

A History of The Oregon Christian Convention at Turner, Oregon

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Religion 539
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Fall Semester 1993

So little has been recorded regarding the history of the Oregon Christian Convention at Turner Oregon, that I fear much has been lost with the lives and memories of those who have gone before us. Even while I was in the midst of researching for this paper, Elery Parrish who was president of the convention in 1944, and one of the people I intended to interview, passed away. The history of this convention is a very large endeavor and I feel that I have only begun to scratch the surface of what could be done. There are many more records and articles that could be researched but time constraints required me to make an ending and offer what I have found. My hope is that someone else might be able to use what I have done as a base to build upon in continuing to piece together this wonderful history of God's people gathered together.

It is generally accepted that the first state meeting of the Restoration Churches in Oregon was held in 1852 at the small town of McCoy. Glen O. Burnett is believed to have been the first president of this meeting, calling "the disciples of the Valley to assemble for fellowship and worship."ⁱ (It Should be noted that later research by Dr Jerry Rushford has uncovered the following regarding this first meeting, "On Friday, September 3, 1852, the first annual meeting of Oregon Christians began at a site about seven miles east of Albany in Linn County. John and Alfred Powell and the members of the Central Church were the hosts for this ambitious effort..." Christians On The Oregon Trail, © 1997) From this beginning meetings were held in different locations, at different times of the year, through 1877. The convention of 1877 which was held in Dallas, Oregon. was seen as the last general state meeting. Many believed that a more effective format for state evangelism was needed and would emerge. But such was not the case, and in 1885 the state-wide camp meetings were revived at Turner, Oregon.ⁱⁱ (See Table A)

In 1878 a generous gift of 6 acres of land just outside of Turner was given to the Christian Association of Marion County by Louis H. Turner, George H. Turner, and Cornelia Turner Davis. The gift was given in memory of their parents, Henry L. and Judith A. Turner, prominent pioneers of that area. Mrs Turner had been an active member of the Christian Church there. For the first 7 years a county convention of the Christian churches was held on these grounds, and then in 1885 the decision was made to make these grounds the site of the state convention. At that time ownership of the grounds was given to the Christian Missionary Convention of Oregon.

David Truman Stanley, who attended this first convention at Turner is quoted as saying that the first meeting was held in "an arbor covered with lumber and fur boughs." However, the following year Pioneer Hall was built and became the main meeting hall for the convention until 1891.ⁱⁱⁱ On Monday, September 21st 1891, Mr George H. Turner signed an agreement to build a large convention hall, or tabernacle, upon the state convention grounds at Turner. The conditions of the agreement were that the tabernacle was to be used

for the State Convention of the Disciples of Christ of Oregon, and that the convention would be located at Turner for a period of no less than 99 years. The building was built by Mr. Turner in Memory of his parents, and a newspaper article from 1891 describes the anticipated building as follows.

"The building is to be much more elaborate than was first indicated. It will be 100 by 150 feet, with twenty foot wall, with substantial floor throughout. There will be two large towers on front end, surmounted by globes, to represent the eastern and western hemispheres or "the whole world," to which the gospel is to be preached. this idea is Mr. Turner's, and it is a happy thought. There will be large windows in each end, and possibly one or two large ones on each side. The rostrum is to be two feet above the Tabernacle floor, and will be about 16 by 34, on each side of which will be a room 10 by 24 for committee work. There will be also two rooms in the front end of the building."

The article goes on to tell of the anticipated completion of the tabernacle for the state meetings in June. The cost of the building was projected to be just under \$5,000. Along with the building, Mr Turner also donated another 10 acres of land bringing the total value of the gift to somewhere between 6 or 7 thousand dollars.^{iv}

The Tabernacle, which in fact wound up being 110 by 160 feet in dimension, remains in use to this day with a few changes. The round stained glass window that once adorned the front of the building was shot out by vandals and eventually replaced by a wooden design. The same fate befell the two stainless steel balls that were painted to represent globes and placed atop the front towers. Because of vandalism they were removed sometime in the 1950s. Up until the 1940s, to cut the noise, fresh sawdust was spread on the wooden floor in the spring and removed in the fall. Today the floor is carpeted. The Columbus Day storm of 1962 sheered off and destroyed one of the two towers on the front of the building. Rather than replacing the tower with the insurance money, it was decided to install some restrooms in the tabernacle instead. The Tabernacle eventually received electric lights, a sound system, and some gas heaters.^v (See Tabernacle pictures)

From the original 6 acres that the Turner camp ground occupied, it has expanded to 17 acres. And along with Pioneer Hall and the Tabernacle, a dormitory named Swander Hall, was added in the 1920s. Another dormitory named Centennial Hall was built in 1946. Finally in 1967, Jubilee Lodge, which adds additional dormitory space and a cafeteria was built. Along with these structures are some out buildings and about 20 "personal" cabins.

Like the grounds and the buildings, the name of the convention has undergone some changes over the years. In 1860 the name that was regularly used for the convention was the "Christian Missionary Society of Oregon." Then in 1877 the name was "officially" changed to the "Annual State Cooperation," although this name never caught on. As early as 1882 the name "Christian Missionary Convention of Oregon" appears in the printed records, and the work of the convention was first incorporated under state law with this name. However change came again with popular usage, and the preferred name of the "Oregon Christian Missionary Convention" was soon accepted. In 1912 it was suddenly discovered that several deeds to property were held by the "Oregon Christian Missionary Convention," while the legal name was the "Christian Missionary Convention of Oregon." The name was then officially changed in 1912 to the popular usage.^{vi} The final change of the convention name came in 1956 when there was an "official" severing of the convention from the State Missionary Society. The annual meeting from that point to present became known as the

Oregon Christian Convention.^{vii}

From 1885 to the turn of the century the program for the week of the State convention at Turner began to fall into a familiar pattern, with several groups meeting on the convention grounds to conduct business and receive inspiration. A convention advertisement from the Christian Standard for the 1898 convention gave out the following information. It was to be a 10 day convention from June 24th to July 4th. The cost of registration was \$1.50 which included a place to camp, fuel, straw beds, and all the privileges of the convention. If you wanted to only come for the day, you were charged 10 cents at the gate. There were special railroad rates to and from the convention since many traveled by rail. The program for the week ran as follows: The Ministerial Association met on June 24th and 25th. On June 26th there were to be special addresses given by A. McLean and B.I. Smith. On June 27th and 28th, the business sessions of the Oregon Christian Missionary Convention were to be held, with another address by B.I. Smith. June 29th was Christian Women's Board of Missions Day, and June 30th was Oregon Sunday School Day. One note of interest are the comments regarding the Sunday School Day format. It was reported that along with the Treasurer's report and the Presidents recommendations, there would be "a few practical experiments with alcohol, showing why we should teach temperance in the Sunday School." July 1st and 2nd were focused on the youth, and July 2nd also was the date for a Temperance Rally. July 3rd ended the Convention with sermons by J.J. Evans, W. F. Cowden, and E.C. Sanderson.

Other Highlights noted were E.C. Sanderson, the Dean of Eugene Divinity School, conducting a Bible Institute featuring six lessons on "Our Sixty-six Sacred Books; How They Come To Us, And What They Are," and the nightly campfires. Each day also featured 2 to 3 sermons following the business meetings, and in the evenings.^{viii} For the most part this format continued for many years with rallies and reports from different state organizations and groups such as the youth Christian Endeavor, the Ninety and Nine Men's Club, the Christian Women's Board of Missions, and others. The convention became a place to conduct business and give an accounting before a large number of the brotherhood.

It would seem that in the beginning the churches came together for support and encouragement of the brotherhood in Oregon. There was a sense of mission in those early years that focused on reaching Oregon with the Gospel. The "mission" field was Oregon itself, and so the Oregon Christian Missionary Convention became involved in the support of small struggling churches, and the planting of new churches in Oregon. A state board was elected each year at the convention to oversee the works in Oregon and report back the following year. A state missionary was assigned to assist in these works. The convention ratified a constitution outlining its purpose and function. The mission of reaching people with the Gospel was not long confined to Oregon as its only focus. Foreign missions quickly became a part of the Convention and foreign missionaries were a dominate feature in the program each year. Stirring challenges for world missions and specific requests for aid fell on attentive ears each year and inspired many to give more than just finances. Through the years as Oregon became more saturated with Restoration churches, the emphasis on financially supporting struggling congregations, and church planting died out. However, the emphasis on world missions remains to the present.

From the beginning the Oregon Convention has been a preaching convention. It has been marked by good preaching, and in fact has relied upon the strength of its speakers to attract attenders, giving them inspiration, and practical teaching for living the Christian life. As one writer put it in 1930, "The Oregon Convention is always a preaching convention, and the preaching is of the right kind--- the kind we heard in all

of our conventions a quarter of a century ago; the kind that our people grew up on; the kind they always respond to; the kind, the only kind, that will bring unity to our ranks --- the old Jerusalem Gospel!"^{xix} There was an official recognition of a different thrust with the convention when in 1956 the name was changed from the Oregon Christian Missionary Convention, to the Oregon Christian Convention. Though many things have changed through the years, the Oregon Convention remains a preaching convention.

The family has always figured prominently in the Convention structure. With families coming to camp upon the convention grounds for the week, there were always a number of children around. Rita Hahn Musgrave was the registrar for the convention for about 30 years beginning in the early 1960s. However that was not the beginning of her involvement with the Oregon Christian Convention. In fact she attended her first convention in 1912 at the age of one year. (See Picture) She remembers how important the convention was to her as a young woman growing up, and how it became an annual summer event that her own family looked forward to.^x The family atmosphere and "non-session" activities were mentioned in a number of articles reporting on the convention. A 1921 article in the Christian - Evangelist read as follows, "Many families have made this an annual outing as well as a trysting place for the renewal of such delights in fraternal fellowships as only the Churches of Christ knows. Here they dwell in tents and lodges and between sessions many delightful pastimes are had. Play-ground ball waxes warm and champion or near champion horse-shoe pitchers try skill against all comers."^{xi} The 1923 Portland Christian put it this way, "C.E. hikes, swimming, and many other stunts and early morning meetings are great help to all who can be young with them. The social atmosphere out on the grounds and in tents and lodges is something helpful and enjoyed by each of us. Games, sports and stunts outside the tabernacle are no small part of conventions."^{xii}

A short word needs to be mentioned regarding the involvement of Eugene Bible University and the early years of the Oregon Convention at Turner. E.C. Sanderson who was one of the early presidents of E.B.U. (See Group Picture) personally supported the Convention for many years. Each year he would teach a "Bible Institute" which consisted of classes on varying topics offered during the different days of the convention.^{xiii} Even more, President Sanderson encouraged his staff and students from E.B.U. to attend and participate in the convention each year. There were students involved in preaching, leading songs, and much of the nuts and bolts jobs of the convention program. When calls went out at the convention for assistance, or workers in mission fields, it was the students of E.B.U. who responded.^{xiv} It is not surprising that E.B.U. was so closely connected with the convention given that the majority of Northwest preachers were graduates of E.B.U. J.A. McMillan of the Christian Standard in 1915 wrote an article about the convention in which he spoke highly of E.B.U. "Oregon has a school that has made it its business throughout its more than twenty years of life to train preachers --- not literary geniuses, but preachers! It is located at Eugene. There is no foolishness about it. President Sanderson and his assistants give their minds to teaching the established verities, and they produce graduates who think clearly, pray earnestly, and are not afraid to work hard. The school and the State Missionary Society are mutually sympathetic. While absolutely independent, they know and trust each other, and each endeavors to supply the other's need."^{xv} An article written for The Christian-Evangelist in 1921 had these words regarding the Convention. "The whole atmosphere was one surcharged by Eugene Bible University which has had a mighty influence in building the cause in this and nearby territory. President Sanderson was ever a leading spirit. The splendid group of young ministers and their wives who attended this convention was one of the outstanding memories. We delighted in their fellowship. That these young ministers of the Word are doing a great work for the Kingdom goes without saying. Our hats are off to such!"^{xvi} Eugene Bible University eventually became Northwest Christian College, and today is not as closely linked to the Convention.

A number of interesting things have happened at the Oregon convention over the years that provide windows giving us a glimpse of the attitude and atmosphere of the conventions. For example the following article appeared in the July 21st, 1904 edition of The Christian Evangelist. "The hope was expressed that in addition to maintaining our mission churches in the smaller fields (of Oregon) a city missionary might be placed in the city of Portland where one-fourth of the population, one-half the corruption, and nearly all of the ignorance and poverty of the state are congested. No direct action was taken on this."^{xvii}

In 1906 the issue of federation or an organizational structure became the paramount issue at the convention. E.S. Muckley of Portland who favored federation was asked to write a paper and present it at the Convention while J.M. Morris who opposed federation was asked to open and lead the discussion on the paper presented. The Ministers Association then passed the following resolution. "Resolved, That because we are not a legislative body, and can not and would not bind any action upon local churches, and can therefore sustain only an advisory relation upon the question of federation of churches, we recommend that the matter of federation be left to local churches and communities, and that we show a spirit of fraternalism and co-operation." Muckley reports that a "kindly feeling was left over the matter."^{xviii}

In 1908, Dr. Royal J. Dye, missionary to Belonge, Africa made an impassioned plea for a river boat to be used on the Congo river for missionary service. The Conventioneers took up the challenge and raised \$2,132.00 giving substance to the dream that with additional funds saw its fruition in the river boat "Oregon" being launched on the Congo River on July 29th, 1910. The Oregon was in service to missionaries until it was sold in 1950.^{xix}

At the 1913 Convention, while welcoming several new out-of-state preachers to Oregon, the president of the Ministerial Association, J.N. McConnell, of Roseburg reported that he had recently received numerous letters from preachers wanting to come to Oregon. Many reasons were given for why they wanted to come. One had "trought trubble," another wanted a wheat ranch or timber claim, and one just wanted to "live at ease." President McConnell said that few mentioned a desire to serve. He went on to say that the kind of preacher that Oregon needs is the kind with good common sense, industry, and piety. Men who will preach the gospel only, and preach it with power, in truth and love. He finished by adding that he felt that the new preachers present at the convention were of this latter group.^{xx}

In 1915, The convention was overshadowed by the death of R.G. Callison, who died on the platform in the middle of his address. His sermon was entitled "The Work of The Pioneer Minister." The Christian Standard reported the story as follows. "He (Brother Callison) stated that he never prepared men to die, but to live; that any man who was prepared to live was prepared to die. He started another sentence with the words, `Paul said...` when he suddenly fell to the platform under a stroke of apoplexy, and in about three minutes he had gone to prove the truth of the last statement his lips had uttered."^{xxi}

The convention of 1924 presented a first for Oregon. The song leader was imported this particular year and doubled as the main speaker. His name was W.E.M. Hackleman. As the Christian-Evangelist reported, "Brother Hackleman did not come to us as a song leader, but to give us a program of religious culture through a presentation of the fine arts. Singing figured very largely, and the lantern was a great feature at night." The "lantern" being referred to here was a kind of slide projector which Brother Hackleman used in the evenings to project famous paintings, sculptures, and illustrated songs upon a large screen. Few had

seen such a projector before, and his song leading and presentations were considered inspiring by all. He received the highest of recommendations by the convention organizers.^{xxii}

In the beginning the convention at Turner was a delegate convention. Each church was entitled to one delegate per fifty members, with a minimum of two delegates allowed.^{xxiii} However, the convention was never really a delegate convention in practice. The Christian Standard reported in 1928 that the decision was made to rectify this. "For twenty-five years the constitution of the Oregon work has provided for a delegate convention, but it never made any appeal to the Oregon folks, and all these years they have gone ahead with the mass-meeting and ignored the delegate-convention idea. This year they decided to be constitutional. Did they have a delegate convention to conform to the constitution? They did not! They changed the constitution to conform to their mass-meeting!"^{xxiv} This was typical of the "come one, come all" spirit of the early conventions.

In the early 1930s the Great Depression had its grip on the United States, and its impact was felt even at Turner. There was a sharp decline in attendance at the conventions and along with the concern this precipitated, came ideas regarding what was wrong, and how to fix it. There were those who believed, "that the day of the old camp-meeting spirit has about passed." The suggestion was made and accepted to shorten the 1931 convention from the traditional nine or ten days to only four days and a night. While this seemed to help attendance slightly, still many wondered if the convention was in its last years. Out of this 1931 convention also came a push to move the convention from Turner.^{xxv} On several occasions through the history of the convention there have been suggestions and attempts to move the convention to a site other than Turner. In 1921 there was a strong push to move to less rustic and more convenient accommodations. President Sanderson of Eugene Bible University was instrumental in raising the \$1500.00 necessary to repair the roof of the lodge and the tabernacle, and to thwart the effort.^{xxvi} The Christian Standard in 1931 read as follows, "A resolution was passed by the convention, giving notice of a proposed change in the constitution, to be voted on next year, which will permit the conventions being held in other places than in Turner." The idea was to have the convention meet every other year, or at least occasionally in other towns.^{xxvii} The resolution was never passed.

By 1934 attendance had begun to recover and the attitude about the convention was also greatly improved. \$1,000 in cash and much more in volunteer labor allowed for improvements in the sanitation and the general condition of the grounds. The Christian Standard reported on the following resolutions from the 1934 convention, "the convention endorsed the idea of one Bible College for the Northwest, emphasized its opposition to war makers, stressed the importance of Christian living, and proposed that more be made of the conference feature for ministers and church members in future convention programs."^{xxviii}

The convention of 1938 was marked by speakers who denounced the "War Spirit," and denounced racism that clouded judgement. S. Earl Childers in the opening address of the convention stated, "When we enthrone Jesus in business we will not sell a millions dollars' worth of deadly warplanes to Russia one week, and condemn them for their atheism the next." The main speaker Alexander Paul of Indianapolis declared, "After war, the curse of race prejudice is the greatest curse in the world. The domination of the white man is coming to an end, and the combined forces of the black, brown, and yellow races will predominate." Robert Lemmon, missionary to Paraguay, went on to say, "What a tragedy if your boys had to be shot by the guns of the Japanese because you couldn't see that Japan needed Christ."^{xxix} One year later World War II began in Europe, and on December 7th, 1941, Japan bombed Pearl Harbor. The meeting of 1941 was hailed as one

of the greatest in the history of the convention. With 2,258 people registered, the Christian Standard reported that, "The Turner Convention Grounds were crowded. The communion service, Sunday afternoon, taxed the capacity of the commodious tabernacle. The communion trays had to be refilled at least twice. The spirit of enthusiastic fellowship was manifest in every session." The same article later added that, "It is no wonder that a motion to adjourn the Oregon convention in favor of the International Convention at Oakland, California, next year, was overwhelmingly defeated, and, while most of our churches in the Northwest will support the International Convention by their attendance, still it was unanimously agreed that the fellowship and freedom found at Turner each year could not be duplicated at any other meeting of our brethren."^{xxx}

The 1942 Convention was also well attended though a more contemplative mood covered those attending. Along with the unnaturally cold and rainy weather that plagued the convention all week, the opening day coincided with the Japanese dropping bombs on the Oregon coast. Still, it was reported that "the warm hand of fellowship was mightier than the icy hand of winter."^{xxx}

During the 1950s the Convention underwent some major changes spurred by the growing division of the Disciples and the group that became known as the Independents. Lines were drawn where none had been before, and people were asked to take sides. There were heated debates regarding organizational structure, ownership of buildings and land, the support of missionaries, and the calling of preachers. These debates for the most part took place behind the scenes, but it was not just coincidence that it was during this period that the Christian Women's Board of Missions disbanded, and the Ninety and Nine Men's group ceased. On the heels of this came the decision to rotate the emphasis of the convention by giving one of the three groups, Disciples, Independents, and Acapella, the lead each year while maintaining participation by all.^{xxxii}

The convention fell into a familiar yearly format from the 1960s to present day. During these years there continued to be great preaching and music, with special guest speakers, guest missionaries, and opportunities for groups to meet and give reports of their work. The convention has also continued to be a place where old friends come together and renew acquaintances. There have even been the occasional "firsts" as in 1987 when the convention first had a woman, Kay Watts, as the main speaker.

The history of the Oregon Christian Convention continues to unfold on the grounds donated so long ago by the Turner family, in a tabernacle that still echoes with the sounds of God's word preached, His praises sung, testimonies shared, memories of past conventions recounted, and friendships strengthened.

Endnotes

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Table A

This information was taken from "A History Of Annual Meetings Of Disciples Of Christ In Oregon To 1877" by Douglas B. Dornhecker. Mr Dornhecker notes that the items followed by a question mark (?) are purported to be accurate, but cannot be documented.

<u>Date of Convention</u>	<u>Held At</u>	<u>Presdient</u>	<u>Secretary</u>
1852	McCoy (?)	G.O. Burnett	
1853	Rickreall (?)		
1854	Luckiamute (?)		
1855			
1856			
1857, September (?)			
1858, September 10-13	Mill Creek	John A. Powell	John A. Frazer
1859, September 8-12	Salem		
1860, September 7 (?)	Eola (?)	James R. Fisher (?)	William Porter (?)
1861, September (?)	Silver Creek (?)		
1862, June 12	Pleasant Hill	P. Mulkey	J.H. Sharp
1863, October 1-5	Central	John E. Murphey	Reuben Doty
1864, June 17-20	McMinnville		
1865, June 25 (?)	Bethel (?)		
1866			
1867			
1868	Monmouth (?)		
1869	Rickreall (?)		
1870	Rickreall (?)		
1871, June 15-26	Rickreall	L.L. Rowland	P.R. Burnett
1872, June 13	Rickreall		
1873	Rickreall (?)		
1874	Rickreall (?)		
1875, June 17	Rickreall	L.L. Rowland	P.R. Burnett
1876, June 15	Dallas	L.L. Rowland (?)	
1877, June 15-25	Dallas	L.L. Rowland	D.T. Stanley

Table B

It should be noted that the following titles were not used consistently throughout the years of the convention to describe the different people fulfilling these functions.

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1993	Lee Shafer	Dr. Woodrow Phillips Jon McFarland	Lee Shafer	Jon Stedman
1992	Cliff Berger	R. Alan Dunbar Robert Owens Tony Twist	Cliff Berger	Jeff Maguire
1991	Louise Pulsifer	Dr. Don Wilson Dr. William Richardson Dr. James Price	Viv Mondham	Dorothy Grover
1990	Dick Basic	K. David Cole Dr. George M. Knox Tom Burgess	Gilbert Knox	Bill White
1989	Leo Woodruff	Dr. Myron Taylor Dr. Beauford Bryant Tim Doty	Leo Woodruff Doug Friend	
1988	David Fitch	Dr. Marshall Leggett Herb Miller Randy Mayeux	Ron Parrish	C. Sue Lincoln
1987	Vance Ginther	Kay Watts Dr. Ronald Allen Annabelle Decker John Mulkey	Bill Miller	Dick Struckmeier
1986	Dwight Woodruff	E. Leroy Lawson Steve Richardson Orris Doty Garry Brock	Roy Bunch	George Knox
1985	Frank Loyd	Dr. Russell F. Blowers Dr. Fred P. Thompson Jr. Dr. James C. Smith Alice E. Langford	Leo Woodruff Nick Nott	

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1984	Jess Johnson	Dr. Robert Fife George Alder Dallas Meserve Dr. Alger Fitch Dr. Robert Wetzel Dr. William Siefke Dr. Calvin Phillips Senator Mark Hatfield Dr. Burton Thurston	Dorral Campbell	Polly Smith
1983	Dr. William Siefke	Dr. Eugene Brice Dr. David Root Fredrik Spier John & Marilyn Mulkey	Gilbert Knox	Alice Dugan
1982	Lynnton Elwell	Dr. Roger Carstensen Dr. Alger Fitch Dr. & Mrs. Norwood Tye Mr. & Mrs. Tim Doty	Orris Doty	Edith Parrish
1981	John Richardson	Dr. Perry Gresham Dr. Jack Sherley Dr. Bob Chapman Dr. William Richardson	Jim Keefe	Doug Baird
1980	Don Hoffman	Donald L. Hoffman Knofel Staton	Don Cox	-----
1979	Charles V. Knox	Dr. Forrest Haggard Dr. George Alder Walter Cardwell Harlan Woodruff	Charles Knox Greg Ishmael	
1978	Edith Parrish	Dr. William M. Ellis Dr. Lawrence M. Bixler Mont Smith Aigi & Kiyo Kamikawa	Tim Kribs	Dennis Helsebeck
1977	Ed McIndoo	George W. Wood Dr. John Stewart Mr. & Mrs. Harry Baird Bruce L. Jones	Ed McIndoo	Gene Hill

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1976	Herald Haskell	Dr. E. Leroy Lawson Dr. William Richardson Dr. Charles F. Kemp Doug & Marj Priest Miss Mabel Metze Josh McDowell	Herald Haskell	Joyce Beeny
1975	Gilbert Knox	Dr. Donald G. Miller Dr. Donald A. McGavran Dr. J. Daniel Joyce Dr. Win Arn	Herb Works	-----
1974	Dorral Campbell	Dr. Roger Carstensen Dr. Scott Bartchy Dr. Bob Chapman Dale Fernow	Bud Grogan	Edith Parrish
1973	Jack Naff	Dr. James H. Jauncey Dr. Alger Fitch Herb Works	Clifford Trout	Orris Doty
1972	Tim Kribbs	Myron J. Taylor Dr. Alger Fitch Robert W. Tinsdall Julius Fleenor	Dorral Campbell	Al Rice
1971	Tom Shelton	Dr. L. Evans Jr. Dr. Alger Fitch	Jack Naff	Dorral Campbell
1970	Leo Woodruff	Gerald Bash Tom Parrish	Dr. Alger Fitch	Orris Doty
1969	George Knox	George Wood Mr Myers	Tim Kribs	Gilbert Knox
1968	Earl Downing	Ting R. Champie James S. McKowen	George Knox	Orris Doty
1967	Truman C. Robbins	Dr. George R. Davis Elsie Farris Don Lonie	Don Smith	Dr. C. Buck

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1966	Orris Doty	Dr. Lawrence Bash Dr. Robert Fife	Marvin Eckfeldt	Frank Proctor
1965	Dr. Carlton Buck	Dr. Henry Hill Dr. A.C. Watters Dr. J. Edwin Orr	Dr. K. Johnston	Marvin Eckfeldt
1964	D. Kullowatz	Dr. Fred B. Craddock Carl Ketcherside Dr. McGavran	Orris Doty	Guy Aydelott
1963	Cliff Trout	Dr. James Jauncey Roger Carstenson	Dr. Buck	L. Sunkler
1962	Dr. Atkins	Robert Burns	Lester Jones	R. Aydelott
1961	James C. Smith	Russel Martin John P. Pack	W. Harold Lyman	Orris Doty
1960	H.H. Johnson	Perry Gresham Ard Hoven	Cliff Trout	D.L. Pennhollow
1959	Robert Mulkey	Dr. Howard E. Short Fred Thompson	E. Boosinger	Truman Robbins
1958	H.V. Johnson	Warren Hastings R.M. Bell	L.O. White	R. Mulkey
1957	Aldis Webb	George David Ellsworth Lewis Isabel Dittamore	-----	-----
1956	L.O. White	Ting Champie Mr. Hall Mr. McCaw	J. Boosinger	-----
1955	A.W. Mortensen	Jack Finnegan	Don Helseth	Ivan Correll
1954	W. Harold Lyman	L. Bash	Gene Robinson	T. Robbin
1953	W. Harold Lyman	Oregon Men	Hubert Sias	Harry Chapin
1952	Orville F. Mick	J. Paul Pack	Orville F. Mick	Elery Parrish

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1951	V. Kullowatz	C.M. Yokum	V. Kullowatz	G. Chamberlain
1950	Ross J. Griffith	Stephen England Mr. Hendricks Mr. Chase	Ross J. Griffith	Walter Naff
1949	Holly Jarvis	Ray Snodgrass	Holly Jarvis	Walter Naff
1948	Paul Moore	Warner Muir	-----	E. Parrish
1947	H. Lyman	Dr. O.L. Shelton	-----	-----
1946	A. Brostrom	L.N.D. Wells	-----	G. Chamberlain
1945 (No Convention because of war constrictions)				
1944	Elery Parrish	Perry E. Gresham	-----	Wayne Jensen
1943	C. Addleman	J.O. Kellison	-----	Wayne Jensen
1942	F. Cunningham	R.H. Miller	-----	Claude Neely
1941	Wilbur Hensley	Victor P. Morris	-----	Claude Neely
1940	A.B. Cromwell	E.F. Leake	-----	Claude Neely
1939	-----	Edwin R. Errett	-----	Lawrence Dossett
1938	Hugh N. McCallum	Alexander Paul	-----	Lawrence Dossett
1937	H.O. Wilson	Bert Wilson	-----	Claude Neely
1936	H.O. Wilson	Oregon Preachers	-----	Claude Neely
1935	-----			
1934	Kendall E. Burke	Stephen J. Corey	-----	Claude Neely
1933	-----			
1932	-----	Oregon Preachers	-----	Claude Neely
1931	-----	Joel Benton	-----	Claude Neely

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1930	-----	George A. Miller	-----	Carmen E. Mell
1929	-----	E.F. Leake	-----	Carmen E. Mell
1928	Elijah Stivers	-----	-----	-----
1927	Elijah Stivers	Charles R. Scoville	-----	J.E. Sturgis
1926	Elijah Stivers	J.B. Hunley	C.W. Reynolds	Paul DeF. Mortimore
1925	Elijah Stivers	John L. Brandt	-----	Harry K. Shields
1924	Elijah Stivers	W.E.M. Hackleman	C.H. Hilton	W.E.M. Hackleman
1923	Elijah Stivers	A.B. Bennett	-----	O.P. Burris
1922	Elijah Stivers	-----	C.F. Swander	Hugh McCallum
1921	Elijah Stivers	Oregon Preachers	J.A. Bennett	O.P. Burris
1920	Elijah Stivers	Oregon Preachers	J.A. Bennett	O.P. Burris
1919	Elijah Stivers	C.J. Sharpe R.M. Hopkins J.H.O. Smith W.P. Aylesworth Cleveland Kleihauer	J.A. Bennett	D.E. Millard
1918 (Convention was moved because of a Flu epidemic at Turner)				
1917	F.T. Porter	-----	-----	-----
1916	Albyn Esson	-----	-----	-----
1915	Albyn Esson	-----	-----	-----
1914	Albyn Esson	-----	-----	-----
1913	Albyn Esson	F.D. Kershner	-----	-----
1912	Albyn Esson	-----	-----	-----
1911 (Convention moved to Portland because of the National Convention being held there. Albyn Esson was president.)				

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1910	Davis Errett	-----	-----	A.W. Shaffer
1909	Davis Errett	-----	-----	-----
1908	Davis Errett	E.V. Zollars	-----	-----
1907	Davis Errett	-----	-----	-----
1906	J. W. Jenkins	Victor Doris	-----	T.S. Handsaker
1905	J. W. Jenkins	-----	-----	-----
1904	J. S. McCallum	W.F. Richardson	-----	-----
1903	Albyn Esson	-----	-----	-----
1902	Albyn Esson	-----	-----	-----
1901	Morton L. Rose	D.R. Dungan	-----	George A. Wirtz
1900	Morton L. Rose	-----	-----	-----
1899	Morton L. Rose	-----	-----	-----
1898	Morton L. Rose	-----	-----	-----
1897	K. H. Sickafoose	-----	-----	-----
1896	W. H. Osborne	-----	-----	-----
1895	W. H. Osborne	-----	-----	-----
1894	W. H. Hawley	-----	-----	-----
1893	C. A. Shelbrede	-----	-----	-----
1892	C. A. Shelbrede	-----	-----	-----
1891	David Wetzel	-----	-----	-----
1890				
1889				

<u>Date</u>	<u>President</u>	<u>Speaker</u>	<u>Program</u>	<u>Music</u>
1888	D. M. Doty	-----	-----	-----
1887				
1886				
1885	W.R. Williams???	-----	-----	-----

Table C

Convention Themes

- 1993 - "Lord, Teach Us To Pray" Luke 11:1-4
- 1992 - "The Challenge Of Holiness" I Peter 1:15-16
- 1991 - "Vision And Venture" Proverbs 29:18
- 1990 - "Have This Mind Among Yourselves" Philippians 2:5
- 1989 - "In Christ All Things Hold Together" Colossians 1:17
- 1988 - "In Christ: Unity, Diversity, and Charity" John 17:21
- 1987 - "Eager To Preach The Gospel..." Romans 1:15
- 1986 - "Live The Good News" I Thessalonians 2:8
- 1985 - "The Changeless Christ For Changing Times" Hebrews 13:8
- 1984 - "The Word - Living! Abiding!"
- 1983 - "Make Us Ready, Master" II Timothy 2:21
- 1982 - "Jesus Loves Even Me"
- 1981 - "Children Of God - Now" I John 3:1-3
- 1980 - "His Compelling Love"
- 1979 - "Walking In The Light"
- 1978 - "Out Of Oregon Into The World" II Timothy 2:2
- 1977 - "Beloved Let Us Love" I John 4:7
- 1976 - "Jesus Christ The Liberator" Luke 4:18-21
- 1975 - "An Open Door For the Gospel" I Corinthians 16:9
- 1974 - "Looking To Jesus" Hebrews 12:2
- 1973 - "Be Transformed" Romans 12:2
- 1972 - "Christ Pre-Eminent"
- 1971 - "Community In Christ" Ephesians 2:14
- 1970 - "In Him All Things Hold Together" Colossians 1:17
- 1969 - "Growing In Every Way" Ephesians 4:15
- 1968 - "The Word Became Flesh And Dwelt Among Us" John 1:14
- 1967 - "Be Filled With The Spirit"
- 1966 - "Christ's Challenge For Today"
- 1965 - "The Relevancy Of Christ" Hebrews 13:8
- 1964 - "The Fellowship Of The Gospel" Philippians 1:5
- 1963 - "Committed to Christ" Romans 12:1
- 1962 - "The Mind Of Christ For Our Day" Philippians 2:5
- 1961 - "Even Greater Things" John 14:12-13
- 1960 - "Now Is The Hour" John 4:23, 35
- 1959 - "A New Century For Christ In Oregon" Philippians 3:12
- 1958 - "That They May Be One Even As We Are" John 17:22
- 1957 - -----
- 1956 - "Heralds Of The Passion" I Corinthians 9:16
- 1955 - "Let's Close the Switch" Ephesians 3:20-21
- 1954 - "Lead On O King Eternal"
- 1953 - "Christ In You, The Hope Of Glory" Colossians 1:27

1952 - "Now Abideth -- Hope" I Corinthians 13:13
1951 - "Not By Might, Nor By Power" Zechariah 4:6
1950 - "The Race Before Us (The New Testament Gospel) Preached-Taught-Lived"
1949 - "Except Ye Exceed"
1948 - (No Theme Listed)
1947 - "Lift Up Your Eyes"
1946 - (Centennial Year - No Theme Listed)
1945 - (No Convention)
1944 - "I Press On" Philippians 3:14
1943 - -----
1942 - "Go Forward" Exodus 14:15
1941 - "The Kingdom That Cannot Be Shaken" Hebrews 12:28
1940 - "The Master Calls"
1939 - "The Church Victorious"
1938 - "Walking And Talking with Jesus"
1937 - "Christ The Hope Of The World"
1936 - Romans 1:15
1935 -
1934 - "Growing"
(No record of themes before 1934)

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- iii. Rarick, Ethan. "Camp Meetin' Time." Statesman-Journal, 22 June, 1985, sec.D.
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- ix. Porter, Roy L. "Oregon State Society Organizes a New Church." Christian Standard, 2 August 1930, p.755-756.
- x. Musgrave, Rita. (Former Convention Registrar). Interview conducted on 6 January 1994.
- xi. _____. "Oregon State Convention." The Christian-Evangelist, 11 August 1921.
- xii. _____. "State Convention Report." Portland Christian, vol.1, #22, 8 July 1923, p.2.
- xiii. Billington, F.E. "Oregon State Convention." The Christian-Evangelist, 6 June 1907, p.728.
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- xv. McMillan, J.A. "Oregon State Convention." Christian Standard, 31 July 1915.
- xvi. (See #11)
- xvii. Bower, Clark. "Oregon State Meetings." The Christian-Evangelist, 21 July 1904, p.937.
- xviii. Muckley, E.S. "Some Wrong Impressions About The Oregon Convention." Christian Standard, 18 August 1906 p.22.
- xix. _____, Sixtieth Anniversary of The Oregon Souvenir Folder, N.P. 1968.
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- xxi. McMillan, J.A. "Oregon State Convention." Christian Standard, 31 July 1915.
- xxii. Swander, C.F. "Secretary Swander Analyzes the Oregon State Convention." The Christian - Evangelist, 7 August 1924, p.28.
- xxiii. _____, "Oregon State Convention." The Christian - Evangelist, 7 June 1906, p.730.
- xxiv. _____, "Oregon Brethren Hold Convention of High Type." Christian Standard, 4 August 1928.
- xxv. Porter, Roy L. "Three New Churches In Oregon." Christian Standard, 25 July 1931.
- xxvi. _____, "Oregon State Convention." The Christian - Evangelist, 11 August 1921.
- xxvii. (See #25)
- xxviii. _____, "Oregon Convention Well Attended." Christian Standard, 28 July 1934, p.10.
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xxxii. Karls, Evelyn. (Convention Registrar for Tigard Christian Church, and officer of the Christian Women's Board of Missions). Interview conducted on 7 February 1994.