

108

OFFICERS  
OF THE  
**Congregational Association of Oregon.**

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MODERATOR,  
REV. D. B. GRAY, Astoria.

CLERK,  
CHESTER N. TERRY, Salem.

REGISTRAR,  
CHESTER N. TERRY, Salem.

COMMITTEE OF ARRANGEMENTS,  
REV. H. LYMAN, Forest Grove,  
REV. GEO. H. ATKINSON, Portland,  
REV. E. WALKER, Forest Grove.

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**NOTICE.**

The next annual meeting of the Association will be held at Forest Grove, commencing on the third Thursday of June, 1868.

# MINUTES.

The Congregational Association of Oregon met in the Congregational Church in Oregon City, at 9 o'clock, A. M., Thursday, June 20, 1867.

The Association was called to order by Rev. E. Walker, Moderator of the last year.

The roll being called, the following named ministers and delegates of Churches were found present:

Rev. J. F. Damon.....	Albany.
Rev. D. B. Gray.....	Astoria.
Rev. Thos. Condon.....	Dalles.
Rev. Daniel A. Miles.....	Forest Grove.
Rev. E. Walker.....	Hillsboro.
Rev. Geo. H. Atkinson, D. D.....	Portland.
Rev. H. Lyman.....	Forest Grove.
Rev. P. S. Knight.....	{ Salem. Oregon City.
Rev. S. H. Marsh.....	Forest Grove.

The lay delegates present were—

T. G. Naylor.....	Forest Grove.
W. Fish.....	Oregon City.
A. Hurgren.....	Portland.
Chester N. Terry.....	Salem.
W. Adams.....	Hillsboro.

The following named officers were elected:

Rev. D. B. Gray, Moderator.  
Chester N. Terry, Clerk.

Introductory devotional exercises were conducted by the Moderator, by reading the 122d Psalm, and leading in prayer.

The Committee of Arrangements, appointed last year, reported an order of business as follows, which was adopted:

## PROGRAMME.

Prayer meeting every morning, from 8 to 9 o'clock.

THURSDAY FORENOON.—Introductory exercises.—Election of Officers.—Appointment of Committees.

THURSDAY AFTERNOON.—Reports of Churches.—Reports of delegates to Corresponding Bodies.

FRIDAY FORENOON.—Reports of Standing Committees.—Reports of Special or Visiting Committees.

FRIDAY AFTERNOON.—Benevolent Societies—Bible Society.—A. H. M. Society.—A. B. C. F. M.—A. M. Association.

SATURDAY.—Discuss the following questions:

- 1st.—How shall a more general observance of the Sabbath be secured?
- 2d.—How shall our Ministers and Churches oppose or counteract the influence of infidel publications?
- 3d.—How shall a better supply of Ministers be obtained for this State?

On motion of G. H. Atkinson, the appointment of committees on correspondence was postponed.

The Moderator appointed as a committee to make nominations for standing and other committees, as follows: Thomas Condon, G. H. Atkinson, A. Hurgren.

On motion, Bros. P. H. Hatch and John J. McFarland, of Salem, and Bro. C. T. Locey, of Oregon City, were admitted as corresponding members.

On motion, Bro. C. A. Huntington, of Olympia, W. T., was admitted as a corresponding member.

Bro. Terry offered several amendments to the Constitution, which were laid on the table.

The committee on nominations submitted the following:

*Religious Exercises.*—P. S. Knight, C. T. Locey, and A. Hurgren.

*Narratives of Churches.*—H. Lyman.

*Sabbath Schools.*—Thos. Condon and P. H. Hatch.

*Education.*—S. H. Marsh.

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*Religious Condition of the Country.*—Geo. H. Atkinson.

*Publication of the Minutes.*—Chester N. Terry, P. S. Knight, and Jno. F. Damon.

*Committee on Arrangements for 1868.*—E. Walker.

*Temperance.*—J. F. Damon and D. B. Gray.

*On Religious Publications.*—P. S. Knight and D. A. Miles.

*Indian Affairs.*—C. A. Huntington.

On motion, the committee last named in the report was adopted; the remainder of the report was deferred.

On motion of E. Walker, the amendments to the Constitution were taken from the table.

On motion of P. S. Knight, a committee of three was appointed to revise the Constitution, to-wit: Chester N. Terry, G. H. Atkinson, and D. A. Miles.

On motion of P. S. Knight, the time of meeting and adjourning was made as follows: Convene at 9 A. M., and adjourn at 11½ A. M.; convene at 1½ P. M., and adjourn at 4 P. M.

The hour having arrived, the Association adjourned.

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AFTERNOON SESSION, 1½ O'CLOCK.

The Association met pursuant to adjournment.

Prayer by Bro. C. A. Huntington.

The reports of the committees to correspond with the various Congregational bodies in the United States, were called for, and the following reports were made:

Geo. H. Atkinson read an interesting communication from Illinois; had no response from New Hampshire.

H. Lyman had no report from Vermont or Kansas.

Thos. Condon had no report from New York or Iowa.

D. B. Gray read a communication from Connecticut, of a cheering character; nothing from Indiana.

E. Walker had not corresponded with Maine or Pennsylvania. A letter was read from Maine of a pleasant and agreeable character.

P. S. Knight reported that he had visited California and attended their Association; was much pleased with his visit, and was made at home by the brethren during his stay. He had received no report from Missouri.

A letter was read from Ohio, sending greetings to Churches; also, showing a large increase in membership throughout the State.

The statistical reports from the Churches, showing a large increase over last year, were read and commented upon.

On motion, Rev. John W. Sellwood, of Oregon City, and Prof. Collier, of Forest Grove, were admitted as corresponding members.

The Committee on Religious Exercises submitted the following order:

A meeting for prayer at 5½ A. M., every day, to continue twenty minutes. Preaching Friday evening, by C. A. Huntington, on Indian Affairs. Subject: "Our Lord's command to pray the Lord of the harvest to send forth laborers."

The session was closed with prayer by Rev. Thos. Condon.

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EVENING, 8 O'CLOCK.

The Associational sermon was preached by Rev. Thos. Condon, from 2 Peter, chap. iii., v. 3 and 4; 1 Tim., chap. iv., v. 1; 2 Tim., chap. iii., v. 1.

One hour was spent in devotional exercises.

The Association was opened with prayer by Prof. Collier.

On motion, Bro. E. Eells, of Walla Walla, was admitted as a corresponding member.

The committee on Sabbath Schools made a verbal report, being a compilation from the statistical reports of the Churches, which was adopted.

On motion of Bro. Hurgren, the committee on publication of minutes was authorized to assess the Churches for the expense of printing proceedings according to membership.

The committee on revising Constitution submitted the following report, which was adopted:

The committee appointed to revise the Constitution, would submit the following:

Amend Art. 3, by adding after the word "ballot," "also a Registrar, who shall be elected triennially."

Amend Art. 4, by striking out all after the word "and," and insert "the duties of the Registrar shall be to collect and compile the statistics of the churches and conduct the correspondence, and collect information respecting the state of religion."

Amend Art. 8, by adding after the word "delegate" the words, "and one additional delegate for every thirty members."

CHESTER N. TERRY, }  
G. H. ATKINSON, } Committee.  
D. A. MILES, }

The session was closed with prayer by Rev. Thos. Condon.

#### AFTERNOON SESSION, 1½ O'CLOCK.

The Association met pursuant to adjournment, and was opened with prayer by Bro. A. Hurgren.

On motion, Prof. O. G. Harpending, of Forest Grove, was admitted as a corresponding member.

The Building Committee reported that there was no change in said fund since last year; no calls made upon it.

On motion of Geo. H. Atkinson, the same Building Committee were continued, and that they correspond with the Home Society on the question, in regard to our proportion of the fund.

*Voted*, That each Church take a collection once in each year for building purposes, on the Sabbath before the 20th of December.

The Visiting Committee submitted the following report, which was adopted:

The undersigned, having been appointed by the Congregational Association of Oregon as members of a visiting committee to Pacific University, and having visited said institution during its annual examination and commencement exercises, just past, deem it a duty to submit the result of their observations to this Association.

We find that, in all, one hundred and thirty-five pupils have attended the different departments of the institution during the year. The examinations were thorough and satisfactory. While it was plainly evident that there had been no bolstering and stuffing, with a view to examination, it was equally evident that there had been a thorough and legitimate preparation for it. And while the students showed that they possessed a thorough knowledge of the text books, there was a certain originality of thought and expression in their answers, which showed that they considered their books their servants rather than their masters. The President, Dr. Marsh, has been laboring during the year past in behalf of the institution among the Christian capitalists of the East, and about \$25,000 have been added to the endowment fund by his labors. During his absence, the care of the supervision of the school has fallen upon Prof. Lyman, who, to the detriment of his own health, has performed his duties with the energy of one truly devoted to his high and noble calling. We can say with the most perfect confidence that this school is well supplied with instructors who are well qualified and devoted to their work.

We think there is but one thing in regard to this institution that is to be regretted. This is its location. And we would regret this not because it is not healthful. We presume there is no spot on the Pacific coast that is more beautiful and surrounded by some of the finest scenery that our

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State affords. Neither would we regret it because the associations around it are not good. We presume there is no spot on the western slope where the social and moral influences surrounding the young are better than at Forest Grove. It is a peaceable, industrious community; its homes are hospitable; its church privileges are good; and the sale of ardent spirits is forever prohibited within the bounds of the village. The only objection to the location is the difficulty in reaching it from the principal points of influence. It is not only far removed from navigable streams, but is where it will probably not be connected with the business centers of our State even by a passable highway for many years to come. We object to this for two reasons: In the first place, it seems to us that putting the best school in the State in a place so difficult to reach, is like hiding a great light under a bushel. Such a school exerts a great influence in moulding the character of a community, and it seems as though such an influence ought to be exerted where it will be widest and most permanent. In the second place, many are, by this isolation of the school, deprived of its privileges who would be glad to use them—able and willing to pay for them. It is where it cannot be visited by tourists or public men, unless they feel interest enough in the subject (which is not often the case) to travel by rough conveyances many miles for that special purpose. But this is a question for the consideration of those who manage the institution, and if their sober judgment continues it where it is, we shall hope that in time these difficulties may be overcome.

We can at least heartily recommend this college to the patronage of young men who desire a thorough education. They will find it all it professes to be, furnished with a large library, philosophical apparatus, competent and sympathizing instructors, and situated in a pleasant village, whose people will welcome the student to their hearts and homes, and help him up the hill.

P. S. KNIGHT, }  
C. N. TERRY, } *Committee.*

The Committee on Home Missions made a statement in regard to the wants of our State and adjoining Territories, and urged the appointment of an agent for that work.

On motion of G. H. Atkinson, Rev. Thos. Condon was appointed agent for at least three months, and until other arrangements could be made.

A communication was read from Association of Wisconsin of a congratulatory character.

The committee on nominations submitted the following, which was adopted:

Visiting Committee to Pacific University—D. B. Gray, Asa Harker, P. H. Hatch.

On motion, Nebraska and Colorado were added to the list of Corresponding Bodies, and Rev. D. A. Miles appointed as a committee for the same.

On motion, the committee on correspondence with foreign bodies were continued same as last year.

P. S. Knight offered the following resolution, which was adopted:

*Resolved*, That we, as an Association, recognize in Rev. I. D. Driver, the present agent of the American Bible Society, an able and worthy representative of the Bible cause, and we earnestly recommend all our Churches to offer him the use of their pulpits, and to take collections in behalf of that Society at least once in every year.

The Committee on Education reported the following resolution, which was adopted:

*Resolved*, That the idea and practice of our fathers, that education is the hand-maid of religion, and that 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.

The Committee on Religious Exercises submitted the following:

SATURDAY.—Prayer meeting at 5½ A. M.—Prayer meeting from 8 to 9, and the subject for prayer will be, for more unity of spirit and action among the branches of Christ's Church.—Evening discourse by Prof. O. G. Harpending, on the text, "What is Truth."

SUNDAY.—Prayer and Experience meeting at 8 A. M.—10½ A. M., sermon by Rev. D. B. Gray.—8 P. M., sermon by Rev. G. H. Atkinson, D. D.

At M. E. Church.—10½ A. M., sermon by Rev. D. A. Miles.—8 P. M., sermon by Rev. H. Lyman.

The session was closed with prayer by Bro. P. H. Hatch.

EVENING, 8 O'CLOCK.

Discourse by Rev. C. A. Huntington, from Psalm 142, v. 4.

SATURDAY, JUNE 22, 1867—8 A. M.

One hour was spent in devotional exercises.

The Association was opened with prayer by the Moderator.

The minutes of the sessions for the past two days were read and approved.

The Committee on Narrative of Churches submitted the following report, which was adopted:

#### **Report of Committee on Narratives.**

Oregon is a large State. It is twenty-three times as large as Connecticut, thirteen times as large as Massachusetts, twice as large as Pennsylvania, and ninety-four times as large as Rhode Island.

It is *not* a populous State. The population of Connecticut is five times greater than ours; that of Massachusetts is twelve times greater; that of Pennsylvania is twenty-nine times greater; and the little State of Rhode Island, with less area than many of our counties, has twice the resident population of our entire State.

When we come to the question of taxable wealth, the comparisons run about the same. But in that yet undeveloped wealth which may be termed native or inherent, our State will compare favorably with any of those named. We are sure we have the foundations upon which to build a great and prosperous commonwealth. In our mines, we have the gold and silver that are to stimulate its channels of commerce and business enterprise, as well as the iron that is to lay its railroad tracks, and perhaps the coal that is to drive their locomotives.

In our extensive water privileges, we have the sure promise of developments in manufacturing enterprises as fast as our increasing population or facilities for exportation may demand them.

In our untilled soil, we have the promise of bread for the toiling thousands who, in coming time, shall labor to develop our resources and bring out our hidden wealth.

But what of the foundations of our Master's kingdom here? How do its prospects compare with those of material interests? Who is going forth to prepare in this wilderness a highway for our God?

Your committee are pleased to know that several branches of Christ's living church are laying foundations and doing good work in this direction. We rejoice with Christians of every name in their successes, and bid every true gospel-laborer in this interesting field, God speed. The laborers are few enough—too few—and God forbid that we, as a denomination, should say or do aught to keep back the hands of any!

Leaving it for others to tell the world, in their own way, what the Lord has done for them, we rejoice at being able to say for our churches that the past year has been the most prosperous one of their history. We began the year with a total membership of 310; we close it with a membership of 400.

We began it with an average attendance of about 700 in all our churches; now over 1,000 persons attend regularly our places of worship. Our Sabbath schools have increased in about the same proportion.

And these advances have not been caused by increase of population. The accessions have been mostly by profession of faith, and the converts have been among our own resident population—many of them persons in active business life—some of them gray-haired men and women.

We feel that the little branch of Christ's grand army with which we are connected has made an advance movement; that its work is but just begun; and that still greater victories are before us if we press on.

One of the features of the last year's work, at which we especially rejoice, is the more general spirit of unity that it seems to have brought about among different branches of the church. And your committee have noticed that where this feeling of unity has prevailed most, the work has prospered best. Where the followers of our Lord divide and disagree, the world has an argument against them which they cannot answer. When they unite and show by word and deed that they love one another, they have an argument that stops the mouth of the caviller and brings him in penitence to the forgiving Saviour's feet.

The church at Albany, we regret to learn, has not shared in the showers of blessings of which we have spoken. And why? We are convinced the failure has, at least in part, been owing to a want of this union of spirit and action. There are existing there what seem to be impassable barriers to such a union. We recommend that where such barriers exist our churches oppose them by cultivating toward all men a spirit of charity and forbearance, and toward God a spirit of prayer. Let us oppose darkness with light, hatred with love, and sectarian exclusiveness with a spirit of Christian liberality.

We thank God and take courage when we think how much the last few years have done toward bringing the different branches of Christ's great family into closer sympathy. Let no backward step be taken! Let all our churches stand fast in the liberty wherewith Christ has made them free! Let their hands be stretched out invitingly to earth's perishing millions! Let all true believers find a ready welcome at their communion! Let their doors be closed against none who love our Lord in sincerity and truth! Let our banner be flung to the breeze, bearing as its motto the noble sentiment of our brother's opening sermon: "IN CERTAIN THINGS, UNITY; IN DOUBTFUL THINGS, LIBERTY; IN ALL THINGS, CHARITY!"

Respectfully submitted P. STEWART KNIGHT, *Committee*

On motion, the Association proceeded to the election of a Registrar, which resulted in the election of C. N. Terry.

On motion, G. H. Atkinson was appointed as delegate to present our salutations to the M. E. Conference at Portland; also, P. S. Knight to Baptist Association; and Thos. Condon to O. S. Presbytery.

The questions for discussion came up, and most of them were pleasantly discussed, much to the benefit of all present.

P. S. Knight offered the following resolutions, which were adopted:

*Resolved*, That we regard the Christian Sabbath as an instrument—the ultimate end of all instruments being to bring men to Christ—and we esteem it the duty of every professing Christian to examine his affairs carefully, and see to it that nothing be done in his business, however extensive or important it may seem, that shall have the appearance of violating that day, or of inducing or necessitating others to do so.

*Resolved*, That we esteem it the duty of Christian business men to take time themselves, and give time to their dependents, for exercise and recreation, without devoting God's day to that object.

The session closed with prayer.

AFTERNOON SESSION, 1½ O'CLOCK.

The Association met pursuant to adjournment, and was opened with prayer by Rev. J. F. Damon.

The Committee on Temperance made the following report, which was adopted:

Your Committee on Temperance respectfully submit that one hopeful feature in the advance of Christ's kingdom in the State and whole country is the revival of temperance effort, reclaiming the fallen and saving the young from the snares set for their feet—through the principles of total abstinence—the only safe ground upon which to rest thorough temperance reform. We find, upon inquiry, that the subject has been faithfully presented to the people from the pulpits of the land with encouraging results. We rejoice especially in the efforts and success of the organization of Good Templars, and bid them God speed in their noble work of saving so many from the curse of intemperance, and recommend them to the prayers and encouragement of the churches.

We urge the subject of temperance upon the attention of our people, as ~~hearing upon other evils which intemperance directly encourages—Sabbath-breaking, profanity, licentiousness, and in fact every species of physical,~~ moral, and social degradation.

Respectfully,

D. B. GRAY.

On motion,

*Resolved*, That the next session of this Association be held at Forest Grove.

The report of the nominating committee was adopted.

Committee on Home Missions appointed as follows: G. H. Atkinson, A. Hurgren, D. B. Gray, J. G. Glen, O. Dickinson.

Preachers appointed for next year were: Associational sermon, P. S. Knight; alternate, J. F. Damon. Communion sermon, G. H. Atkinson; alternate, O. Dickinson.

On motion, the following additional Article to the Constitution was adopted:

That all officers and committees shall be members of this Association for the time for which they are chosen.

The Articles of Faith were amended, to-wit:

ARTICLE 1. Add the words "by overruling" after the word "that," in 7th line.

ART. 5. Drop all in 2d line to the word "by;" also, the word "they," in third line.

ART. 6. Strike out all after the word "supper," in 4th line.

On motion, it was ordered that seven hundred copies of the minutes be printed.

On motion, it was ordered that the explanation of the Covenant be inserted, as follows:

In explanation of its Covenant, the Association adopts the rule given by our Saviour in Matt. 18: 15-17, as a means of preserving its own peace and purity. It further aims to walk in the Spirit—Rom. 8, Gal. 5-6. It also intends to abstain from all evil and from all appearance of evil—1 Thess. 5: 22, and thus to abstain from the use of alcoholic liquors as a beverage, from all games of chance, from balls, dances, theaters, or any amusements or employments which bring dishonor upon our holy Lord and Saviour Jesus Christ.

The members covenant also to daily cherish the spirit and habit of prayer, in secret and in the family, to read and study the Scriptures, to attend the meetings and ordinances of the church, as far as possible.

C. N. Terry offered the following resolution, which was adopted:

*Resolved*, That the thanks of this Association are hereby tendered to the people of Oregon City for hospitalities extended to the members during this session.

*Voted*, That when we adjourn, we adjourn to meet on Monday next, at 7½ A. M.

The session was closed with prayer by Rev. P. S. Knight.

EVENING, 8 O'CLOCK.

Discourse by Prof. O. G. Harpending, from John 18: 38: "What is truth."

SUNDAY, JUNE 23, 1867.

8 A. M.—Prayer and experience meeting.

10½ A. M.—Communion sermon, by Rev. D. B. Gray, from Col. 2: 3.

3½ P. M.—Rev. Geo. H. Atkinson, D. D., read an appeal on revivals, and remarks from brethren on the subject.

8 P. M.—Sermon by Rev. Geo. H. Atkinson, D. D., from Luke 8: 11.

MONDAY, JUNE 24, 1867.

The Association met pursuant to adjournment, and was opened with prayer by Rev. C. A. Huntington.

*Voted*, That the form of Covenant used by churches of California in offering children for baptism, be recommended to our churches.

*Voted*, That we recommend the following papers: *Home Missionary*, *Tract Journal*, *Sabbath at Home*, *Missionary Herald*, and *American Missionary*.

*Voted*, That the Committee on Publication be considered a standing committee with those which have been recognized as such.

The Association adjourned with prayer by Bro. C. N. Terry.

D. B. GRAY, Moderator.

CHESTER N. TERRY, Clerk.

STATISTICAL TABLE.—CONGREGATIONAL ASSOCIATION.

CHURCHES.	Organization	MINISTERS.	Commencement	CHURCH MEMBERS.			ADM'NS.		REM'LS.		BP'M	s. s.	CONTRIBUTIONS.				Av. att. pub. wor'p.				
				Males	Females	Total	Letter Profession	Total	Deaths	Dismissions	Excommu'd	Adult	Infants	Sab. School Scholars	Home Missions	Foreign Missions		Pastor's Support	Other objects		
Albany	1853	John F. Damon	1865	6	12	18	2	2	1	1		50	\$10 25	250	\$104 50	2	155				
Astoria	1866	D. B. Gray	1865	6	14	20	1	1	1	1		60	12 55	300	163 42	2	65				
Dalles	1859	Thomas Condon	1861	12	32	44	2	2	4			150		600		2	100				
Forest Grove	1845	Daniel A. Miles	1867	38	39	77	14	3	17	1	1	4	3	80	16 90	22 50	40	75 00	11	100	
Hillsboro	1866	E. Walker	1866	3	3	6						30		100						30	
Oregon City	1844	P. S. Knight	1865	13	30	43	7	3	10	3	1	2		82	50 00	600	415 96	5	150		
Portland	1851	Geo. H. Atkinson	1863	47	54	101	39	7	46	2	2	12	12	200	49 30	41 00	1200	574 40	36	180	
Salem	1852	P. S. Knight	1867	41	50	91	22	7	29	5	2	11		160		1000	347 00	19	200		
				166	234	400	85	24	109	2	13	3	30	16	812	139 00	63 50	4090	1680 28	75	980



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 by overruling 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;—[Ps. xc. 2 and cxlvii. 5; I Tim. i. 17; I John i. 5 and iv. 8; James i. 17]—[I John v. 7; Matt xxviii. 19; II Cor. xiii. 14; John xiv. 16, 26]—[Col. i. 16; Prov. xvi. 4; Ps. xix. 1; Dan. iv. 34, 35; Eph. i. 11]—[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.

[2 Peter i. 19, 21; II Tim. iii. 16, 17; Psalms xii. 6, and cxix. 105; Isaiah viii. 20 and iv. 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. viii. 11]—[Genesis iii. 1, 13]—[Rom. v. 12, 15, 18; Genesis vi. 5; Psalms liii. 1, 3; Jer. xvii. 9; Rom. 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.

[Matt. i. 23; John i. 9, 14; Col. ii. 9; Phil. ii. 11; Isa. ix. 6; Rom. ix. 5; Hebrews 1. passim; Matt. xxii. 45; Rev. xxii. 16]—[John iii. 14, 16; II Cor. v. 21; Gal. iii. 13; Heb. ii. 9; I John ii. 2; Rom. iii. 25, 26, and v. 18, 19]—[Rom. iv. 25; Heb. vii. 25, and ix. 24; I Tim. ii. 5, 6; Rom. viii. 34]—[Isa. lv. 1, 4; Rev. xxii. 17; John vii. 37, 38; Acts xiii. 38, 39]—[Acts iv. 10, and x. 40, 43; John xvi. 16; I Cor. iii. 11; I John v. 11, 12; Rom. x. 4.]

ART. 5. You believe that all who obtain salvation through Christ, by the special influence of the Holy Spirit in their regeneration, 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 x. 16; Eph. ii. 4, 5; II Thessalonians ii. 13, 11, Tim. i. 9.] [Psalms cx. 3; John i. 12, 13; Acts xvi. 14; I 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; Phil. i. 6; Heb. xiii. 5; I Peter i. 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.

[Matthew xvi. 18; Acts, ii. 41, 47.] [Acts ii. 47 and v. 14; Rom. xi. 20, 23; Eph. v. 25, 27.] [Matthew xxviii. 19; Acts x. 47, 48; Matthew xxvi. 26, 28; I Cor. xi. 23, 29.] [Gen. xvii. 7, 10, 11, with Galatians iii. 7, 9, 14; Eph. iii. 6; Rom. xi. 15, 24; Isa. lxvi. 22; Jer. xxx. 20; Acts ii. 39; I Cor. vii. 14; Acts xvi. 15, 33; I Cor. i. 16.] [I Cor. xi. 27, 28, 29, with John xiii. 27 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; I Cor. xvi. 1, 2; Heb. iv. 9, 10; Rev. i. 10.] [Matt. vi. 6; Joshua xxiv. 15; I Chron. xvi. 43; Acts x. 2; Heb. x. 25.] [Mark xvi. 15; I Cor. v. 11; Titus iii. 8; 2 Tim. iv. 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; I Cor. xv. 21, 22.] [Matt. xxv. 31, 46; Acts xvii. 31; Rom. xiv. 10; Rev. xx. 11, 12.] [Matt. xxv. 46; Luke xxiv. 46; Rom. ii. 5, 10; 2 Thess. i. 6, 10; Rev. xxii. 11, 12.]

[The following covenant is given as one form in use by Congregational churches. There is no precise uniformity of covenant any more than creed among all churches.]

### COVENANT.

You do now, in the presence of the Everlasting God, His holy angels, and this assembly, avouch the Lord Jehovah to be your God, Jesus Christ to be your Prophet, Priest and King, and the Holy Spirit to be your sanctifier, comforter and guide?

You deliberately and forever dedicate yourself and all you have to God in Christ, humbly confessing and repenting of your sins, and solemnly promising, in dependence on his grace, that you will make His Word the rule of your faith and practice; that you will carefully observe His ordinances and institutions; that you will honor Him in His house; that you

will, as you have the ability, support the Christian Ministry, and that you will never turn back from your profession, but will walk with God and His people all your life?\*

You more particularly dedicate yourself to Christ in this Church, engaging that you will walk with it in charity and Christian affection; that you will seek its purity, peace and edification, and that you will faithfully employ, and meekly receive, the admonition and discipline which Christ has ordained, until, in the providence of God, by death, or otherwise, your connection with it shall be orderly dissolved?†

[The members of the Church here rise.]

We, then, as a Church of Christ, do cordially receive you into our fellowship and communion, and give thanks to God, who, we trust, has inclined your heart to fear His name.

We promise to treat you with Christian affection and offer our prayers to the Great Head of the Church to enable you to fulfill the covenant you have now made. The Lord bless you and keep you: The Lord make his face to shine upon you and be gracious unto you: The Lord lift up His countenance upon you, and give you peace.

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Savior, be glory, and majesty, dominion and power, both now and ever. Amen.

In explanation of its covenant the Association adopts the rule given by our Saviour in Matt. 18: 15-17, as a means of preserving its own peace and purity. It further aims to walk in the Spirit,—Romans 8. Gal. 5-6. It also intends to abstain from all evil and from all appearance of evil,—I Thess. 5: 22, and thus to abstain from the use of alcoholic liquors as a beverage,—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.

The members covenant also to daily cherish the spirit and habit of prayer, in secret and in the family, to read and study the Scriptures, to attend the meetings and ordinances of the church, as far as possible.

\*Some churches require those uniting with them by letter to also enter into covenant. For such cases the church in Portland has adopted the following form:—"Having previously made a public profession of your faith in Christ, and dedicated yourself to the service of God, and covenanted to walk with his people, you do now heartily renew these solemn engagements, while you more particularly, &c. The remainder of the covenant the same as above.

†The only orderly dissolution of this sacred connection, besides death and excommunication, is by a regular letter of dismission and recommendation to some other church. It is therefore a violation of this part of these solemn covenant vows for any member to become connected with any other church without first obtaining such a letter.

### CONSTITUTION AND BY-LAWS.

#### CONSTITUTION.

ARTICLE 1. This Association shall be called the CONGREGATIONAL ASSOCIATION OF OREGON.

ART. 2. Any Congregational minister, or church, may be a member of the Association by assenting to the Constitution and By-Laws.

ART. 3. The officers of the Association shall be a Moderator and a Clerk, elected annually by ballot; also, a Registrar, who shall be elected triennially.

ART. 4. The Clerk shall keep the records, and notify meetings; and the duties of the Registrar shall be to collect and compile the statistics of the churches, and conduct the correspondence, and collect information respecting the state of religion.

ART. 5. The Association shall seek to promote all objects of Christian benevolence. It shall also encourage evangelical education. At its meetings, time shall be given for the reports of churches and various benevolent societies, together with other public religious services.

ART. 6. Every member of the Association shall maintain a consistent christian character.

ART. 7. The associated churches shall be governed according to Congregational usages, and control their own property.

ART. 8. Every church shall be entitled to one delegate, and one additional delegate for every thirty members.

ART. 9. The Association shall meet annually, on the third Thursday of June, at a place appointed by a vote of the body.

ART. 10. The Association shall hold correspondence with other ecclesiastical bodies.

ART. 11. All officers and committees shall be members of the Association for the time for which they are chosen.

ART. 12. Every meeting shall be opened and closed by prayer.

ART. 13. This Constitution may be altered or amended by a vote of two-thirds of the members at any regular meeting.

#### BY-LAWS.

ART. 1. The order of business in this Association shall be as follows:

- 1st. Calling the roll; reception of certificates, and the choice of officers—the minister of the place acting as Moderator *pro tem*.
- 2d. Religious exercises, conducted by the Moderator.
- 3d. Appointment of Committees.
- 4th. Report of Committees on Correspondence.
- 5th. Report of Churches.
- 6th. Report of Standing Committees.

ART. 2. It shall be the duty of the members to present the Constitution to the churches for adoption.

ART. 3. Two ministers and one delegate shall constitute a quorum at any regular meeting.

ART. 4. One or more of the brethren shall be appointed at every annual meeting to preach a sermon at the next annual meeting.

ART. 5. There shall be a standing Committee of Arrangements of three, chosen for three years; the first to hold for one year, the second two, and the third three—vacancies to be filled annually by the Association.