

TINY CONGREGATION, BY HARD WORK, EFFECTS STRONG CHURCH BODY

Presbyterian Institution at Clatsop Plains Is Oldest One West of Rocky-Mountain Range and Pioneer of Religious Work Among Early Settlers of Northwest Country.



Clatsop Plains Presbyterian Church Members.

SPOT sacred to Presbyterians in the place where the oldest existing Presbyterian Church west of the Rockies was organized, at Clatsop Plains. The history of the struggles of this little church are deeply interesting and its striving for success has at times been most pathetic, but never since it was organized, September 13, 1848, with four charter members, has the church as an institution been abandoned. The present church was erected about 35 years ago where the old church stood.

In 1847 Mrs. Nancy Irwin Morrison gave the church 10 acres of land, on which a parsonage was built in 1856, and two acres were purchased and added to the church property in 1856. This church had a small beginning and yet it has proved to be a potent factor along with the early efforts in Christian work by other denominations in redeeming a great country. Business foresight was not keen enough in these early days to perceive that any good thing could be done in any region.

Early Opinion Unfavorable.

It is said that Mr. McDuffie in a speech in the United States Senate in 1843 declared that the country was barren and that it would not give a pinch of snuff for it for agricultural purposes; that a railroad to it could only be made by tunneling through the mountains. It is the more regrettable that there was an embankment of only five feet to be removed he would not consent to the expenditure of \$500,000 to build a railroad to the region to go there, and finally closed with thanking God for his mercy in putting Rocky Mountains as a perpetual barrier to the westward march of civilization.



The Old Clatsop Plains Church.

and if the United States should ever give place to which to finish her heroes and her scoundrels, the utility of Oregon would be manifest.

Such was the estimate of this fair land from a business standpoint, while the pastor of this early church was braving the overland trail to Oregon for the purpose of planting the standard of the gospel.

It was not until consecrated men and women determined to face the dangers and break down the barriers that the redemption of Oregon was begun.

Those early pioneers built better than they knew and the little fire kindled by their consecration and faithfulness has become a bright light.

Recently a deputation from the Ladies Aid met with the trustees and decided to paint the church and make needed improvements. The Sunday school of which Mrs. W. J. Morrison is superintendent, is the largest in the city and has a fine future for this old historic church on Clatsop Plains is predicted.

RELIGION DECLARED NATURAL, NOT ARTIFICIAL GROWTH OF THOUGHT

Rabbi Jonah B. Wise Points Out That Experience of 5000 Years, Though Inadequate to Solution of Man's Relation to Universe, Sheds Light on Peaceful Path.

In the later days the mountains of the Lord's house shall be established above all mountains. BY RABBI JONAH B. WISE (Temple Beth Israel).

THE mental mendacity that substitutes the artificial for the natural, the earthly deity and the happiness of man, for cosmic God, is not religion, according to the view of Israel.

The experiences of 5000 years are not adequate to the solution of the mystery of man's relation to the universe, but they do shed a faint light on those who seek a path on which man and nature are in harmony. Religion is not an artificial thing. It is the natural growth of the human mind, and its growth is as natural as the growth of the body.

The early teachers as well as those who see in religion today a useful social force, are in the habit of saying that it offers no serious aspect of human life. If, however, they stop to consider that religion has tried to solve the most difficult problems of human life, they will find a field for it that is extensive and ever fruitful.

Religion, when vital and active, is ever revolutionary and anarchic. It aims at substituting divine for human ordinances. Religion, says the liberal religion propagandist, is the crucible for the reduction and refining of human thought, no matter how advanced. It should be as broad as the astronomer's vision, as deep as the geologist's. It aims at a reduction to a common vision of all the ideas that may well come into that limited area. In short, it aims at a rational basis that will not shock the mind of a child, but will arouse the wonder of a man.

There are two tests of faith that seem unchanged by time: The one is, does it inspire? and the other, to what does it inspire? Inspiration should be an aroused consciousness of personal ambition, fortifying of the moral fiber, and a strengthening of the human virtues. It should tend toward the moral, health and an active ethical vigor. Inspiration that results in catalogue, definition, theorizing, necromancy and the thousand and one manifestations of our religious phenomena is a sign of decay in religion, not of growth.

is of interest to religion to inquire if it too cannot change. Are the Ephod and Urim and Hummin continually to hamper its progress? The thinking part of humanity, its scattered and occasional ganglia, believe that the religion which codifies archaic illusions must pass. Thinkers are often too busy to be religious, and the religion today are those which most severely scorn the obvious and rely upon the esoteric. They not only claim the greater number of communicants, but they more successfully hold the allegiance and create needs for their theories.

Popular verdicts would place the crown of truth on any of a number of fine dense mystical movements. This is a sense, a fervorism of religion's ideals.

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formulas have superseded the ideals of service and it is in this false emphasis that the true symphony is made a discord. Religion is a great radical social force. It conserves the best of the past and inspires a rebellion that makes change not a danger but a duty.

The faith that will survive and will finally captivate all men's imaginations will be one that will cherish the ideals of the past as treasures of human experience and will set so high a value on the present as not merely to great opportunity for man, but merely a possibility for his departed spirit.

The great religion will see its mistakes and discard them; it will rely on the inspiration of its past, not on the memory of the miracles. It will reach out and inspire men so that they will grow, not slouch in self-sufficiency. In it they will seek a means of service to man and God where they will fulfill the yearning which they will bring happiness. The temple which it will build will be built, as the tabernacle in the wilderness, from the gifts of all the people. Art, mechanics, medicine, sociology, astronomy, biology, economics and all the learning that man can call will make that building a mountain-crowning shrine toward which men will turn for inspiration and from which shall go forth the command to serve.

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meeting, 11:45 A. M.; English service, 8 P. M.; daily grammar school, 9 to 11 A. M. United Lutheran Church, 45 North Fourteenth street, Rev. Larsen, pastor. Preaching at 11 and 7:45. Methodist Episcopal Church, Union street and Morris street, Rev. J. H. B. Smith, pastor. Preaching at 11 and 7:45. Sunday school and Bible class 10; young people's meeting, Tuesday, 8. Trinity German (Missouri Synod), Williams and Graham avenues—J. A. Reinbach, pastor. Services, 10:15 A. M. No evening service. German Evangelical Lutheran Zion Church (Missouri Synod), corner Salmon and Chapman streets—Rev. J. H. B. Smith, pastor. M. S. S. S. 8:15 A. M. H. H. Hoppmann, pastor. Services, 10:15 A. M. No evening service.

LATTER DAY SAINTS. Church of Jesus Christ of Latter-Day Saints, 2225 Fifth and Madison streets. Sunday school, 9:45 A. M.; 11:45 evening service at 1:30. Everybody welcome.

METHODIST. First, Twelfth and Taylor streets—Frank L. Loveland, D. D., minister. 10:30 A. M. Preaching; 7:45 P. M. Preaching. Second, 1215 P. M. Sunday school; 8:45 P. M. Young people's council; 8 P. M. sermon, topic, "The Kingdom of God is Within You." Supper of Paganism. Third, Broadway, corner East Yamhill and Thirtieth streets—Rev. J. H. B. Smith, pastor. Sunday school, 9:30 A. M.; preaching, 10:30 A. M.; evening service, 7:45 P. M.; pastor preaches at both services. Fourth, East Stark and East Sixty-first streets—E. O. Eldridge, minister. Services Sunday as follows: Preaching, 11 A. M. subject, "The Mind of Christ"; 7:45 P. M. "A Battle Royal"; Sunday school, 9:45 A. M. subject, "The Mind of Christ"; 7:45 P. M. Centenary Mass. Ninth, East Pine street—Dr. T. Y. Lane, pastor. Morning service, 11; 8:15 P. M. service, 7:45 P. M. evening service, 7:45 P. M. Mrs. Mattie M. Smith, Multnomah county president and state lecturer of a Women's Temperance Union, will speak; subject, "Peace." 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