

180 R.O.A.R. Rendezvous

"The Return of the Macedonian Call of the West"

The Book of Heaven



Hee-oh' ks-te-kin

1831



Jason Lee

2011

"COMMEMORATING THE LABORS & ACHIEVEMENTS OF THE
MINISTERS OF THE GOSPEL WHO AS CIRCUIT RIDERS,
BECAME THE FRIENDS, COUNSELORS, & EVANGELS
TO THE PIONEERS ON EVERY AMERICAN FRONTIER."

State of Oregon Capitol Grounds
Salem, Oregon

Saturday, April 16th, 2011

Psalm 76: 1-2 "God...His tent (teepee) is in Salem."



REP. BRUCE HANNA
CO-SPEAKER OF THE HOUSE
February 1, 2011

To the Church in Oregon:

Many years ago, the Salish and Nez Perce requested that missionaries be sent to our region to teach their people. They requested that the "Book of Heaven" be brought and shared with the tribes.

Jason Lee answered that call; bringing a Bible, the "Book of Heaven." As a circuit rider, he shared it with the tribes and other people in our state. His work was instrumental in bringing additional settlers to the Willamette Valley, which led to the establishment of Oregon as a US territory.

Without that original request from the tribes for this book of great spiritual power and wisdom, our state might not exist. All who live within our beautiful and bountiful State owe a debt of gratitude to those tribal leaders who sought the very best for their people.

I am pleased to invite you, your congregations, staff, families and friends to a special event at the Oregon State Capitol on April 16th, 2011, from 11 am to 2 pm. At this event, we will celebrate and remember with gratitude the important place in our State's history held by the native people of this land.

ROAR: Reviving Oregon's Amazing Roots – 180 Rendezvous at the Capitol

Saturday, April 16, 2011

11:00 am – 2:00 pm

Capitol Steps and East Capitol grounds; 900 Court St. NE, Salem

Information: Aaron Auer (503) 705-7627 or Lockley Bremner (406) 250-8968

Psalm 76:1-2 says, "God is renowned in Judah; in Israel his name is great. His tent is in Salem, his dwelling place in Zion." I hope to meet you in Salem on Saturday, April 16th.

Sincerely,

Co-Speaker Bruce Hanna
State Representative, 7th District

Oregon's Heroic Pioneers of Faith

Hebrews 12:1-2 "Wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our Faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God."

10:30 a.m. Authentic Cowboy Music Playing up to Processional Grand Entry
Pastor Tom Crabb & Cowboy Church
Pastor Paul Jerome

"Opening Ceremony"

11:00 a.m. Processional Grand Entry From Circuit Rider to Capitol Steps
Native American Flag Song Grand Ronde Tribe of Judah Singers &
Honor Song for Jesus Drum Team
Opening Prayer Pastor John David Gomez - Apache Scout
National Anthem Steven Williams -
Prepare the Way Ministries
Greeting from Master of Ceremonies Aaron Auer - "Pure Thunder"
"Reviving Oregon's Amazing Roots" Founder & President, R.O.A.R. Ministries
Pioneering Circuit Ridin' Patriot Preacher

"Proceeding"

The Visions to Chiefs for centuries Garland Brunoe - of the Wasco, Klamath &
Mollala Tribes
1828 Jedediah Strong Smith John Sutton - R.O.A.R. Ministries
preaches to Indian Delegation Bible & Rifle in hand
1831 The 4 Chiefs step forward Lockley Bremner, John David Gomez,
to General Clark at St. Louis Garland Brunoe, Don Gentry
1832 Farewell speech Lockley Bremner - Blackfeet Tribe
of Hee-oh' ks-te-kin Healing for the Natives Ministries

- 1839 *The Lord's Work* - 50 miles up & down the Columbia River leading up to the first Indian Camp Meeting
- Daniel Lee & Boston's Prayer
- First Indian Camp Meeting at Wascopam The Dalles - Estimated 1200 in attendance
- Chief White Swan Testimony - 1905 Lewis & Clark Centennial
- 1839-40 Reinforcements for the Missions: Umpqua, Nisqually, Oregon City, Astoria.
- May 2nd Vote at Champoege:
- 1843 "Plymouth Rock of the West - The Spirit of the 52"
- July 1843 First Settlers Camp Meeting & Conversion of Joe Meek:
 "Go tell everybody you see that old mountain man sinner has turned to the Lord."
 Jason Lee's text: **"For where two or three are gathered together in my name..."**
 Ann Edwards: "Her first and most distinct and treasured memory, at age 3 or 4, was at the first settler's Camp Meeting when her mother gave her heart to Jesus."
- All Preachers Praise God Together
- 1843 Original Organic Law of Oregon's Provisional Government Article 1, Section 3
- R.O.A.R. Prayer for the 76th Legislative Session
- Recognition & Calling Forth of Representatives to Pray for Native Americans
- "The Lord's Prayer"
- From the book, "Ten Years in Oregon"
 "A joyful smile sat upon their faces..."
- Ben Crazy Faith - Crazy Faith Ministries
- Pastor Daniel Wilson, Bandon
 "It was like something had melted and hot had come down."
- Don Gentry - Confederated Tribes of Grand Ronde, Klamath Tribe
- "51 on the ship *Tausanne*, the 'work of the Lord reinforced'; the *Mayflower* of the West anchored, the violent take it by force..."
- Pastor John Sutton
 Line in the Sand: "Who's for a divide?"
 Good News Fellowship, Springfield
- R.O.A.R. Company
- Mayor & Pastor Dan Jocoy - Church of Christ, Myrtle Creek
- State Senator Marilyn Shannon, Retired
 Psalm 76:1-2 **"His tent (tepee) is in Salem."**
- Acapella by Tribe of Judah

490 years since Martin Luther's speech
"Here I stand before the Diet of Worms",
on April 18th, 1521 in Worms, Germany

Minute Men
Preaching & Prayer segments from
more of R.O.A.R. Company

Minute Women
Prayer and Intercession Warriors
Oregon County Coordinators

Preaching & Prayer

"In Heaven:
Experiencing the Throne of God"

Vision-Cast for Russian, Slavic,
Romanian, Hispanic Churches of
Oregon to Win Native Americans

"Soon & Very Soon"

Pastor Lynn Bryson -
McMinnville 7th Day Adventist Church

Joe Gonzalez, Brian Cuff, Peter Carlson,
Jeff Thompson, George Gunterman,
Vaughn Longnecker, Byron (Jerky Distributor)

Madeleine Spaulding, Betty Denney,
Dottie Swartz, Linda Hanratty
Karen Elliott, Stephanie Steele,
Esther Shaffer, Sally and Patsy (Hair Fashions)

Rita Bear Gray, Cree Nation

Dean Braxton - "Go Back"
Braxton International Ministries

"Cajun" Dennis Dickson -
Ontko Wolf Child,
Bondsman for the Church

Samoan Dance Team

"Closing Prophetic Utterances"

Psalm 68:11 "The Lord gave the word; great was the company of those that published it."

Soul Winner to Native Americans 40 years Don Cline- First Nations Ministries

R.O.A.R. Regiment -
First Fruits of Recruits
"Blood-Brothers"

Pure Thunder
Jedediah Strong Smith
Father Wilbur
General Clark
Apache Scout
Ee Do-Moh "First in Battle"

Reading & Signing (Authored By)
"Declaration of Commitment to
Native American Evangelism"

Sacred Native American Flute Song

Don Gentry

Historical Document & Material Compilation

Aaron Donald Auer

He-oh-ks-te-kin's Farewell Speech

*"We came to you over a trail of many moons from the setting sun. You were the friend of our fathers who have all gone the long way. We came **with our eyes partly opened for more light** for our people who sit in darkness. We go back with our eyes closed. How can we go back blind to our blind people? We made our way to you with strong arms, through many enemies and strange lands that we might carry back much to them. We go back with empty and broken arms. The two fathers who came with us – the braves of many winters and wars – we leave here asleep by your great wigwam. They were tired in their journey of many moons, and their moccasins were worn out.*

Our people sent us to get the white man's Book of Heaven.

You took us where they worship the Great Spirit with candles, but the Book was not there. You showed us the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. You made our feet heavy with burdens of gifts, and our moccasins will grow old with carrying them, but the Book is not among them. We are going back the long, sad trail to our people. When we tell them, after one more snow, in the big counsel, that we did not bring the Book, no word will be spoken by our old men, nor by our young braves. One by one they will rise up and go out in silence. Our people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no Book of Heaven to make the way plain. We have no more words."

Hines, Harvey Kimbal. *Missionary history of the Pacific Northwest, containing the wonderful story of Jason Lee*, 1899. 38-39.

In Sincerity,

The Pioneering Patriot, Circuit Ridin' Preacher,

Pastor Aaron Auer

R.O.A.R. Ministries – Reviving Oregon's Amazing Roots

P.O. Box 77, Umpqua, OR 97486

503-705-7627 aaron@roaroregon.org

Letter of William Walker

Agent / Interpreter at Wyandot Indian Mission
March 1st, 1833

Read by James Autry

Immediately after we landed in St. Louis, I proceeded to General Clark's superintendent of Indian affairs to present our letters of introduction from the Secretary of War. While in his office and transacting business with him, he informed me that three chiefs from the Flathead Nation, west of the Rocky Mountains, were at his house and were sick, and that one, the fourth, had died a few days ago.

Never having seen any of these Indians, but often heard of them, I was prompted to step into an adjoining room to see them. I was struck with their appearance. They differ from any Indians I have ever seen; small, delicately formed, and the most exact symmetry.

The distance they had traveled on foot was nearly three thousand miles. They said they had come to see General Clark, their great father, upon very important business.

General Clark related to me the object of their mission, and, my dear friend, it is impossible for me to describe my feelings while listening to his narrative. I will relate it briefly: Some white men had passed through their country and witnessed their religious ceremonies, that they scrupulously performed at stated periods.

He informed them that their mode of worship was radically wrong, and, instead of being acceptable, it was displeasing to the Great Spirit. He also informed them that the white people, away over toward the rising sun, had the true mode of worshipping God, that they had a Book containing directions so that they could hold converse with Him, and all who would follow the directions given in this Book would enjoy His favor in this life and, after death, would be received into the country where the Great Spirit resides and live forever. Upon receiving this information, they called a national council to take the subject into consideration. Some said: "If this be true, we must know more about it; it is a matter that can not be put off." They accordingly departed four of their chiefs to proceed to St. Louis to see their great father, General Clark, and learn the whole truth about it. General Clark, being sensible of his responsibility, gave them a history of man, from his creation down to the advent of the Savior; explained to them the moral precepts contained in the Bible; informed them about the Savior, His life, His death, resurrection, ascension, and the relation He bears to man as a Mediator — that He would judge the world, etc . . .

Poor fellows, the change of climate and of diet operated very seriously upon their health.

How dense their night and dark their day.

They sought for light to guide their way

Through life, and to the great beyond.

They traveled far to find the Book

That bade them to the Savior look

For help and hope and heaven.

Letter of George Catlin

Read by Garth Johnson

The names of the two Indian messengers are given in the exact form that they appear in Mr. Catlin's book. Hee-oh-ks-te-kin (the rabbit skin leggins) and H'eo-a-h-co-ah-cotes-min (no horns on his head) are young men of this tribe. These two young men when I painted them, were in beautiful Sioux dresses, which had been presented to them by the Sioux, who had treated them very kindly while going through the Sioux country. These two men were a part of a delegation that came across the Rocky Mountains to St. Louis, a few years since, to inquire for the truth of a representation, which they said some white men had made amongst them, "that our religion was better than theirs, and that they would be lost if they did not receive it." Two old and venerable men of this party died in St. Louis, and I traveled two thousand miles, companion of these two young fellows, towards their own country, and became much pleased with their manner and disposition.

The last mentioned of the two died near the mouth of the Yellow Stone River on his way home, and the other one, I have since learned, arrived safely amongst his friends, conveying to them that melancholy intelligence of the deaths of all the rest of the party; but assurances at the same time were given them from General Clark and many reverend gentlemen that the report that they had heard was well founded, and that missionaries, good and religious men, would soon come amongst them to teach this religion, so that they could all understand it and have the benefits of it.

When I first heard the report of the object of this extraordinary mission across the mountains I could scarcely believe it, but on convening with General Clark, on a future occasion, I was fully convinced of the facts, and I, like thousands of others, have had the satisfaction of witnessing the complete success that has crowned the bold and daring exertions of Mr. Lee and Mr. Spalding, two reverend gentlemen who have answered in a Christian manner to this unprecedented call, and triumphantly proved to the world that the Indians, in their native wilds, are a kind and friendly people, and susceptible to mental improvement.

I have seen the Rev. Mr. Lee and Rev. Mr. Spalding, and I am fully convinced of the complete success of the work of these excellent and persevering gentlemen.

Cyrus Shepard
"The First Indian Teacher of the Oregon Mission"

Read by Father Dickson

"True to nature the Indians loved him, and sent for him when they needed sympathy and help. In his last sickness, they lingered lovingly near his death-chamber; and after his burial, little Indian children used to gather flowers, and lay them on his grave. During his lifetime it was happiness to see him pass, and they kissed his shadow; and after his death they felt very much like the women, who brought spices to the sepulcher of Jesus. It was the adoration of goodness."

"Writers of the period speak of the garden of Cyrus Shepard. It was in front of the Mission, and adorned with plants, vines, and flowers; and, it is said, the bright colors and delicious fragrance filled his Indian friends with wonder and admiration. His garden was an emblem of himself. They were charmed into gladness, beguiled into goodness, and lifted toward heaven by the beauty and melody of his life."

"Cyrus Shepard died at the Mission with the dying year of 1839. And such a death! It was not dying; it was euthanasia."

"When the doctor was cutting off his diseased leg, he would frequently exclaim: "God is good!" During his long and painful sickness not a murmur escaped his lips, and he said the grace of God kept it out of his heart. From his death bed he wrote a cheery letter to Daniel Lee, and subscribed himself, "A part of Cyrus." Before his departure, he said: "All is peace! peace! Oh, what glory! glory! We have victory through the Lamb!"

"One who stood by said; "Surely he is dying?" "Yes," he replied, "I am dying, but dying to live again. I shall soon be over Jordan!"¹

¹ *Beside the Beautiful Willamette; Excerpt pp 33, 35*

Testimony of Webley Hauxhurst

First White Convert in Oregon Country
at the Oregon Mission, January 1st, 1837

Read by Dennis Dickson

"...I learned more in that week than in 31 years before. When I saw the Indian children praying and worshipping God, I thought it was high time for me, who had lived thirty-one years in sin, without once praying for my own soul, and being in your class meeting and hearing you ask questions and telling your feelings, what could I answer? I felt like a person lost forever!" Mr. Daniel Lee says: "He was indeed truly alive to his danger. We pointed him to Jesus, to whom he looked, and ere long found peace to his troubled soul...Great was our joy over this event. We thanked God and took courage."

The following table exhibits the names of the individuals who have been admitted into the Mission family since its establishment, with the date when received, tribe to which they belong, and when they died or left.¹

¹ *Oregon Historical Society Quarterly*, September 1922; pp 265-266

First White Weddings of the Oregon Country

Jason Lee and Anna Marie Pittman

Read by Gaylene Gomez

Sunday, July 16, 1837, was an epoch-making day in the history of the mission and of Oregon. The missionaries, with their families and a few others, together with a goodly number of Indians, met in a grove on the mission grounds in the Willamette Valley for public worship. Jason Lee announced the hymn, "When all Thy mercies, O my God, my rising soul surveys," etc; after singing, he led in prayer, following which he led Miss Anna M. Pittman to the altar, and they were married by Rev. Daniel Lee. Cyrus Shephard then led Miss Susan Downing forward, and they were married by Jason Lee, after which, Charles Row and Miss Nancy, an Indian maiden, were married.

Jason Lee preached from Numbers X, 29, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." The sacrament of the Lord's Supper was then administered. These acts were the first of their kind in Oregon.¹

¹ *Mission House, Willamette, March 28, 1837*

Daniel Lee and Boston Prayer

Read by Ben Crazy Faith

Mr. Daniel Lee gives the following as one of the prayers of one of those so recently instructed in the first principles of the kingdom of God:

"Here was earnest, united praying, and the "kingdom of heaven was taken by violence." More than half the number gave evidence of a happy change. Their agitated hearts felt an unknown peace, a joyful smile sat on their faces, and their lips praised the name of Jesus. "Mi-cah Jesus Christ e-toke-te!" — Thou, Jesus Christ, art good!" "Cupet mi-cah mi-mah e-toke-te! — Thou alone art good!" — "Can-nu-it e-toke-te! — Certainly thou art good!" "Jesus good!" "Jesus good!"

The "Spirit of adoption" was now as manifest as had been a little before the "spirit of bondage." One of these, a leading man, who is sometimes called "Boston" by his people, because his head is not flattened, was some time before he asked Mr. Perkins why he rose so much earlier than formerly. "Why," said he, "I cannot sleep. When I go home and lie down, I think of your teaching, and I cannot sleep. I sleep a little, and then dream I am in meeting, and my heart is all the time talking over what you say. My heart was formerly asleep, I see, but now it is awake." As soon as his own proud spirit was humbled, and his troubled conscience had found peace, he sought his wife and daughter, knelt by them, and told them to pray.

Here may be given a specimen of their praying.

"O, thou great God on high, we now pray to thee. Our fathers knew thee not, they died in darkness, but we heard of thee; now we see a little. Truly we are wretched. Our hearts are blind — dark as night — our ears are closed. Our hearts are bad, full of evil, nothing good. Truly we pray now to thee. O, make us good. Put away our bad hearts. Give thy Holy Spirit to make our hearts soft. O make our hearts good — all good — now, come. Jesus Christ, thy son died for us. O Jesus, wash our hearts. Behold and bless." ¹

1840 First Indian Camp Meeting

Estimated Attendance 1,200 at Wascopam The Dalles

Read by Pastor Daniel Wilson

The good order observed throughout the whole meeting was never surpassed in an assembly of such numbers, and which continued so long together. At daylight they were awakened by the sound of a trumpet, and soon after engaged, first in singing, and then in prayer, in their houses. Then followed the washing of hands and faces, after which they took breakfast. For public exercises they were called together three or four times during the day, the women and the men apart, with a space of four or five yards intervening, sitting on the ground, sometimes with a mat or a bear-skin spread beneath them, and a blanket or skin or mat over their shoulders; presenting a dense mass of black heads and sunburnt faces, alternating between adults, and babes, and little children, withered old age, and gray heads, remnants of other days! and — The pencil drops. The company beggars description! To know, the reader must see. But they were met to hear words by which they might be saved — to hear those truths repeated which had so much interested them for several months — truths which they delighted to hear. The great and most important facts of revelation were spread out before them in a connected chain, beginning with accounts of the creation, then of the formation of man, the institution of the sabbath, and marriage; the fall of man; his punishment; the promise of Christ; the first murder; the wickedness of man causing a flood; Noah saved; man's wicked attempt to build Babel; its consequences; the history of Abraham, Isaac, and Jacob and his sons, particularly Joseph; the Jews in bondage; Moses in Egypt; the Jews led by him through the desert; brought into Canaan; the wicked Canaanites destroyed; disobedience of the Jews; its punishment; the coming of Christ according to the prophecies baptism, temptation, miracles, instructions, persecutions, death, resurrection, ascension, and second coming to judge, to reward; commission to his disciples; Pentecost; labours, and sufferings, and success, and death of the apostles; their own duty to obey the word of Christ, never turning again to their former wicked ways; the Holy Spirit; the new heart, without which nothing would avail; that this was necessary in order to *be* good, or to *do* good, or to *ensure* good; this through Jesus Christ only; he *died* for them. To these truths they listened with the most earnest attention and apparent devotion. Such deep and general solemnity the writer has seldom witnessed. In the intervals of public worship they withdrew some distance from the ground and engaged in prayer alone. Prayers in their houses in the evening closed the day. Thus the time was employed till the ensuing sabbath, our meeting having continued from Monday, when the communion was administered to several hundreds. To the administrator it was a day of labour, but one of "refreshing from the presence of the Lord." The solemn presence of God seemed to pervade almost every heart, and a deep conviction that great was the love of Christ in dying for us, whose death we now recognised in the bread and wine which we ate and drank as emblems of "his broken body and his shed blood."

Thus ended a day that the writer will long remember with thankfulness to the God of love that he was ever permitted to see it; and he expects to meet precious souls, with whom he enjoyed that communion, in the kingdom of heaven, and will ever pray in hope of that event."¹

¹ *Ten Years in Oregon, Lee & Frost - 1844; pp 191-192*

Testimony of Yakima Chief White Swan
of the First Indian Camp Meeting at The Dalles, 1840
(as told at Lewis and Clark Centennial Exposition in Portland, 1905)

"THEIR WORKS DO FOLLOW THEM"

Read by Don Gentry

White Swan, chief of the Yakimas in an address before the Methodist Congress held in Portland during the Lewis & Clark Exposition, 1905 said:

"If you ask me question, 'Have you seen Jason Lee, the first missionary?' I answer, 'Yes, I saw him.' Some ask, 'How old are you, White Swan?' and I answer, 'I am 86. I was old enough to understand everything, and this missionary he baptize me at that time,' and from that time I join the church camp meeting at Wascopam — The Dalles.

"When he started to work, he sent ten Indians from place to place to ask other Indians to come to camp meeting, and all the different tribes came together. Then he buy dry salmon and other things for the camp meeting and put them in one tent forty feet or more. That was the first time we saw wheel cart; he sent two men to haul wood for the Indians came all around, different tribes and they make seats to have the different tribes together.

"In the middle he make a place for himself to preach and read the Bible on a little table. He spoke through three interpreters for each tribe at that time, while he was preaching. It seems to me the missionary spoke strong words when he opened the Bible to speak to the Indians.

"While Lee was preaching the Indian chiefs sat smoking, not caring to hear the gospel. Three or four days while he was preaching all women and chiefs felt different just like something had melted and hot had come down, and they throw away their tomahawks and caps — war bonnets — and fall down and ask God to forgive them. People were surprised to see what kind of spirit came down, and then they look at each other and all see the tears run down each others faces, and then all fall down and worship God. They used to feel all right but found now that they were not right inside. They would look at one another and after a while they would join the church, and then raise up as one nation. At that time Jason Lee learn first the Indian language, and after a few months he never used an interpreter, he just preached himself. After the camp meeting closed he showed them how Christ used to do and sent them two by two among the rocks to pray, and the Indians used to pray just like birds singing among the trees.

"That is the way this first missionary worked for the Indians. White Swan is true witness. I saw and heard him myself.

"Truly this missionary brought light to the dark place for the Indian. He stops the fire (fight). After that all the Indian tribes never fall together against white people, they were friendly after that, but the Indians who had not heard the gospel were unfriendly."

R.O.A.R. Prayer for the 76th Legislative Session

**"In Judah is God known: his name is great in Israel.
In Salem also is his tabernacle and his dwelling place in Zion."
Psalm 76:1-2**

Prayed by State Senator Marylin Shannon, Retired

Dear Lord, we are a people always and everywhere in need of Your divine guidance.

Today is an historic account of the Oregon Indian Delegation's departure from St. Louis in 1831. We can read of their profound disappointment in leaving for home without what they called the white man's Book of Heaven in their language.

Chief He-oh-ks-te-kin sadly said, *"Our people will die in darkness and they will go on the long path to other hunting grounds. No white man will go with them, and no Book of Heaven to make the way plan. We have no more words – Farewell."*

Within three years of that sad farewell in St. Louis, Christians in the East sent Jason Lee and four other missionaries to the Oregon Territory to share the "Book of Heaven" with the Indians.

We thank You Lord for the Vision of the Original First Five Starting Trailblazers, and the wisdom they brought to our Oregon. We thank You for placing Jason Lee in charge of that new Mission and drawing up of the documents for our Provisional Government. We thank You for his work in starting a Mission School that eventually became Willamette University. We thank You for his reliance on the great Book of Heaven as the foundation for the Petition to Congress requesting statehood for Oregon. We thank You for guiding Jason Lee and the Indian boys from the Mission School on their trip to Washington, D.C. to present the Petition to Congress in 1839.

We beseech You today, Oh Lord, for the kind of wisdom and courage and generosity that animated this founding Preaching Statesman, Jason Lee. Our times are no less challenging. Our need for Your abiding grace and strength is no less great.

May we recall our dependence — and our state's dependence — on You each time we pass Jason Lee's statue on the capitol grounds in Salem, where he carries the Petition for Statehood in one hand and The Book of Heaven, his everlasting guide, in the other.

We cry out for statesmen today to govern Oregon in the spirit of Jason Lee. We pray for Your blessing on this, the 76th Legislative Session and thank You for the example of our founding legislator, Jason Lee, and his undying faith in God, His Son, Jesus Christ, the Holy Spirit and His precious Book of Heaven.

In Jesus name we pray, Amen.

Oregon's Most Heroic Figure - Jason Lee
October 26th, 1920 Address at the Portrait Unveiling of Jason Lee
in the House of Representatives Behind the Speakers Desk



Read by John David Gomez

Governor Ben Olcott: "Unhesitatingly I say that Jason Lee was Oregon's most heroic figure....
Jason Lee fathered and pioneered one of the greatest missionary movements in all history....
By every right of achievement, by every right of peaceful conquest, the portrait of Jason Lee
should adorn the halls of the capitol building in our state as long as those capitol buildings stand."

Jason Lee

By Rev. D. A. Watters

We meet today in this good land
Of golden grain and fruitful tree,
Secured by that heroic band
Whose leader's name was Jason Lee.

He came and laid foundations strong
On which have risen structures grand
With cities now where thousands throng
All over this romantic land.

Willing the hardships to endure
He wrought without a thought of fame
That he might plant and make secure
This heritage in Jesus' name.

At Champoeg the patriots met
That timely there they might decide,
And in a way we'll ne'er forget
Under which flag we should abide.

Proceedings at the Unveiling & Dedication
of the "The Circuit Rider" Pioneer Preacher Monument
April 19th, 1924 - State Capitol Grounds, Salem, Oregon



Remarks by Charles H. Carey,
Presiding Judge & Leading Historian of the Day

Read by State Senator Charles Starr, Retired

Oregonians, Fellow Citizens of the Great Republic:

We have assembled for the purpose of giving expression to an ideal. Governments and institutions are dependent upon the quality of citizenship, but unless a nation cherishes its ideals and nourishes its higher aspirations it loses the things of the spirit, gravitates into gross materialism, and soon falls into decay.

In this thrice blessed country of ours, wherein we enjoy the gifts of bounteous nature and have as well the blessings of liberty under a free government, we should never lose sight of the fact that our peculiar development as a people is due to idealism. The pioneer preachers, with rare self-sacrifice and devotion to a belief, typify in a degree the spiritual influences that have permeated and characterized our civilization and our social and political structure.

This is particularly true of Oregon where the first permanent settlers were missionaries, and where the first attempt at popular government, the first steps toward universal education, and the first impulse toward righteousness, were due to the example and the instruction of the unworldly ministers of the gospel.

The sentiment that actuates the distinguished citizen who has made the generous gift, and that draws together this assemblage, bids us lift our eyes from the daily tasks of life and visualize things of the spirit; we turn to thoughts of the essential nobility of the nature of man, and consider how in all ages and in all countries there have arisen those who at sacrifice of self have given themselves freely for the welfare of others.

Let us then in reverent spirit incline our hearts to prayer, while the Invocation will be pronounced by the Rev. Thomas J. Villers, D.D., President of the Portland Council of Churches.¹

¹ *The Circuit Rider*

Acceptance for the State

By Governor Walter M. Pierce

Read by Bruce Hanna,
Co-Speaker, Oregon House of Representatives
of the 76th Legislative Session

The people of the State of Oregon accept from Honorable Robert A. Booth this magnificent statue, *The Circuit Rider*.

The citizens of this great commonwealth appreciate the unselfish devotion of one of her most distinguished citizens who has so generously provided this beautiful memorial – a memorial through which coming generations will recall the spirit of the early Circuit Rider, who carried the story of the Nazarite into the homes of the early western pioneers.

Countless generations yet to come will view with admiration this beautiful work of bronze, which will be a constant reminder to citizens of the Pacific Coast of the arduous work of those who laid the foundation for this unparalleled civilization that we today enjoy.

Oregon is exceedingly proud that she has among her citizens, Honorable Robert A. Booth, of Eugene, Oregon, a son of the early and most devoted Circuit Riders.

Words cannot recite – monuments fail to fully commemorate – the work of the men, who in the pioneer days, followed the circuit, teaching and preaching the doctrine of the Savior. They went into the homes to alleviate the suffering of the sick, to pray for the distressed, to preside at weddings and funerals. They overcame many an obstacle for the early settlers. They scattered roses of joy, sunshine and kindness along the rough-hewn paths by these empire builders.

Years will come and go. Men in almost countless myriads will pass from the theatre of action into the great unknown, causing hardly a ripple in the history of their times. But The Circuit Rider's influence will be felt as long as time.

The spirit of The Circuit Rider is a part and parcel of our humanity. It has been woven into our very nature. It has given the people of the Pacific Coast a peculiar sense of public duty, distinctly American and distinctly Oregonian.

As Governor of Oregon, representing nearly a million inhabitants – I accept this present and sincerely thank you – Robert A. Booth, for your generosity.¹

¹ *The Circuit Rider*

Roosevelt, who wrote "The Winning of the West," said of such men: "I have made quite a study of American history, and have always been greatly interested in the thrust of our people westward across the continent; that movement which began during Revolutionary days, and which from its very beginning included as the spiritual leaders of the pioneers an extraordinary proportion of preachers. It was the preacher who gave to the backwoodsmen, as they lived in their stockaded villages among the dotted clearings, the spiritual life that prevented them from going down in the hard materialism of their surroundings." That is good testimony from Roosevelt, himself a Rider. He himself had heard the axeman's blade echo in the lonely forests, had forded numberless streams, followed the trails of the Red Man, made his breakfast out of the trout that at sunrise leaped in the cool waters, and at evening kindled a campfire which reflected in the dark, surrounding pines, the eyes of prowling beasts.

But I am here to speak not only of pioneers, but also of the larger work of the prophet and minister of the Gospel.

There will be no need of argument for the worth of morality. Morality is necessary for the health and vigor and longevity of the individual and the nation. And morality must be propagated by religion. The best teachers and thinkers of all time have recognized and declared this truth. Washington said: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Morality has never propagated itself. It always must have an apostle moved by religious fervor if it is to live and grow. Seneca and Marcus Aurelius were moralists, but they sent no apostles into the world; therefore, Seneca and Aurelius are almost unknown. The Man of Nazareth sent Circuit Riders everywhere, even the "uttermost parts of the earth"; and His moral teaching with its fundamental bases – the Fatherhood of God and the brotherhood of man – shall

"spread from shore to shore,
Till moons wax and wane no more." ¹

"Oregon's Heroic Pioneers of Faith"

April 2009

Song Written by Reverend Aaron Auer
(Melody: "Battle Hymn of the Republic")

Sung by Sons of Oregon

Oregon's Heroic Pioneers of Faith
Oregon's Heroic Pioneers of Faith
Oregon's Heroic Pioneers of Faith
They're coming back with Jesus Christ our Lord.

We're telling the Oregon Story
of our glorious amazing Roots,
How in 1831 the Nez Perce tribe
sought out the truth,
We've heard of the "Book of Heaven"
Will you come and teach us the way?
Send missionaries unto us this day!

The Holy Ghost prepared a man
whose name was Jason Lee,
He built the Oregon Mission
to set all the Indians free,
Evangelizing, Colonizing,
the Preaching Statesman was he,
the Trail-blazer of Oregon's liberty!

51 on the ship Lausanne
the "work of the Lord" reinforced,
The Mayflower of the West anchored
the violent take it by force,
Praying the "word of the Lord" be glorified
and having free course,
Righteousness, His Kingdom magnified!

The Oregon fever burned amidst
the Nation's bosom that hour,
Risking all for their promised land
filled with faith and hope and power,
The territory now an altar
under His mighty hand,
Our Christian Heritage, the Sovereign's brand.

The Circuit Riding preachers
hunting down the settler's homes,
The gospel of salvation heard
in every creature and soul,
Evangelists, Friends and Counselors
their labors memorialized,
Winning the lost is still the Crowned prize.

Multitudes, O Multitudes
what's your decision my friend.
The Declaration, the Word of God,
to your heart and life we extend,
Will you stand with us and
ROAR with us, reclaiming and reaping the fruit,
Reviving Oregon's Amazing Roots!

Oregon's Heroic Pioneers of Faith
Oregon's Heroic Pioneers of Faith
Oregon's Heroic Pioneers of Faith
They're coming back with Jesus Christ our Lord.

DECLARATION OF COMMITMENT

TO NATIVE AMERICAN EVANGELISM

OVERVIEW

The principal purpose of this document centers on the idea of restoring the spirit of revival in America. During this age America has basically excluded the Lord from every facet of American life. America has fallen to the lowest level of spirituality, since its founding. The spirit of anti Christ is increasing the intensity of opposition to the church, and will only increase. America has entered the last phase of wickedness before judgment falls. The question is, "Where is revival in America?" Isaiah 59:1 *"Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."* James 4:6 says, *"God resists the proud, but gives grace unto the humble."*

You may be asking, "Why the Native Americans?"

Historically, the church has prayed for revival. We have fasted for revival. We afflicted our souls for revival. We have had our unity conferences. We have repented. We have bound the enemy. We have loosed revival. We have wrestled in spiritual warfare. We have done all of these things, yet ***we are not healed***. Where is revival in America? In Revelation 3:4-5 Jesus said. *"Nevertheless, I have something against you, because you have left your first love. Remember from where you are fallen, and **repent and do the first works.**"*

The answer to the question, "Where is revival in America" lies within the Indian Reservations of North America. Early Anglo American Christians strove to be faithful to their original call to America, but the majority church pursued a course of "Manifest Destiny;" this led to the genocide of the indigenous people instead of the salvation of the Native souls. This grave mistake allowed the church to be blinded to the will of God, and allowed untold curses to come upon this continent. Jesus commands us to repent, and do the first works; which is preaching the gospel to Native Americans.

STATEMENT OF NEED

Historically, the Christianization of the Native Americans **is unfulfilled**. Missionary denominations have sent countless missions to Indian Country, and have met with disappointments and frustrations, showing very little result. The experience of modern reservation life is one of poverty, and oppression; lives of reservation Indians are bitter, and unfulfilled. Churches and preachers experience isolation, prejudice, and a spirit of backsliding plagues Native believers. Efforts to spread the gospel in Indian country has been hindered by the rejection of the "*White Man's religion*." One chief said, "*The gospel is for the White Man, but the Sun Dance is for the Indian*." Past failures, betrayals, and the misrepresentation of the Gospel have stifled Christianity in Indian country; it is estimated that only 2.5 percent of nearly two and a half million Natives have experienced an authentic born again encounter with Jesus Christ.

STATEMENT OF PURPOSE

*Today, the Church of America has the opportunity to reclaim God's original mission. Revival will not come to America until the church returns to her original mission. This is the only legitimate grounds for Anglo Americans to be upon this continent; any other rationale is a fabrication of the divine will and purposes of God. **By acting in obedience to the call of the Lord Jesus, and reconnecting with an accurate interpretation of history, the last day spirit of revival will be unleashed in America.***

ARTICLE 1

That all offenses or acts of hostilities by one or either parties against the other, be mutually forgiven, buried and cast into the sea of forgetfulness, never more to be had in remembrance.

ARTICLE 2

That a perpetual peace and friendship from henceforth subsist between all parties, and if either party are engaged or attacked by an enemy, then each shall assist the other.

In witness whereof, the parties have hereto set their hand:

April sixteenth, Two Thousand and eleven