037.83, in 1867, to \$2,722.17, in 1878. In 1877 the churches had voted to raise one dollar per member during the year for Home Missions, but only four had kept their pledge. Five churches had adopted the plan of weekly offerings during the year. The need of a better appreciation of the vital importance of this matter, and the adoption of some systematic plan, and the thorough working of that plan, were urged upon the churches and ministers. The association heartily approved the weekly and monthly plan of offerings, and commended the efforts of the standing committee to the churches.

By 1879 four more churches had adopted the plan of weekly offerings, and much of what had been said in previous years was emphasized; it being the idea that "line upon line, line upon line, precept upon precept, precept upon precept," was necessary to success in this object.

Fasting and Prayer.

But once, according to the records, has a day for this purpose been appointed by this body. This was in 1858. The association had read with profound gratitude of the great revivals in the East, and appointed the first Thursday of November as a day of fasting and prayer for a like rich blessing on this coast, and invited other denominations to join in the observance of it.

The same year, the attention of the churches was called to the last Thursday in February, as a day of fasting and prayer for colleges, observed throughout the land, and it was recommended that it be especially observed with reference to Pacific University.

Protracted Meetings.

In 1855 the judgment of the association being that two-days', four-days', and protracted meetings "had been usually blessed of God to the salvation of souls and the edification of the church," it was thought that the churches had been deficient in these special efforts, and it was recommended that every church hold annually one or more such meetings, and for the Home Missionary agent for Oregon to attend and co-operate at such times.

In 1879 the question of holding a similar meeting near Forest Grove was referred to a committee, who reported, asking for further time.

CHAPTER V.—QUESTIONS OF ADVICE.

Baptism.



THE only time that this subject has been brought up except in connection with the creed, was in 1874, when it was put on record "that there is no pastor in our connection, who is unwilling to baptize by immersion, where that mode is a matter of conscience with the candidate ; that there is no church in our connection that asks for the baptism of the children of those who have no faith in infant baptism ; that whatever differences of views on the mode of baptism may exist between those who give credible evidence of loyalty to the Master, they have all the rights of children and heirs in any and every branch of the church to which the Providence of God may assign them, our rule across these minor differences being in 'certain things unity, in doubtful things, liberty, in all things charity.'"

Church Manual.

In 1874 Roy's Manual was recommended for the use of the churches.

Creed.

The subject of a creed to be recommended to the churches was first put upon the docket in September, 1850, for subsequent consideration, and, at an adjourned meeting held December, 1850, the articles of faith of the Iowa Association and of the Theological Institute, of Connecticut, were read. Some discussion arose in regard to some objectionable terms, against which there is an ignorant and strong prejudice, and while it was not thought best to lose a good word for this reason, yet it was deemed important to express ideas in language which would not be misinterpreted. The articles of the Iowa Association, with a few alterations and additions, were adopted for the time being, but are no where on record.

The next year these articles were laid aside and those of the Presbytery of Plattsburg, New York, being amended, were

adopted, and it was moved that they be published in the *Home Missionary*, but are not on record. As the subject did not come up again for many years, it is presumable, however, that those published with the minutes of 1857 are the same as those then adopted, and which were subsequently published in 1858, 1859, 1860, 1864 and 1866, and which are as follows :

Articles of Faith.

ARTICLE 1. You believe that Jehovah, the one only living and true God, is a Spirit, self-existent, immutable, infinite in power, knowledge, wisdom, holiness, justice, goodness, mercy and truth ; that he exists in three persons, the Father, the Son, and the Holy Spirit, who possess the same nature, and are equal in every divine perfection ; that he made, preserves, and governs all things for his own glory ; and that in whatsoever comes to pass, he accomplishes the eternal counsel of his own will, in such a way that man is a free and accountable agent.

[Deut. vi. 4 ; Isa. xiv. 5 ; 1 Cor. viii. 4, 6.] [Ps. xc. 2, and cxlvii. 5 ; 1 Tim. i. 17 ; 1 John i. 5 and iv. 8 ; James i. 17.] [1 John v. 7 ; Matt. xxviii. 19 ; 2 Cor. xiii. 14 ; John xiv. 16, 26.] [Col. i. 16 ; Prov. xvi. 4 ; Ps. xix. 1 ; Dan. iv. 34, 35 ; Eph. i. 11 ; Isa. xiv. 5, 7, and xlvi. 10.] [Isa. x. 12 ; Acts ii. 23 ; Phil. ii. 12, 13.]

ART. 2. You believe that the Scriptures of the Old and New Testament are given by the inspiration of God, and are the sufficient and only rule of faith and practice.

[Peter i. 19, 21 : 2 Tim. iii. 16, 17 ; Psalms xii. 6, and cxix. 105 ; Isaiah viii. 20 and xvii. 11.]

ART. 3. You believe that God created man upright ; that man freely sinned and fell ; that, in consequence of the original offense, all mankind, in their natural state, are destitute of holiness, and are thus totally depraved in heart, and under the curse of the Divine law.

[Genesis i. 26, 27 ; Eccl. vii. 29.] [Genesis iii. 1, 13.] [Rom. v. 12, 15, 18 ; Gen. vi. 5 ; Ps. liii. 1, 3 ; Eccl. viii. 11 ; Jer. xvii. 9 ; Romans iii. 3, 19 and viii. 7 ; Matt. xxiii. 33 ; Rom. i. 18 ; John iii. 36 ; Eph. ii. 3.]

ART. 4. You believe that Jesus Christ is both God and man in two distinct natures, and one person forever ; that by his sufferings and death he made a complete atonement for the sins of the world ; that he rose from the dead, and ascended into Heaven, as the mediator between God and man ; that through him salvation is freely offered to all mankind, and that there is salvation in no other.

[Matthew i. 23; John i. 9, 14; Col. ii. 9; 1 Tim. iii. 16; Phil. ii. 5, 11; Isa. ix. 9; Rom. ix. 5; Heb. i, *passim*; Matt. xxii. 45; Rev. xxii. 16.] [John iii. 14, 16; 2 Cor. v. 21; Gal. iii. 13; Heb. ii. 9; 1 John ii. 2; Rom. iii. 25, 26, and v. 18, 16.] [Rom. iv. 25; Heb. vii. 25, and ix. 24; 1 Tim. ii. 5, 6; Rom. viii. 34.] [Isa. lv. 1, 4; Rev. xxii. 16; John vii. 37, 38; Acts, xiii, 38, 39.] [Acts iv. 15, and x. 41, 43; John xvi. 6; 1 Cor. iii. 11; 1 John v. 11, 12; Rom. x. 4.]

ART. 5. You believe that all who obtain salvation through Christ were "chosen in him before the foundation of the world;" that by the special influence of the Holy Spirit in their regeneration, they are made willing to receive him in the faith of the gospel, and that, having received him, they are justified by grace through faith and have the same promise of being preserved by the same grace in new and holy obedience unto eternal life.

[Ps. xxii. 30; John vi. 37, 39, and ix. 5, 6; Eph. i. 4, 5; 2 Thessalonians ii. 13, 2 Tim. i. 9.] [Psalms cx. 3; John i. 12, 13; Acts xvi. 14; 1 Cor. iii. 5, 7, and xv. 10; Eph. ii. 8, 10.] [Acts xiii. 39; Rom. iii. 4, 28; Titus iii. 5, 7.] [Isa. lv. 3; Jeremiah xxxii. 40; John iv. 14, and x. 27, 29; Rom. viii. 38, 39; Phil. i. 5; Heb. xiii. 5; 1 Peter 1, 5.]

ART. 6. You believe that Christ has a church on earth; that in its visible form it comprehends all those who credibly profess the faith of the gospel; that its sacraments are Baptism and the Lord's Supper; that Baptism is to be administered not only to believers, but also to the children of their household, and the Lord's Supper to such as are in good and regular standing in some evangelical church.

[Matthew xvi. 18; Acts ii. 41, 47.] [Acts ii. 47, and v. 19; Rom. xi. 20, 23; 1 Cor. ii. 1; Eph. v. 25, 27.] [Matthew xxviii. 19; Acts x. 47, 48; Matt. xxvi. 26, 23; 1 Cor. xi. 23, 29.] [Gen. xvii. 7, 10, 11, with Galatians iii. 7, 9, 14; Eph. iii. 6; Rom. xi. 15, 24; Isa. lxvi. 23; Jer. xxx. 20; Acts ii. 39; 1 Cor. vii. 14; Acts xvi. 15, 38; 1 Cor. i. 16.] [1 Cor. xi. 27, 28, 29, with John xiii. 37 and vi. 63, 64.]

ART. 7. You believe that the sanctification of the Sabbath is of perpetual obligation; that the worship of God in the closet, in the family, and in the sanctuary, is divinely appointed; that the preaching of the gospel is a divine institution, and that a strict and careful discipline should be maintained in the church for its edification.

[Acts xx. 7; 1 Cor. xvi. 1, 2; Heb. iv. 9, 10; Rev. i. 10.] [Matt. vi. 6; Joshua xviv. 15; 1 Chron. xvi. 43; Acts. x. 2; Isa. lvi. 7; Heb. x. 25.] [Mark xvi. 15; 1 Cor. v. 7, 11; Titus iii. 10; 1 Tim. v. 1, 2.]

ART. 8. Finally—You believe that there will be a resurrection of the body, and a general judgment, when Christ will be revealed a judge, the righteous be received to eternal blessedness in heaven, and the wicked sentenced to endless misery in hell.

[John v. 28, 29; Acts xvii. 18; 1 Cor. xv. 21, 22.] [Matt. xxv. 31, 46; Acts xvii. 31; Rom. xiv. 10; Rev. xx. 11, 12.] [Matt. xxv. 46; Luke xvi. 19, 26; Rom. ii. 5, 10; 2 Thessalonians i. 6, 10; Rev. xxi. 11, 12.]

In 1867 these articles were amended by adding the words "by overruling" after the word "that" in the seventh line in article 1; by dropping all in the second line of article 5, to the word "by," also the word "they" in the third line; and in article 6 by striking out all after the word "supper." In this form they were published in 1867, 1869 and 1872. In 1874 a report was adopted which recommended the Broadway summary of faith and covenant, in Roy's Manual, in connection with the recommendation of that manual.

Absentees.

The question of dropping the names of persons whose whereabouts are unknown, came up in 1878 and in some remarks was opposed, but after some consideration was set for the following year when the subjoined resolution was lost, as not being the opinion of the body: "That it is the sense of this association that it is the right of a church to drop from its rolls members not communicating for three years or having religious intercourse."

In 1880, after the reading of an essay on the subject, the following resolutions were adopted:

Resolved, That we advise our churches as follows:

1st. That where resident absentee members are so situated that they can become connected with some Christian church congenial to them, they be advised to unite with it as soon as practicable.

2nd. That where they do not thus unite but can be heard from, they be continued on the church rolls, as other members, with the mark of being absentees, and so reported to this body.

3rd. That where they are absent in such a way that no resident members of the church can give satisfactory information as to their whereabouts for three years, they be placed on a separate list, and not reported to this association, but that, if at any time afterwards, they return so that their situation shall be known, and there be no objection by a majority of the church, their names may be returned to the regular list by a majority vote of the church.

Ex tempore Preaching.

In 1860 ministers were advised to preach at least one-half of their sermons *ex tempore*.

Free Seat System.

In 1871 the free seat system was recommended to the churches.

Hymn Books.

This subject was introduced in 1856, but the association was unsettled, and it was deferred until the next year, when the committee recommended the Plymouth collection, but the body was not satisfied, and recommitted it. In 1858 the committee asked for further time, and the following year the Sabbath Hymn Book was recommended to the churches, when they shall procure new books.

Invitation to the Communion Table.

The following form was recommended in 1860: "We cordially invite all who love our Lord and Saviour in sincerity, and maintain a credible profession in some evangelical church, to join with us in celebrating the ordinance of the Lord's Supper.

Local Church.

In 1866 it was recommended that the "churches appoint committees to visit and invite families to attend religious meetings;" and "when deprived of pastors, not to forsake the assembling of themselves together, but to meet at regular times and conduct services by singing, prayer, scriptural readings, readings of sermons, and other appropriate exercises."

Stated Ministry.

In 1848 it was "resolved that a stated ministry is essential to the highest and ultimate success of the Gospel in this territory;" the next year, that we "approve of concentrated and steady labor at a few points, rather than the itinerating method;" and the same opinion was held as more conducive to the spiritual good of a people and eventually to the greatest number.

Sympathy between Churches.

In 1868 it was resolved that "there ought to be more frequent exchanges of sympathy between our different churches, and to this end we recommend all the churches of our order in the State to communicate with each other quarterly by letter;—these letters to

be read in the prayer meetings, and to contain such matters of information in regard to religious growth as would be of general interest to all who love the cause."

Treatment of Offenders.

In 1859 the following action was taken on this subject: that "it is our duty to apply the law of Christ—Matt. 18: 15-17—to every offender in Christian doctrine or duty, and that we have no right to exclude any minister, layman or church from Christian fellowship without such trial."

CHAPTER VI.—HOME MISSIONS AND CHURCH BUILDING.

Home Missions.



IN a new, growing country, it has been but natural that the association should take great interest, in order that the spiritual growth might keep pace with the natural prosperity. In June, 1848, Rev. Mr. Atkinson, came as the first missionary under the appointment of the American Home Missionary Society, and was soon followed by Rev. Mr. Lyman, and the association has taken very frequent action on various questions of home supply. In 1848 more of the ministerial brethren were requested to act as missionaries to form and supply churches, and the brethren Walker and Spaulding, were specially requested to act in this capacity.

A committee on destitution and supply was appointed as a standing committee in 1856 which made frequent reports for the next eleven years. In 1856 it reported that the field was by no means adequately supplied with ministers of those denominations represented by the A. H. M. Society, and that several parts of the field were entirely unoccupied, and while rejoicing that one new laborer was under appointment, requested that two more be immediately sent. That year Rev. T. D. Hunt, agent of the A. H. M. Society for Oregon, was present.

In 1858, the report spoke of the scriptural idea of the establishment of a church pastoral office, and regular Sabbath ministrations in every community; that an educated evangelical ministry is the best, and that not only many settlements, but whole counties in Oregon and Washington, though they have the preaching of the gospel by various denominations, are destitute, to a considerable extent, of its permanent institutions.

The next year the A. H. M. Society was requested to commit the exploring agency for Oregon and Washington to the above

named committee, and, in 1864, three more missionaries were requested for Oregon and Idaho.

Home Missionary Committee.

In 1856, the subject of a territorial home missionary society was broached, but it was thought that the time had not yet arrived, but that all the objects contemplated in such an organization could be as well, if not better, secured by a hearty co-operation with the A. H. M. Society.

The same subject was again mentioned in 1862, when it was left to the committee on destitution and supply. But in 1865, a committee on home missions was appointed, which took the place of the committee on destitution and supply, and continued until the organization of the Oregon H. M. Society in 1872. This committee had authority to elect a chairman and treasurer.

In 1864, a resolution to request the A. H. M. Society to appoint an agent for this region was laid on the table, but in 1867, it was recommended that this be done, and Rev. T. Condon was nominated for three months, until further arrangements could be made. He, however, was unable to accept, and Rev. O. Dickinson was applied to, but he had made arrangements that prevented him engaging in the work. Hence the committee in 1868, looking back to the time when the Lord sent forth the seventy-two by two, recommended that in the absence of sufficient ministers, each church supply its own surrounding region in a similar manner.

Before another year, however, the committee made application to the A. H. M. S. to appoint Mr. Dickinson as their agent, but they replied that they had not the means to support him, nor the men and means to supply new places which he would naturally find. Hence the committee in 1869 again recommended more self reliance in the work, but asked for one missionary for Puget Sound. Rev. J. H. D. Henderson was invited by the association to act as its agent for the state, so far as funds could be collected at home to support him, but in 1870 only twenty-six dollars were reported as having been thus raised, except what the church at Albany, where he had labored, had paid him. Again the A. H. M. S. were urged to appoint an agent here. The next year the report said that the A. H. M. S. felt unable to support such an agent, or even to send forth all the men who had applied to come as missionaries;—where-

upon it was recommended that our home missionary contributions be made and applied to aid our own dependent churches; that they strive to attain self-support at the earliest possible moment; and that we adopt the custom of holding conference meetings in the more destitute places, in order to help those there to organize churches or strengthen existing ones. Those desiring such meetings were invited to communicate with the committee, and it was also resolved, "that we deem it desirable that a home missionary be employed for the general field."

In 1871 the National Council was held, which gave a new impetus to the home missionary work, aided by a series of H. M. conferences in some of the Eastern states, and funds flowed more freely into the treasury of the A. H. M. S. Dr. D. B. Coe, Secretary of that society, also visited Oregon, received some new ideas, and applied to Rev. O. Dickinson to become their agent, but he felt unable to undertake the work. Dr. Atkinson was then asked to engage in it, and spent two weeks in exploring, but found that he could not do efficient work in this respect while in charge of a church.

The National Council also recommended that the general conference or association of each state provide for the organization of a home missionary society for that state. This was referred to a special committee who reported favorably, and

The H. M. Society of Oregon and adjoining Territories was organized June 22, 1872, with the following constitution :

ARTICLE I.

This society shall be called the Home Missionary Society of Oregon and adjoining territories. [Changed in 1877 from the "Oregon Home Missionary Society" to the "Home Missionary Society of Oregon and Washington Territory."]

ARTICLE II.

Any person may become a member of this society by giving his name to the secretary, and paying any sum of money annually to the treasurer; and a life member by a contribution of fifteen dollars.

ARTICLE III.

The officers shall consist of a president, vice-president, secretary and treasurer, who shall all constitute the executive committee of

the society, to be elected annually at the yearly meeting of the association. [Changed in 1875 so as to include the general missionary in the committee.]

ARTICLE IV.

It shall be the duty of the executive committee, subject to the general direction of the society, and in co-operation with the secretary of the A. H. M. Society, to appoint missionaries within the field of its operations, designate their fields of labor, fix their salaries, and secure appropriations for their support.

ARTICLE V.

The treasurer shall have charge of all the contributions of the churches that shall be sent to him, remit the same to the parent society, and make yearly reports to this society, as also the disbursements of the parent society in this field.

Dr. Atkinson was then unanimously recommended to the A. H. M. S. as general agent or superintendent, with a salary of not less than eighteen hundred dollars. It was also recommended that new churches be organized only in places where there is a prospect of clear growth, and not already crowded with church organizations.

The minutes of the society, and reports of the general missionary, were not published until 1875, and the latter are largely filled with facts concerning each church aided, and which properly come into the history of those churches. In 1875 a request was made that Dr. Atkinson be made superintendent, and the same was repeated by the association in 1878, when it was granted by the A. H. M. S.

The following tables taken from the reports show mainly the work of the society, in a condensed form:

Officers.

President, 1872,* O. Dickinson; 1875-'80, Deacon G. Shindler.

Vice-President, 1872-1875, Rev. T. Condon; 1876-1880, Deacon L. M. Parrish.

Secretary, 1872, Rev. P. S. Knight; 1875, Deacon L. M. Parrish; 1876-1880, I. A. Macrum.

Treasurer, 1872-1875, A. Hurgren; 1876-1880, James Steel.

Superintendent of the Society and General Missionary of the A. H. M. S. 1872-1880, Rev. G. H. Atkinson, D.D.

*The minutes were not published previous to 1875, and the present secretary has been unable to find some of the figures previous to that time.

Receipts.

1873	\$
1874 .....	.....
1875 .....	.....
1876	236.15
1877	201.05
1878	395.25
1879	320.14
1880	398.65
Total.....	\$1,555.24

The Life Members

now number thirty. Their names are given in the minutes for 1879.

General Missionary's Work.

DATE.	Sermons Preached.	Communion Services.	Other Servi- ces.	Members Re- ceived.	Calls Made.	Miles Trav- eled.	Letters and Postals Sent.	Churches Supplied.	Stations Sup- plied.
1873*	105	9	75	47	228	6,350	.....	7	6
1874	102	14	242	29	416	6,150	.....	6	7
1874-5	112	19	210	.....	390	6,800	.....	8	.....
1875 6	152	27	190	39	416	8,048	.....	6	6
1876 7†	100	10	81	.....	285	7,192	192	5	8
1877 8	130	19	77	42	394	1,100	321	5	4
1878 9	108	33	185	63	265	8,222	789	7	1
1879-80	83	18	142	80	238	8,436	658	6	4
Total.....	892	149	1,202	300	2,632	52,298	1,960	.....	.....

* The reports are from January to December for 1873 and 1874, and from June to June of the remaining years.

† For nine months, his voice having failed so as to lay him aside the other three.

AID RECEIVED FROM THE A. H. M. SOCIETY.

1877-8.	\$2,725 for seven churches and two stations.	For Gen. Missionary..	\$1,000
1878 9.	1,575 for seven churches	“ “ “	1,000
1879-80.	1,500 for ——— churches.	“ “ “	500

Home Missionary Grants.

In 1878 the treasurer of the Home Missionary Society, wrote to the secretary of the parent society, asking for a statement of the amount contributed by our churches to them, and by them to our churches, hoping that the facts would stimulate us to increased

liberality. Although it occupied the time of one of their clerks for several days, they cheerfully acceded, trusting that the exhibit would satisfy us that they had not been wanting in interest to us. The statement was as follows: Received from Oregon, \$4,881.61; granted to the state, \$64,625.00; received from Washington territory, \$233.35; granted, \$5,450.00, and there was also granted to the general missionary of the whole region, \$5,500.00. Total received, \$5,114.96; granted, \$75,575.00.

Such a statement occasioned some surprise, yet it was thought that the granting of this sum had stimulated the churches to give a large amount and the executive committee were instructed to procure from each church a statement of all moneys raised by them, which resulted in showing that \$262,370.00 had been given, and that each dollar contributed by the society had been the means of our raising \$3.40.

In 1877 the churches were urged to bring up their contributions to one dollar a member for the ensuing year, but only five churches did so.

Church Building.

In 1857, a committee of three "were appointed to represent to the Congregational church building fund committee, the wants of this territory, and solicit from them a portion of that fund, and also to take charge of and disburse the same." The next year they reported that they had done so, and \$625.00 had been appropriated to Oregon. This committee was continued until 1864, though its reports are not always recorded, when it reported that with that amount and the interest of what was not at once needed, amounting in all to \$882.44, the churches at Albany, Salem and Forest Grove, had been aided in erecting their edifices, and that none remained.

A clause in the conditions made with the churches aided was that they should take up annual collections for this object, to aid their weaker brethren, hence, by 1866, \$211.80, were reported on hand; the next year no change in the amount was reported, but the following year it had increased by collections and interest to \$266.33, currency. In 1869 it was \$300.06; in 1872 it was "in safe hands and bearing interest," and in 1874 it was said that they had had during the year \$345.50, of which \$200.00 had been donated

to pay the last bills of the church at North Portland, the rest being at interest; also, that the whole amount expended by the committee was \$1,582.44, which had secured the erection, without any debt remaining, of five churches, costing in the aggregate, \$17,002.81. It was deplored, however, that only one of these churches had taken any collection during the year, according to agreement. Since that time no report has been made by the committee.

CHAPTER VII.—INDIANS AND CHINESE.



ESIDES work among the whites in this region, there has been labor bestowed on both of these races by members of the association, so that they have come in for a share of consideration.

Indians.

The fact that the first Congregational work on the coast was for these natives, that some of the members of this association have been more or less engaged in it since the organization of the body, and that one of the churches is now on an Indian reservation, has caused much interest to be taken in them. Three of the members of 1848 came from that work, and the A. B. C. F. M. did not wholly relinquish all hope of some of them returning, under its patronage, to their fields, for several years—hence they often asked the advice of this body as to what was wise for them to do.

In 1850 Rev. H. H. Spalding asked advice in regard to his accepting a sub-Indian agency in the Walla Walla region. The matter was first referred to a committee, which reported favorably, and after several hours consideration by the association, the report was accepted, provided he could find some good friend to accompany him to that region, at least on his first trip, and the providence of God should not interpose; Rev. Mr. Walker was advised to be his companion, and Mr. S., according to his report for 1851, was engaged in that work for most of the next year.

After that there was little to be done except to wait patiently until after the Indian war of 1855-'56, the making of the treaties about that time, and the consequent opening of the country east of the Cascades. When this done Mr. Spaulding, always eagerly looking in that direction, brought the matter before the association, even as early as September, 1855. At that time much interesting information was laid before the body in regard to the faithfulness of the Nez Perces Indians and some of the Cayuses, in their relig-

ious services, while deprived of teachers, their loyalty to the whites, and their appreciation of education; whereupon it was believed that the time had come for the A. B. C. F. M. to renew work among the Nez Perces, and that society was recommended to send Mr. Spalding to that field, with two more missionaries and their wives, as soon as practicable, both to preach and translate the Scriptures; and this action was re-affirmed in 1856, 1857 and 1858. In 1857 the A. B. C. F. M. was requested to send some one to explore the Spokane country, and in 1858 government was asked to fill the appointments to be made with the Nez Perces, Spokanes and Cayuses with Christian teachers, according to treaty, and a committee was appointed to confer with the superintendent of Indian affairs to secure these appointments, if possible, thus antedating President Grant's policy by about twelve years. Mr. Spalding soon after went to the Nez Perces, and hence further action was not necessary.

In 1869 Mr. Spalding again appeared before the association, asking it to examine Executive Document No. 38, in which, by authority of government, there had been published a report of Bishop Brouillet, a Roman Catholic, which condemned the missions of the A. B. C. F. M., and especially Dr. Whitman. This was done, and after careful consideration, resolutions were adopted which warmly endorsed the missionaries of the A. B. C. F. M., spoke of their work as of great value in preserving this country to the United States, and asking Congress to publish a document in preparation by Mr. Spalding, as a refutation of the false statements of the priests. These resolutions, with the report of the committee, were published that year, and with other endorsements, by nearly all the Protestant denominations of Oregon, and Mr. Spalding's earnest labors secured the publishing, under congressional sanction, of the desired paper.

The same year an essay, unpublished, was read, which in the main was approved; but the wisdom of one recommendation, to take the children away from the tribes, and place them like foundlings in white families, was doubted, and the fact that the Indians were soon to be turned over to the military department, rendered their affairs so dubious, that the association felt that it was best to commit the whole subject to a standing committee for a year, and wait the developments of time.

That committee reported the next year, stating many facts in regard to the results of Christian work among the Nez Perces, Cayuses, Spokanes, Umatillas, Yakimas, Warm Spring and Grand Ronde Indians, as well as some eastern tribes, and closed by recommending that they be treated as individuals and not in a communistic manner as tribes; whereupon it was resolved, as the judgment of the body, that a convention of the friends of the Indian ought to be held, to embrace delegates from various bodies. This was intended to help Mr. Spalding in his efforts.

The next year the committee reported that this call had been made, but that few attended, and there was no action; but that the bodies appointing delegates had passed resolutions similar to our own, and that Mr. Spalding had been successful. The change from the military to the peace policy was looked on with favor, and government was urged to give their lands to them in fee simple, whether on reservations or on public land, and to treat them as men.

In 1873 another report was adopted which condemned the giving of annuities, without corresponding Christian instruction; approved Christian work among them, basing this on past facts; and also approved the peace policy, when it has earnest Christian men in its employ, filled with the missionary spirit, notwithstanding the Modoc war, which it was believed had resulted from a want of Christianity; deprecated the sentiment which favored the utter extermination of the Modoc tribe; called for justice both among offending Indians and guilty whites; stated a belief that Indian wars have generally resulted from real or imaginary wrongs on the part of the whites toward the Indians, and that the chief hope for the Indian lay in the education of their children, a marked feature of the peace policy.

The three following years the peace policy was again endorsed, with titles to their land for the Indians on the reservations; while the report and resolutions of 1876 were mainly directed against the transfer of the Indian bureau to the War department. It was recommended that the Home Missionary Society assume as far and as fast as possible the task of giving religious instruction to the Indians, and the O. H. M. Society's committee to act with reference to this work, which had now come under the American Missionary

Association, as well as all the work of that society in this region, as they do with reference to the work of Home Missions.

During the next two years, the results of missionary labor and the Peace Policy were fully presented, boarding schools recommended, and the granting of titles to their land to Indians of industrious habits, strongly urged, on account of their love of country; justice, a preventive of war, and means of civilization, before any consolidation of reservations should take place; and in 1879 it was stated that our action had brought the attention of public officers to these needs, and that all our actions for the past two years had been published in the reports of the Board of Indian Commissioners, while the same policy was still held up as the policy of this association.

In 1874 the movement to erect a monument to Marcus Whitman, M. D., was endorsed and a collection taken in the association for the object.

In 1880 the Indian boarding school at Forest Grove was commended by resolution.

Chinese.

Some work, though not a large amount, has been done for these people in our midst, and in 1872 it was voted "that we learn with pleasure that the American Missionary Association have begun a Christian work among the Chinese on this coast, and that we shall welcome and encourage it within the bounds of our association;" and the next year the body expressed sympathy for the work begun among them in Portland, and recommended it to the co-operation of the churches.

In 1876, as some persons in the East had recommended that the A. M. A. give up their work among the Chinese on this coast, it was voted as the sense of this body that it ought not to be done, but that it ought to be prosecuted to the full extent of the ability of that society, and that the churches here should also take hold of the work; also that the Burlingame Treaty be not modified, as some people desire, because it was believed that it would interfere seriously with our commercial and industrial interests and missionary work; but that an effort should be made "to break down by law the present contract system of the Chinese companies, and destroy their power to keep those brought here in a state of virtual slavery."

Class legislation, it was said, ought to be set aside, and all persons of every race and color treated equally before the law, as men and citizens, when the conditions of citizenship are fulfilled, as the spirit of the gospel, which treats them spiritually as individual men. The next year there was a wide discussion, and an essay on the subject, but no definite conclusion was recorded.

CHAPTER VIII.—BENEVOLENT SOCIETIES.



NUMBER of these have been recommended to the churches as worthy of their support, among them the following, to all of which have been made contributions by the churches composing the association :

American Board of Commissioners for Foreign Missions.

As three of the first members of the association came direct from work under this society, it was but natural that they should retain an affection for it. So strong was this that it was not thought at first necessary to formally recommend it until 1857, at which time an annual collection was asked for it, and again in 1866. Nothing more seems to have been thought necessary until 1873, when a report was made on the subject, a collection taken up on the Sabbath morning of the session for it, and the "Duties of our churches to the foreign missionary field," was chosen as the subject of the associational sermon for the following year.

When this was preached, home training of the children, systematic giving and the monthly concert, were urged.

In 1875 an hour was devoted to the subject, when it was mentioned that it is the duty of all to go to the foreign missionary field, either in person, means, or prayer, and interesting facts were mentioned in regard to India, Africa, and especially the Indians within our bounds. The next year an essay, published, was read, in which systematic giving was urged for the foreign work, it having likewise a reflex influence on home work, and large reference was made to the work in Japan. A year later the committee on missions reported that a number of copies of the *Missionary Herald* had been granted for free distribution in our limits, some churches put in correspondence with missionaries, and the people urged to become better acquainted with the work. In 1880 an essay was read which mentioned the grand success of the foreign work, although it had lost some of its romance, and many interesting incidents were spoken of.

Woman's Board of Missions.

This society was brought into notice by the body in 1873, when the sisters in the churches were asked to organize such missionary societies in their churches, auxiliary to the W. B. M., and one lady member in each church was designated to commend the subject to her sisters.

In 1875 an hour was given to the object; only two churches reported organizations, though others had contributed to the work, and the rest were desired to organize. The next year a paper, published, was read, which spoke of the reasons which had called the society into existence, woman's work for women in heathen lands, so degraded and secluded as to be difficult to reach by men, oftentimes; but a special woman's meeting was not always thought possible in every church, and the subject was referred to the association. The societies in the two churches reported success in raising money and awakening interest, and it was resolved that the whole subject of women's missions ought to be deemed a part of church work, and that the church should devote one or more meetings each month to it. In 1877 it was stated that the women's society in one church had found it very difficult to sustain its organization, so much so, that they had changed their plan, and were now devoting one prayer meeting each month to the subject, and that it had proved successful.

American Bible Society.

This has ever held the confidence of the body, having first been commended in 1848, and afterwards in 1856, 1857, 1871 and 1872, when the churches were asked to give it their prayers and an annual collection, and attend its anniversaries. In 1863 an agent of the society was asked for this region; in 1864 the society was pledged our warm co-operation on account of its noble work for the army; in 1867 its agent, Rev. I. D. Driver, was recommended to the churches; in 1868 the Bible offered by the American Bible Union was condemned as unsuitable, and in 1875 and 1878 the agent of the American Bible Society, Rev. P. C. Hetzler, was welcomed by the association and listened to with interest in regard to his work.

American Congregational Union.

This being the society which had granted aid to us in church

building, mentioned in chapter six, it was by vote commended to the churches in 1858, 1866, 1870 and 1872, and an annual collection requested for it.

American Education Society.

In 1872 it was resolved "that we approve the object as we see the need of this society, which has for its work the aiding of young men in preparing for the ministry."

American Home Missionary Society.

This society, like the A. B. C. F. M., was so interwoven with the whole work here, that no formal action seemed necessary; and hence it was not until 1857 that it was recommended by vote to the churches, and an annual collection asked for it. In 1866 a vote of thanks was given to the society for their liberal aid thus far granted; the action of the Congregational Council to sustain the work was heartily endorsed; and a pledge was made to endeavor to raise our full proportion of the \$300,000 proposed to be raised for their work. For further action see chapter six.

American Tract Societies.

The Tract Society of New York, embracing at that time the one in Boston, was endorsed in 1848, 1856, and 1857. Owing to its action about 1858, refusing to publish anything against slavery, as contrary to its constitution, the Boston Society, which was the oldest, but had become auxiliary to the one in New York, withdrew, and published anti-slavery tracts. For the same reason, the association advised the churches to withhold their contributions and patronage from it and give them to the one in Boston. This action was taken in 1858 and re-affirmed in 1859 and 1860. But after the close of the war, in 1871, when the two societies had been reunited, with that at New York as the leading one, it was again endorsed.

Anti-Slavery and Freedman's Aid Society.

In 1856 the former, and in 1864 the latter, of these societies were commended to the churches. See chapter three, "Slavery."

Christian Commission and Sanitary Association.

These societies, existing during the civil war, were heartily endorsed in 1864. See chapter nine, "State of the Country."

Congregational Publishing Society.

In 1857 the body advised membership in this society.

Temperance Societies.

These have been thoroughly approved, many times. See chapter three, "Temperance."

Young Men's Christian Associations.

These bodies came up for consideration in 1876, when a short history of them was given, their aims and work set forth, their relations with the church discussed, and by resolution they were heartily endorsed.

American Missionary Association.


In 1866 this society by formal vote was first recommended to the churches, and again two years later. In 1874 a report was read which spoke in regard to the success of the society in Africa, and among the negroes, Chinese and Indians, of our country. The next year an hour was devoted to it, which was spent mainly in devotional exercises, and various interesting incidents related, of work in our midst. An hour was also given to the association in 1866 and 1867, when reports were read, which were published, and which referred largely to the objects of the association, to labor for the despised races of America, hence they come properly into chapter seven. Its publication, the *American Missionary*, was recommended to the churches.

Missions.

A standing committee on this general subject was appointed in 1877, which worked earnestly during the year, and secured for free distribution fifty-two copies of the *American Missionary*, *Home Missionary* and *Missionary Herald*, aided eleven churches in opening a correspondence with some missionary in the field, and urged monthly missionary meetings in each church, believing that much of our lack of interest in the subject was owing to lack of information.

CHAPTER IX.—MISCELLANEOUS SUBJECTS.

Business Relations with the Churches.

N 1877 an essay was read on this subject, which was published, in which the position was taken that the Lord's business belonged to the *Lord*, and was hence of great importance, in respect to our attending to it; that it was *business*, and needed to be attended to in a business way; and that it had its natural divisions as much as other business, so that to each should be given his work, according to his or her talents.

Children and the Church.

In 1875 an essay, published in the minutes, was read, calling special attention to the relation of Christians to their children, and to the promise, "I will be a God to thee, and to thy seed after thee:"—that parents are not taken into the school of Christ and their children left out in the cold; also somewhat to infant baptism, but more to the baptism of the Holy Spirit. The church was also urged, especially through the Sabbath school, to take the place of parents in regard to the children of unbelievers; "to go out into the highways and hedges, and compel them to come in."

Christian Unity.

This subject was brought up in 1865, when it was resolved "that we hail with joy the increasing evidence of an earnest desire for Christian unity, and sympathy among all denominations of our country and the world, and that it is our desire to encourage by precept and example that Christian intercourse that shall tend to unite all God's people in closer bonds of love."

Church Membership.

An essay was read in 1875, and also published, which gave as primary conditions for this, a belief in the essentials of doctrine, a sincere desire to accept the conditions of salvation, and a willing-

ness to enter into covenant with God and his people. Secondary conditions were also spoken of, methods of work, forms of worship, and expressions of doctrine. The first were considered essential to church membership; the second might or might not be laid down by any church, with no impropriety either way. A church may have the second, when Christ's words will be true, "Other sheep have I not of this fold:" it was urged, however, to drop them as fast as practicable, and retain only what THE church must have, the first, so that Christ's other words might also prove true, "there shall be one fold and one shepherd." Any one desiring to become a church member should ask: 1st—Have I a fixed purpose to be a life-long Christian? 2nd—In what organization can I find the best home, helps and opportunities for usefulness?

There were different opinions on the subject, and no resolution was passed, as was also the case with all other essays mentioned in this chapter, where no such action is spoken of, the essay being intended more to awaken thought, than bind the association by any resolution.

Church and Nation.

This subject also came up in an essay, in 1876; especially the dishonesty of government officials, even professed Christians. The causes of this, as mentioned, were a practical neglect of active Christian works, among a certain class of Christian society, and the popularity of religion, while the remedy was a return to Bible morals and life—to the Saviour.

Church Polity.

This was the subject of the associational sermon in 1859, which was published that year. It stated that church members, according to the Scriptures, held a relation of mutual equality, mutual liberty, and mutual responsibility; were of final authority, and were authorized to act in church affairs in the most convenient manner. The conclusions were that the early church polity is the best for all ages, that Congregationalism is scriptural, and that church action is exceeding solemn.

Comity.

The only action taken in regard to this was in 1878, when this resolution was passed: "Admonished by a long course of disastrous

history in what is known as 'denominational comity,' we, the pastors and delegates of the Congregational churches of Oregon and Washington Territory, feel, that in justice and fidelity to our polity, it is the time to abandon denominational comity, for denominational co-operation, as a juster and safer course to pursue."

Congregationalism and Missionary Work.

A long report, which was adopted, was made on this subject in 1873, which took the position that our polity was especially adapted to foreign missions, from the fact that the amount of money contributed by our churches for this purpose will compare favorably with that of any other denomination in the world; and to home mission work, because it is not a sect, adds nothing of form to the requirements of any orthodox denomination, and is capable of the most rapid work at the least possible expense. Why it has not been more successful in the past, was stated to be that it has worked into other churches, especially Presbyterian, because of its lack of sectarianism, and that all denominations are tending to our polity, because our ideas have been infused into them.

Its adaptedness to church expansion at home was brought out in an essay in 1879, and the younger members were recommended to be put to this kind of work. This paper was published in the *Pacific*.

Congregational Library.

This topic was never broached until 1879, when it was brought up in an essay as one branch of the subject—"The objects to be kept in view in these associations and how best to secure them," and was thought favorably of by the body, and arrangements made for the beginning of a small library. In 1880 the librarian reported two hundred and thirty-nine pamphlets and one hundred and fourteen duplicates, forty-six newspapers, besides manuscripts, circulars and historical articles.

Criticism.

The criticism of sermons and plans was talked over in 1850 when it was thought that the body could not properly do so, but that such exercises should be referred to a private meeting or association of ministers only.

English Ritualism.

This was treated of in a published essay in 1878, which took strong ground against it, especially the priesthood, apostolical succession, baptismal regeneration, and many ceremonies connected with the Lord's Supper, as being carried to such an extreme as to vary but little from Roman Catholicism.

How to make Sabbath Services more Fruitful,

was discussed in 1877, and was answered, by preaching Christ more, more secret prayer, making it evident to the people that we love their souls, and by holding inquiry meetings after evening services.

Religious Newspaper for Oregon—The "Pacific."

The subject of a religious newspaper for our region was first put on the docket in 1857, but after a year's consideration the committee could only ask for more time, and having two years more, reported that as yet no successful plan had been devised for effecting this work, but the committee was continued. No further action, however, seems to have been taken until 1865, when Rev. S. V. Blakeslee, being with us, presented the *Pacific* and asked that it be favorably considered. This was done, Dr. Atkinson was appointed as Oregon editor, an Oregon Department having been added, and the paper was recommended to the churches. The next year it was again endorsed, and Dr. Atkinson requested to continue his editorial labors. In 1867 there was no mention made of it, but the *Home Missionary*, *Sabbath at Home*, *Tract Journal*, *Missionary Herald* and *American Missionary*, were commended. In 1868 it was again endorsed as more just to our region than the *Independent* or *Advance*, an action which was confirmed the following year. By 1869 there was some dissatisfaction about it and the committee reported, stating that no paper represented our wants, and advised the churches to use their judgment as to what paper they might take, and wait until we should be able to have a religious paper of our own. Two years later the association again recommended the *Pacific*, the last time for several years.

In 1872, it was the opinion of the body that there was need of a Congregational paper in Oregon, and each pastor was requested to organize a committee in his church to ascertain in regard to subscribers and advertisements for it, and there the matter rested, the

principal worker about it having removed East, until 1878. That year Rev. S. V. Blakeslee, being present, asked if some arrangements could not be made by which the association might unite in the support of the *Pacific*, and a committee was appointed to consider the subject. That committee the following year reported that satisfactory arrangements had been made with the publishers of that paper, its price reduced from \$4.00 to \$2.50, and Chaplain Stubbs appointed associate editor for Oregon—whereupon the paper was heartily commended to the churches, and those having articles for it, were requested to furnish them through the Oregon editor, to whom the hearty support of the body was pledged. He was re-elected in 1880, with Rev. P. S. Knight as trustee.

Religious Instruction of the Household.

This was discussed in an essay in 1877. It was defined to be the doctrines arising from the work of all the persons of the Trinity, and the consequent duties arising from this knowledge; the evils of sin, the value of the Bible, together with the teachings of nature, as coming from the same God, and thanksgiving and prayer: this to be done by self-consecration and godly lives of both parents, but especially of the mother. It was also urged to gain and keep the affection and sympathy of the children in their trials, temptations, studies and amusements. Others afterwards spoke of infant baptism, the shorter catechism, obedience to parents and God, “do not continually threaten and scold,” not forgetting the older ones in our love for the younger, a good room for boys as well as girls, family prayer, taking the children to church when young, and parents spending their evenings at home.

Reviews of Books.

But twice has such work come before the body. In 1875 a review was read on “Le Conte’s Religion and Science,” and in 1866, on “Christlieb’s Modern Doubt and Christian Belief,” both of which were highly commended, and the reviews were published.

Secret Societies.

Resolutions in regard to them were passed in 1861, opposing them, it is believed, but the minutes of that year are not recorded. The next year the resolutions were rescinded.

State of the Country.

During the civil war, resolutions in favor of the Union, were often passed, the first being in 1862, although they are not recorded. The next year, the body having watched with intense interest the struggle going on, and recognizing with gratitude the success with which God has blessed our national forces, re-affirmed their devotion to the Union.

In 1864, the resolutions adopted were full, pledging increased efforts for aid to the army, through the Sanitary Association, and more especially through the Christian Commission, as working both for their temporal and spiritual good; recognizing the fact that the government was similar in principle to Congregationalism, the principle of self-government, and that both in church and state, it had been assailed in the South; imploring Almighty aid upon the government and its officers; gratefully acknowledging God's hand in freeing the slave; recommending to the churches a generous support of the Freedman's Aid Society, to prepare him for his new state of freedom; and, renewing pledges to the Bible and Tract Societies, because of their noble work in the army.

The reports for 1865 and 1866, spoke anew of the need of education and religion to enable the freedmen to assume the duties which were soon to fall upon them, and claimed that no difference ought to be made between the two races on account of color—basing the right of suffrage, both among whites and blacks, on knowledge sufficient to read and write intelligently.

Science and Christianity.

In 1865, a paper was read on this subject, and discussion followed, but no definite action was taken.

"Exegesis"—Subject, Day.

In 1880, an exegesis on this word, as used in the first chapter of Genesis, was read, which stated that the root of the word was from heat, from which it came to mean light and heat, as contrasted with darkness, then the whole period of light and darkness—an epoch. In the discussion which followed, some agreed with the essay, and some, while accepting the general principles of the essay, found the difficulties so great in regard to that meaning of the word in this chapter, as to believe in a more literal translation of it there.

CHAPTER X.

Northwestern Association of Congregational Ministers.

ALTHOUGH this body was organized at an early day, yet up to December, 1875, all records have been lost, and all that is known of it before that time, has been gathered from the memory of the oldest members. From this source of information it is now on record that it was organized at Oregon City, Sept., 1848, by Revs. Harvey Clark, G. H. Atkinson, E. Walker, C. Eells and Lewis Thompson; that the meetings were to be semi-annual, and that the pastor of the church where the meeting was held was to be moderator, and C. Eells, clerk. February, 1849, and February, 1850, meetings were held at Forest Grove. In 1856, a meeting was held at the house of C. Eells, near Hillsboro, when P. B. Chamberlain was clerk, and probably one at the house of Rev. J. S. Griffin, near Hillsboro, in 1857 or 1858. December 28th, 1875, a meeting was called at Portland, when Rev. E. Godfrey, was received from the church of the United Brethren; the confession of faith of the general association, printed in the minutes of 1872, were adopted as the standard of doctrine of the body. A collection dancing, giving its history as a religious custom and as a means of entertainment, presented by Dr. Atkinson, and an essay on cosmic education, read by Rev. P. S. Knight, urging the culture of the whole man, spiritual as well as physical and intellectual, and calling upon the Christian church to take the lead, were the papers read.

Since then a meeting has been held annually, in connection with the session of the general association, and the main business done, may be seen by reference to the following:

Members.

This list was made out according to the best knowledge in 1879:

<i>When Received.</i>	<i>Name.</i>	<i>Date of Dismissal.</i>	
1848...	Harvey Clark.....	1858	Deceased.
1848...	G. H. Atkinson.....		
1848...	C. Eells.....		
1848...	E. Walker.....	1877	Deceased.
1848...	L. Thompson.....		
<i>About</i>		<i>About</i>	
1852...	D. R. Williams.....	1853	Deceased.
<i>About</i>			
1856...	P. B. Chamberlain.....		Dismissed.
	O. Dickinson.....		
	T. Condon.....		
	J. F. Damon.....	1880	Dismissed to Wash. Ter. Ass'n.
1867...	P. S. Knight.....		
	J. H. D. Henderson.....		
1857...	H. Lyman.....		
1867...	C. A. Huntington.....	1880	Dismissed to W. T. Ass'n.
1875...	J. D. Eaton.....	1876	Removed to New Jersey.
1872...	W. R. Butcher.....	1877	Removed to Indiana.
1883...	D. B. Gray.....		
1675...	E. Godfrey.....	1879	Dismissed.
1876...	F. Crang.....		
1876...	J. F. Ellis.....	1880	Dismissed to W. T. Ass'n.
1876...	W. M. Stewart.....	1880	ditto.
1876...	M. Eells.....		
1877...	P. Harrison.....	1880	Dismissed to W. T. Ass'n.
1877...	J. A. Cruzan.....		
1878...	R. S. Stubbs.....		
1870...	A. W. Bower.....		
1880...	Wm. Capps.....		
1880...	S. S. Van Dersal.....		
1880...	J. W. Watts.....		

Officers.

Now chosen for three years.

Moderator—1875–1880, H. Lyman; Clerk—1848, C. Eells; 1856, P. B. Chamberlain; 1875, J. D. Eaton, *pro tem*; 1876–1880, M. Eells.

Persons Licensed.

All persons licensed, as well as those ordained and installed, have not been thus approved by this body, but there seems to be no more appropriate place for a list of such persons than in this chapter:
 1862—Sept. D. B. Gray, one year; by the General Association.
 1863— do do do do

1864—Sept.,	E. A. Tanner, one year;	by the General Association.
1865— do	do do do	do
1865	P. S. Knight, one year,	by the Ministerial Association.
	J. F. Damon, do	do
1867—June,	C. A. Huntington,	do
1869— do	William Adams, do	do
1870— do	do do do	do
1871— do	do three years	do
1871— do	C. A. Huntington, do	do
1877— do	Samuel Greene, one year	do
1878— do	do	do
1878— do	S. S. Markham, do	do
1878— do	N. W. Lane, do	do
1878— do	C. F. Beattie, two years	do
1879— do	N. W. Lane, one year	do
1880— do	Edward Rogers, do	do

Ordinations.

- 1853—April 7th, Thomas Condon, at Portland. Sermon by G. H. Atkinson; charge by H. Lyman; right hand of fellowship by H. H. Spalding.
- 1863—Sept. 20th, D. B. Gray, Albany, Ogn. Sermon by Rev. S. H. Marsh, 2 Tim. 1, 2; ordaining prayer by Rev. S. H. Marsh; charge by Rev. O. Dickinson.
- 1866—Mar. —, P. S. Knight, Oregon City, Ogn. Sermon by Rev. G. H. Atkinson, D.D.; prayer by Rev. O. Dickinson; charge by Rev. H. Lyman.
- 1867—Sept. —, J. F. Damon, at Albany.
- 1869—Nov. 16th, Rev. W. J. Clark, Salem, Ogn. Sermon by Rev. G. H. Atkinson, D.D.; ordaining prayer by Rev. O. Dickinson; charge by Rev. P. S. Knight; right hand of fellowship by Rev. P. S. Knight.
- 1872—June 19th, J. E. Walker, Forest Grove, Ogn. Sermon by Rev. O. Walker; prayer by Rev. E. Gerry; charge by Rev. G. H. Atkinson, D.D.; right hand of fellowship by Rev. H. Lyman.
- 1872—June 22d, C. A. Huntington, Portland, Ogn.; prayer by Rev. G. H. Atkinson, D.D.; charge by Rev. T. Condon.

- 1879—Sept. —, William Capps, at Wenass, W. T. Sermon, ordaining prayer, right hand of fellowship and charge, by Rev. D. B. Gray.
- 1870—Mar. 21st, Rev. N. W. Lane, M. D., Port Gamble, W. T. Sermon by Rev. J. F. Ellis; ordaining prayer and charge by Rev. G. H. Atkinson, D.D.; right hand of fellowship, Rev. M. Eells.

Installations.

- 1853—Oct. 23d, Rev. G. H. Atkinson, over the church at Oregon City. Sermon by Rev. O. Dickinson; installation prayer by Rev. C. Eells; right hand of fellowship by Rev. J. S. Griffin; charge to the pastor by Rev. H. Clarke; charge to the people by Rev. H. Lyman.
- 1857—Oct. 28th, Rev. P. B. Chamberlain, over the church at Portland, Oregon. Sermon by Rev. S. H. Marsh; installation prayer, Rev. E. Walker; charge to pastor, Rev. H. Lyman; charge to church, Rev. G. H. Atkinson.
- 1871—June, 18th, Rev. W. A. Tenney, over the church at Astoria, Oregon. Sermon by Rev. T. Condon.

This association is composed of ordained ministers in good and regular standing, and its object is to promote fellowship and mutual improvement, maintain a standard of ministerial integrity and faithfulness, and examine and license candidates for the ministry. In connection with the last named business, is a standing committee of three on a course of study, elected triennially. Its full constitution and by-laws, adopted in 1879, were published with the minutes of that year.

CHAPTER XI.—BIOGRAPHICAL SKETCHES OF THE MEMBERS.

BESIDES the information contained in this chapter a large amount has been gathered, which cannot be embodied here for want of space, but it has been placed on file in the library of the association. A few only of the members have failed to give the information requested. One brother suggested that the same information should also be published in regard to the ministers' wives, as they have borne an equal share in the labors, and often more than a half. The writer acknowledges this, but want of space has obliged him to limit the sketches to actual members.

Harvey Clark

Was born at Chester, Vermont, October 7, 1802; came to Oregon 1840; pastor, Forest Grove, 1845-1854; died, March 25, 1858. Memorial resolutions in the minutes of 1858.

Lewis Thompson.

Elkanah Walker,

Born, North Yarmouth, Maine, August 7, 1805; graduated Bangor Theological Seminary, 1837; ordained, Brewer, Maine, February, 1838; came to Oregon, 1838. Missionary American Board of Commissioners for Foreign Missions among Spokane Indians, 1838-1848; Oregon City, 1848-1849; Forest Grove, 1849-1877; pastor Presbyterian church at Forest Grove, 1854-1856, after which pastor or joint pastor of Congregational church for fifteen years; died at Forest Grove, November 21, 1877. Funeral sermon published in 1877. Memorial resolutions in minutes of 1878.

Cushing Eells,

Born, Blandford, Massachusetts, February 16, 1810; graduated, Williams College, 1834, and East Windsor Theological Seminary, 1837; ordained, Blandford, Massachusetts, October 25, 1837; came to Oregon, 1838. Missionary American Board of Commissioners for

Foreign Missions among Spokane Indians, 1838-1848. Taught school Salem, 1848-1849; at Forest Grove, 1849-1851 and 1857-1860; at Hillsboro, 1851-1857; established Whitman Seminary, Walla Walla, Washington Territory, and taught some in it, 1860-1872; preached, Skokomish, Washington Territory, 1872-1875; Colville, 1875, Colfax, 1876.

George Henry Atkinson, D.D.,

Born, Newburyport, Massachusetts, May 10, 1819, graduated Dartmouth College, New Hampshire, 1843 and Andover Theological Seminary, Massachusetts, 1846; ordained, Newbury, Vermont, February, 1847; came to Oregon, 1848; pastor, Oregon City, 1848-1864; at Portland, 1863-1873; General Missionary and Superintendent of Home Missions, 1873, and as such, pastor of a number of churches.

Henry Spalding,

Born, Steuben county, New York, November 26, 1803; graduated Western Reserve College, Ohio, 1833, and Lane Seminary, Ohio; ordained, 1835, on the Chemung, New York, by Presbytery of Bath; came to Oregon, 1836. Missionary American Board of Commissioners for Foreign Missions among the Nez Perces, 1836-1847; pastor, Calapooia, 1848-1859; missionary among the Nez Perces, 1859-1874. Died, Lapwai, Idaho, August 3, 1874.

Horace Lyman,

Born, East Hampton, Massachusetts, November 16, 1815; graduated, Williams College, Massachusetts, 1842; studied theology two years at Auburn, Nova Scotia, and one year at Andover, Massachusetts; ordained, Castleton, Vermont, November 1, 1848; arrived in Oregon, November, 1849; pastor, Portland and Milwaukee, 1849-1854; Dallas, 1854-1857; Professor Pacific University, 1857-1879; pastor or joint pastor much of the time at Forest Grove.

D. R. Williams,

Born, Massachusetts, ———; came to Oregon 1850; taught school, Forest Grove, 1850-1851; preached Salem, 1852-1853; returned East in 1853, but died on reaching New York city.

J. W. Goodell,

Was born in Massachusetts, came to Oregon at an early day, moved to Washington Territory, 1852; died about 1859.

Sidney Harper Marsh,

Born, Hampden-Sidney College, Virginia, August 29, 1825; graduated, University of Vermont, 1846, studied theology at Union Seminary, New York, 1851-'52; came to Oregon, 1853; president Pacific University, Forest Grove, 1854-1879. Pastor or joint pastor at same place much of the time. Died, Forest Grove, February 2, 1879. Memorial resolutions and sketch in minutes of 1879.

Obed Dickinson,

Born, Amherst, Massachusetts, June 15, 1818; graduated Marietta College, Ohio, 1849, and Andover Theological Seminary, Massachusetts, 1852; ordained, West Andover, Massachusetts, 1852; came to Oregon via Cape Horn, arriving March, 1853. Pastor Salem, March, 1853, April, 1867. In business Salem, 1867.

Thomas Condon,

Born, Dublin, Ireland; ordained, Portland, Oregon, 1853; pastor, St. Helens, 1853-1854; at Forest Grove, 1854-1855; at Albany, 1855-1861; at The Dalles, 1861-1873; professor, Pacific University, Forest Grove, 1873-1876, and at State University, Eugene City, 1876.

Milton B. Starr,

Born, Ohio; came to Oregon, 1853; pastor Albany, Corvallis and Sand Ridge, 1853-1863; removed to California, 1863, residence in California, 1863.

Peasley P. Chamberlain,

Born, New Hampshire ———; graduated Bangor Theological Seminary, Maine, ———; came to Oregon, 1855; pastor, Portland, 1855-1862; at Walla Walla, Washington Territory, 1863; teaching school also much of the time.

William Alfred Tenny,

Born, St. Albans, Maine, November 18, 1827; graduated Bangor Theological Seminary, Maine, 1856; ordained July 31, 1856, at Bangor; came to Oregon, 1856; pastor Eugene City, 1856-1857; Astoria, 1857-1859; Dalles, 1859-1861; Forest Grove, 1861-1862; in California until 1871, Astoria, 1871-1875; in California and Massachusetts, 1875.

D. B. Gray,

Born, May 8, 1836, Fairhaven, Preble County, Ohio; came to Oregon 1851; studied theology under Rev. W. Blaine and Rev. S. G. Irvine, Oregon; licensed and ordained in Oregon (see chapter

ten); pastor, Albany, 1862-1865; Astoria, 1865-1869; in Oakland, California, 1869-1873, when he returned to Oregon, owing to failure of health; in business Eugene City, 1873-1877; pastor, Oregon City, 1877-1878; The Dalles, 1878.

Edward A. Tanner, D.D.,

Born, Waverly, Illinois, November 29, 1837; graduated Illinois College, 1857; came to Oregon, 1861; principal, Tualatin Academy and professor, Pacific University, 1861-1865; studied theology privately, licensed; 1864, at Salem; returned to Illinois, 1865, as professor in Illinois College; ordained, Chapin, Illinois, October 5, 1873.

P. S. Knight,

Born, Boston, Massachusetts, October 21, 1836; came to Oregon 1853; studied theology privately; licensed and ordained in Oregon, (see chapter ten); pastor Oregon City, 1865-1867; Salem, 1867.

John F. Damon,

Was born in Massachusetts, licensed and ordained in Oregon, (see chapter ten); pastor Albany, 1865-1868; Seattle, Washington Territory, 1869-1873; supplied stations at Port Gamble and Port Madison, 1874-1878, when his health failed. Residence, Seattle.

Daniel A. Miles,

Born, Massachusetts; came to Oregon, 1867; pastor, Forest Grove, 1867-1869. Health failed and he returned to Massachusetts.

C. A. Huntington,

Born, Vergennes, Vermont, April 12, 1812; came to Washington Territory, 1865; studied theology privately; licensed and ordained in Oregon, (see chapter ten); preached, Olympia, 1871-74; Indian Agent, Neah Bay, 1874-1877; resided in Vermont, 1877-'79; Olympia, 1879.

J. H. D. Henderson,

Born, Livingston county, Kentucky, July 23, 1810; studied theology under Rev. R. D. Morrow, D.D., Columbus, Ohio; ordained by Salt River Presbytery of the Cumberland Presbyterian church, New London, Missouri, 1838; preached in Missouri, 1838-1843; Pennsylvania, 1843-1851; Missouri, 1851-1852; came to Oregon, 1852; preached in Yamhill county, 1852-'57; at Eugene City and vicinity, 1857.

W. R. Butcher,

Born, September 25, 1841, Waldon, Essex county, England, came

to the U. S. in 1847; studied civil engineering at McGill University, Montreal, 1859; graduated Chicago Theological Seminary, 1869; ordained, Galesburg, Illinois, June 15, 1869; came to Oregon, 1869; pastor, Albany, 1869-1873; The Dalles, 1873-1876; returned east to Indiana, 1876.

E. Gerry,

Born, Braintree, Vermont, July 5, 1837; graduated Middlebury, Vermont, 1862, and Andover Theological Seminary, Massachusetts, 1866; ordained, West Randolph, Vermont, September 24, 1868; same year came to Oregon; pastor, Oregon City, 1868-1872. Returned to Vermont.

William J. Clark,

Was born in Perry county, Illinois, December 28, 1832; graduated Amherst College, Massachusetts, 1864 Chicago Theological Seminary, 1869; came to Oregon, 1869; ordained, November, 1869, at Salem, Oregon (see chapter ten). Pastor, Astoria, 1869-1870, when he removed to California. Present pastorate Oakalla, Illinois.

C. M. Blake,

Was born at Brewer, Maine, December 24, 1819; came to Oregon, 1871.

William Royal Joyslin,

Born, Lancaster, New Hampshire, September 11, 1833; graduated Dartmouth College, New Hampshire, 1856, and Andover Theological Seminary, Massachusetts, 1861; preached a year at Bath, New Hampshire; ordained, Berlin, Vermont, February 4, 1864; came to Oregon, 1871; pastor, East Portland, 1871-1873; returned East; present residence, Rochester, Massachusetts.

James D. Eaton,

Born, Lancaster, Grant county, Wisconsin, March 18, 1848; graduated Beloit College, Wisconsin, 1869, and Andover Theological Seminary, 1872; ordained Lancaster, Wisconsin, December 15, 1872; same year came to Oregon; pastor, Portland, 1873-1876; returned the same year east, New Jersey, 1876.

Norman McLeod,

came to Washington Territory, 1873; pastor Seattle, 1873-1874; returned to Wisconsin, 1874.

Myron Eells,

Born, Tsheinakain, Spokane county, Washington Territory, Oc-

tober 7, 1843; graduated, Pacific University, Oregon, 1866; Hartford Theological Seminary, 1871; ordained, Hartford, Connecticut, June 14, 1871; pastor, Boise City, Idaho, 1871-1874; Skokomish, Washington Territory, 1874.

Phares Harrison,

Born, Almira, New York, March 6, 1824; studied theology under Dr. Dempster, founder of Theological Biblical Institute at Concord, New Hampshire; ordained, Alden, Iowa, January 19, 1867; pastor Iowa, 1867-1868; California, 1868-1872; Sehome, Washington Territory, 1872-1878; assistant Seaman's Chaplain, Seattle, 1878-1879; pastor, North Seattle, Washington Territory, 1880.

Jacob F. Ellis,

Born, Fremont, Ohio, October 11, 1842, graduated, Wheaton College, Illinois, 1869, Oberlin Theological Seminary, Ohio, 1873; ordained, Toledo, Ohio, November 11, 1873; came to Oregon next year; pastor Forest Grove, 1875-1876; Seattle, Washington Territory, 1876.

Frederick Crang, M.D.

Born, High Littleton, Somersetshire, England, April 11, 1812; studied theology, Kingswood College, England; ordained, Bath, England, July 19, 1834; came from Missouri in 1875; pastor Astoria, 1875-1878; physician at Forest Grove, 1879.

George W. Skinner,

Came to Washington Territory 1876; pastor, Olympia, 1876; returned to Kansas the same year; Kansas, 1876.

William M. Stewart,

Born, Brownsville, Pennsylvania, April 24, 1794; ordained, 1860; came to Washington Territory, 1874, joined Congregational body, 1876; pastor, Semiahmoo, 1876.

Elisha Godfrey,

Born, Tippecanoe county, Indiana, August 6, 1839; studied theology privately; ordained, Astoria, Illinois, by United Brethren church; came to Oregon, 1873; joined Congregational body, 1875; left it 1879; preached and farmed in Benton county, 1875-1879; returned to Illinois, 1879.

John A. Cruzan,

Born near Cross Plains, Ripley county, Indiana, June 10, 1841, spent two years at Beloit College, Wisconsin, closing, 1868; grad-

uated Chicago Theological Seminary, 1871, ordained, St. Charles, Illinois, September 28, 1871; pastor, Pennsylvania, 1874-1876; Massachusetts, 1876-1877; came to Oregon, 1877; pastor, Portland, 1877-1881.

Walter B. Floyd,

Born, Alton, Illinois, November 13, 1834; licensed, Chicago Theological Seminary, 1878; came to Oregon, 1878; pastor, Albany, 1878-1879; returned to finish theological studies at New Haven Seminary, Connecticut, 1879.

Robert Sherwood Stubbs,

Born, Scarborough, Yorkshire, England, June 18, 1823; came to United States, 1848; graduated, Biblical Institute, Concord, New Hampshire, 1853; ordained as Deacon, Methodist Episcopal church at Littleton, New Hampshire, March, 1856, and as elder at Rochester, New Hampshire, March, 1858; came to Oregon, 1876, joined Congregational church, 1877, Chaplain American Seaman's Friend Society, 1876.

S. S. Markham,

Born, Ohio, 1820; came to Oregon, 1848; licensed, first by the Methodist Episcopal church ——— and by the Congregational Association in 1878; preached, South Bay, 1878.

N. W. Lane, M.D.,

Born, Harford, Cortland county, New York, Nov. 7, 1838; graduated Medical Department, University of Pennsylvania, 1859; came to Washington Territory, 1877; licensed first by Methodist Episcopal church, and in 1878 by Congregational Association; ordained, Port Gamble, Washington Territory, March 21, 1880, (see chapter ten); assistant seaman's chaplain, Seattle, 1878-1879; pastor, Port Gamble, 1879.

Amos W. Bower,

Born, Columbia county, Pennsylvania, December 19, 1852; took partial collegiate course at York Collegiate Institution, Pennsylvania; studied theology under Professor J. W. Bentz, New Berlin, Pennsylvania; ordained, Baltimore, Maryland, March 3, 1876, by the Evangelical church; joined Congregational body, 1879; pastor, Oregon City, 1879.

Erwin W. Allen,

Born, Vernon, Oneida county, New York, November 20, 1814, graduated, Hamilton College, New York, 1842, studied theology at

Auburn Theological Seminary; ordained, 1852, Kirtland, Ohio; preached, New York, 1852-1857 and 1863-1872; Ohio, 1857-1863; came to Washington Territory, 1872; preached, Dayton, 1872.

H. T. Cowley,

Born, Seneca Falls, New York, October 9, 1838; graduated, Antioch College, Ohio, 1867, Auburn Theological Seminary, New York, 1871; ordained, Leroy, New York, by Genesee Presbytery, 1871; came to Idaho same year, as missionary to Nez Perces Indians, 1871-1873; Mount Idaho, 1873-1874; missionary to Spokane Indians, W. T., 1874-1879; joined Congregational body, 1879; pastor, Spokane Falls, 1879.

C. F. Beattie,

Born, Washington county, Virginia, October 11, 1827; came to Oregon, 1850; licensed by Methodist Church, 1855; joined Congregational body, 1878; preached, Beaver Creek, 1878.

William Capps,

Born, Plattville, Wisconsin, February 14, 1840; came to Oregon, 1847; studied theology privately; licensed first by Methodist Episcopal church, 1875; joined Congregational church, 1879; ordained, 1879. (See chapter ten.)

J. W. Watts,

Born, Pike county, Missouri, November 6, 1830; came to Oregon, 1852; ordained in Oregon, 1865; resided and preached in Yamhill county, 1865-1879; Oregon City, 1879; joined Congregational Association, 1880.

E. P. Roberts,

Born, Dorset, Bennington county, Vermont, October 23, 1825; graduated, Williams College, Massachusetts, 1854; Bangor Theological Seminary, 1857; came to Oregon, 1861; pastor, Eight-Mile Creek, 1879.

S. S. Van Dersal,

pastor, Forest Grove, 1877.

The following persons, although not regularly connected with the association, have been so related to its history that sketches of their lives are inserted.

Marcus Whitman, M.D.,

Born, Rushville, New York, Sept. 4, 1802, departed on exploring tour under American Board of Commissioners for Foreign Missions, February, 1835, to Rocky Mountains; returned, August, 1835,

married February, 1836, to Narcissa Prentiss, daughter of Hon. Stephen Prentiss, who was born Prattsburg, New York, March 14, 1808; came to Oregon, 1836, under American Board of Commissioners for Foreign Missions as missionaries, Walla Walla 1836-1847. He returned East, 1842, came back, 1843, leading first emigration of wagons, both massacred by Cayuse Indians, November 29, 1847.

J. E. Walker,

Born, Tsheinakain, Spokane county, Washington Territory, February 10, 1844; graduated, Pacific University, Oregon, 1868; Bangor Theological Seminary, Maine, 1871; ordained, Forest Grove, Oregon, 1872 (see chapter ten); Missionary, American Board of Commissioners for Foreign Missions, Fuhchau, China, 1872-1876; Shaowu, China, 1876.

James W. Harris,

Born, Cornwall, England, April 1831; studied in Beloit College, Wisconsin; studied theology privately; ordained, Grand Rapids, Wisconsin, February, 1862; pastor, Grand Rapids, 1861-'7; Evansville, Wisconsin, 1868-'77. The Dalles, Oregon, 1877-'78; returned east, 1878; Albany, Oregon, 1879.

J. A. Banfield,

Born, Lancaster, New Hampshire, January 23, 1838; studied theology privately; ordained, Louisville, Kansas, March 8, 1868; preached and taught school, Kansas, 1868-1874; California, 1874-1878; came to Washington Territory, 1878; pastor, New Tacoma, 1879.

CHAPTER XII.—HISTORICAL SKETCHES OF THE
CHURCHES.

(During 1880 most of these sketches were published in the *Pacific*, previous to being gathered in pamphlet form.)

OREGON CITY, OREGON.

Rev. Harvey Clark



AS preaching to a little company of settlers at this place in 1844, when it was proposed to organize a church. Three brethren were desirous of uniting—P. H. Hatch, Robert Moore and O. Russell. This was done May 25, 1844, and it was called the First Presbyterian church of the Willamette Falls. Mr. Clark went from his residence at Forest Grove, about thirty miles distant, to minister to the church. Mr. P. H. Hatch was ordained as an elder by Rev. L. Thompson, a Presbyterian minister, who preached at the place a few times in 1847.

Rev. G. H. Atkinson

Arrived in that place June 21, 1848, having been sent out by the American Home Missionary Society, with little knowledge of what had been done, and found the church increased to seven members, with preaching hardly once a month, but sustaining a Sabbath-school in connection with the Baptist church, Mr. Hatch coming four miles on foot, or in an ox wagon, in order to superintend it.

After consultation with Mr. Clark, it was arranged that Mr. Atkinson should remain at Oregon City. His first service was held in the south room of a house owned by Mr. Hatch; and afterwards the room known as the court-room was fitted up by Messrs. Hiram Clark, M. Perrin and others, and rented for church services. Mr. Moore, the leading Presbyterian member, having withdrawn in order to help in the Presbyterian church at Linn City, in 1849 the name of the church was changed to the First Congregational church of Oregon City.

About the same time the society was formed and incorporated, and the lot on which the church now stands was bought for \$250. After two years, the influx of U. S. troops compelled the church to move from the court-room, when they worshipped in the basement of a house which in 1876 was owned by Thomas Charnan, Esq.; but in August, 1850, the wandering ark settled down in its present church-building, which was then dedicated—the first formal dedication of a church in Oregon, and probably of a Protestant church on the Pacific coast. Mr. Atkinson preached the sermon, and was assisted in the other services by Rev. J. H. Wilbur of the M. E. church, Rev. H. Johnson of the Baptist church, and St. M. Fackler of the Episcopal church. Only \$1,600 of the entire cost—\$3,900—was, however, then subscribed. The rest was on the pastor's hands, everything having been very expensive—lumber, \$80 a thousand; carpenter's wages, \$10 a day; windows, \$20 each; and other things in proportion. Mr. Atkinson had done much of the work of clearing the lots, stacking the lumber, and carrying brick and mortar, as much of the male population had gone to the newly discovered gold mines of California.

Dr. Atkinson remained as pastor about fifteen years, though much of the time he was necessarily engaged in other work. He had preaching stations at Clear creek, the Philip Foster settlement, Clackamas City, James Barlow's, Boggs' prairie, Baker and Marks' prairie, Linn City and Milwaukie. He also aided in the preliminary work at Portland, which resulted in the organization of the church at that place; and in 1854 and 1855, when it was without a pastor, he was called there from one-third to one-half the time. Education, too, occupied much of the pastor's thoughts, who aided very greatly in establishing Tualatin Academy and Pacific University and the Clackamas County Female Seminary, constantly serving on their boards of Trustees; going east in 1852, where he remained ten months in the interests of both institutions, and teaching for one year, about 1861-2, in the latter, which had become a graded free school, by means of which he freed himself from debt, the first time for fifteen years. The church and congregation also very naturally became interested in the same cause, and contributed liberally to both institutions. Dr. Atkinson also took much interest in public schools, and was the first school commissioner of Clackamas county.

In 1854-5 the church enjoyed a revival, and about twenty new members were added to it. In 1848 Mrs. Atkinson began a young ladies' sewing circle, which continued in various ways, as long as she remained with them. In 1857-8 the front ten feet, with tower and bell, were added, at a cost of \$1,000. In 1863 Dr. Atkinson, having been called to Portland, left the place; and, in his fifteenth anniversary sermon, stated that up to that time, eighty-two members had been enrolled, seven of whom were on the roll in 1848, thirty-eight having united by letter, and thirty-seven on profession of faith, of whom forty-eight still remained. The church and congregation had contributed \$4,073 for their pastor's support, \$9,624.79 for other home work, and \$1,561 for benevolent societies; or, an average of \$1,043.92 each year for all purposes. The pastor, in addition, had received from the Home Missionary Society \$7,600. Dr. Atkinson continued to visit the church as long as it had no pastor, until 1865, on communion Sabbaths, and the Sabbath-school and prayer-meeting were kept up during that period.

Rev. P. S. Knight

Became pastor in 1865, and continued so until 1867, when he accepted a call to Salem. During his pastorate there was a net gain of twelve to the church. Again there was an interregnum until November, 1868, when

Rev. E. Gerry,

Coming directly from the east, became its pastor, and remained until November, 1872, when he returned to Vermont. During this time several were added to the church. Again Dr. Atkinson, who had become General Missionary of the A. H. M. S. for Oregon, was called to watch over the church, and he preached to it once or twice a month until 1877, though residing at Portland. During this time nearly sixty persons united with the church, there having been a revival in the place in the spring of 1876, when thirty-three were added on profession of faith. An interesting feature of the church has been the union communion services held in connection with the Methodist Episcopal church of the place from 1863 to 1865, and from 1873 to 1876, the M. E. church uniting with this one in the morning, and the Congregational church going to the other in the evening.

Rev. D. B. Gray,

January 1, 1877, became pastor, and he remained there until Oc-

tober, 1878, under whom the church continued to grow in grace and numbers, about twenty-six persons having been added to the church. He having resigned, to accept a call at The Dalles, the church secured the services of

Rev. A. W. Bower

In 1879, who came from the Evangelical church, and who remains as its present pastor. The whole number who have been received as members of the church, as near as can be ascertained, has been one hundred and ninety-five, of whom one hundred and eighteen have been by profession of faith and the rest by letter. Sixty-four have been dismissed to other churches, eight excommunicated, and nine have died, leaving one hundred and fourteen on the roll, January 1st, 1880, of whom fifty are out of reach of the church and of no help to it.

FOREST GROVE, OREGON.

The First Church of Tualatin Plains, of which Rev. J. S. Griffin was acting pastor, was organized June, 1842, not far from Hillsboro, and about eight miles from Forest Grove. Nine persons united in this organization, of whom five or six lived near Forest Grove. On account of their distance from the church, they desired to have it removed to some place near their residences. A meeting for this purpose was called in 1845, and it was voted so to do; but owing to some irregularity in regard to the meeting, there were some who claimed that the church was not so removed. Several years later, at a council called to decide some questions of difficulty, it was given as its opinion, that, while the original church remained near Hillsboro, that action, together with the regular meeting afterwards held, and the administration of the ordinances, was sufficient to establish the church of Forest Grove. Some have contended that the church never was organized; nevertheless, it is certain that it has long existed. Soon after this vote, in 1845,

Rev. Harvey Clark

Became its acting pastor, and so continued until 1854. A log house was erected during the first part of his ministry, which was the church home until about 1857. It was also used for a time as a school house, where Pacific University, in embryo, began its existence. It had at first a puncheon floor and seats, batten door, logs

cut away to receive a few panes of glass for windows, and cracks in the floor at times so large that the writer, then a small boy, was able to put his foot through them.

Camp meetings were held in 1847, 1848 and 1857, which resulted in the addition of some to the church, though not always attended with as much success as was desired. The early records of the church were burned, in 1851, with the house of the clerk, Deacon T. G. Naylor, and on the opening of the new record book, after this fire, about thirty persons claimed to be members and were acknowledged as such. In 1852 unfortunate difficulties arose which resulted in the withdrawal of a few of the members and the organization of a Presbyterian church, which for several years held separate services very near. Various attempts were made to reconcile the two churches and the next year the separate services ceased; but it was not until January, 1856, that most of the members of the Presbyterian church joined the Congregational church. In 1854 Mr. Clark, owing mainly to failing health, resigned, and

Rev. T. Condon

Occupied his place for a year. During that time four united with the church on profession, and five by letter. The church wanted him to remain longer, but he felt that he could do more good near Albany, and so resigned. The resident ministers, Revs. H. Clark, S. H. Marsh and E. Walker, supplied the pulpit during the next year, and in March, 1856, after several of the members of the Presbyterian church had united with the Congregational church, their former pastor,

Rev. E. Walker,

Became the acting pastor. During his ministry the church removed its home to the chapel of the college for a time, while at the same time making arrangements to erect a building. This was begun in 1858, and dedicated October 26, 1859, and cost about seven thousand dollars. Rev. G. H. Atkinson preached the sermon, and Rev. E. Walker offered the dedicatory prayer. After all moneys possible had been raised by subscription, a debt of near eleven hundred dollars was left; but before the dedication a number of the members assumed the debt on the basis of their assessment as each man's proportion. Most of the time until 1861, Mr. Walker acted as pastor; but Revs. H. Lyman, S. H. Marsh and C. Eells aided in the preaching definite parts of the time. During these

five years fifty persons united with the church, thirty-two of them on profession of faith.

Rev. W. A. Tenney

Became pastor in May, 1861, and continued so for about a year and a half, when he resigned. His resignation was reluctantly accepted, and he removed to California. Two persons joined the church on profession of faith during his ministry.

Revs. H. Lyman, S. H. Marsh, D. D., and E. Walker,

Filled the pulpit until 1867, each acting as pastor at different times. During this time the patriotic impulses of the church were greatly stirred, and much was done to aid the soldiers of the Union. Ten persons united with the church, three of them by letter. The same persons acted in a similar capacity from February, 1869, until January, 1875; but during a short part of the time Prof. T. Condon aided in supplying the pulpit. In 1872 Mr. J. E. Walker, a member of the church, was ordained in it to the foreign missionary work, and left soon after for his field in China. During this time thirty-two persons joined the church, eighteen on profession of faith. Rev. D. A. Miles came from the east to act as pastor, February, 1867, and remained two years, during which time seven persons were added on profession of faith.

Rev. J. F. Ellis,

Of Toledo, Ohio, came by invitation, and acted as pastor for a year and a half. In the early part of his ministry a revival took place, when seven more joined, and others afterwards. For the next six months the church was plastered anew and repainted inside, when there was no regular supply; but from January to July, 1877, Dr. Marsh acted as pastor. In the fall of 1877 arrangements were made with

Rev. S. S. Van Dersal

To act as pastor of the Congregational as well as the Methodist Episcopal church, he having been sent to the circuit by the M. E. Conference, and to preach in the Congregational edifice. This plan proved so satisfactory that it was continued for two years, when Mr. Van Dersal withdrew from the Conference, and is now pastor of the Congregational church.

The Sabbath-school has been constantly kept up since 1849, mainly under the superintendence of Rev. C. Eells, E. A. Tanner, C. H. Walker, M. Eells, J. E. Walker, J. W. Marsh, John R.

Walker, L. C. Walker, J. D. Robb, and has done great good to the church. Contributions for home and foreign missions have been made regularly all the time for twenty-five or thirty years, and monthly missionary concerts have been kept up, averaging thirty-five or forty dollars annually for both objects. Annual contributions have been taken for the Bible Society. Much was done for the Sanitary and Christian Commissions during the war, and since that time for the American Missionary Association; but definite figures have not been kept sufficient to give any correct statement of the amount so raised. Tualatin Academy and Pacific University have shared very largely in the benefactions and labors of the members of the church, and in return a good share of those who have joined the church on profession of faith have been students of the institution. Three of those who have acted as pastors have gone directly from this church to the great church above Revs. H. Clark, in 1858; E. Walker, in 1877; and S. H. Marsh, D.D., in 1879.

It has been but natural that a church so closely connected with the college should often lose many of its members, as the scholars left and went to take their places in the world, and thus it has been emphatically a missionary church, scattering its rays far and wide; and this accounts in a great measure for the large number who have been dismissed by letter, and the absentees. The whole number, as far as known, who have been received into the church by letter has been fifty-seven; on profession of faith, eighty-eight; unknown, mainly owing to the burning of records, seventeen; total, one hundred and sixty-two. There have been dismissed by letter, fifty-seven; by death, twenty-one; by excommunication, three; unknown, thirteen; leaving on the roll January 1, 1880, sixty-eight, including twenty-two absentees. The church has been mainly self-supporting, Revs. Walker, Miles and Ellis having received aid from the Home Missionary Society, \$4,450 in all.

MILWAUKIE.

In 1850, soon after the arrival of Rev. H. Lyman at Portland, when it was doubtful which of the two places would be the commercial metropolis of Oregon, a church of three members was organized at this place, of which Mr. Lyman became pastor, and

where he preached once a month. A small but interesting Sabbath school was held, and there was for a time a purpose to erect a church building. Time, however, soon decided that Portland would be the successful place, and the members moved away.

PORTLAND.

In 1848 Portland began to show signs of being a town and the same year Revs. H. Clark and J. S. Griffin preached there occasionally. In the early part of 1849 Rev. G. H. Atkinson went from Oregon City and held two services, one in a log shingle shop, with batten door, a row of glass set in a log for a window and shingle blocks for seats; and the other in an old shingled warehouse, the congregation crowding in among bales and boxes of goods. The same year arrangements were made for regular services once in two weeks by Revs. Atkinson, Clark and C. Eells, and lots were selected which were afterwards deeded to the church, by D. H. Lownsdale, on which the church now stands. Regular services were not continued very long, however, but in November, 1849,

Rev. Horace Lyman

And wife, who had been sent out from New York a year previous, arrived, and after consultation it was decided to be best for him to reside in Portland, to teach school in the same place, and to divide his ministerial labors between Milwaukee and Portland. They were sixty days in travelling from San Francisco to Portland and two more in going to Oregon City. In 1850 it became evident that a church building was needed as well as a home for the pastor, but the work was very great, the lots were to be cleared of heavy fir timber, subscriptions were to be obtained, and everything was to be done. Mr. L., however, put all his energies to the work, and five thousand dollars in money and lots was easily secured; but the manual labor which fell on the pastor, the superintending of the work, and the preaching were too much for him, and brought on chills and fever. After he recovered Mrs. L. was taken sick. The autumn brought relief, so that Mr. L.'s dwelling was made habitable, but the church building was necessarily deferred to another year. During the succeeding winter Mr. L. was brought very near the gates of death through inflammation of the lungs, the re-

sult of a cold obtained by exposure. He rallied, however, in the spring, and prosecuted the church work with vigor so that the building was dedicated June 15, 1851, and a church of ten members was organized. Everything worked on prosperously until the fall of 1852; the ladies furnished the church, a weekly prayer meeting was sustained, and Mr. L. aided strongly in establishing a free school against much opposition, an effort directly connected with the present admirable system of free schools of the city.

In the fall of 1852 Dr. Yantis, a Presbyterian clergyman, came to the city, and through his efforts and those of his successor, Rev. Mr. Whitworth, the church and congregation was divided. A good share of the members were Presbyterian, and it was expected that this division would in time take place, but at this time it was premature, for the Presbyterian church died, and the Congregationalists were greatly weakened. Mr. Lyman continued on in the work until May, 1854, when he removed to Dallas, and the life of the church, numbering then only twenty-two members, seems to have been saved only by securing the services of Rev. G. H. Atkinson half of the time. That was an injury to the Oregon City church, however, but kept the one at Portland together. After a year and half of effort

Rev. P. B. Chamberlain

Was secured from the east, who arrived in November, 1855, and was the first and only installed pastor. A two-thousand dollar debt was soon paid, the Presbyterians returned, congregations largely increased and the church became independent of home missionary aid. His pastorate covered five and a half years, but toward the close of it the Presbyterians again withdrew and organized their present church, and the church was reduced at one time to twenty members. In March, 1862, Mr. Chamberlain's pastorate closed and for fifteen months the church tried to secure some one from the east. Failing in this, they invited

Rev. G. H. Atkinson, D.D.,

To be their shepherd. He accepted and July, 1863, he removed from Oregon City to Portland and began work. In the Doctor's words "the church and congregation were small but united." The spirit of prayer and patient toil was manifest. It was deemed no hardship to come through mud and rain to Sabbath worship and

to the weekly prayer meeting. The annual week of prayer often continued a month. The evangelist, Rev. A. B. Earle, visited the city in 1867, and many were added to this church as well as to the others in the place. The old house of worship became too small and in 1870 the present house of worship was begun, which was finished the next year at a cost of \$20,000, the ladies furnishing between two and three thousand of the amount, and it was dedicated August 6, 1871. During his pastorate, the system of weekly giving was earnestly urged upon and accepted by the church. \$39,740.08 were raised for all purposes, and an average of fifteen members each year were added to the church. His labors closed December 31, 1872, and he was immediately followed by

Rev J. D. Eaton,

Who labored until May, 1876. In 1875 Rev. E. P. Hammond spent some time in the city. This church united in his labors, and received as a result about forty into her membership, and fifty-one others were received during his pastorate. During the same time \$9,650.75 were raised for all purposes, an average of nearly \$3,261.72 a year, \$2,077 of which came annually from the plan of weekly offerings. After his resignation there was a vacancy of nearly a year, during six months of which time Rev. J. H. Acton, of the M. E. church, supplied the pulpit. His work ceased April 8th, 1877, when

Rev. J. A. Cruzan

Began his labors. In 1879 a troublesome debt of two thousand dollars was paid. One hundred and twelve persons have been added to the membership during the three years of his pastorate, the number being now two hundred and forty-three. The church has colonized several times; in 1871 to help in organizing the church at East Portland, and again in 1879 when the one at North Portland was formed, and she has also given largely of labor and means to aid those churches. The Mount Zion church has also received considerable aid from her, especially in the labor preliminary to the organization.

SALEM, OREGON.

[Prepared mainly from a paper furnished by its present pastor, Rev. P. S. Knight.]
In November, 1851, Rev. D. R. Williams went to the place and

began preaching, while at the same time he supported himself by teaching school. The church was organized July 4, 1852, with four members, Mr. Isaac N. Gilbert, Mrs. Marietta Gilbert, Mr. Albert Fellows and Mrs. L. L. Williams. Its first place of meeting was in the old school-house which stood on the corner of Marion and Commercial streets. The same year—but previous to the organization—Mr. Williams left for the east, and died on reaching New York. For a few months the young church was ministered to by Rev. J. W. Goodell, a transient minister. In March, 1853,

Rev. O. Dickinson

Arrived from the east and began a ministry which continued more than fourteen years. In 1854 a small house of worship was fitted up, which was used until the present building was dedicated, August 28, 1863. During the first years of its existence the church received aid from the American Home Missionary Society, but in 1860, at the age of eight, it became self-supporting. April 1, 1867, Mr. Dickinson resigned, when eighty-eight names were on the church roll; and at the same time

Rev. P. S. Knight

Became pastor. The church passed through several revival seasons during both the first and second pastorates, and the total number received into its fellowship, by letter and profession, has been three hundred and six to April 1, 1880. At that time there were something over two hundred members on the roll, though quite a number of them are marked "absent." But a small part of this growth has resulted from additions by letter, and in the last fifteen years it has sent out more than it has received in that way. What it has gained has been by moulding the material within its reach. Though it has no wealthy members, and has had to struggle with difficulties, yet it has never known the burden of a debt. It has had no case of discipline in twelve years. Its revival seasons have come as divine blessings upon its own work, without other human help. Its Sabbath-school has always been full of life and shown many good results. Its present superintendent, T. McF. Patton, Esq., has retained that position seven years, and is likely to hold it many more. The average attendance is about three hundred. Its pastors have never been installed, in the technical sense of the word, though they have been "settled pastors" in the truest sense of the term; there having been but two in

twenty-seven years—a fact which is true of no other Congregational church in the state. Its ladies have a well-regulated society, which had on hand, June, 1879, a little over three hundred and eighty dollars. In 1869 a fine bell was secured. The church has a history which dates back to the time when the capital of Oregon was a straggling village, and its thoughtful members are looking forward with hopefulness to a future that seems full of promise.

ALBANY, OREGON.

[Mainly prepared from a paper furnished by the pastor, Rev. J. W. Harris.]

The church was organized about May 1, 1853, at or near Council Bluffs, Iowa, by Rev. Dr. Wood, pastor of the Congregational church, Oskaloosa, Iowa, with five members, namely, Rev. M. B. Starr, Mrs. E. G. Starr, Miss Louisa Starr, Mr. C. Bane, and Mr. R. H. Robb.

Rev. M. B. Starr

Was chosen its first pastor, and Mr. R. H. Robb, clerk, and soon after its organization it came as a colony to Oregon, and settled near Albany. In April, 1854, these persons held a meeting in the law office of Judge J. Q. Thornton and declared themselves to be the First Congregational church, of Albany, Oregon. Their first communion service was held in the old court house on the first Sabbath of May of the same year, when Dr. Dunning, of Salem officiated as deacon. Miss E. A. Lincoln was the first person received into the church on profession of faith. In consequence of failure of health, Mr. Starr resigned his charge in 1855, and

Rev. T. Condon

Was employed as acting pastor. He continued in this position for six years, when in 1861 he resigned and moved to The Dalles. In 1859 a church building was begun, which, however, was not completed for several years.

Rev. D. B. Gray

Was licensed by the Congregational Association in 1862, and began preaching to this church while at the same time he was teaching in the public schools. The next year, September 20, he was ordained by a council called by the church. In 1865 the house of worship was completed, Mr. Gray having done much of the work. In 1866 Mr. Gray resigned on account of the ill-health of his wife, and

Rev. J. F. Damon,

Who had also been licensed by the Oregon Association, at once took his place. He was ordained here in September, 1867, but his health failing he was compelled to resign in 1868. The next year

Rev. W. R. Butcher,

Coming from the east, was induced to begin his labors in the state at this place, preaching his first sermon to the church, October 10th, 1869, and he remained until September, 1873, the latter year a revival being reported. For eighteen months the church was then without a pastor, but was supplied by Rev. Mr. Emery of the Methodist Episcopal church South, a part of the time, during the summer of 1874. During all of these years the membership fluctuated from five to twenty-four, and its prospects were often discouraging, but the brethren toiled on, and held on, the ladies rendering very efficient service, especially financially. In 1875 a union arrangement was made between this and the Presbyterian church of the place, and

Rev. H. W. Stratton

Of the Presbyterian church became pastor, the churches uniting in worship, Sabbath-school and other Christian work, and in the support of the pastor, while each church kept its own organization and name as before. During the continuance of this plan both churches occupied the Congregational building. A revival occurred the same year, and the next the constitution of church and society, by-laws, rules and confession of faith in Roy's Manual were adopted, and various committees looking to a systematic method of church work were appointed—that is, on sick, strangers, benevolence, and church finances. Mr. Stratton continued in the work for between two and three years, when he resigned in order to enter a wider field of missionary work under the Presbyterian church, and the churches were without a pastor for about six months. In the spring of 1878

Rev. W. B. Floyd,

A Congregational licentiate from the Chicago Theological Seminary, was called to minister to the churches. Six months after he began his labors, the Presbyterian church withdrew from the alliance, when Mr. Floyd was engaged for six months longer to supply the Congregational church alone. During his pastorate the weekly system of offerings was adopted, and when the Presbyter-

ians withdrew, the church, which during most of the years of its existence had drawn aid from the Home Missionary Society, became independent of that aid, and since then has been carrying its own financial burdens. In June, 1879, the year having expired for which Mr. Floyd was engaged, he returned East to finish his studies, and

Rev. J. W. Harris

Was called to the pastorate. During all the years of its existence the church acknowledges the receipt of great assistance from Dr. Atkinson, its very life sometimes having depended on his ministrations. The sister church at Salem, with their pastor, Rev. P. S. Knight, has also frequently helped them in time of need. The records of the church to within about six or seven years have been lost, and the old members either having died or removed from the state, it has been difficult to gather the items in regard to its earlier history, a work the church has been trying to perform for two or three years. During the first twenty-one years of its existence the church had attained to a membership of twenty-four, from 1853 to 1874, but from June, 1874, to June, 1879, five years, it doubled, having then forty-eight members. "In due time ye shall reap if ye faint not."

CORVALLIS, OREGON.

In 1854 Rev. M. B. Starr first reported a church organization at this place, and he continued as its pastor as long as it remained on the list. No report, however, was preserved previous to 1857, when it was worshipping with the Methodist Episcopal church, with fifty in the congregation, fifteen in the church, a hundred dollars raised for the pastor's support, in addition to which he received aid from the A. H. M. Society. The only other reports are for 1858, the same as the year previous, 1859, and 1860, when there were, respectively, twelve and sixteen members. This church with the one at Sand Ridge received Home Missionary aid from 1858 until 1862, \$1,800 in all. It was continued on the list until 1863, about the time Mr. Starr removed to California.

DALLAS, OREGON.

In May, 1854, Rev. H. Lyman, having left Portland, moved to this place where he began to hold services. In 1857 he reported a

church of seven members and three out-stations, but in the fall of that year he accepted a professorship in Pacific University and removed to Forest Grove. We afterwards learned that several persons in the vicinity were planning to join the church at the time of his leaving, but were prevented by his so doing; and as several of the members soon removed or took their letters of dismission, the few remaining judged it best to unite with other churches represented there, and so the church ceased.

In connexion with the church work at Dallas and its vicinity, a decided and effective effort was made for education. Through the suggestion of Mr. Lyman, a meeting of the citizens of the county was called to talk about starting an academy. Many of the principal citizens attended that meeting, making it lively and enthusiastic. The result was a subscription of some \$2,000 for a building and good donations of land for a site. A board of trustees was elected by the donors, and the institution was named the Lacreole Academic Institute. It has been permanent and generally prosperous, has a fund of several thousand dollars, and has done a good work for education in that country.

GRAND PRAIRIE, OREGON.

The first mention made of this church, six miles south of Albany, is in 1855, when the association was held there. It was then under the care of Rev. T. Condon. The next year it was reported in connection with the church at Albany as having twelve members—the last mention made of it.

SAND RIDGE, OREGON.

This church was first reported in 1857, with Rev. T. Condon as pastor, when it numbered twelve members, with a congregation of fifty and a small Sabbath school. The next year there were eleven members, who were under the pastoral care of Rev. H. H. Spalding. There were also eighty in the congregation, and twenty-five in the Sabbath school. Rev. M. B. Starr was pastor in 1860, and it, like the church at Corvallis, was continued on the list until 1863 when Mr. Starr removed. We have no statistical report after 1859

EOLA, OREGON.

As some members of the Salem church resided at this place, Rev. O. Dickinson organized a church here in 1858, which the next year reported twelve members, with a hundred in the congregation. In 1860 and 1864 it reported thirteen members, which is the last report made, although it was represented at the association in 1865.

THE DALLES, OREGON.

[Mainly prepared from a paper furnished by Rev. D. B. Gray, present pastor].

In April, 1859, Rev. W. A. Tenney began services at this place, and the work progressed so favorably that by August of the same year it was thought advisable to organize a church. Rev. W. A. Tenney and wife, Mr. E. S. Joslyn and wife, and Mr. E. S. Penfield were the originators of this movement. The council was composed of Rev. P. B. Chamberlain of the church at Portland, and Rev. C. Eells of the one at Forest Grove, which met August 13th, and after due deliberation, it was advised to proceed to the organization. This was fully done on the following Sabbath. Rev. P. B. Chamberlain preached the sermon from Matthew v: 14, and gave the assurance of the fellowship of the churches; and Rev. C. Eells conducted the opening exercises, and offered the prayer of consecration. Mr. Penfield was chosen the first clerk. Mr. Tenney acted as pastor until May, 1861, when he resigned; and the same year

Rev. Thomas Condon

Took his place. His was a long pastorate, lasting for about twelve years. During the summer of 1862, plans were matured and a subscription paper circulated, which resulted in securing a lot and erecting a church edifice thirty-two by fifty feet. Messrs. E. S. Penfield, Z. Donnell, E. S. Joslyn, W. B. Stillwell and Rev. T. Condon were the first trustees, and W. P. Abrams the first deacon. During the four months of the summer of 1868, Mr. Condon exchanged with Rev. D. B. Gray of Astoria; and about July or August, 1873, he resigned. By November of the same year,

Rev. W. R. Butcher

Was chosen as pastor, and was laboring with the church. He remained until July, 1876, when he returned east. From this time

until June, 1877, the church was without a pastor, but enjoyed occasional visits from Rev. G. H. Atkinson, D.D., and others, and was refreshed by union efforts with the Methodist Episcopal church. In June, 1877,

Rev. J. W. Harris

Became acting pastor, and continued for a year, preaching his fare-well sermon on June 14, 1878. From this time until October 13th of the same year the church was again occasionally supplied by Dr. Atkinson, when

Rev. D. B. Gray

Became acting pastor, and still continues his labors. October 30, 1879, it was voted to become independent of home missionary aid, attaining its majority at the age of twenty. In the spring of 1879, a parsonage was built at a cost of \$1,575.41, some of which yet remains to be paid. In September, the church swarmed, and sent off eight members to organize a church eight miles distant.

The Sunday school has been one of the best in the state, having been for the greater portion of the time under the superintendency of W. P. Abrams and S. L. Brooks.

For many years W. P. Abrams and E. S. Joslyn served as deacons, but after their removal, S. L. Brooks and E. P. Roberts have filled their places.

The strength of the church has varied from time to time, owing to the coming in of new denominations and the business fluctuations of the town, its trade depending largely upon the mines of Eastern Oregon, Washington and Idaho. Twice the town has suffered severely from fires which, in reality, have seemed to bless it, the church feeling that they were intended "the dross to consume and the gold to refine." During these times of trial, when oftentimes there were but few male members, there has been a noble band of women who have worked with sincerity and earnestness for the good of the church.

About one hundred and seventy persons have united with the church by letter and profession, of whom about eighty have been dismissed to other churches, leaving a present membership of about eighty, June 15, 1880.

ASTORIA, OREGON.

[Prepared mainly from a sketch written by Rev. F. Crang].

In 1858, Rev. W. A. Tenney held services regularly twice each Sabbath; but left the next year, without organizing any church. Not much more was done until 1865, when

Rev. D. B. Gray,

Seeking a climate favorable for his health, went to the same place, and held stated religious worship, first in the Masonic hall, and afterwards in the base of the old custom house. It was October 16, 1865, that a meeting was held in order to organize, and then simply to form a Congregational society. Hon. W. L. Adams was chairman of this meeting. A constitution and by-laws were adopted, and three days later the first permanent officers were chosen: Rev. D. B. Gray, president; S. L. Gillingham, secretary; and Charles Stevens, treasurer. Mr. Gray was called to act as pastor. Application was made to the American Home Missionary Society to aid in his support, which was granted; and the same has been given to other Congregational ministers who have held services there.

On April 12, 1866, a preliminary meeting was held to consider the practicability of organizing a church; and it being considered advisable, a committee was appointed to prepare rules, a confession of faith and a covenant. This committee reported on the 28th of April, when Charles Stevens was chosen deacon, and Hon. W. H. Gray, clerk; and on the Sabbath, the next day, the organization was fully perfected, with eighteen members, seven males and eleven females, a large proportion of whom had been gathered from the world.

The next year the first steps were taken towards the erection of a building. A lot was bought, the society was incorporated, and the work went on; but it was not until about September, 1869, that the church was ready for use. In October or November, 1869, Mr. Gray resigned in favor of

Rev. W. J. Clark,

Who labored for six months, and then resigned because of ill health. In November, 1870, a call was extended to

Rev. W. A. Tenney

To become their pastor, which was accepted on condition of in-

stallation. This was agreed to, and on June 18, 1871, he was formally installed.

In September, 1871, a report was made which showed that, with the aid of the Congregational Union, the debt on the church of \$1,700 had been paid. In 1868, the church had reported an outlay on this building of about \$4,000, of which about \$3,000 had been paid, and the next year that the church had been plastered and a bell obtained. After about four years of labor, Mr. Tenney resigned, and the connection was fully dissolved by a council, March 24, 1875. In the May following, a call was extended to

Rev. F. Crang

Of Cahoka, Missouri. This was accepted, and he arrived in September. It not being on record that the church had ever been dedicated, a dedicatory service was held January 30, 1876. The society then held the property, but any one, on the payment of any sum of money and signing the constitution, could become a member; therefore it was plain that outsiders and wicked men could easily gain control of the building and shut out the church. Hence, mainly through the efforts of the pastor, the constitution of the society was amended so as to exclude in the future all who would not assent to the articles of faith. The church was incorporated, and the society ordered its trustees to deed all its property to the church, which was done. Dr. Crang labored on until the summer of 1878, when, having resigned,

Rev. J. T. Wolfe,

Pastor of the Methodist Episcopal church of the place, was invited to act as pastor of the Congregational church, in connection with his labors in his own church, and to preach in the Congregational edifice. This arrangement lasted one year—until August, 1879—when Mr. Wolfe was sent elsewhere by his conference. The church is now without a pastor, except as

Rev. G. H. Atkinson, D.D.,

Visits it; and he has often done so in past years, when it has been without a pastor.

Forty-seven members have been received into the church by letter, and fourteen by profession; total, sixty-one. Of these, thirty-five have been dismissed by letter, four by death, and one by excommunication, leaving twenty-one now on the list.

HILLSBORO, OREGON.
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In 1842 a Congregational church was organized by Rev. J. S. Griffin, about two miles north-east of the place, and before any one knew where the town would be. It has, however, never been connected with the association, nor has it held regular services for many years, for when Hillsboro became a town this church was too far away.

The first labor at the town was by Rev. C. Eells, about 1855. He lived about a mile from the place, and preached there monthly and held a Sabbath school a good share of the time until 1857, when he removed away, and but little more was done for several years except occasional preaching by Revs. E. Walker and S. H. Marsh. Two families, however, who had been connected with the church at Forest Grove, moved into the neighborhood and a few others were similar ideas, so that in the spring of 1866 a church was organized by council of seven members, of which Rev. E. Walker became pastor, preaching there about once a month. This arrangement continued for about two years, and with some help from Dr. Marsh as much longer, when it was reported vacant, but since 1875 Dr. Atkinson has been able to visit it occasionally, hold communion services, look after its interests and encourage its members. It has, however, never had any additions, and death and removals have reduced the number to four, who have been constantly known as efficient workers in the Union Sabbath schools, prayer-meetings, church services, benevolence, temperance, and all good work, and who "hold the fort."

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SEATTLE, W. T.
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This church was organized January 16, 1870, through the efforts of

Rev. J. F. Damon,

Who had been laboring here for some time, and who continued as its pastor until 1873. His health, however, was unequal to the labor, hence that year

Rev. N. McLeod

Who came from Salt Lake City, became its pastor, and remained so for a year, when he went east. About this time their house of

worship was completed, with, however, a heavy debt of \$1,600 left.

Rev. J. Hall

Began labors in 1875, coming from the east, but he remained only nine months, when he returned. While he was there a library of 325 volumes was obtained, a communion service worth \$60 secured, and the debt, which had increased to about \$1,800, was paid.

Rev. J. F. Ellis

Entered this pastorate July, 1876. In the spring 1877 the church was carpeted and repaired, at an expense of \$600. In the fall of the same year the church swarmed, sending off eight members to aid in organizing the church at White river. The next winter a revival occurred, and a number were added to the church. On January 1st, 1878, the church, which had heretofore been aided by the American Home Missionary Society, declared its independence, and since that time has been going alone. In the first months of 1880, a very interesting revival occurred—still and quiet, but deep—of which God seemed to be the more direct author than is often the case—that is, less human means were used than is common in such cases; nearly forty persons were added to the membership, so that it is now the largest church in the territory. One of the members, Rev. N. W. Lane, M.D., was ordained to the work of the ministry at Port Gamble in March, 1880.

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EAST PORTLAND, OREGON.
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This church is the result of missionary work of the First Congregational church of Portland during the pastorate of Rev. G. H. Atkinson, D.D., and was organized May 14, 1871, in the school house in District No. 21, with eight members, six of whom came from the First church.

Rev. W. R. Joyslin

Was its first pastor, and it was incorporated under the laws of Oregon, June 5, 1871, Messrs. J. H. Mack, J. H. McMillen, and D. K. Abrams being the incorporators and trustees. Mr. Ben Holladay having donated to the church two lots worth twelve hundred dollars, in July a building was begun and a brick basement erected, with a plan for an audience room above. This was done at an expense of a little over fourteen hundred dollars. At that time it was

thought that East Portland would grow quite rapidly, but a reaction came the next year, Mr. Joyslin became secretary of the Young Men's Christian Association of Portland, spending but little time with the church. In 1873 he removed from the state and

Rev. G. H. Atkinson, D.D.,

general missionary for the state became its pastor. Previous to 1876 but little more, however, was done, except that the prayer-meetings were held a part of the time, and pastoral visits made, as most of the members had removed from town. That year the Sabbath school was reorganized under Deacon J. P. Sheffield, which has been held most of the time since. In 1878 arrangements were made to complete the building, but it was found that three thousand dollars would be needed for this purpose, which it was thought impossible to obtain. C. B. Talbot, Esq., architect, suggested the plan of raising and covering the basement walls for an audience room, and attended to contracts and details free of cost. Subscriptions were obtained, in which the First church aided freely, and it was finished with a gothic roof, bell tower and spire, at an additional cost of seventeen hundred and seventy-four dollars and sixteen cents. It is of brick, forty by fifty-four feet. During 1876-1879 preaching services were held once or twice a month in the town or vicinity. The fact that all of the members were out of town a good share of the time except two ladies, shows why the work was not more rapid.

Rev. E. P. Baker

Was secured in 1879 and his first sermon was the dedication sermon on Forefather's day, Dec. 23d of that year, from Heb. 12: 18-24, while Dr. Atkinson offered the dedicatory prayer. At the close of that day the church was in debt but one hundred dollars, had a membership of fifteen and a Sabbath school of fifty.

BELLINGHAM BAY, W. T.

[Mainly prepared from papers furnished by its pastor].

Rev. P. Harrison,

In the year 1872, came from California to Bellingham Bay. On September 8th, he began preaching there, and on the 29th of the same month organized a church with seven members, all of whom had been members elsewhere, but being without letters, they united

on profession of faith. The three families with which they were connected had been members of Presbyterian, Methodist and Congregational churches; hence, they agreed to unite in Christian fellowship on the Bible as their creed, leaving the doctrines as they were there. These were not transcribed to paper, except that a simple reference was made to some of them, as plain, and not subject to controversy, in the fly-leaf of their Bibles. This plan, being rather different from that of most churches, is here given:

ARTICLE 1. Unity of God. (Isa. xlv: 8; Deut. v: 6, 7; 1 Cor. viii: 6.)

ART. 2. Trinity in unity. (1 John v: 7.)

ART. 3. Divinity and humanity of Christ. (John i: 1, 14; Luke i: 26, 30-33, 35, 37.)

ART. 4. Christ the Savior of all believers. (1 John v: 1-7; Mark xvi: 16; John v: 24, and xiv: 12.)

ART. 5. Christ draws all men and saves all who yield to his drawing. (John vi: 44, and xii: 32; Luke vi: 47; Rev. xxii: 17; Acts vii: 51; Rev. iii: 20.)

ART. 6. Regeneration the initiatory rite into the Church of Christ and the kingdom of God. (John iii: 3.)

ART. 7. The Holy Ghost is the teacher of the things of God and sanctifier of the heart. (John xiv: 26; 2 Thess. ii: 13; 1 Cor. vi: 11.)

ART. 8. The resurrection of the dead. (1 Cor. xv: 21.)

ART. 9. General judgment. (Dan. vii: 9; Matt. vii: 19, 23; Heb. vi: 2; Jude. vi; Rom. xiv: 10.)

Rules for the government of their faith and practice were also adopted by a similar mode, with references—namely, respecting offenses between believers, public scandal, ordinances, receiving members, giving, and the requirements of Christ.

The little church struggled on for a year and a half without an addition, when the husband of one of the members united on profession of faith. For a time the question was often discussed among the members whether it was solid rock on which the seed was cast, or whether some seeds might fall into good soil. Sabbath-breaking, drunkenness, squaw dances, fighting, cutting, gambling and shooting seemed to be the popular amusements of the day among those who were not Christians; while the members of the church were so poor that they could do but very little for the support of their pastor, who, like Paul, could say, "These hands have ministered to my necessities."

The extremity of the church proved God's opportunity, for when

they most needed help the Lord sent them Rev. Dr. Atkinson, who encouraged them to ask help from the Home Missionary Society in the early part of 1875, and from that time the church prospered. It experienced two revivals, grew to a membership of twenty-five workers, occupied a neat chapel, and fitted up a building which had been used for a saloon, with a new organ and choir. Of the eighteen who joined after the organization, six united by letter, and the rest on profession of faith. The amusements heretofore mentioned mostly ceased; the running of coal trains, blacksmith shops and unnecessary business on the Sabbath were suspended; the superintendent of the local mine and most of the people were found in the house of God. There was one Bible class in English and one in Welsh, and the community was outwardly reformed. Sabbath-schools were also planted at Guemes Island, Ferndale, the Smith neighborhood and Fidalgo.

The town, however, was built on the coal mines of the place. In the spring of 1878 these failed, and in less than two weeks after the order was given for the miners to bring up their tools, the church was dispersed to the four winds. Five of the members had been cut off; and the rest, taking their letters of dismissal, said to each other: "Good-bye; let us meet in heaven." This was in April, 1878.

ATAHNUM, W. T.

A few Christian families having moved into this region previous to 1871, they desired some kind of Sabbath services for themselves. As there was no clergyman in the region, Deacon E. S. Tanner organized that year a Sabbath school. After a time, a school-house was built. Most of the Sabbaths since, when he has been in the region, Deacon Tanner has taken his family and organ and superintended the Sabbath school. In 1873, nine persons, without council or minister—as the nearest Congregational church and clergyman were eighty miles distant—banded together in faith and covenant as a church. Shortly afterwards, they elected a deacon (E. S. Tanner); and, as he said, "hardly knowing whether we had a right to," received two more members into their fellowship. A few months afterwards, in June of the same year, they sent their delegates to the Oregon Association, which met at The Dalles, their

nearest neighboring church, asking that a council be held to extend to them the right hand of fellowship, which was done. From that time until 1879, they seldom had any Congregational preacher. Rev. C. Eells visited them a few times, but some years no Congregational minister even looked in on them, and but few of any denomination. Still the organization and Sabbath school were sustained. In 1879, Rev. Dr. Atkinson visited them, when the church colonized, four of their members absent being dismissed in forming the church at Yakima City; but the next day their number was more than made good by the reception of five more. About the same time, in connection with the sister church, it secured the services of

Rev. William Capps

As pastor, whose ministrations they now enjoy. It now numbers eleven members, and plans to build a church. Never within the bounds of the Oregon and Washington Association, and probably never in any place, has a church been organized and sustained under such lonely circumstances—neither minister or church to aid in the organization, and the council, when called, was months afterwards and eighty miles distant; with an average of a Congregational sermon less than once a year, and swarming before they had a pastor. Such faith deserves success in the future.

OLYMPIA, W. T.

[Prepared mainly from papers furnished by Mrs. H. H. Steele, clerk of the church.]

This church was organized April 27, 1873, by a council composed of pastors and delegates from the churches at Portland and The Dalles, Oregon, and Seattle, W. T. It was composed of fifteen members, and the Presbyterian church of the place was courteously offered for the public services in connection with the organization. The church records contain the following account of the preliminary steps:

Deacon Alfred Walker, of New Haven, Conn., while here two years ago, proposed to raise a fund to lay the foundations of a Congregational church in Olympia. Soon after his return east, the old Catholic property on Main street was offered for sale, and Deacon Walker was appealed to to purchase it. He represented the matter to the church of which he was a member, and obtained liberal

contributions to the American Congregational Union for the object, and the property was purchased by that society, at a cost of about \$750.

The Congregational Union then appealed to the Congregationalists of Olympia to organize themselves into a church, so as to hold and repair the property, else the building would be sold and the proceeds used for the cause elsewhere. Hence, measures were taken in February, 1873, for this purpose, and the organization was fully consummated in April.

The building had, however, been used as a carpenter-shop, and was sadly out of repair—so much so that a year and a half was required to put it in good condition. In the meantime, the little band hired a room under the Masonic hall, and

Rev. C. A. Huntington,

One of the members, was asked to preach. This he cheerfully did, refusing all pay until the end of the year, when he was appointed Indian agent at Neah Bay. Collections were regularly taken on the Sabbath, which were used to repair the building. For nearly two and a half years the church was without a pastor; but Rev. G. H. Atkinson D. D., Rev. C. Eells and others filled the pulpit about one-third of the time, and sermons were read by Mr. G. F. Boynton and other lay members on the remaining Sabbaths. The prayer-meeting and Sabbath school were also sustained. In the meantime, the church building was finished, and dedicated September 27, 1874. Mr. Huntington preached the sermon, and Dr. Atkinson offered the dedicatory prayer. The cost of the building at that time was \$1,997, in addition to what had been done by Deacon Walker in the original purchase.

Rev. G. W. Skinner

Was obtained as pastor in May, 1876, coming from Kansas. He came engaged for six months, was very acceptable, and it was hoped he would remain; but at the end of the time he returned to his family. For a year and a half the church was again without a resident shepherd, but

Rev. G. H. Atkinson, D.D.,

Was engaged during most of that time to act as pastor, and to supply the pulpit about one-fourth of the Sabbaths. Lay services during most of the remaining Sabbaths were held, the prayer-meeting and Sabbath school sustained, and the church newly seated, at

an expense of about \$200—one-half of it raised by the young ladies of the place, and the other half a donation from the Honorable Frederick Billings, of Vermont.

Rev. D. Thomas

Came in June, 1878, and remained a year. Rev. J. A. Banfield, of Tacoma, then supplied the pulpit for a few Sabbaths, when

Rev. C. A. Huntington

Returned to his home from Vermont, and since August, 1879, has been serving as pastor.

Thus, during the period of its existence—nearly seven years—the church has had resident pastors but little more than two and a half years; but the membership, though small, have worked earnestly, the women of the church doing fully their share. The whole number of members has been thirty-five, all but three of whom have been received by letter. Of these, three have been dropped, ten dismissed by letter, and twenty-two remain.

The whole amount of money raised for all purposes has been about \$4,825, of which \$81.95 have been for the cause of benevolence—namely, \$7.25 for the Bible Society, \$13.60 for the Congregational Union, and \$61.10 for the Home Missionary Society. They have no debt, it being a settled principle with them to incur no expense until they have the means to meet it. They have received from the Home Missionary Society, \$825.

BOISE CITY, IDAHO.

In October, 1871, Rev. M. Eells began work at this place, using and repairing the Baptist church, which was unoccupied, and in May, 1873, organized a church of ten members, to whom three were subsequently added. The report of 1874 gives an average congregation of sixty, one hundred and ten in the Sabbath school, and \$1,282.50 raised for all purposes. But in June, 1874, Mr. Eells thought it wise to leave, owing to the removal of some of the members, decrease in the population of the place, and an increase of the churches—so the members at that time took letters to any church they might desire to join.

NEW TACOMA, W. T.

About as soon as the Northern Pacific R. R. Co. determined to build a town at this place as the terminus of their railroad,

Rev. G. H. Atkinson, D.D.,

Began to hold monthly services there, alternating with ministers of other denominations, an appointment he kept up nearly five years, in person or by proxy. A large canvas tent was obtained through the efforts of Dr. Atkinson, where services were held during the summer of 1874. In May, 1874, a union Sabbath school was organized in this tent, and on June 17th of the same year the Congregational church was organized with five members, all but one of whom joined by letter. This was done in a tent, by a council, of which Rev. W. A. Tenney was moderator, and Rev. W. R. Butcher, scribe; and the fellowship of the churches was tendered through the moderator. After the cold weather began, Mr. S. R. Smith gave the use of his hall for a few months, after which, for about three years, Mr. W. H. Fife gave the use of two different buildings for Sabbath services, until the completion of the Methodist church, which, since that time, has been used by the several denominations.

Not long after the organization of the church the business prospects of the place began to diminish. People moved away, no additions were made to the church for three years, and at one time it was reduced to one resident member. Still Dr. Atkinson continued his regular services, the union Sabbath school was kept up, and hope held on. It was not until the fall of 1877 that business began to revive, when several Congregational families moved into the place, and in a year sixteen persons were added to the church. In the fall of 1878 the church colonized, dismissing four of its members to form the church at Old Tacoma. Dr. Atkinson continued as pastor until the spring of 1879, when

Rev. J. A. Banfield

Moved, by invitation, to the place, and became the permanent pastor, having for out-stations Wilkeson, Vashon Island and other places. In 1877 church lots were secured on certain conditions, and the next year the lots were cleared. Since Mr. Banfield assumed the pastorate three more have been added to the membership.

SKOKOMISH, W. T.

This church is on an Indian reservation, and the only one so located in the bounds of the Oregon and Washington Territory Association.

The Indians consist of two tribes—the Twanas, about two hundred and fifty in number, most of whom live on the reservation, and the Clallams, numbering about five hundred and fifty—most of whom are scattered in villages from fifty to one hundred and sixty miles from the reservation.

When President Grant adopted what is known as the Peace policy among the Indians, this agency was assigned to the American Missionary Association, who, in 1871, sent Mr. Edwin Eells to this place as their agent, where he has since remained.

Previous to this but little had ever been done for the religious instructions of the Indians. At different times Rev. W. C. Chattin, of the Methodist Episcopal church, and Mr. D. B. Ward, of the Protestant Methodist church, had taught the school, and each had endeavored to give some Christian instruction in the Sabbath-school, but had found it hard work; for Sabbath-breaking, house-building, trafficking and gambling, by the whites and the Indians, were allowed in sight and hearing of the place where services were held. “If it is wrong to break the Sabbath, why does the agent do so?” “If it is wrong to play cards and gamble, why do the white employes do so?” and similar questions were asked by the Indian children of their Christian teachers. But in 1871 this was changed, a Sabbath school and prayer-meeting were permanently established, and most of the Indians during the summer were present at one time or another. In 1872 Rev. J. Castro, M.D., was engaged as government physician, and Rev. C. Eells, father of the agent, went to live with his son, and both preached during the winter at the agency and in the camps of the Indians. During the year 1874 a council house was built at a money cost to the government of five hundred dollars—besides the work which was done by the government carpenter—which has since been used as a church. And during that spring it was thought best to organize a church, for although at first it would be composed mostly of the whites connected with the agency, yet it was hoped that it would have a salutary influence on the Indians. This was done June 23d, 1874, with eleven members, nine of whom joined by letter and two on profession of faith, one of the latter being an Indian. The sermon was by Rev. G. H. Atkinson, D.D., prayer of consecration by Rev. E. Walker, right hand of fellowship by Rev. A. H. Bradford, of Montclair, New Jersey, who was temporarily supplying the

First church, of Portland, having exchanged with Rev. J. D. Eaton, and the charge to the church by Rev. M. Eells.

Rev. C. Eells

Was chosen pastor. Considering himself too old to learn a new Indian language, most of the work fell on Rev. M. Eells, who had come on a visit, but who received an appointment by the American Missionary Association as missionary in 1875. The pastor, absent much of the time in the eastern part of the territory, resigned in 1876, when Rev. M. Eells was chosen pastor. Slowly different individuals have come into the church—nine whites by letter, and ten whites and seventeen Indians on profession. Of all these, two have died, one has been excommunicated, and seven dismissed by letter, leaving thirty-six on the list, July first.

The Sabbath-school, under the superintendence of the agent, has been kept up steadily, and an interesting feature of the work has been the committing to memory of the verses in the lesson. Some Sabbaths twenty scholars have learned the six verses in the lesson and recited them without a mistake, and some have done so for a whole year.

In 1873 the Clallam Indians about Dungeness, ninety miles from the agency, were much addicted to drunkenness, so much so that the white residents were almost ready to petition to have them removed to the reservation, a punishment they dreaded nearly as much as any other which could be inflicted on them. The threat of doing this had such an influence that about fifteen of them combined, bought two hundred and ten acres of land, mostly reformed in regard to drunkenness, and since that time have rapidly advanced in civilization. In 1875, though without a resident teacher, they began holding some kind of religious services on the Sabbath, encouraged by their teachers, which have been kept up steadily since that time. By their visits to the agency, and those of their agent and missionary to them, they learned so much about the need and value of such services that in 1878 they built a small church, mostly with their own means, sixteen by twenty-four feet, which was dedicated May 12th, 1878. It was the first, and is the only church, in the county, although it has been settled twenty-six years by whites, and contains a population of four or five hundred. At that time none of the Indians were professing Christians, but four have since been received into the church. About the same

time, by special appropriation of the government, a school-teacher was furnished them at their request, and the school has been steadily kept up to the present time. They also sustain a weekly prayer-meeting, the only one in the county.

During the six years of its existence the church has raised \$1,754.05 for home work, and \$2,361.95 for benevolence.

SEMIAHMOO, W. T.

This church, the most northern Congregational church on the Pacific coast, but a few miles south of the British line, was organized in 1875, by

Rev. W. M. Stewart,

With twelve members, as a Cumberland Presbyterian church. Father Stewart, who has always been its pastor, is the oldest Congregational minister in Oregon or Washington, being eighty-six years of age on April 24, 1880. Owing to its long distance from any other church of the same denomination, an earnest request was sent to Dr. Atkinson to visit them and welcome them to our body. He did so in March, 1876, when the church voted (12 to 3) to adopt the Congregational mode of government and the articles of faith in Roy's Manual, whereupon the right hand of fellowship was given them by Dr. Atkinson, who had the power to act in behalf of the churches of Portland, Oregon City and Seattle.

By the next year the church reported that it was working successfully, everybody attended church, the saloon formerly there had been closed, the few members who had danced had ceased the practice, and a Young Men's Christian Association of thirty members, and a temperance society of sixty members, had been organized and well sustained. A year later a young people's prayer-meeting was carried on in good condition; also, the facts were reported that there was no money there, but plenty of bachelors.

In 1876 a site was given for a church, and a building of "hewed cedar" was afterwards erected upon it, which was finished in 1878, without debt. There was "no money" in that region, so the church in Seattle gave the windows, doors, nails and flooring, and the people gave the work. It was not, however, until July 5th, 1879,

when Dr. Atkinson was able again to visit them, that it was dedicated. When it became a Congregational church it numbered sixteen members. Since that time seven have been added by letter, and thirteen on profession of faith, some have been dismissed, and it numbered twenty-seven members in June, 1879.

WHITE RIVER, W. T.

[Prepared mainly from a sketch furnished by Rev. S. Greene.]

This church was formed on the 23d day of October, 1877, by eight members of the Seattle church residing in and near White river valley, and three others who desired to join on profession of faith, their ideas being in accordance with the doctrines and polity of Congregationalism. These had been gathered by

Rev. Samuel Greene,

Who resided in the valley, and was at the organization chosen acting pastor, and so remained as long as the church continued to exist. Rev. G. H. Atkinson, D. D., was present at the organization, and preached the sermon on the "New Testament Polity of our Churches," gave the right hand of fellowship, and administered the Communion. A letter was also received from the church at Seattle, wishing the little band prosperity, and giving the right hand token of love.

The church at once adopted the plan of systematic giving, and so continued, with such success that the total contributions of its eleven members reached the sum of \$150 in seventeen months, although all of them were poor, and many of them had never been educated to this mode of benevolence.

The church, however, found it a hard struggle to live, so that in the spring of 1879 the members felt inclined to disband, and perhaps would have so voted had it not been for encouraging words from sister churches. The pastor, who in turn with other denominations had preached to the church only once a month, removed to Seattle.

The church had no home, and were unable to build. Some of the members moved away, and some found it more convenient to attend at Seattle than at White river, and so in the spring of 1880 the church disbanded, most of the members sending in their letters to the Seattle churches.

COLFAX, W. T.

During the summer of 1874, Rev. C. Eells, then residing on Puget Sound, held some services at this place; and the next summer similar work was performed, and likewise in 1876. The lack of competent gospel ministers was seen in the country, which was rapidly growing, on account of events connected with the Northern Pacific Railroad. The continued services of a Congregational clergyman seemed plainly to be needed, but the outlook varied; it was afflictive; it was hopeful. But, that fall, a definite plan of church organization and material supply was indicated; and there was large correspondence that winter between Mr. Eells and Dr. Atkinson, in regard to evangelistic work in Whitman county. In the prosecution of that plan, the former reached Colfax, June 22d, 1877, where he has since resided; and the latter on the fifth of the next month, on a visit. On the next day, after deliberate and prayerful consideration, it was voted to organize, and on the following day an examination of those suitable to enter the church was made; and on Sabbath, July 8th, Plymouth church was fully organized, on the basis of Roy's Manual, with ten members, five males and five females, three only of whom joined by letter.

Rev. C. Eells

Was chosen pastor. A constitution was adopted August 3rd and 6th, and steps were soon taken to erect a church building. The next year it was begun, but was not finished so as to be dedicated until September 7th, 1879. It is thirty by sixty feet, and at that time had cost about twenty-six hundred dollars; and near four hundred dollars have since been added during the present season. The sermon was preached by Dr. Atkinson, and the dedicatory prayer was by the pastor, with other parts by Revs. E. W. Allen and H. T. Cowley. The church now numbers seventeen members.

DAYTON, W. T.

In September, 1872, Rev. E. W. Allen moved to a farm near this place, and began preaching in the town, once, twice, three times, and even four times a month, as he had opportunity, when there was no preaching by other denominations. In 1875, Rev. C. Eells, prompted by Rev. P. B. Chamberlain of Walla Walla,

visited the place, and talked with reference to an organization, as several members of the Walla Walla church resided there. In the spring of 1877, he again visited the place, and obtained the names of those who were willing to unite, the matter of an organization being much more thoroughly canvassed. The facts were communicated to Dr. Atkinson, who visited the place, and a church was organized July 15th, 1877, with ten members, and Mr. Allen was chosen pastor. Since that time five others have been added—two of the whole number having joined on profession of faith. Mr. Allen is mainly self-supporting, as the members of the church are very poor, and can have preaching of their own only as it is given them free of cost, or nearly so. The church has been worshipping with the Methodists, with whom they work in the Sabbath school.

OLD TACOMA, W. T.

When the Northern Pacific railroad determined to make its terminus on Commencement Bay, without announcing the precise spot, Dr. Atkinson, in August, 1873, began services in the school-house at this place. At the close of the service, a collection was taken up to pay for the tent, to be used for church purposes; and on the next Sabbath worship was held in the tent, and continued until cold weather. A building was then erected, which was known as the reading room, and was also constantly used for church purposes. When the railroad company fixed upon New Tacoma as the place of their terminus on the bay, Dr. Atkinson still continued services at the old town, preaching there generally once a month, on the same Sabbath that he visited the new town. In the fall of 1878 four persons, who were members of the church at New Tacoma, but living at the old town, feeling that it was better to have an organization of their own nearer home, took letters and were organized into a church, October 20, 1878; and since the spring of 1879, in common with the church at New Tacoma, it has enjoyed the pastorate of Rev. J. A. Banfield.

NORTH PORTLAND, OREGON.

In 1864, Rev. G. H. Atkinson, D.D., then pastor of the First Congregational church at Portland, by invitation began holding

services at the house of Deacon G. R. Smith, and this was kept up, once in three or four weeks, in the neighborhood, for several years, with some interruptions, until the finishing of the church building, when the services were removed to it. A Sabbath school was begun by Deacon Smith in 1865 or 1866, and has been sustained most of the time since, under his superintendence, that of C. B. Talbot, Esq., Deacon L. M. Parrish and Deacon G. Shindler. In 1876 a prayer-meeting was begun, which has been sustained with an average attendance of from ten to eighteen at different times.

After ineffectual attempts to obtain church lots near West Park street, in 1865, and again on Tenth street, it was resolved to cross the ravine, and establish the mission enterprise at the corner of E and Fourteenth streets. It was beyond the residence of the people, and was thought to be too inconvenient. The streets were paths, and it was hard on one, Sabbath afternoon, after other services, to cross the ravine on a log. But Deacon Smith clung to the idea, and the pastor thought it wise for the future. Mrs. J. H. Couch donated two lots for the church, and frequently gave money for its erection. The building was begun in 1867, and was built slowly—piece by piece—by the people of the neighborhood and the members of the First church, who have also given liberally of books and papers, and the bell which belonged to their old building. In 1874 it was finished and paid for, at a cost of about twenty-five hundred dollars, two hundred of which were given by the Congregational Union.

A series of meetings held in the spring of 1879, resulted in a number of conversions, and February 9, 1879, a church of seventeen members was organized, thirteen of whom joined on profession of faith. About the first of January, 1880,

Rev. E. P. Baker

Assumed the pastorate of this church, in connection with that at East Portland. The Sabbath school has been a flourishing one, with one hundred and fifty scholars enrolled, and an average attendance of one hundred and fifteen. The preliminary work has been long and trying to faith, but fruit is beginning to be seen, and the city and its inhabitants extend now far beyond the church, which was far beyond the city when the building was begun.

YAKIMA CITY, W. T.

In 1871, Deacon James Kesling, who was one of the early members of the Atahnum church, began a Sabbath school at this place, and the next year it was regularly organized, he being elected superintendent. This has been continued by himself and a few collaborators ever since. It has been the main religious light of the region, and has been held in the court house for the past four or five years. There has been about as little Congregational preaching here as at Atahnum, but there has been some by other denominations. In the spring of 1879, some of the older scholars became Christians, and, on consultation, it was thought best to organize a church. Dr. Atkinson visited them, held several services, and on April 27, 1879, it was organized with sixteen members, twelve of them joining on profession of faith. In connection with the Atahnum church, it now enjoys the services of Rev. Mr. Capps as pastor, numbers twenty-five members, only six of whom have joined by letter, and is planning to erect a church at home.

SPOKANE FALLS, W. T.

About 1874, Rev. H. T. Cowley moved to this place as a missionary to the Spokane Indians, and also held services with the whites, who were flocking to the same place, on account of the prospects of the Northern Pacific railroad. For nearly four years he continued in this work, when he resigned the pastoral care of the Indians; and, May 26, 1879, a church was organized with nine members, two of whom were Spokane Indians, who have earned a good reputation as Christians. It was, literally, "the church in thy house."

WHITE SALMON, W. T.

Rev. G. H. Atkinson, D.D., the acting pastor, organized this church, May 4, 1879, with nine members—three joining by letter, and the rest on profession of faith. Services of some kind had long been held in the neighborhood, more or less for twenty years. During much of the time only three or four families lived in the region, but when Sabbath came they gathered in the house of

Deacon E. S. Joslyn, Deacon E. S. Tanner or Deacon Warner, and read over a sermon ; and once in a long time were favored with one from some visiting clergyman. As the country began to fill up, other families moved into this region; but it was not until the spring of 1879 that the neighborhood grew so that it was thought advisable to organize a church, and then the canvass was begun as an experiment. But when the people were visited, to the surprise and joy of the Christians there, the company of three who were ready to unite by letter, grew to be nine; some of those uniting on profession, welcoming the organization with tears. Without a church home, their services were held during the first summer, under an oak tree. Says the *Pacific*, of one of these services: "On the hill, under an oak, fourteen at communion. Surely apostolical simplicity is not entirely unknown in our day."

CHA-WE-LAH, W. T.

Since the organization of the local association, another small church has been added to the number at Cha-we-lah, about twenty-five miles south of Fort Colville. In 1874, Rev. C. Eells conducted services at that place, and some of the hearers had not then heard a gospel sermon by a Protestant clergyman for twenty years. Occasional services were also held there during succeeding years until 1879, when four persons, some of whom had been residents of the place for twenty-five years, but had had no church home, and who had been "faithful among the faithless found," were united together in a church organization, September 14, 1879, Rev. C. Eells performing all the services. Since that time their pastor has been able to visit them but once.

WENASS, W. T.

This church was organized September 14, 1879, by Revs. D. B. Gray and Wm. Capps, during a visit of the former to the region. Eight persons united in the organization, four more joined in the afternoon and three others have since been added. Rev. Wm. Capps was chosen pastor, Joseph Taylor, deacon; and Charles Longmire, clerk.

EIGHT-MILE CREEK, OREGON.

This church was organized September 14, 1879, by Rev. G. H. Atkinson, D.D., with six members; most of whom came from the church at The Dalles. Rev. E. P. Roberts has been its acting pastor, and it is in a farming and grazing region.

MOUNT ZION, OREGON.

This church is about three miles from Portland. About ten years ago when Dr. Atkinson was pastor of the church at Portland, besides his two regular services, he often walked to this place and held a third service. Much of the time, too, Deacon H. M. Humphrey who lives here, has held a Sabbath school and Bible class for the benefit of those who could not go to Portland on the Sabbath. During the latter part of 1879 considerable religious interest was found to exist among the older members of this school, and January 4, 1880, the church was organized with eighteen members, by Dr. Atkinson, many of its members coming on profession of faith from the Sabbath school. Rev. Edward Rogers has been secured as pastor, who labors also at Beaverton.

BEAVERTON, OREGON.

This church in Washington county was organized by Dr. Atkinson January 4, 1880. The preliminary work was begun by him at least as far back as 1876, but quarterly visits were about all he has at times been able to give it. On account of a great storm several persons were prevented from joining it at its organization, who intended to do so, so that it began with three members. Six have since been added. Rev. E. Rogers has been secured as pastor, in connection with his work at Mount Zion.

PORT GAMBLE, W. T.

For about nine years there has been more or less preaching at this place, the largest saw-mill town in the territory. About 1871

Rev. J. F. Damon

Began work here, though residing at Seattle, nearly thirty-five

miles distant, and continued it monthly or semi-monthly for several years, when not prevented by sickness or other causes; and this work was so largely appreciated, that on Christmas, 1874, Messrs. Pope & Talbot, the owners of the mills, presented the Sabbath school with an excellent library, every family in the place with a copy of "Bringing in Sheaves," by Rev. A. B. Earle, and Rev. J. F. Damon with forty additional copies for distribution elsewhere; while the people presented Mr. Damon with a title-deed of his homestead in Seattle, obtained at a cost of three hundred and fifty dollars. There were periods of considerable time, however, when ill-health and other causes prevented Mr. Damon from this work, and then

Rev. G. H. Atkinson, D.D.,

Filled his place, and in 1874 a reading-room was established for the benefit of the people, and especially the young men about the mill. Through his labors a church building was begun in 1878, preaching having been previously held in the public halls. In November, 1878,

Rev. N. W. Lane, M.D.,

A licentiate, by invitation of the people, moved to the place, and since that time has preached regularly, while at the same time he has acted as the physician of the town. July 13, 1879, the church having been completed, was dedicated, with sermon by Dr. Atkinson, and other parts by Revs. R. S. Stubbs and N. W. Lane. Thus, slowly but steadily, step after step was taken, until March 20, 1880, by invitation, a council met at the place, for the examination of Dr. Lane, which continued from nine o'clock in the morning until half past three in the afternoon. The examination was long and thorough, and quite satisfactory to all the members. On the following day, Sabbath morning, the public exercises connected with the ordination took place, with sermon by Rev. J. F. Ellis, ordaining prayer and charge by Dr. Atkinson, and the right hand of fellowship by Rev. M. Eells. In the evening a church of seven members was organized, Dr. Atkinson preaching the sermon and giving the right hand of fellowship; and this was followed by the administration of the Lord's Supper by Dr. Atkinson and Mr. Eells. Thus, after many years of toil and faith and waiting, a church was founded and a regularly ordained minister settled to labor at this important centre of a country nearly one hundred miles square, in the northwest corner of the territory.

PRINEVILLE, OREGON.

This church, in eastern Oregon, was organized by Dr. Atkinson April 11, 1880, with eleven members, after a week's earnest Christian work among the people. But few religious services had ever been held there, and yet it seemed desirable that the Christians should come together in a union organization, and when this was done, Dr. Atkinson was chosen pastor. Mr. C. H. Walker, of the Warm Springs Indian reservation, also preaches to them about once a month. The organization has aroused new Christian effort, and a union church building is under contract by the people.

SEABECK, W. T.

This is a milling town of Puget Sound, and contains a population of two or three hundred. In the fall of 1876 Rev. M. Eells began visiting the place, where he was very kindly received by the superintendent of the mill, R. Holyoke, Esq., and by the people generally. Up to that time the place had hardly averaged two sermons a year, although it had been settled for ten or fifteen years. Mr. Eells visits generally have amounted to about eight a year. Rev. Mr. Nickerson of the Protestant Methodist church, Rev. Mr. Cairns of the Baptist church, and Rev. Dr. Lane, a Congregationalist, for a time had appointments at the place, but all had ceased by the spring of 1878. The changing character of the population in the milling towns on Puget Sound has rendered all church organization difficult, and it was so in this case; so that it was not until the spring of 1880 that it seemed wise to attempt it, but at that time nine persons were found ready to enter such an organization, and this was consummated May 16th of that year. Mr. Eells made three attempts to obtain assistance at that time, but all failed, and so he was obliged to perform all the parts in the services. Two of the number joined on profession of faith, and the rest by letter; of whom one came from a Congregational church and two from a Protestant Methodist church in this territory, one from a Congregational church in California, one from a Presbyterian church in British Columbia, one from a Lutheran church in Norway, and one from the Episcopal church of England.

WASHOUGAL, W. T.

This church was organized by Dr. Atkinson May 4, 1880, with three members, to three denominations, and is in a much neglected field. Missionary services have been held in the district for years, and the people were glad to receive Sabbath worship. Dr. Atkinson was the pastor, and preliminary steps have been taken to erect a church building.

MOUNT PLEASANT.

This church was organized in a family by Dr. Atkinson, after two visits among the people, and two meetings, with eight members. They had neither church school or prospect of any, and some of them had not been baptized for two years. Four Christian families were found, and Sabbath worship, but were of three denominations. Their conversion was a glad surprise to some. They have chosen Dr. A. Atkinson pastor, also other officers, and have made arrangements to erect a church building.



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