

HARNEY COUNTY HISTORY PROJECT

AV-Oral History #424

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Interviewer: Helen Davis, And Others

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ASSEMBLY OF GOD CHURCH

Material compiled by Helen E. Davis - 1988

In the beginning, the first services were held at the Eagles Hall and were conducted by Rev. and Mrs. W. C. Cole. By February 1939, the services were moved to the Old Nazarene Church on North Broadway and West Adams.

Ethel Bergland and Edres Daugherty arrived. In 1940, under their guidance, the name of Assembly of God was adopted, previously it was known as Gospel Service.

In November 1945, land was purchased on which there was to be built a church of their own, under the supervision of Rev. Henderson Cotnam. The first services that were held in the new house of worship was on 3 November 1946.

A fire that was nearly disastrous occurred on 15 January 1961, due to an over heated wood stove. Rev. W. K. Meng was pastor at this time.

In December 1970, the congregation purchased the Hope Lutheran Church on Circle Drive and Barnes Street at Hines, Oregon. Rev. Charles Snydered was serving the Assembly of God Church at this time.

Rev. Lance Lovlin arrived at Burns in 1979, and at the present time is serving as pastor of the church. They will be having a 50th Anniversary in 1989.

BIBLE BAPTIST CHURCH

Material compiled by Helen E. Davis - 1988

The Bible Baptist had its beginning in the spring of 1965. A Bible study was held

at the home of Mr. and Mrs. Roger McLean, being conducted by Rev. Richard Gosnell of John Day, Oregon.

The church was organized as a mission, being sponsored by the First Baptist Church of John Day, Oregon, in 1967. As the congregation did not have a house of worship at this time, they rented a building on South Kearney, with Rev. Paul Cox officiating at the services.

In early 1976, during Rev. Coxes' tenure, the Seventh Day Adventist building, at 267 South Egan, was purchased.

Rev. Roger McLean was next to serve the members, until May 1981.

Rev. R. W. Bissonnett came on 1 June 1981 and at the present time is the residing pastor.

The pulpit in the church, which has an antique look, is handmade by Rick Bissonnett, and is a gift to his father, Rev. Bissonnett.

CHRISTIAN SCIENCE SOCIETY

Material compiled by Helen E. Davis - 1988

Tradition has it that Mrs. Sarah D. Hill was the first person to introduce the Christian Science religion to the Burns area in 1889. By September 1898, services were held regularly at the home of Emma Witzel.

On 12 March 1908, the congregation voted to disband, therefore until 1914 there

was no official Christian Science organization in Burns. On 2 April 1914, nine charter members met and decided to reorganize, thus forming the present day Christian Science Society.

They rented a room in the Hissner Building. By 15 of April 1914, a free reading room was established. Then on 30 August 1914, due to a fire that consumed a full block, plus other buildings in the area, the reading room was destroyed, losing all contents, except the piano and two reader's desks.

Rev. E. Benson of the Presbyterian Church offered the use of their facilities to the Christian Science Society, which they most gratefully accepted and remained there until 16 January 1916.

On 16 November 1914, a building fund was started with \$50, more donations followed making it possible by 4 June 1915, for the group to purchase a corner lot at West "A" Street and North Buena Vista Avenue.

August 1915, a building located on Main Street was purchased and moved to the lot and remodeled to fit the needs of the congregation.

The members held a dedication of this building on 10 March 1918. It has remained in service to the Christian Science Society since the 16th of January 1916 to the present day.

Joe Hardwick is serving as the First Reader.

CHRISTIAN CHURCH

125 SOUTH BUENA VISTA AVENUE

Material compiled by Helen E. Davis - 1988

The beginning of the Burns Church of Christ was the result of an evangelistic meeting held 3 October 1945 in Burns by Willie White, state evangelist for the "99" men's organization of Christian Churches.

The Church was organized following the meeting, with Rev. Milton Bower serving as the first minister. The congregation conducted their services in the old Liberty Theater building on Broadway.

Rev. Lloyd Whitford was the next minister. By this time worship services were being held in the basement of the courthouse.

Construction of the church began in 1948, when the basement was completed. The members held their worship services in it until the edifice was completed. The church dedication was held 6 May 1951, with Rev. Earl L. Sowand being minister at that time.

One of the meeting rooms in the church is in memory of Marian E. Weare. There are three stained glass windows in the sanctuary, one is of "Jesus" in memory of Randy Russell; another of "Jesus with the little children" in memory of Dorothy Henry; the other one is "Jesus being baptized" in memory of Robyn Marie Mundy. The mural on the back wall of the baptistery was painted by Myrna Weittenhiller.

In 1957, Dr. Clifford Weare and his wife Phyllis, who is a registered nurse, with their 3 children traveled to Belgium, where they studied the language. Also learned about tropical medicines pertaining to the Belgian Congo (now Zaire) area, preparing them for their missionary work in that country.

Dr. Cliff and his family traveled to the Congo where they served from 1958-1963. While in that country, Dr. Cliff worked in the clinic at the missionary station. Phyllis was kept busy with the education of their three children, and helping in the missionary station school. This school could accommodate 400 first through third grade. Many had to be turned away because of lack of staff and space.

Dr. Cliff did many baptisms (immersions) in the Congo River waters.

They had completed one year of a second term when the war for national independence led to their return to the United States.

The church has been very involved in the Harney Coordinated childcare program, a forerunner of the 4-C.

In January 1971, the Harney County 4-C program was started by the Christian Church under the directorship of Phyllis Weare, utilizing some of the rooms in the basement. The 4-C functioned there until they bought the First Conservative Baptist

Church building at Hines, Oregon in March 1980.

Rev. Jim Smith is the present minister of the Christian Church, having moved to Burns with his family in 1975.

BURNS CHRISTIAN CHURCH

LIFE IN HARNEY COUNTY

Fourteen years ago, our family went through the trauma of leaving Harney County, so I am aware of the mixed emotions of doubt, sorrow, anticipation and joy that are coursing through the Goodwin's today. Also, I realize and recall the danger of such an occasion becoming so depressing that as Camille said yesterday, "I'll bet there won't be a dry eye in the house." Therefore --- I don't want to dwell on such facts as that the Goodwin's arrived in Burns owning a Buick that apparently was so endowed with speed that even though it was 9:00 p.m., Frank assured Joanne that it was only a short drive to Sweet Home so they drove the rest of the night to get there, or that at one time instead of a Buick they were down to a Volkswagen that at times even Frank could not coax to run. Or that when they arrived, truck, a pickup and a car cannot hold it all. Or the spiritual and financial gains the Burns Christian Church has made under their leadership --- Or the two exciting and rewarding All Church Evangelism campaigns with the inspiring and instructive leadership of Sidney Carnes --- Or his personal enjoyment and the community enrichment from his work with the Jaycees, Lions Club, as Chaplain of the Burns Fire Department, his assistance at high school track meets, and his involvement in Cub Scouts and Little League, or the fact that he is known in town as a "Man's Man."

Or the fact that in 1966 he received the Rural Minister of the Year award at the State Assembly of Christian Churches at Hillsboro, when Joanne and I had to use every subterfuge and outright lie to keep him at the convention long enough to receive it.

No! Let's get down to the real Frank Goodwin and Life in Harney County --- where

the trout streams run sparkling clear and cold, where the deer and antelope roam --- where women long ago learned that as long as a meal ended with plenty of PIE, it was a "fine dinner".

Where Frank and Joanne, with the help of scores of people, built a house and learned a lot, of which the most vivid memory is probably "never to do it again". However, now that they are still wondering where they will live in Stacy, the prospect does not seem so dreary. BUT, if they do, Frank will probably take out "straw boss insurance", as the only injury during the house building was a helpful (?) Sidewalk Superintendent who fell between the floor joists, much to Frank's disgust.

Here in Burns, Frank became a livestock man, owning a horse and sheep, with probably the first horse trained to be a shepherd. This ability with horses is no secret from the high school youth who have accompanied Frank on Trail Camp and have seen his uncanny ability to get packhorses to do just what he doesn't want them to do.

Some of the "firsts" for Frank since coming to Harney County were: --- Shooting his first elk --- Shooting his first bobcat (which 3 1/2 year-old Doug wanted to eat). "Why not," said Joanne, "we ate everything else he brought home!" --- Saw his first nest of rattlesnakes, and discovered it by falling into same, and his well known aversion to rattlers was very evident as he clawed his way through rock and sagebrush to get away, and left yards of epidermis hanging on rock and sagebrush in the hurried exit.

Now, Gary, we come to the really exciting event that you insisted be first in the story of the hunt in the Van area last fall, when Frank showed his great prowess with the rifle and at "no less than 600 yards" shot and killed a black bear, and from all reports immediately joined the "shouting Methodists" with whoops that were heard all the way to Burns, and the whole male Goodwin family was supercharged with excitement for days. Alfred got the hard work of skinning and dressing it out, and Marie Jetly did the taxidermy

work.

In thirteen years there has never seemed to be time enough to get in all the hunting and fishing that needed to be done between necessary Church appointments. Joanne has suffered much anguish while Frank cornered fish and game for visiting dignitaries and Church functions waited to start. Sidney Carney had to have that fish before he could properly start the All Church Evangelism Program, and State Minister Henry Seale bagged his doe one second before (or was it after?) sundown the last day of doe season and was late to a specially-called Board Meeting. The one time a visitor bet Frank was the occasion Dr. George Reeves was going to be shown by Frank the wonders of trout fishing on Silver Creek, but by the time Frank had thoroughly checked out the temperament of a nearby Hereford bull, George had caught an 18 inch trout out of Frank's favorite fishing hole!

Behind every successful man is a woman who pushes --- or does his work for him. A woman in the audience today said to me yesterday, "I don't see how Frank does it. Two days ago he hadn't started to pack and now it's practically done!" It just so happened Friday while I was at the Goodwin house collecting material for this appearance, Joanne was packing and discarding madly when Frank came home from a Vacation Bible School meeting long enough to make a phone call to "the mother of the bride to be, who was to be married that night" not to worry if he was a bit late for the ceremony as he would eventually make it --- then he and the boys and a fellow minister took off fishing. He performed the marriage.

In concluding this saga, I have discovered an old unpublished manuscript, which I would like to read now, changing only the names to protect the innocent. The events and places are true.

I was asked to tell of a humorous incident, with the Preacher furnishing the humor,

something that happened while hunting or fishing.

The Preacher, however, takes his hunting and fishing seriously. He hasn't gotten lost (except once that I know of), hasn't caught over his limit of trout (except once that I know of), has not missed a Sunday sermon at all as a consequence of hunting or fishing (had a near miss in 1958 when Don's car broke down in the dead of night), and only once insisted that we follow elk tracks backwards to catch up with them. For details of the above incidents, please see the author.

The over-limit of trout, however, just has to be mentioned here. Seems that the Preacher, John, Jim and the writer camped overnight on the Big Indian on the southwest side of the Steens, under a large, spreading juniper. Beautiful night, coyotes yelping, and the big soft stars so close --- why is it that God seems closer too at times like this?

Bacon and eggs at 5:00 a.m., and the mile-long hike to the creek. Fish cooperated well, knocking each other out of the way to grab those luscious night crawlers that had been homegrown in the church lawn. Nothing under twelve inches were keepers, we decided, and the smaller ones were released to add more weight and fight.

Couple of hours pass. Creels heavy. Lots of fish, but we were allowed a legal eighty. Decided to count them, and head back, catching the balance on the way back to camp.

105 already! 105 big trout, 25 over our limit. Counted again, disbelieving, but there they were. And the minister along! Of course, the minister, being the fisherman that he is, had probably contributed more than his share. My conscience was clear, because the Preacher can out-fish me two to one!

What to do? Hasty summit meeting --- four men, four opinions
--- one was hastily discarded, as Jim, then 17, showed youth's impatience with those over 30 --- he wanted to catch more fish!

Saner heads prevailed. We had accidentally caught too many, and it was our responsibility to not waste them. The minister solemnly declared, "We have to eat everything over our limit."

Twenty-five huge trout looked up at us from the sandbar, and I could have sworn that they were leering at us. This was a challenge! I glanced at John's stomach --- not much room there! Maybe I could handle two fish --- Jim didn't like to eat them, just catch them. So it was up to the minister --- could he rise to the occasion?

The hike back to the juniper. Stoves lit under two huge skillets. Fish so big that cut in half, they accommodated only eight of the smallest. The other seventeen still leered at us. Eighty still larger ones rested in their bed of ice and water, not caring at all. They were legal!

Seventeen leering trout rode under the seat of the pickup all the way to Burns, along with three well-fed passengers --- Jim didn't like trout. We had heroically tried, but seventeen more, at a pound apiece, was just too much. Occasionally a mutter from the minister, "I'll hate to see my name in Justice Court".

We made it. The leering seventeen joined the legal eighty in the deep freezes and lost their leer --- and the pastor's name escaped the Burns Times-Herald ---

Frankly, I'm with Frank!

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

600 NORTH SAGINAW - HINES, OREGON

Material compiled by Helen E. Davis - 1988

In 1929 the first Sunday school of the Church of Jesus Christ of Latter Day Saints was held in Burns, at the home of Jennette Richardson.

The church was officially organized in 1937, with Roland G. Davidson Superintendent. The Women's Relief Society was organized the same year with Flora Shepherd as president. The meetings were held in the old Eagles Hall.

From there the church moved in 1943 to the Tonawama Hall, where the Bennett's

Motel is now. Two weeks before the Tonawama Hall burned, the church had moved to the Brown Building.

Dewey Tucker was made Branch President in 1953.

In 1956, the American Legion VFW building at 659 South Fairview Avenue (had previously been A.C.C.C. building), was purchased. This was remodeled by donated labor to fit the needs of the church. The chapel was completely paid for when it was dedicated on 27 July 1958. Richard Ulrich was Branch President during this time.

The charter for the Boy Scout Troop 441, Explorer Post and Cub Pack sponsored by the church, was registered in January 1956. The first scoutmaster was Melvin L. Atwood, followed by Glenn Turley. The present scoutmaster is Stanley Keefer.

The Branch was organized as a Ward in December 1968. John C. Black was called as Bishop, January 1969.

The first sacrament meeting in the new church at 600 North Saginaw, Hines, was presented by the primary children on 22 April 1979. The edifice was dedicated on 16 September 1979; an open house for the community to view the building was on 30, 31 May and 1 June 1979.

The church has a well-supplied genealogical center for anyone wanting to do research work. There are 2 microfilm readers, 5 microfiche readers, plus a microfiche reader-copier. The Genealogical Research Library opened its doors to the public on 22 April 1986.

The Bishop at the present time is Richard Adair.

The FAITH BAPTIST CHURCH - 777 NORTH SAGINAW, HINES

Material compiled by Helen E. Davis - 1988

The First Baptist Church was organized in August 1894, with Rev. C. P. Bailey serving as minister. They held their worship services in the Methodist Church until the building was purchased by the Presbyterians in 1896. From there they met at the Courthouse until they could build their own house of worship.

In 1895, Rev. Arthur Royse came to Burns, traveling by horseback. He preached at Harney, The Narrows, and Silver Creek. Rev. Royse and the Presbyterian minister, the Rev. David H. Jones were the only protestant pastors in the county at this time.

The first church building was erected in 1898-99, with the help of Rev. G. W. Black. The edifice was located at North Buena Vista, between A and B Street. Emmett Reed donated the church bell that could be heard for five miles.

This building burned about midnight on Wednesday, 20 July 1932. Five other buildings in the same block were threatened, with three of these catching on fire. However, due to the heroic work by the firemen, these structures were saved. Quilts and blankets were used as a screen to protect firemen that were forced to work in close

proximity to the flames. Firemen who investigated the fire were of the opinion that origin was incendiary. At the time of the fire, the building was unoccupied and was owned by R. L. Haymie.

The congregation decided to construct a new church in 1929. It was built on the spot where the parsonage had been, on the corner of North Court and West A Street. The new edifice was dedicated on 11 January 1931, Rev. C. A. Waterhouse being the pastor at that time.

A segment of the membership left the First Baptist group, 1951 and '52, starting a new branch at Hines, Oregon. They chose the name of First Conservative Baptist Church.

A radio ministry was started in September 1957, and has continued on through the years.

The two churches functioned independently until the years of 1972 to 1977, when under the leadership of Rev. Fred Wilson of the Burns congregation and Rev. Phil Stickman of the Hines membership, the two groups reunited. Plans were formulated during this period to build a larger edifice on property purchased from Bud Garland, with part of the land laying in the Burns City limit, and the other half in the Hines City limit.

With the reconciliation the congregation chose a new name, this being Faith Baptist Church. The new house of worship was dedicated on 8 June 1980, with Rev. William being the minister at this time. Four stained glass windows from the second church were utilized in the construction of this building, they being in memory of Ron White, Deacon and Mrs. E. N. Jameson, Steven Runnels, and Deacon and Mrs. E. B. Reed. The spire atop of the church had been donated to the Hines building by Ole and Betty Turnbow; this was brought by the members to be installed on the new house of worship.

The former Hines building was sold to the Harney County Coordinated Child care. The second Baptist Church is still owned by the church, stands unoccupied in Burns across the street from Lincoln Junior High School and the Harney County Courthouse.

In 1985 Rev. Joel Hibbs moved to Burns with his family and is the minister at the present time, with Rev. Jackson Cramer serving as associate pastor, having lived in Burns most of his life.

FAITH CENTER - FOURSQUARE GOSPEL

Material compiled by Helen E. Davis - 1988

Burns Faith Center is a member of the International Church of the Foursquare Gospel.

The charter was signed 7 September 1976. In the beginning, Sunday school and Church Services were held at the Museum Clubroom. Later on, the Wednesday night services were held at the home of the founding pastor, Rev. Cliff Murray, also some of the services were held at the Orbit Inn Motel.

Pastor John Daoust came in 1977. During this time a house of worship was purchased at 133 South Diamond Street, Burns, Oregon, in June 1978.

At the present time Pastor Anthony Marshall is conducting the services, having been appointed in August 1988.

FIRST PENTECOSTAL CHURCH

Material compiled by Helen E. Davis - 1988

The beginning of the First Pentecostal Church in Burns was in October 1969, at the home of Pastor Victor Gard.

As the congregation did not have a church at that time, meetings were held at the Gard home.

In February 1971, the members purchased a building at the corner of South Imperial and Taylor; it had been a four unit living complex. This required an extensive remodeling project by the members. They were able to utilize the church for meetings by the fall of 1971.

Pastor Titus Duncan came to Burns in 1972 to administer to the needs of the members, and at the present time is serving as pastor to the congregation.

The church is affiliated with the United Pentecostal Church International, headquarters at St. Louis, Missouri.

FIRST LUTHERAN CHURCH

Material compiled by Helen E. Davis - 1988

The first Lutheran sermon, to be heard in Burns, was on 22 December 1925, given by Rev. W. F. Georg in the Old Nazarene Church at North Broadway and West Adams Street. The denomination was then organized in 1929 with 12 members signing the charter.

The first house of worship was dedicated on 19 January 1930 with Rev. W. F. Georg officiating, at 349 South Egan. This church served the congregation for a number of years.

In 1965, a new commodious house of worship was completed; Rev. H. B. Schutte was serving as pastor at that time. The dedication was held 27 June 1965.

At the present time they are holding services without a full time pastor. Rev. Albert R. Nickodemus, who served the church from February 1947 to July 1959, drives over from Ontario, Oregon, twice a month to conduct services for the congregation.

The First Lutheran Church is affiliated with the Missouri Synod.

HILLCREST CHURCH OF CHRIST

Material compiled by Helen E. Davis - 1988

The organization of the Hillcrest Church of Christ was at the home of Pluribus Tiller in May 1956, with the assistance of Geraldine Gullett and Elwood Flock.

At the first they met in the member's homes, and as the membership grew, they leased the Seventh-Day Adventist building on South Egan.

They held their meetings there for almost three years. Then in the fall of 1961, they were able to move into their own new church building at 1580 Hines Boulevard, Burns, Oregon.

Walter Skelton, a member of the church, was carpenter in charge, with the congregation helping with the construction of the church.

They have a beautiful communion table, made by Robert Campbell in 1959, and was later given to the Hillcrest Church of Christ.

As there is no minister at this time the members take turns in conducting the services.

METHODIST EPISCOPAL CHURCH

Material compiled by Helen E. Davis - 1988

The first Protestant religion to be organized in the Harney Valley was the Methodist Episcopal denomination in 1886. Rev. E. R. Horner and Dr. T. V. Embree served as the first ministers.

The determined Methodists succeeded in bringing a measure of piety to Burns and surrounding area by April 1889, when their spacious house of worship was completed. The building stood on the south corner of North Alder and East A Street, this being on the east side of the street.

Around the middle of 1889, in answer to a petition signed by prominent citizens of Burns to the Presiding Elder, Rev. I. A. Wakefield of the Methodist Episcopal Church, Rev. William Bartholomew was changed from Long Creek to the Harney circuit, this making Rev. Bartholomew the first minister to serve in the newly constructed edifice.

Due to the dwindling membership in the early 1890's, the church building was sold to the Presbyterians in 1896.

CHURCH OF THE NAZARENE

Material compiled by Helen E. Davis - 1988

The First Church of the Nazarene was established on 22 March 1914, due to the revival meetings conducted by Revs. E. A. Lewis and E. S. Mathews. Rev. John B. Creighton was the first pastor of the newly formed congregation.

They met first in the old Capitol Saloon Building on the corner of Broadway and West A Street, where Alice Johnson's dress shop is now. Then they purchased a building next to the Palace Cafe, which they remodeled and served the members for about 25 years.

The cornerstone, for a new house of worship for the Nazarenes, was laid in 1937, this being at North Buena Vista and West Adams Street.

The beautiful pink edifice was constructed from native stone found nearby, and served the congregation about 36 years.

The new church on the hill between Burns and Hines began as a vision in the minds of Rev. Ken Coil and his small struggling congregation. Today, it stands as a concrete and wood testimony to the power of God in changing things and people.

The old church building was sold, then new property was purchased, plans were conceived and a new church was begun.

Ground was broken on 17 June 1973. Everything went well, but slowly. Then it came time for the roof; it is basically supported by two giant girders, which are about eight feet high and one hundred-twenty feet long. This called for a sixty-foot crane to put them in place.

At the regular Wednesday evening prayer meeting Kenneth Coil, father of Rev. Ken Coil, said a special prayer that evening for a sixty-foot crane.

There was a sixty-foot crane from Redmond, Oregon being used at Edward Hines Lumber Mill. The operator said it would be impossible to help put the girders in place for at least five or six weeks. The Lord knew different, and the next day, Saturday, the crane was there and girders were put in place.

The new edifice was dedicated on ---

The large five foot outdoor cross is a memorial to William Joe Hudson. The sanctuary cross is a memorial to Linda Corbett. The library furnishings are a memorial to Eugenia Skiens.

The Nazarenes will be celebrating 75 years as a church in Harney County in 1989.

Rev. Richard L. Salisbury and his family moved to Burns 1 November 1987 and has been serving the Nazarene congregation since that time.

HOW IT ALL BEGAN - (NAZARENE CHURCH)

An Idea Conceived

The church on the hill between Burns and Hines began as a vision in the minds of Rev. Ken Coil and his small, struggling congregation four years ago. Today, it stands as a concrete and wood testimony to the power of God in changing things and people.

A Seed Planted

God put the concept of a new church and a new mission in the minds of the people of this church. At a church board meeting a dream session was held. Rev. Coil asked everyone to think about what this group could do for the Lord's work in Harney County if they had unlimited time, money and talented people. These people were not concerned with their own limited resources but with trusting in God's unlimited resources.

A Building Is Built

Things fell into place. Things began to happen because the Lord was changing things in Burns. The old church building was sold. New property was purchased. Plans were conceived. A church was begun.

To tell of the tremendous miracles that have brought this group from the point of concept to the building, which now stands, would take much too long.

Ground was broken on June 17, 1973. Work progressed well, but at a tremendous sacrifice on the part of the builders. Everything was done by sweat and muscle, rope and pulley. That is until the roof was to be built. The roof is basically supported by two giant girders, which are about eight feet high and one hundred-twenty feet long --- nothing to be handled by mere ropes and pulleys. A crane had to be found --- not just any crane but a sixty-foot crane. At the regular Wednesday evening prayer meeting, Rev. Ken Coil's father, Kenneth Coil, prayed specifically for a sixty-foot crane.

A sixty foot crane, in from Redmond, Oregon, happened to be working at the

Edward Hines Lumber Mill, but the operator said it would be impossible to come sooner than five or six weeks. The Lord knew different --- and the next day, Saturday, the crane was there and the roof was raised.

The Lord has performed many tremendous miracles: a road was provided; a water system became possible; part of the paint, glass, light fixtures, heating system and public address system were donated. The list could go on and on. But, the important thing to remember is that the Lord made all these things happen.

Where From Here?

Through all of this perhaps the most significant thing of all is that the Lord has shown us, the members of this congregation, and those around us how very much He wants us to rely on Him and be used by Him. How much more we can now do since we have this evidence of God's promises and love in concrete and wood.

The real task is just beginning! It is the desire of this church that our ministries be extended to everyone. Please feel free to call in time of need. 573-7100 or 573-2514.

Fellowship

We recognize the social needs of life and offer many opportunities for fun and fellowship.

Building Facts

Design

The reaction to the design of the building has been varied indeed, but nearly everyone is interested in knowing how the design came about.

The church decided not to hire a traditional church architect and so, after much thought, engaged the services of Mr. Dean Morris of Morris and Redden Architects of Eugene, Oregon.

Mr. Morris came to our county on several occasions and spent much time looking

at existing buildings as well as at the country itself. It was time well spent as he began to get the feel of the community.

It was the desire of the church to design a building, which uniquely depicted Harney County; therefore, several ideas were incorporated into the design:

1. The building was to fit the site without disturbing the natural terrain.
2. The materials used were to be unique to our county. Much of the building is constructed of ponderosa pine, including all framing, plywood, exterior siding and the interior trim. Natural rock accents the wood textures and brings a feeling of outdoors to the interior. Over one hundred pieces of clear glass let the sunshine in and provide a panoramic view of the county from the interior.
3. All colors have been carefully chosen to create a feeling of relaxation. From the warm yellows and golds to the "cowboy orange" carpet, which covers 1,200 square yards, one can feel a warm welcome and a sense of being "at home".

Furnishings

The building has been furnished for maximum flexibility. Much of the interior space is comprised of large multi-use areas, which can be conveniently divided into smaller areas with portable partitions. This makes the building both efficient and economical as the same space can be used many ways.

The public address system combines with the excellent acoustics of the sanctuary to make an outstanding contribution to any service or musical performance.

The furnishings include two of the finest musical instruments on the market today: a Yamaha grand piano and a Rodgers organ.

Exterior Space

The building is located on nearly seven acres, which lends itself to many exciting ideas. Plans call for an outdoor campfire area, which can be used for informal evening

services and times of fellowship. Plans also include an outdoor amphitheater, which can seat "the whole county". It will be a real first in the community and will make an outstanding contribution to many special functions.

A Community Landmark

A lighted freestanding cross will rise fifty-five feet into the sky as a silent witness to a loving God. A God who has the power to change lives, to meet needs, to solve problems and to bring into existence things which are now only in the minds of those who are committed to Him. It is this Power that is the most exciting "Building Fact" of all.

PEACE LUTHERAN CHURCH

Material compiled by Helen E. Davis - 1988

The Peace Lutheran had its beginning through the Hope Lutheran Church members.

In September 1945, Lutherans living in the Burns and Hines area met at the Hines Elementary School with the District President Dr. H. L. Foss, to discuss starting a local Lutheran worship. Prior to this time they met whenever a Lutheran pastor would come from Bend.

At the meeting, forty members signed their names to the register, thus forming the Hope Lutheran Church. The first pastor of the newly formed congregation was Rev. Robert W. Lutnes, with services being held in the Hines Grade School Auditorium, until their house of worship could be built. This became a reality with the dedication festivities on the 29th of June 1947.

The Ladies Aid Society of the Hope Lutheran were a very active group, they held their first smorgasbord on 8 November 1947. Through the years they have become well known for this activity.

Due to finances beyond their control, also the fact that they didn't have a regular minister after Rev. Jensen left, the membership decided to merge with the First Lutheran Church in Burns, which they did on 1 October 1969, and remained there until 3 October 1976. In the early 1970's was the beginning of a Lutheran Unity Movement that was being formed, and some of the people chose to be part of that group which resulted in the formation of the Peace Lutheran Church, with Rev. Gene Luttmann being their minister.

At this writing they do not have their own house of worship, because of this they share the facilities of St. Andrews Episcopal Church. Their worship service is at 9:00 a.m., then the Episcopalians meet at 11:00 a.m. with Rev. Luttmann serving as their

minister, this is termed as being yoked.

The Ladies still serve their famous Scandinavian Smorgasbord each year, but it is now held at the Senior Center.

The members bought a set of two octave English hand bells, the group has performed at numerous functions, with Penny Catterson being the soloist. Mrs. Catterson also is the hand bell director.

PIONEER PRESBYTERIAN CHURCH - 417 WEST WASHINGTON

Material compiled by Helen E. Davis - 1988

Established: 10 August 1896.

The Presbyterian Church was one of the first permanent protestant churches in Harney County, with Reverend David H. Jones being the pastor. They purchased the Methodist's Church for \$500.00. This building was moved from the east side of Main Street to Washington Street. The church sat about where Diamond Street is now.

During the time Reverend A. J. Irwin was in attendance, a fence was built around

the church, and the congregation appropriated \$75.00 for a windmill.

Sometime between 1913 and 1915, when Reverend E. Benson was pastor, the church lost several members over a disagreement on the interpretation of the Bible. This caused the registration to drop to 36. Those leaving the church joined the newly formed Apostolic Church of the Nazarene.

Reverend B. B. Hughes arrived 1 October 1918. Two Sundays later the entire county was quarantined for the Spanish Influenza, no meetings of any kind were held for four months.

On 6 November 1943, the name was changed to Pioneer Presbyterian Church of Burns in memorial to the pioneers of the community.

Reverend Fred L. Swanson served the congregation the longest of any minister they have had, 1936-1954. It was under his ministerial leadership that a new edifice was built.

A ground breaking ceremony was held 2 June 1946, with Mrs. William Hanley turning the first spadeful of dirt.

A stonemason, Mr. Charles Cawfield did the excavation of the basement, and the stone quarried from this area was used in building the church.

Due to a postponement of the work, lack of funds and numerous other obstacles, the building was not finished until about four or five years later.

Dedication of the new church was on 19 April 1953.

The white crocheted picture in the back of the church of the "Last Supper" was made by Edna Downs Cawfield. Reverend Swanson presented the "Last Supper" crocheted picture in the church service 19 April 1953, in memory of Dr. and Mrs. B. F. Smith, parents of our congressman Robert Smith.

Mrs. Cawfield had a picture of the "Super" but no directions. She had to count

every row and mark each hole with a pin. The original "Last Supper" masterpiece is a fresco painting by Leonardo daVinci, housed in the monastery of Santa Maria della Grazie in Milan, Italy.

The stained glass window above the altar, "Jesus praying in the Garden of Gethsemane", was a gift to the church in memory of Reverend A. J. Irwin, who served the church in 1900 to 1911, by Mr. and Mrs. Archie McGowan and the Burns Garage.

In 1963 Reverend Howard Lehn researched and prepared a detailed church history from 1896 to 1961 for the 65th anniversary celebration.

During the year 1964, the streets around the church property were paved; also the edifice was re-roofed in the same year.

The congregation celebrated their 75th anniversary on 29 November 1971.

When the St. Andrews Episcopal Church burned in the early morning hours of 17 February 1967, their members were invited to worship in the Presbyterian Sanctuary until a new house of worship could be built.

Reverend Walter Brown, 1958 to 1964, and Reverend Robert S. Dean, 1965 to 1978, served as Mobile Ministers.

At the present time Reverend William F. Bray is serving the congregation, having come 1 September 1985.

HISTORY OF PIONEER PRESBYTERIAN CHURCH - 1961 - BURNS, OREGON

Howard M. Lehn

This history of the Pioneer Presbyterian Church of Burns, Oregon, is being prepared for our 65th Anniversary, August 10, 1961.

It is hoped that this limited sketch, mainly gleaned from the church records, may inspire some person or persons more familiar with our history to treat the subject more adequately by the time of the 75th Anniversary. Then a nicely printed booklet might commemorate the past years.

The chapters are mostly headed by the names of pastors. This emphasis on the pastors recognizes the important part they play in the life of the church. But in doing so it is recognized that the real heroes of a church -- the ones who make its life and growth possible -- are the faithful members of the congregation. But to include the names of all faithful members who ought to be included would be manifestly impossible in a work of this scope. So, rather than risk the certainty of omitting names that should be included, and unfortunate consequences, the names of members have been omitted, with the exception of some first officers and members.

The writer is well aware that the true significance of church life is not captured in a historical resume. Interesting sidelights so often make more readable history than significant highlights.

To the many unnamed faithful members whose loyalty and sacrifice has made this church possible, whose devotion we know is recorded in the book of God who does not

forget a cup of cold water given in His Name, this history is appreciatively dedicated.

HARNEY COUNTY BEFORE THE PRESBYTERIANS

The First Presbyterian Church of Burns was organized August 10, 1896. But, whether Presbyterians like to admit it or not, much of the early history of Burns and Harney County was made before the Presbyterians arrived on the scene. As a background, let us recount some of the events that preceded the official establishment of the church.

By 1896 settlers from the east had been drifting into the Oregon County for over half a century, and Harney County and the City of Burns were reasonably well established.

In 1859, 36 years before our church, General William S. Harney sent a detachment of soldiers through Harney Valley seeking a location for a military road to Salt Lake.

In 1867, 29 years earlier, Fort Harney was established about 10 miles east of the present city of Burns, and in 1869 John S. Devine arrived in the Harney area with some 2,500 head of cattle to become its first permanent settler. Settlers soon arrived in substantial numbers, and by 1867, two decades before our church's founding, a post office had been established at Camp Harney, a school district at Burns, and stagecoach service was begun between Camp Harney and Canyon City.

But some severe Indian warfare was to plague the northwest before the white man was permanently safe. The wars of 1876-78, which brought fame to Chief Joseph, also affected the Harney area. The fort at this time was under the overall command of General O. O. Howard. General Howard, famed as a Civil War general, was to gain further fame as an Indian fighter. It is worthy of note for Christians that General Howard was well known for his Christian faith and deep devotion to the Bible. He visited Fort Harney in 1878 and conducted a Protestant worship service.

The city of Burns grew rapidly in the late 70's and 80's following peace with the Indians. Typical of the West, the first business in Burns was a dispenser of liquid refreshment of a nature we would as soon not mention in a history of a church. Harney County was formed in 1889 (the year Washington became a state). Harney County's 10,132 square miles makes it over twice the size of Connecticut, nearly as large as Maryland, and larger than the present nation of Israel.

Burns became the County Seat in 1892 by a margin of six votes after a bitter wrangle with the town of Harney.

Mainline railroad service came to Oregon in the 80's (but not to Burns) with the last spike on the Union Pacific being driven at Huntington on November 24, 1883.

Some religious history had also been made. Roman Catholic services were being conducted at Harney by a post chaplain as early as 1874. The Roman Catholics established a mission at Burns served from Canyon City in 1880. In 1889 a resident pastor was sent here and a building built about a decade later.

Some sporadic Protestant activity took place in the 70's and 80's, but the first organized church activity was by the Methodists who had two preachers in Burns in 1886 -- a full decade ahead of the Presbyterians. A Methodist church was built in the early 90's, which was to figure prominently in Presbyterian history. But the Methodist congregation dwindled and the Methodists were willing to surrender the field.

In 1894 the Baptists organized in Burns, sharing the Methodist building, thus getting a two-year jump on the Presbyterians.

(It might be pointed out, however, that Presbyterians were active in Oregon much earlier. The Presbyterian Church at Clatsop Plains was organized in 1846 --- a half century before the one in Burns. It is also called the "Pioneer" church and may have even more right to wear the name than ours.)

THE CHURCH IS ORGANIZED -- THE REV. DAVID H. JONES

Nearly two years of preliminary work preceded the official establishment of a Presbyterian Church in Burns.

On November 4, 1894, the Rev. W. J. Hughes, Sabbath School Missionary of the East Oregon Presbytery of The Presbyterian Church USA visited Burns. There was no Protestant minister living in Harney County. A petition signed by 48 citizens of Burns asked the Presbytery to establish a church.

On April 6, 1895 the Presbytery authorized the establishment of a church at Burns and such other churches as may be needed in Harney County.

In 1896 the Rev. David H. Jones came to Burns and began his labors as described in "The Herald" of July 8, 1896. "The field is now occupied and the work taken up by Rev. David Jones, of the Presbyterian persuasion, a man of classic education, whose ability cannot be doubted, and who has left many conveniences and pleasures we in this isolated county are deprived of, to labor here for our good ... A proposition has been submitted by the Methodist Episcopal church to the Presbyterian church to relinquish its claim to the church property here, on certain specified conditions." (Presbyterian was usually spelled without a capital letter in papers of that period.)

The "specified conditions" we learn from the church minutes was the payment of \$500 by the Board of Church Erection of the Presbyterian Church to the board of Church Erection of the Methodist Episcopal Church. One of the mysteries to this writer is why the Methodists left Burns. Certainly they did not make a habit of relinquishing their churches. Visitors still express amazement that there is no Methodist church in Harney County.

For the encouragement of worshippers during hot days, the local paper carried this word on July 22, 1896. "The Sunday morning sermons, at the church, by Rev. Jones are very short, so as not to weary his hearers this hot sleepy weather, and that they may

reach home in time for the noon meal."

The official organization of the church was noted by the Times-Herald with this terse statement, August 12, 1896. "Rev. Hughes, assisted by Rev. Jones, organized a Presbyterian church in this place on Monday evening. ... The transfer of the church property, in this place, to the Presbyterian church was completed today." The charter membership, as later listed, included all women, Mrs. M. J. Harkey, Mrs. Amy R. Buyrd, Mrs. Alice King, Mrs. Caroline Johnson, and Annie Hope Jones.

Presbyterian efforts were not limited to Burns. The July 22nd issue had stated that Rev. Jones was to preach at Riley schoolhouse on the third Sunday of each month. The August 26th issue stated that he had organized a church at Harney on the 19th, with an even larger membership than that of Burns. There were 12 members, including both men and women. The September 2nd issue told of meetings at the Narrows, and the September 9th told of a series at Drewsey.

Though the church was organized in August 1896, minutes of the church show that it was some time before any elders were chosen and ordained. On April 1, 1897 the first trustees were chosen, W. C. Byrd, Mrs. Amy Byrd, and J. B. Tipton.

Also, the aggressive ministry of Mr. Jones was apparently terminated soon, as another pastor was on the field by June 1897.

The coming of the Methodists to Burns in 1886, the Presbyterians in 1896, and Episcopalians in 1927 would lend some support to the statement once made that "Methodists followed the covered wagons, Presbyterians came with the railroads, and Episcopalians caught the first pullman."

THE REV. J. C. TEMPLETON - 1897-1900

The Rev. J. C. Templeton came to the church as stated supply (not as regularly called pastor) to serve the Burns and Harney churches. Minutes of June 24, 1897 states,

"The salary was fixed at the rate of one thousand dollars (\$1,000) a year, with the view of receiving all that could be had from the field, and then call on the Board of Home Missions for the remainder."

Incidentally, this salary schedule was apparently unchanged until at least 1914, with the Board of Home Missions paying as much as 3/4 of it for a time, and 1/2 for a considerable period.

The same year, 1897, the first manse was built at a cost of \$865, \$465 being raised by subscription, and \$400 being borrowed from the Board of Church Election.

On September 3, 1898 the indebtedness to the Methodist Church having been paid, the church was dedicated in a service participated in by Rev. W. S. Holt, synodical missionary for Oregon Synod, Rev. C. R. Shields, chairman of the Home Mission Committee for East Oregon Presbytery, and the pastor.

The first two elders, G. E. Shaver and Dr. L. E. Hibbard, were chosen on December 17, 1899, and the first session meeting of the church was held on January 1, 1900. Incidentally, these were the only elders chosen for over a decade, and subsequent sessions minutes very often show a meeting with the pastor and one elder, the other elder being out of town.

The services of Mr. Templeton were terminated on June 1, 1900 after exactly 3 years of ministry. He accepted a call to a church in Cleveland, Washington.

THE REV. A. J. IRWIN - 1900-1911

The Rev. A. J. Irwin was the first of three pastors each of whom served this church for over a decade.

Mr. Irwin, like his predecessors, came as Stated Supply, as the church was not ready to officially call a pastor. His ministry extended outside of Burns. As the minutes of October 6, 1900 state, "Session decided to divide the time with our sister church (Baptist)

in order that our pastor might be able to visit isolated places and hold services." He served Burns two Sundays a month, and outside points the other two.

It was January 25, 1903 before the church was able to officially call him as pastor. The local church voted to pay a salary of \$300 (\$100 of which was for use of the name, and the balance in payments of \$16 $\frac{2}{3}$ each month. The Harney and other outlying churches, and the Board of Home Missions made up the remainder of the salary. The Session at the same time voted a janitor fee of 50 cents a week.

One item that recurred several times in the minutes of this period was the matter of building a fence around the church. There was also an appropriation of \$75 for a windmill.

From about 1904 there were regular reports of an active Ladies Aid Society.

There was continued progress toward self-support during the ministry of Mr. Irwin. In 1909 the Board was asked to assist to the tune of \$375, and on January 6, 1911 the pastor announced, "This church would sever its dependence from the Board and go on a self-supporting basis." (This resolve could not be kept, and the church had to have help again through difficult years.)

On March 26, 1910, Mr. William Merle Bennett was received into the membership of the church. This gives him the longest continuous affiliation with the church, over a half-century.

However, Mrs. Ella Voegtly joined the Presbyterian Church at Harney during the ministry of Mr. Templeton, so her association with Presbyterian churches of Harney County would be over 61 years.

We salute both of these long-time members who are still active with us.

In 1911 Mr. Irwin resigned from his labors here (over ten years) and went to Southern Oregon.

REV. C. C. BABBIDGE, D. D. - 1911-1913

The first of the two pastors of this church who could preface their names with "Doctor" was the Rev. C. C. Babbidge, D. D. who arrived in 1911 and stayed for two years.

(For the uninitiated into the mystery of theological titles, we might explain that a D. D. "Doctor of Divinity" is nearly always an honorary degree, rather than an earned degree. It is usually conferred by a school upon a minister in recognition of unusual meritorious service, rather than upon definite scholastic attainment. Nevertheless, to this day it is much coveted by ministerial brethren.)

By this time our church was part of the Grand Ronde instead of the East Oregon Presbytery.

The minutes record an early item for consideration in the ministry of Dr. Babbidge "the advisability of holding service every Sunday was discussed." We are not told of the action taken.

Financially, the Ladies Aid took in \$209 in 1911, and the congregational receipts were \$861. Church records for these two years are meager, but do record that when Dr. Babbidge resigned the congregation voted to "allow Dr. Babbidge the privilege of removing the shed he placed on the barn."

With the little white church, the earlier manse, a fence around the property, a windmill, a barn, and whatever Dr. Babbidge appended to the barn, the church property must have looked much different than it does today.

THE REV. E. BENSON, PH.D. - 1913-1915

The second and last "Doctor" to grace the Presbyterian pulpit of Burns, was Dr. E. Benson, Doctor of Philosophy. (In contrast to D. D., the Ph.D. is an earned degree and indicates study of perhaps two years beyond the usual college and seminary course.)

Subsequent events would prove the need for all the strength and wisdom of this additional learning.

He came late in 1913. Within a month after his arrival the congregation was talking about a new building. A building committee was appointed in January 1914. But the dream of a new building was not to be realized until over three decades later.

The congregation must have been acting more on hopes than visible reality. Finances would hardly indicate a new building, as the call to Dr. Benson stated "a salary of \$1000 per year with free use of the manse, with the proviso that we do not see just now where this money is coming from, but we will make an honest, earnest effort to meet it."

Dr. Benson's chief troubles were not related to money, for within a few months a serious tension arose within the congregation. A few members were convinced of the necessity of the "holiness doctrine" as taught by a visiting revivalist. Dr. Benson did not go along with this. So the Session first tried to secure his resignation, but, failing in that, the Session members and some others resigned on masse from the church to become part of the newly formed Apostolic Church of the Nazarene.

Thus, this church had a taste of one of the less pleasant aspects of Protestantism, that of Christians honestly and sincerely disagreeing upon the interpretation of the Bible.

Unfortunately, these disagreements can seldom be resolved amicably, and personal bitterness enters the picture. It certainly did here as shown by some caustic comments found in the Session records.

Protestantism is based upon the authority of Scripture, and America stands for freedom of worship. The natural result of these valued tenets will be occasional differences, and sometimes separation and division. But unpleasant though this be, many of us prefer this to authoritarianism and one established church. The genius of Protestantism, as well as one of its weakness, has been its divisions, theological and

organizational. And who can deny that more people are reached by Christ through two organizations than by one.

The result in this church was that membership dropped from 63 to 36 in just over a year, building plans no doubt were shelved, and the pastor's annual report was concluded with, "The Apostle says having done all to stand. We have just about been able to do that."

For a year the church operated without a Session, but in 1915 a new group was elected and ordained. The register of pastors states that Dr. Benson retired January 1, 1916.

THE REV. WESTON W. SHIELDS - 1916-1918

THE REV. B. B. HUGHES - 1918-1920

THE REV. JOHN H. WICKERSON - 1920-1921

W. H. SHEPP (3 MONTHS) - 1922

THE REV. W. McAFFEE WILSON - 1922-1923

Like a baseball team with a constant procession of pitchers going to the mound when the going is tough, The Presbyterian Church of Burns saw the 11-year pastorate of Mr. Irwin followed by a procession of 7 men to the pulpit in the next 12 years. None of them stayed as long as 3 years, and one only 3 months.

The last 6 of the 7 were Stated Supplies, rather than called pastors.

The coming of Mr. Shields in 1916 found the church in such financial difficulties that it had to ask for \$500 from the Board for 1917. The ministry of Mr. Shields was honored by God with a substantial number of new members coming by profession of faith and letter.

Mr. B. B. Hughes came under direction of Grand Ronde Presbytery to serve Burns, Harney, and Crane. Two Sundays after his arrival on October 1, 1918, the whole county

was quarantined for Spanish Influenza, and no meetings of any kind were held until February. By 1919 the membership was 54 after the transfer of 11 names to the Crane parish.

On November 9th, 1920, now under the spiritual leadership of John H. Wickerson, the name of the church according to the minutes was changed from "The First Presbyterian Church of Burns," to "The Community Presbyterian Church of Burns". However, this writer did not find the new name used in the subsequent minutes.

The Rev. W. H. Shepp served as stated supply for 3 months in 1922.

The Rev. W. McAfee Wilson served for a little over a year, with no unusual happenings being recorded in church records. And, while the records do show new members added from time to time, the membership on March 31, 1924 was down to 33.

On April 1, 1924 the "pastor's parade" came to an end with the coming of Samuel Harris who served for over 11 years to be followed by the even longer tenure of Fred Swanson.

THE REV. SAMUEL HARRIS - 1924-1935

The Rev. Samuel Harris came to the church on April 1, 1924. Session minutes show that he was granted a vacation that summer to terminate on August 31st, but "A preference was suggested, namely that the minister return if convenient or advisable for August 24th owing to the completion of the railroad to Burns," and appropriate ceremonies. At last Burns was linked to the rest of the nation with a vital ribbon of steel.

On March 31, 1925 the membership was at the low of 31, with 10 of these being non-resident. During the remainder of the 20's church membership hovered just above or below 30, with congregational receipts in the neighborhood of \$1000 per year. For some time there was no Session.

By 1933 membership had grown to 52, but in the grip of the great depression

finances dropped to \$550.

The 1934 report mentions the pastor having held Sunday afternoon school in the Hines mission throughout the year.

In 1935, with the finances still lower, Mr. Harris tendered his resignation after 11 years --- of extreme difficulty for churches everywhere. The resignation was accepted with regret by the congregation.

The records show that Mr. Harris left with obligations due him for salary of \$2500, which he stated he would not ask for so long as this remained a Presbyterian Church. Such was part of the price of being a minister during the great depression.

THE REV. FRED L. SWANSON - 1936-1954

The ministry of Mr. Swanson is distinguished in 3 areas.

First, his eighteen-year ministry is by far the longest in the history of this church. A ministry of that length is unusual for any pastor or any church. It has often been said that there is something beautiful in a long pastoral relationship. It speaks eloquently of the intellectual and spiritual ability of the pastor. It is a tribute to his courage and willingness to pray and work through obstacles rather than to retreat from them. It also testifies to the unity and the steadfastness of the congregation.

Second, Mr. Swanson will always be remembered by the whole city of Burns as the leader in the building of the fine and attractive spiritual edifice in which we worship. This building represents sacrifice on the part of both people and pastor, and is a tribute to those who were willing to look far into the future and plan for the needs of a growing city.

Third, the grace of God through Mr. Swanson lifted the church from a small struggling congregation to an established self-supporting church. Upon his arrival congregational receipts were about \$800 per year. When he left this had risen to nearly

\$11,000. When he arrived it was a mission church receiving help from the Board of National Missions. When he left it was contributing about \$1,000 a year to the general mission of the church. When he arrived the membership was less than 50. He left it with 143.

Mr. Swanson came here from Wilmet, South Dakota, and at once began an aggressive attempt to put new life into the church with special meetings, attendance contests, etc. He divided his time with Crane and Drewsey. During the war years thousands of boys were here on maneuvers, and attempts were made to minister to them.

The story of the building of the church is better known to most people of the community than to this writer, but we include these items gleaned from the minutes.

A new building had been talked about in 1913, but it was 30 years later, January 11, 1943 when initial steps were taken to raise money for a building to be built when the war emergency was over. Forty little church banks were ordered at this time and response was so encouraging that a building fund was begun in earnest that November. In early 1944 it was reported that \$20,000 was in sight but not all down on paper."

A ground breaking ceremony was planned for June 2, 1946 with Mrs. William Hanley to turn the first spadeful of dirt. In October 1946 Fiftieth Anniversary services were planned with 3 guest speakers.

In 1947 the basement was excavated and the cornerstone laid (A Times-Herald and historical records placed in the stone). The grim fact of higher costs forced the goal up by \$10,000.

In 1948 the denomination was asked for a grant of \$5,000 and a loan of \$20,000. The writer did not learn whether this was received, but after many struggles and delays, and many donations the building was completed and officially dedicated on April 19, 1953.

A decade earlier, November 6, 1943, the congregation voted to change the name from "The First Presbyterian Church of Burns," to the "Pioneer Presbyterian Church of Burns," that the new building might be a memorial to the pioneers of the community.

In September 1954, Mr. Swanson left his work here, having made a significant contribution to the community.

THE REV. STANLEY BANKS - 1954-1959

The ministry of Rev. Banks will be treated briefly, as it is better known to the reader (if our members have had the patience to wade thus far through this paper) than to the writer.

A new manse was completed at a cost of just over \$19,000. We might recall that the first manse cost \$865. This speaks eloquently of effects of inflation -- and we are sure of a better quality manse.

The growth of the church continued under Mr. Banks so that it was up to 216 when he completed his work here.

Mr. Banks will always be remembered by the community for his green thumb, and the church grounds were noted for their beauty during his tenure. Handicapped by serious illness during his last year here, Mr. Banks left in December 1959.

THE REV. HOWARD LEHN - 1960-

The present pastor has not been here long enough to make significant history. Also, it might be questioned whether author Howard Lehn could write objectively of pastor Howard Lehn's work. So his chapter will be left for the next history of the church -- and the next historian.

SUMMARY

The church has had 14 pastors, 40 ordained elders, and a chronological roll of 681 members (all who joined during its history). The church's greatest days are (we hope) still

in the future.

Mary Pengelly

DEDICATION OPENS PIONEER CHURCH FOR FULL USE - APRIL 1953

The dedication ceremony for the fine recently completed native stone Pioneer Presbyterian Church took place Sunday, April 19.

Features of the ceremony were the dedication of the picture window (shown in the upper background of accompanying photo) a gift of Archie McGowan and the Burns Garage in memory of Rev. A. J. Irwin, a pioneer pastor.

Another feature was the dedication of a crochet picture of the Lord's Supper, made by Mrs. Charles Cawfield and dedicated to the memory of Dr. and Mrs. B. F. Smith

Actual participants in the ceremony in the photo are (in the foreground) left, Rev. F. L. Swanson, in the lectern, pastor of the Pioneer church since 1936. At the Communion Table are Rev. Joseph Dixon, pastor of the Presbyterian church at Umatilla; Rev. James C. Henrikson, pastor of the Presbyterian church at Milton, both men were the official representatives of the Presbytery of Eastern Oregon; Rev. John Y. Crothers, a Missionary just back from Korea, bringing greetings from that war-torn area.

On the right are Rev. John Vaughn, representing the local ministerial association.

Sitting in the pulpit is Dr. G. Henry Green, Portland Synod Executive for Oregon, who was the principal speaker for the occasion.

In the choir from left to right are Mrs. Leonard Taylor at the organ; Mrs. Marvel Graven (standing) choir director; rear row, Ruth Swanson, Donald Hyder, J. W. Eshelby, Tommy Howser, Robert Sawyer, Miles Langdon, Cletus Bagley, Paul Gibson.

Front row left to right: Carol Smyth, Deanna Branson, Janice Thompson, Mrs. Henry Slater, Mrs. Darrell Howser, Mrs. C. C. Page, Mrs. Robert Davis, Mrs. Paul Gibson, Gay Baxter, Ethel Frost, Mrs. Russell Hudkins.

Junior choir that also took part in the ceremony occupy front pews of assembly.

Among those coming from a distance for the ceremony were Mrs. J. W. Geary and her son and family, Mr. and Mrs. Woodbridge Geary, Portland; Mr. and Mrs. R. W. Manning, Shoshone, Idaho; Mrs. Agnes Foley-Kennedy, Washington, D. C.; Miss Mary Grace Morgan, Paisley, Oregon; Mrs. Katharine Buoy-Keeny, Portland; Mr. and Mrs. Kenneth Phillips, also of Portland.

(See Photo)

RURAL CHURCH TAKES HONORS AT FAIR - 1957

Like many counties across the USA, Harney County, Oregon, holds a three-day annual fair. One of its program events is a parade -- with floats. This year the 185 member Sunday school of the Pioneer Presbyterian Church, Burns, Oregon (the Reverend Stanley T. Banks, pastor), built and entered, with church members' help, an elaborate float -- and came off with the blue ribbon for first place in the Religious Group, plus the Sweepstakes purple ribbon for the best float in the parade.

Gold-finish, imitation organ pipes on the float faced a small reed organ, which was played during the parade. Red-choir-robed children sang "Onward Christian Soldiers." Three shades of green crepe paper trimmed the float. The word Presbyterian appeared in red-fringed paper on both sides, and Sunday school likewise at the rear. Red and pink flowers bedecked all four corners.

Average attendance at both church services and Sunday school in Pioneer Church is 100, with some of the members traveling from forty-five to sixty miles to be there. The nearest Presbyterian Church to Burns is about 100 miles away. Attendance at presbytery meetings entails travel of from 170 to 250 miles.

PIONEER PRESBYTERIAN CHURCH HISTORY

Compiled by: Gen Slater - 1976

The Pioneer Presbyterian Church is planning an 80th anniversary celebration to be held at the church on Sunday, August 15th, 1976. Many changes have taken place since

it was first organized on August 10th, 1896, after two years of preliminary work. Roman Catholic services had been held as early as 1874, and their mission was established in 1880. The first organized church activity was in 1886 by the Methodists who had two preachers here in 1886.

The Reverend David H. Jones came to Burns as the first pastor of the newly organized Presbyterian Church. The church building had been purchased from the Methodists for \$500 after their congregation dwindled. The charter membership of the church included all women, Mrs. M. J. Harkey, Mrs. Amy R. Byrd, Mrs. Alice King, Mrs. Caroline Johnson, and Annie Hope Jones. Celia Howser and Mary Graven, granddaughters of Mrs. Amy Byrd are our only present church members who are direct descendants of a charter member. The first trustee's chosen were W. C. Byrd, Mrs. Amy Byrd, and J. B. Tipton. Ruth Miller was the first woman to serve as an elder. Bud Eshelby was first ordained and installed as an elder in 1944, thus having the longest active service as an elder.

Mr. Jones served until June 1897, to be followed by Reverend J. C. Templeton, 1897-1900. In 1897, the first manse was built at a cost of \$865.

The first two elders G. E. Shaver and Dr. L. E. Hibbard were chosen December 17, 1889. Both served terms of over ten years. The Reverend A. J. Irwin, 1900-1911 preached in outlying churches as well as Burns. A fence was built around the church and \$75.00 was appropriated for a windmill during his tenure. The Ladies Aid became active beginning in 1904.

The Reverend Babbidge D. D. served from 1911-1913. Reverend E. Benson, Ph.D., 1913-1915. There was talk of a new building shortly after his arrival, but these plans were dropped after tension in the church caused resignation of members over a disagreement upon the interpretation of the Bible. Membership dropped to 36.

The Reverend Weston Shields served from 1916 to 1918, and the Reverend B. B. Hughes from 1918 to 1920. It was shortly after his arrival that the entire county was quarantined for Spanish Influenza, and no meetings of any kind were held for four months. The Reverend John H. Wickerson was pastor from 1920 to 1921, and was followed by Reverend W. H. Shepp, who was only here three months. The term of the Reverend McAfee Wilson, 1922-1923, ended with a membership of 33.

Reverend Samuel Harris, 1924-1935, served during the depression years of extreme financial difficulty for all the churches. He came on April 1, 1924, and ceremonies for the completion of the railroad to Burns were held August 24, 1924.

Reverend Fred L. Swanson, 1936-1954, had the longest ministry in the history of our local church. He was remembered as the leader in the building of the present Presbyterian Church. He also lifted the church from a small, struggling congregation to an established, self-supporting congregation.

A new manse was completed during the pastorate of Reverend Stanley Banks, 1954-1959. He will always be remembered for his green thumb and the beauty of the church grounds. The Reverend Howard Lehn served from 1960 to 1963. He compiled an excellent church history and was instrumental in holding an observance of the 65th anniversary. The church moved forward under his guidance.

Reverend Fred Swanson, interim pastor and the Reverend Walter Brown, Mobile Missionary, also helped until Reverend Warren Henry came in 1963, to remain until September 1970. In 1964 the name of the church was changed to the Pioneer United Presbyterian Church. The streets around the church property were paved and a re-roofing job was approved. When the Episcopal Church burned, their members were invited to worship in the Presbyterian sanctuary until a new church was built.

Reverend Wray Miller of Portland, served as interim pastor until the Reverend

Shepard Crim was hired in February 1971. At this time the St. Andrews Episcopal Church and the Pioneer Presbyterian Church began an experiment in sharing ministers; namely Reverend Shepard Crim, an ordained Episcopal minister. This worked well to the advantage of both churches. When the Reverend Crim accepted a position in California in the spring of 1976, it was decided to continue sharing a minister and we were unusually fortunate in securing Reverend Karl Christ, a Presbyterian minister from California who, with his wife Mary Ann, have quickly become active and popular members of both the Episcopal Church, the Pioneer Presbyterian Church, and the community.

A PRESBYTERIAN MINISTER'S LIFE

An inexperienced and nervous seminary student once introduced himself in this fashion, "I am a Warren Henry from Dubuque, thanks be to God!" Up to the present time, Warren has served churches in Eastern Oregon, namely Mt. Vernon, Umatilla, and Burns. He attended seminary in Dubuque, Iowa and San Francisco.

On their move west from Iowa, the van containing their furniture had a collision with an eagle, which slowed things up for them considerably. This happened near Yellowstone Park where the eagle is king! I have heard of airplanes having trouble with birds but never trucks.

After their exciting life in Mt. Vernon, Burns must seem dull. The home provided for the minister was most unique. It had served various purposes other than housing. It even had a telephone booth in evidence, which prompted people to open the front door without knocking, and just walk in. This house was located very near a creek. Shortly after they arrived, a flash flood washed out the bridge and flooded the house, all before the furniture had arrived. Then the water came up to the windows. Phyllis was packed and ready to leave, but Warren, like a true captain, decided that they should go down with the ship.

The walls were different! Just pound a nail in for hanging a picture on one side, and you could go in the next room and hang another picture on the same nail. You can't beat that for economy! Music was free. Freddy the frog croaked under the house for three years, couldn't even be caught for frog legs. Among other items needing repair was the roof. One day while Phyllis was washing, Warren decided to be a roofer. She finally noticed that everyone going by was staring at the roof. Going outside, she was startled to see Warren with his arms around the chimney, hanging on for dear life. The washing machine was shaking the whole house! Due to his calling, he couldn't express himself

like the average husband, but he did ask Phyllis to please turn off that machine. To be fair to Mt. Vernon, I must say that a new and different manse has been provided.

Life is full of surprises! I did not hurt that Warren has a lifetime license in dairy manufacturing, and had helped run a creamery before entering the ministry. His specialty was milking cows by hand, and he did this for numerous ranchers around the vicinity when they were on vacation. At one place he decided that the equipment needed to be warmed up. He proceeded to do so with a nice little fire, which did the job, but created a lot of smoke.

To his chagrin, well-meaning friends thought that it was a real fire and sent the fire department to his rescue. Phyllis, who likes to chase fires, was without a car, so, when Warren came home, she asked where the fire was. Like George Washington, he had to "fess up" and say that he did it with a little match.

Warren enjoyed the rural life and visiting people in the fields or among the cattle. I don't know whether this had anything to do with it or not, but part of his salary was sometimes paid in farm produce rather than money.

Ministers do get strange welcomes! One rancher pointed a gun at him when he came to visit. This man may have been a moonshiner or just thought that it was an open season on ministers. Phyllis assured me that every caller received the same treatment. I really can't understand how they could bear to leave Mt. Vernon.

Warren was ordained in 1960 and came to Burns from Umatilla seven years ago. When asked if he had a hobby, Phyllis informed me that collecting junk was one. Packing has been a chore! What was to have been half a load for the dump finally turned into two truckloads, and Warren preached a sermon with every carton that was added for disposal. He likes his recreation on land, especially hiking. Phyllis and John prefer the water sports, such as boating and water skiing, even without knowing how to swim. Warren can

do fancy roller-skating, if we had only known when we were looking for program numbers!

I was more than surprised to find out that he has more than a speaking acquaintance with state cops, Iowa in particular. While on a recent trip, he was waiting for Phyllis and decided to take a little walk along a divided highway. He found out that hitchhiking is frowned upon in Iowa! In Red Oak they didn't approve of his going the wrong way on a one-way street. It's always nice to know the authorities when you go to a new state. Still another time when he was driving a station wagon and pulling a trailer in a very strong wind, a patrolman stopped him and accused him of being inebriated because the car was swaying. After giving proof that he was wrongfully accused, he was given a ticket for having his license plates covered up by the trailer hitch.

Warren enjoys good food. However, like Jackie Gleason, he has the will power to diet, if only I could say as much! One Sunday Warren and Phyllis had been invited out to dinner. The prospective hostess must have been a good cook. During the service, Phyllis was startled to hear Warren begin the prayer with, "We thank thee for this food." He made a good recovery by telling about the Lord providing rain for a good crop, etc.

Little John was heard from now and then. On one trip when they were visiting a church on Sunday morning as tourists, they were surprised to hear their name from the pulpit as a visiting ministerial family. John had gone to Sunday school and when asked where his daddy worked, said that he wasn't supposed to tell. He was then asked where he attended church, and responded with, "My Daddy's church, of course." John is now attending the Presbyterian College at Caldwell and will be there next year with the intention of someday becoming a minister.

Phyllis, as a minister's wife, has often had to cope with unexpected situations. On a trip when they were camping out, and slacks were standard attire, they were asked to attend a dinner meeting where pants were out. Phyllis just rolled up her slacks, put a skirt

on top and was ready to eat. Unfortunately, the pant legs didn't stay put so she had a busy evening of rolling up, and an embarrassed husband.

Warren has been moderator of the Eastern Oregon Presbytery and permanent clerk. He has served on committees of the state synod. He was commissioner to the general assembly in Minneapolis two years ago. He has served on the board of national missions for several years. He has been a faithful and active member of the local Ministerial Association. The Kiwanis will be losing a very efficient secretary.

Warren has made a name for himself by his many visits to the hospital to console and cheer up patients be they Presbyterian or of any other denomination. His visits to the nursing home will be missed. Kind words and a cheery smile were his trademark!

He has performed an estimated 50 calls a week at the hospital, performed 15-20 weddings a year, had 35-40 funerals, and 15-20 baptisms, a fine record.

Phyllis has been a good worker in the Business and Professional Women's Club. Her work in the various church organizations has been helpful too. She was reluctant to tell me what they considered interesting happenings while living in Burns. I can't imagine why! She did say that they had a panhandler come to the door wanting to mow the lawn, with two feet of snow on the ground. Another man of the transient type asked to play the piano and did so very well. John has been active in church organizations too.

Their new home in Essex, Iowa has a population of 800, and is 60 miles southeast of Omaha. They will also serve a rural church where Phyllis will teach music and help with the choir. Warren was born 60 miles north of this area and has approximately 250 relatives in Iowa. Good-bye diet!

You have served us well and we wish you the best of everything in your new pastorate. May life's riches be yours.

Some folks count their riches

In houses, land and gold
Their wealth in fine possessions
That can be bought and sold.
To them I'd not be wealthy,
For things I own are few:
But I am rich beyond compare
If these folks only knew.
For I have those who love me,
A home to keep, my task,
And more than work worth doing
And love I would not ask.
For with them come contentment,
And peace of heart and mind,
And he who's blessed with wealth like this,
Owns much --- the rarest kind.

PIONEER PRESBYTERIAN - 1896-1996
ONE HUNDRED YEARS - AUGUST 10, 1896 - AUGUST 10, 1996
A HISTORY OF THE PIONEER PRESBYTERIAN CHURCH OF
BURNS, HARNEY COUNTY, OREGON
PREPARED FOR THE CENTENNIAL OF THE CHURCH
BY VALERIA HIRSCHLER EGGLESTON
WITH THE ASSISTANCE OF MARY HOWDEN
THE REVEREND M. ANN BOWERSOX

THE CENTENNIAL COMMITTEE, THE SESSION

FORWARD

This history is a composite of former histories, church records, articles published in the local newspapers, and information offered by members and friends of the church. It follows the structure of Reverend Howard M. Lehn's 1961 presentation of historical information under the headings of the ministers and their terms of service. Few other names are included, since to include the names of all members and friends of the church who played an important part in the work of the church is impossible, and to name some and not others would be inexcusable. But, as Reverend Lehn stated, "It is recognized that the real heroes of a church -- the ones who make its life and growth possible -- are the faithful members of the congregation."

The following histories provided a wealth of information, and the work of these authors is hereby acknowledged with deep appreciation:

"Historic Origin of Burns Church" - the Reverend J. C. Templeton - July 9, 1897

"History of Pioneer Presbyterian Church" - the Reverend Howard M. Lehn - August 10, 1961

"Pioneer Presbyterian Church History" - Genevieve Slater - August 15, 1976

"Pioneer Presbyterian Church" - Helen E. Davis - 1988

"Pioneer Presbyterian Church" - Sharon Jones, undated

The Burns Times-Herald, under changing banners and owners during this one hundred years, was an invaluable aid in verifying historical data, as well as adding interesting detail to the accounting of the life of the church.

The Session minutes kept by devoted clerks, year after year, bear moving testimony to the unwavering faith, steady labor, loyalty, and sacrifice of this congregation

to build a living church.

Generous assistance in the preparation of this document was given by Mary E. Howden, the Reverend Ann Bowersox, the Centennial Committee, and the Session.

Valeria Hirschler Eggleston - Burns, Oregon - 1996

This brief history is respectfully dedicated to all those who have gone before who by their faithful service have brought us to this time and place.

"For other foundation can no man lay than that which is laid, which is Jesus Christ." - I Corinthians, 3:11

The five Charter Members of the First Presbyterian Church of Burns: Mrs. Amy Byrd; Mrs. Mary Jane Harkey; Mrs. Alice King; Mrs. Caroline Johnson; and Mrs. Anna Hope Jones.

EARLY DAYS OF THE ORGANIZATION OF CHURCHES IN BURNS

The First Presbyterian Church of Burns was organized on August 10, 1896. By that date, settlers had been coming to Oregon for over half a century. Burns, with a population of 264, had become the county seat of Harney County. There were only 2559 people in the entire county in 1890, but these early settlers had brought with them their need for formal worship of their God and their strong desire to establish churches as soon as possible.

Roman Catholic services were held in Canyon City in the mid-1800's, and a church was built there in 1863. A mission was established in Burns and was served from Canyon City in the 1880's. In 1899, a resident priest was sent to the Burns mission. The church was built later.

By 1886, the Methodists had two ministers in Burns and they built their church in the early 1890's on the northwest corner of the intersection of North Birch Avenue and East A Street. However, their membership had declined sharply by 1896, and other

religious groups began holding meetings in the Methodist Church building.

The Baptists organized in the summer of 1894 and held services in various buildings including the Methodist Church, until they were able to acquire their own building in 1898.

Adherents of Christian Science were meeting in Burns as early as 1888, under the leadership of Mrs. Sarah Hill. In 1902, they formed an organization called the Christian Science Association of Burns, Oregon.

The First Church of the Nazarene dates from March 22, 1914, and the work of the Protestant Episcopal Church was begun early in 1927.

Hence, the Presbyterian Church with its organizational date of August 10, 1896, and its purchase of the Methodist Church building at the same time, is one of the first permanent Protestant churches established in Burns.

MINISTERS OF THE PRESBYTERIAN CHURCH IN BURNS, 1896-1996

1896-1897 - The Reverend D. H. Jones, the founding minister

1897-1900 - The Reverend J. C. Templeton

1900-1911 - The Reverend A. J. Irwin

1911-1913 - The Reverend C. C. Babbidge, D.D.

1913-1916 - The Reverend E. Benson, PhD.

1916-1918 - The Reverend Weston W. Shields

1918-1920 - The Reverend B. B. Hughes

1920-1921 - The Reverend John H. Wickerson

1921-1922 - The Reverend W. H. Shepp (three months)

1922-1923 - The Reverend W. McAfee Wilson

1924-1935 - The Reverend Samuel Harris

1936-1954 - The Reverend Fred L. Swanson

1954-1959 - The Reverend Stanley T. Banks

1960-1963 - The Reverend Howard M. Lehn

1963-1970 - The Reverend Warren D. Henry

1971-1976 - The Reverend B. Shepard Crim

1976-1984 - The Reverend Karl J. Christ, D.D.

1985-1989 - The Reverend William F. Bray, D.D.

1991- - The Reverend M. Ann Bowersox

MOBILE MINISTERS TO HARNEY COUNTY

1958-1964 - The Reverend Walter Brown

1965-1978 - The Reverend Robert S. Dean

THE MINISTERS COME

The Reverend D. H. Jones, 1896-1897, and

The Reverend J. C. Templeton, 1897-1900

The Reverend J. C. Templeton, the second minister to serve the Presbyterian Church in Burns, gathered information regarding the organization of the church and the acquisition of the first church building. He dated his history July 9, 1897, and later recorded it on the opening pages of the first Session minute's ledger.

Reverend Templeton wrote that on November 4, 1894, the Reverend W. J. Hughes, as Sabbath School Missionary of East Oregon Presbytery of the Presbyterian Church, U.S.A., visited Burns, Oregon. A petition signed by forty-eight citizens of Burns asked the Presbytery to establish a church in Burns.

On April 6, 1895, the petition was presented to Presbytery, and they authorized the establishment of churches in Harney County. Reverend Hughes and Reverend H. F. Guynne were appointed to visit Burns and other communities in the county to determine what churches were needed.

As early as June 1896, the Presbyterians of the community had begun negotiations to acquire the Methodist Church building. Reverend D. H. Jones, a Presbyterian minister, had arrived from Portland to take charge of the work of the anticipated church. He was described in the local newspaper as a "man of classic education," and his wife Anna Hope Jones, as "one of the leading singers of this country," who would be assisting her husband. Concerts to raise money for the church were given by the local band and singers, including Mrs. Jones. The August 5th issue of the newspaper reported that \$20 to \$25 from a concert was "duly handed over to the Reverend D. H. Jones."

Reverend Hughes visited again in August of 1896, and on August 10, organized the church here under the name of First Presbyterian Church of Burns, with the following five individuals named as charter members: Mrs. Amy Byrd, Mrs. M. J. Harkey, Mrs. Alice King, Mrs. Caroline Johnson, and Mrs. Anna Hope Jones.

An agreement was finalized between the boards of Church Erection of the Methodist and Presbyterian churches to the effect that the First Presbyterian Church of Burns would purchase the Methodist Church building situated on Lots 5 and 6, Block 10 of the City of Burns, for \$542.00. The deed was dated August 12, 1896, and recorded on August 5, 1897.

From the reports in the newspapers, it is apparent that Reverend Jones' ministry was a very active one, and one that was successful in starting the fledgling church on its way. Reverend Jones also helped organize the church at Harney on August 19, 1896. During his time in Burns, Presbyterian efforts reached beyond Burns to Riley, The Narrows, and Drewsey, among other communities in the county. In April 1897, the first trustees for the Burns church were announced; W. C. Byrd, Mrs. Amy Byrd, and J. B. Tipton.

Reverend Jones remained in Burns for approximately one year. In February 1897, it was reported that he had suffered a heart attack, but was recovering. And in May, there was a note in the newspaper to the effect that he and Mrs. Jones had left on the stage for Minnesota.

Reverend Templeton came in June 1897, as "stated supply" (not as a regularly called minister), to serve Burns and other Presbyterian congregations in the county. His salary was fixed at \$1,000.00 a year, with the expectation of some income from the congregations, and with the Board of Home Missions contributing the remainder. This salary amount remained the same until 1914, with the Board of Home Missions paying as much as three-fourths of the minister's salary at times.

The first manse was built on the northwest corner of Block 67, Third Addition, City of Burns, in the summer of 1897 at a cost of \$865.00, of which \$465.00 was raised by subscriptions and \$400.00 was borrowed. The Templeton family moved into the manse in October, and by December, they were "entertaining a large company of young people at the manse," according to the newspaper.

The work of the church grew. In December 1897, the newspaper reported that "the ladies of the Presbyterian Church rendered 'Rebecca's Triumph', to a well-filled house ... and while part of the audience would have preferred 'something more in the comedy line,' it was well-received, the ladies acquitting themselves with credit. The receipts netted \$65.00."

In January 1898, a number of young people met at the manse to organize the "Burns Social and Intellectual Society," and in May, the Christian Endeavor was organized. There were socials to raise money for a library, and a Christmas program for the community was presented.

In December 1898, the trustees of the church decided to move the church building

to their property on the hill adjacent to the manse and bids were asked for the moving of the building. The newspaper reported in its February 6, 1899 issue that "the Presbyterian Church which has been in the street near the old site for the past few weeks, is on the move, with teams of Jap McKinnon and Nell Parker in the lead." They succeeded in placing it on its new site (the location of the present church building), the northeast corner of Block 67, at the intersection of North Diamond Avenue and West Washington Street.

Work on the building began immediately, and included painting the interior and exterior, and installing a new floor, new vestibule, tower, and bell.

Two ruling elders were ordained and installed in December 1899, and the organization of the church was finally complete. At this same meeting, the Session expressed a desire to have the ladies of the church, who had been active as a group long before the church was organized, form an auxiliary to the Women's North Pacific Presbyterian Board of Missions.

Reverend Templeton began the keeping of the Session minutes on January 1, 1900. These early minutes frequently recorded meetings with the minister and just one elder.

Two children were born to the Templeton's during his service in Burns: a son born August 1898, and a daughter in September 1899. After serving three years, Reverend Templeton left Burns in June 1900, to accept a call from a church in Cleveland, Washington.

THE REVEREND A. J. IRWIN, 1900-1911

Reverend Irwin also came as "stated supply." According to the Session minutes of October 6, 1900, it was arranged for him to divide services with the Presbyterian "sister" church, the Baptist Church of Burns, so that he could hold services in the other communities in the county. He provided services in Burns just two Sundays each month.

The January 5, 1901 issue of the newspaper reported that Reverend Irwin had not gone to Drewsey the previous Sunday because he had received word that there was smallpox in a family there. The smallpox epidemic continued in Harney County and surrounding counties for some time, with the first death reported in Drewsey in March 1901.

A son was born to the Irwin's on November 23, 1901, joining an older brother in the Irwin family.

It was in June 1903, that the church officially called Reverend Irwin as minister, with a salary of \$300.00 (of which \$100.00 was for the use of the manse); the outlying churches and the Board of Home Missions were to bring the total recompense to \$1,000.00. The various congregations were very active and continued to grow. Reverend Irwin proved to be a very popular minister, according to the newspaper.

The children were an integral part of the church from the very beginning. In November 1903, the young people gave a social at the local Business College with the proceeds to go toward building a primary Sunday school room; admission was listed as ten cents. Activities of this nature continued in the following years. One Halloween, the young people gave a pumpkin pie social at the manse for the congregation.

A fence was eventually built around the church property, and \$50.00 was appropriated for a windmill. And, according to the Session minutes, it was agreed to pay the church janitor fifty cents a week.

After serving over ten years in Harney County, Reverend Irwin resigned early in 1911 to go to Southern Oregon.

THE REVEREND C. C. BABBIDGE, 1911-1913

Reverend Babbidge, Sunday School Missionary of the Grand Ronde Presbytery in Baker, visited in the spring and then came to serve in August 1911. While few details

were recorded in the Session minutes during these two years, it was noted that congregational receipts for 1911 were \$861.00 and the Ladies Aid Society's receipts were \$209.00. Church property at this time consisted of the white church, manse, windmill, barn and fence.

In April 1913, Reverend Babbidge was elected by the National Reform Association to be a delegate to the second World Christianship Conference to be held in Portland, June 22 to July 6. This was reported to be one of the greatest gatherings of Christian men; President Wilson was to attend, as well as distinguished citizens from foreign countries.

Reverend Babbidge had formed a building committee shortly after he came to Burns, anticipating by many decades the time when the congregation would be able to begin construction of a new church building. The May 3, 1913 issue of the newspaper reported that the plans for the new church building had been received from the architect. It was to be of stone to the first floor, brick above to the window heads, and frame and metal lath and plaster above the floor of the auditorium (57' x 100'). The contract for \$11,000.00 was let in August 1913, with the anticipated occupation date of early fall. However, the contractor was not able to meet the required bond, and nothing further occurred at that time.

The Comrades of the Civil War, Spanish-American War and the Philippines Insurrection marched in a body to the First Presbyterian Church on May 25, 1913, to attend Sunday morning Memorial Services.

Late in 1913, Reverend Babbidge tendered his resignation, and in honor of his services, between sixty and seventy people, Baptists and Presbyterians, surprised the Babbidges one evening at the manse with an old-fashioned "pound party," each guest bringing a pound of something that would be useful to them in their new home. Reverend

Babbidge and his wife moved to a farm they had purchased near Lawen.

THE REVEREND E. BENSON, 1913-1915

The call to Reverend Benson, late in 1913, stated a salary of \$1,000.00 a year with the free use of the manse, with the provision that "We do not see just now where this money is coming from, but we will make an honest, earnest effort to meet it."

Early in 1914, a serious controversy arose among the members, following the weeklong visit of revivalists who advocated the "holiness doctrine." After trying with no success to persuade Reverend Benson to adopt the doctrine, the entire Session, as well as several other members, left the church to become a part of the Apostolic Church of the Nazarene.

Reverend Lehn wrote the following in regard to this dissension:

"Protestantism is based upon the authority of Scripture, and America stands for freedom of worship. The natural result of these valued tenets will be occasional differences, and sometimes separation and division. But unpleasant though this may be, many of us prefer this to authoritarianism and one established church. The genius of Protestantism, as well as one of its weaknesses, has been its divisions, theological and organizational. And who can deny that more people are reached by Christ through two organizations than by one."

The result for this church was a drop in membership from sixty-three to thirty-four, and it wasn't until 1915 that a new Session was elected and ordained.

The work of the church did continue, however, and on September 25, 1914, the Presbyterian and Baptist ladies gave a reception in honor of Reverend Benson and his wife. The two churches had decided to share Reverend Benson's services; he would hold services at First Presbyterian Church on Sunday mornings and at the Baptist Church on Sunday evenings. This cooperative plan lasted until January 1915, when the Baptists

were able to call a minister of their own again.

Reverend Benson retired on January 1, 1916.

FIVE MINISTERS IN SEVEN YEARS, 1916-1923

These seven years were difficult ones for the church, both financially and because of the lack of continuity of leadership. When the Reverend Weston W. Shields (1916-1918) came, the church was in financial trouble and in 1917 was forced to ask for \$500.00 from the Board of Home Missions.

By 1918, The Reverend B. B. Hughes (1918-1920) had come, under the direction of Grand Ronde Presbytery, to serve Burns, Harney and Crane. Soon after his arrival in October 1918, the entire county was quarantined because of the Spanish influenza epidemic. No meetings of any kind were held until February 1919; however, the epidemic continued for some time and the church building was eventually used as an emergency hospital. The February 28, 1920 issue of the newspaper states that, "the church has been cleansed and entirely renovated since the emergency hospital has been dispensed with." And a schedule of the resumed activities of the church was published. Reverend Hughes resigned in May 1920 to accept a call from Union, Oregon. It was noted in the newspaper that his work had been "much interrupted by the influenza epidemic."

The Reverend John Wickerson (1920-1921) came in 1920. During his service in Burns, the name of the church was changed to "The Community Presbyterian Church of Burns." Specifically for the purpose of extending its influence over a wider territory. However, no further mention of this name appears in the records. By the time of Reverend Wickerson's resignation, the choir had been reorganized, as had the young people's social club, which met on Sunday evenings.

The Reverend W. H. Shepp (1921-1922) served as "stated supply" for just three months, and The Reverend W. McAfee Wilson (1922-1923) served for a little over a year.

THE REVEREND SAMUEL HARRIS, 1924-1935

On April 1, 1924, Reverend Harris came to serve the church. Session minutes of this date show a total of twenty-four resident members and nine non-resident members. During the remainder of the 1920's, the membership did not vary significantly, and congregational receipts were maintained at about \$1,000.00

It was in August 1924 that ceremonies were held in honor of the completion of the railroad into Burns. However, economic conditions were worsening, and by 1933, the country was deep in the midst of the "Great Depression". Churches everywhere were experiencing a period of extreme financial difficulty. Membership had slowly climbed to fifty-two, but receipts had declined to \$550.00. In March 1934, it was reported that the Ladies' Aid Society had paid off the indebtedness on the church property for the street and sidewalk assessments of the past year. The ladies continued their work throughout these years and had an active membership of thirty-eight in 1935.

The church treasurer questioned in 1931, and again in 1935, whether the church could "effectively carry on Christ's work in view of the financial situation."

Reverend Harris resigned in the fall of 1935, after eleven years of very difficult work to keep the church intact. His resignation was accepted with regret. The congregation owed Reverend Harris \$2,500.00 when he left; however, according to the Session minutes, he stated that he would not ask for this money as long as this church remained a Presbyterian Church.

The pulpit remained vacant until the fall of 1936.

THE REVEREND FRED L. SWANSON, 1936-1954

Reverend Lehn wrote in his moving tribute to Reverend Swanson:

"The ministry of Mr. Swanson is distinguished in three areas. First, his eighteen-year ministry is by far the longest in the history of this church. It has often been said that

there is something beautiful in a long pastoral relationship. It speaks eloquently of the intellectual and spiritual ability of the pastor. It is a tribute to his courage and willingness to pray and work through obstacles rather than to retreat from them. It also testifies to the unity and the steadfastness of the congregation.

"Second, Mr. Swanson will always be remembered by the whole city of Burns as the leader in the building of the fine and attractive spiritual edifice in which we worship. This building represents sacrifice on the part of both people and pastor, and is a tribute to those who were willing to look far into the future and pray for the needs of a growing city.

"Third, the grace of God through Mr. Swanson lifted the church from a small struggling congregation to an established self-supporting church. Upon his arrival, congregational receipts were about \$800.00 per year. When he arrived it was a mission church receiving help from the Board of National Missions. When he left it was contributing about \$1,000.00 a year to the general mission of the church. When he arrived the membership was less than fifty. He left it with one hundred forty-three."

From the beginning of Reverend Swanson's ministry in Burns until the end of his time here, he worked tirelessly to reach two goals: One, to inspire a greater number of people to join in the religious work of the church; and two, to erect a larger building in which to worship.

The little white church was already inadequate for the needs of the congregation. The below-zero weather and the winds of winter were not deterred by the cloth doors of the inner entrance. The heat from the wood-burning stove, with its black pipe extending to the ceiling of the sanctuary, could not reach into the far corners of the building. As early as March 1937, a committee was formed to lay plans for a new building. It was also decided at this time that only a minimal amount of money would be expended to repair the white church. So, the difficult task of fund-raising began and continued throughout the

long years of World War II and beyond. Over this time, prices steadily increased so more and more money was always needed.

In addition to the building of the church during the eighteen years of Reverend Swanson's ministry in Burns, the congregation and its minister experienced a period of exciting and challenging growth in every aspect of religious life in the community. The Session minutes are full of the various activities of the people of the church. There were attendance contests, special meetings, and various groups formed.

In 1939, the Little White Church Ladies' Aid for Girls, aged six to fourteen years, was formed. A Junior Church was organized to hold services during the last thirty minutes of the Sunday school period. Reverend Swanson constructed a model of the little white church to be used by the junior church, and eventually sixty small wooden banks were ordered with the resulting funds to be used for the new church building. A Boy Builders' Band was noted in the minutes.

In 1938, the membership had consisted of sixty-seven and by 1942, it stood at ninety-two. Reverend Swanson served some of the outlying communities; and during World War II, when thousands of service men were in the county for maneuvers; he helped serve them as well. Session minutes note that travel between Burns and Hines would have to be curtailed because of the gas rationing. Undoubtedly travel everywhere in the county was also curtailed. Reverend and Mrs. Swanson's only son, Clark E., a pilot in the U.S. Army Air Corps, was killed in England on January 3, 1943. He had been a student for the ministry from this church.

In the latter part of 1943, the name of the church was changed to the Pioneer Presbyterian Church in memory and in honor of the pioneers of the community.

Eventually the Ladies' Aid Society consisted of four circles, Irene Forsythe, Mary Martha, Naomi Ruth and Mary Magdalene, with a total of eighty-six members in 1947. A

Knights of Westminster Fellowship for Boys and Christian Endeavor met regularly. There were three choirs: an adult choir, the junior choir resplendent in their new red robes, and a primary choir.

The building of the new church at 417 West Washington Street, on the site of the white church, was finally begun in 1946 with the groundbreaking ceremony on June 2. The church was built primarily with volunteer labor. Stone quarried from the site of the excavation for the basement was shaped by local stonemasons for the walls of the church. The cornerstone, marked by the marble plaque on the northeast corner of the building, was laid in 1947. According to Session minutes, the stone was to contain "a Bible, a history of the church, chronological list of members, list of present members, names of all officers of the church and its organizations, a copy of the Times-Herald for that week, and as many pictures of the church, its officers, of the cornerstone laying services, and other events as we can find, and any other material pertinent to the work." In the fall of 1950, after the basement was completed, services were held there until the rest of the church could be constructed.

Because of the continuing polio epidemic in the county in 1952, the dedication of the church was delayed until April 19, 1953. By that time, the church was for the most part completed. The blueprints by the architect, H. C. Whitehouse of Spokane, Washington, show a peaked steeple, which has not yet been added to the structure. All those who remember the bell tower of the little white church and the sound of the bell calling the faithful to church on Sunday mornings will not consider the church completed until the steeple is built and the bell rings again on Sunday morning.

In 1952, the old church building and some of its contents were sold. The old manse was torn down and a new one begun by 1954 when Reverend Swanson tendered his resignation to accept a call from Brownsville, Oregon. A testimonial dinner was held

for the Swanson family in June 1954.

THE REVEREND STANLEY T. BANKS, 1954-1959

Reverend Banks, from Kirkland Memorial Community Presbyterian Church, Parma, Idaho, accepted the call from this church and preached his first sermon here on Sunday morning, October 24, 1954. Reverend and Mrs. Banks had two children in high school, one in grade school, and a five-year-old.

The newspaper started carrying a detailed schedule and follow-up accounts of the activities of the church each week, and front-page articles appeared frequently. Mrs. Banks began leading the high school Westminster Fellowship group which met each Sunday morning and also on two Sunday evenings each month. A junior high group began meeting on the same schedule. Shortly after Reverend Banks' arrival, he accompanied a group of young people to Baker for the Westminster Fellowship Presbytery Rally; this was only the first of many such trips. There was mention in the newspaper of a father-son banquet and a men's club.

The Harvest Festival in November 1954, was a church family celebration, an evening of fun, fellowship, instruction, and of members making the following year's pledges. There was a special program for the children, and a motion picture, "The Hidden Heart," for everyone. The Ladies' Aid Society held their annual bazaar in the Eagles building, and offered "food, fancy work, and rummage" for sale. New Year's Day, 1955 was a family day of work at the church with a potluck dinner following.

In 1956, the new manse was completed at a cost of \$19,000.00, and the beauty of the church grounds reflected Reverend Banks' tremendous amount of energy and his very green thumb. He put in large vegetable and flower gardens. The church services, dinners, and special events enjoyed the benefit of Reverend Banks' wonderful talent for decorating with the lovely flowers he had grown.

In 1957, a new organ was purchased for \$2,950.00, and the adult choir had thirty-five voices at times.

During Reverend Banks' time of service in Burns, he wore many hats. He served as chaplain at the Burns Radar Base once a week. He was president of the Parent-Teacher-Student Association, president of Burns-Hines Rotary Club, and for three years he served as secretary of the Masonic Lodge. Mrs. Banks was president of the Library Club and also did substitute teaching.

Early in 1959, Reverend Banks was hospitalized, first in Burns and then in Boise. His last months as minister in Burns were difficult ones for him, health wise. He resigned and left in mid-November to go "home" to Idaho, accepting a call to serve two small churches near Caldwell.

The Reverend Walter Brown served as interim minister.

THE REVEREND HOWARD M. LEHN, 1960-1963

Reverend and Mrs. Lehn and small daughter came to Burns in March 1960. Just prior to accepting the call from this church, Reverend Lehn had completed certain theological studies at San Francisco Theological Seminary (Presbyterian) of San Anselmo, California. Mrs. Lehn was a graduate of Whitworth College, Spokane, Washington; and had special training in social work. On April 28, 1960, five ministers took part in the installation of Reverend Lehn, with Reverend Dwight Russell, Synod Executive of the United Presbyterian Churches of Oregon as the guest speaker.

The work of the church continued to grow under Reverend Lehn's leadership. The Boy Scouts and other organizations were honored at special services. Piano teachers of the church were able to hold their recitals in the church. The Community Concert Series committee arranged for their organ concert to take place in the church.

The Ladies' Aid continued to hold their annual Washington's Day Silver Tea in

February, and also the Harvest Festival in November, which in 1959 consisted of a day-long bazaar with the ladies also serving coffee and sweet rolls; the young people selling candy and popcorn balls; and the day's festivities ending with a sumptuous turkey dinner for the community. These events were all held in the church.

A singular honor came in November 1960, when for the first time an elder from Burns was delegated to represent Eastern Oregon Presbytery at the general meeting of the United Presbyterian Church to be held in Buffalo, New York, May 17 to 24, 1961. Only one elder and one minister were chosen from the individuals serving all churches in the eastern part of the state. Ruth Miller was the honored elder.

It was during Reverend Lehn's service that the church celebrated its 65th anniversary. For this event, he compiled a detailed history of the church, which has been used and referred to extensively by many people, including this author. A special Sunday morning service was held at 9:30 a.m., August 6, 1961, to commemorate the anniversary. Reverend Swanson was the guest speaker. Then on Thursday evening at 7:00 p.m., August 10, an historical program was presented and refreshments were served.

Bancrofting the streets bordering the south and east sides of the church property was approved by the congregation in April 1963.

Reverend Lehn tendered his resignation in July 1963, to accept a call from Oakdale, Washington. A farewell potluck dinner in honor of Reverend and Mrs. Lehn and their daughter was held at the church on August 10.

THE REVEREND WARREN HENRY, 1963-1970

Reverend Swanson, interim minister, and Reverend Walter Brown, mobile minister, helped with the work of the church until Reverend Henry arrived in late 1963.

It was in 1964 that the pictures of the ministers of this church, beginning with Reverend Swanson, were placed in the Fireside Room. At the January 17, 1965

congregational meeting, the membership stood at two hundred fifty, a testimonial to the faith and work of all the ministers, congregations, and friends of the church during the preceding years.

The streets around the church property were paved, and the re-roofing of the church completed.

After the St. Andrews Episcopal Church was destroyed by fire in the early morning hours of February 17, 1967, an invitation was extended to their congregation to worship in the Presbyterian Church sanctuary until they could rebuild their church. Their new church building was ready for dedication on September 28, 1968.

There was a note in the Session minutes in November 1969, that the Session had decided that dancing and other social gatherings could be held in the church basement.

After serving six and a half years, Reverend Henry resigned in August 1970, to accept a call from Essex, Iowa. He had approximately two hundred fifty relatives in Iowa; hence the call was a welcome one. This congregation was saddened to learn of his death in January 1971.

SHARING WITH ST. ANDREWS EPISCOPAL CHURCH, 1971-1984

The Reverend Wray Miller of Portland served as interim minister until The Reverend B. Shepard Crim, the resident Episcopal priest, was called in February 1971, to serve the Presbyterian Church as well as the Episcopal Church. Thus began the thirteen-year experiment in sharing a minister with the Episcopal congregation. The Crim family moved into the Presbyterian manse.

The Presbyterian congregation celebrated their 75th anniversary with an evening dinner on November 29, 1971.

In January 1972, our membership stood at two hundred twenty-one; and an expenditure of \$16,500.00 for 1971 was reported. The first deacons of this church were

appointed in 1972. Their responsibilities were to be delegated by the Session. The addition to the manse was completed in 1974.

When Reverend Crim accepted a position in California in 1976, the Reverend Karl J. Christ, a Presbyterian minister, came to serve the two churches. He purchased a home in Hines, so the manse was rented out for a time.

In 1977, the Prayer Chain was organized, and it continues today. In 1981, the manse and the church bathrooms were remodeled. The budget for 1981 was \$39,745.00 and the membership had declined to one hundred and fifty-six.

Letters were sent in 1982 to the governments of the U.S.A. and the U.S.S.R., with a resolution to call a halt to the nuclear arms race. It is interesting to note here that in the December 21, 1898 issue of the newspaper, the following news items appeared: "The Reformed Presbyterian Church Presbytery met at Newburg, N.C. and decided that it was ungodly for members to vote or to participate in government."

On Sunday, June 12, 1983, a special communion service and program were offered in celebration of the reunion of the United Presbyterian Church of the U.S.A. with the Presbyterian Church, U.S.

Reverend Christ resigned in the summer of 1984. The experiment in sharing a minister with the Episcopal congregation proved to be only partially successful. While there were many benefits gained in the sharing, this congregation voted to dissolve the "Plan of Cooperation: and seek a full-time minister for this church.

The Reverend Robert S. Dean served as interim minister until a new minister could be called. In August 1984, the Session minutes show that a Rodgers organ was purchased for \$10,371.00, which included the trading in of the old organ and the installation of the new one.

THE REVEREND WILLIAM F. BRAY, 1985-1989

Reverend Bray came on September 1, 1985. During his four years in Burns, several improvements to the church property were accomplished:

An entrance for the handicapped was added on the south side of the church building.

An elevator was installed.

Additional parking spaces for the handicapped, near the east entrance, were paved.

A church sign was erected in front of the church.

Eternal light was placed in the front of the sanctuary.

Newspaper articles regarding the activities of the church during this period are meager. A December 1985 issue reports that the Presbyterian Church high school group had a sledding party, and on December 21, 1986, a special service of "Colors, Candles, and Carols," was held at the church.

The Harvest Bazaar continued and for several years now had included a raffle of a hand-quilted quilt in addition to the usual items for sale. The festival dinner now consisted of stew, salad, rolls, and pie.

Reverend and Mrs. Bray were active in community affairs. Reverend Bray was president of the Harney County Ministerial Association and served as chairman of the Harney County 4-C board of directors, as well as serving on numerous committees and other boards. Mrs. Bray was active in the Chamber Music Society, president of the local P.E.O. chapter, and provided music at weddings, funerals and other services.

Reverend Bray presented his letter of resignation on November 6, 1989 to accept a position with the First Presbyterian Church in Bandon, Oregon.

The Reverend William Meyer served as interim minister during 1990.

THE REVEREND M. ANN BOWERSOX, 1991-

Reverend Bowersox was elected as minister on January 13, 1991 at the annual congregational meeting and was installed on April 21, 1991.

The women of the Presbyterian faith in the community, through the one hundred years that this history encompasses, have had an integral role in establishing this church, as the list of charter members alone gives testimony. They have stood side by side with the men of the church in providing Christian education for the children and adults of the congregation, working to raise the funds necessary to carry on the religious work of the church, and finally by helping to hold the church together and even serving in the pulpit when the church had no minister. Hence, it has seemed very appropriate to welcome a women of faith as minister. Reverend Bowersox is the first ordained woman minister to serve the Pioneer Presbyterian Church of Burns.

During the past five years, many changes and improvements have been made to the church property:

Bibles and Bible racks were installed in the pews (1991);

New carpet was laid in the sanctuary (1992);

A portion of the lot lying south of the church and manse was leased to Harney District Hospital and Air Life for a helipad (1992);

Landscaping was added (1993);

The church organ was updated and repaired and the church office was remodeled (1995).

New activities and groups have been added: some old ones continue. Reverend Bowersox accompanied a group of young people on mission trips to New Mexico (1994) and to Washington (1995). For the past few years, an annual marriage enrichment weekend for groups of couples has been arranged at Sunriver, Oregon. The minister, elders and deacons have taken a psychological profile assessment to use as a tool to

facilitate communication and cooperation. Committees oversee the work of the church:

Membership and Mission;

Personnel;

Worship and Music;

Christian Education;

Building and Grounds.

There are now nine elders and nine deacons serving the church.

The name of the Ladies' Aid Society was changed to Pioneer Presbyterian Women, but their activities remain much the same. The number of women participating regularly is approximately twenty, and they meet once a month. Their proposed budget for 1996 is \$3,390.00 with the major portion of this money going to missions and the church building fund.

The proposed church budget for 1996 is \$76,997.00 and the membership as of January 1996, stood at one hundred fifteen active members and forty-eight inactive members.

Further works of Pioneer Presbyterian Church of Burns under the leadership of Reverend Bowersox will be told by future historians.

EPILOGUE

One hundred years have brought many changes. The 1990 census shows a population of 2835 for Burns, 1460 for Hines, and 7400 for Harney County. There are now more than a dozen active churches in Harney County.

The growth of the religious movement in the county has paralleled the growth in population and has occurred while people were dealing with events that had enormous impact on individual lives and on the life of the community: epidemics of smallpox, Spanish influenza, polio; two world wars, the Korean conflict, and numerous military

operations including those of Vietnam and the Persian Gulf; financial depressions; the installation of the largest under-one-cover lumber mill in the U.S. and its eventual demise; changing cultural mores; and, of course, the building of a city.

One thing, however, remains unchanged. The early settlers were deeply concerned with the spiritual welfare of themselves and that of their children. This same concern is just as deeply felt today.

SEVENTH DAY ADVENTIST CHURCH

Material compiled by Helen E. Davis - 1988

In 1926, under the direction of Elder Belding, the first group of Seventh-Day Adventist met and organized the church with 18 charter members signing the roll. As there was no church building at this time, they met in the member's homes.

In the late '30's the membership dwindled, then in 1940, they reorganized and bought the old Nazarene Church from A. Y. Bogard, which they moved to South Egan and Harrison, across the street from the First Lutheran Church, in April 1940. This building served the congregation for 33 years.

The Seventh-Day Adventist bought the second Nazarene Church at North Buena Vista and West Adams Street, on 13 April 1973, where they are presently located.

Twenty-two pastors have served the denomination since the reorganization in 1940. At this time, Elder Floyd Arnold is serving the congregation.

ST. ANDREWS EPISCOPAL CHURCH

393 WEST A STREET

Material compiled by Helen E. Davis - 1988

In 1927, a United Thank Offering Worker, by the name of Miss Charlotte Brown, started the first church school. She soon had a membership of 40 attending, at this time Miss Brown also organized the Ladies Guild and chose the name St. Andrews for the parish.

The first baptisms were held 15 February 1927 by Bishop Remington.

In the early part of 1929 the church was organized and in April the old Commercial High School building was purchased and converted into a parish house and rectory.

During 1932 the old school building was added onto, and the church was later consecrated the same year.

On 6 June 1942, the church had the burning of the mortgage.

Convocation of Eastern Oregon Churches was hosted by St. Andrews in 1950, also in 1956.

Disaster struck St. Andrews Episcopal Church about 3:00 a.m. on a Friday morning the 17th of February 1967, when the structure was turned into a blazing inferno, with the loss of all contents and records, by what was suspected to have been the work of an arsonist. Flying embers fell on roofs of downtown business buildings four blocks away. Roofs wet from recent snow failed to ignite, thus saving the City of Burns.

Services were then held in the old rectory and at the Pioneer Presbyterian Church.

A new edifice was constructed on the same spot and was dedicated 28 September 1968. The knotty pine ceiling is within keeping of the lumber industry of this area. It was a gift from Edward Hines Lumber Company. The large hand hewn cross in back of the altar is a gift from Ralph and Louise VanHoutan.

The little chapel, inside the front doors and to the right, was designed as a replica of the old church that was destroyed by fire in 1967.

St. Andrews has an active women's group, Episcopal Church women, they serve bi-monthly at the Senior Center, hold a Christmas Bazaar the first Friday in December, followed by a spaghetti dinner on Saturday evening, a pancake supper on Shrove Tuesday evening before Ash Wednesday, they serve on the Diocesan Council. Episcopalians take pride in doing community service.

The church building is shared with Peace Lutheran Church, also hosts a number of community programs, such as World Day of Prayer, held on the first Friday in March each year. A number of other organizations utilize the meeting room, Garden Club, U.S. Forest Service, AA Groups, etc.

St. Andrews is a leading member church of the Blue Sage Ecumenical Ministries of Oregon.

At the present time, Rev. Gene Luttmann of the Peace Lutheran Church is serving the St. Andrews Episcopal Church in its ministries.

HISTORY OF ST. ANDREWS EPISCOPAL CHURCH

REVEREND LOUIS PERKINS - AUGUST 25, 1979

AV-ORAL HISTORY #81

BARBARA EGGLESTON: This is Barbara Eggleston, and I'm visiting with the Reverend Louis Perkins on August 25th, 1979 in Burns, Oregon, about the history of St. Andrews Episcopal Church. Mr. Perkins, when did you first come to Burns?

REVEREND LOUIS PERKINS: We came to Burns on the day of a big dust storm, on the 30th of June 1954. Everything went up in the air. One of those typical Burns dust storms, the 30th of June 1954.

BARBARA: Well now, where did you come from, where were you ---

REVEREND: Well I was associate in a large parish outside of Philadelphia. And I had been there three years, and I wanted to get back toward the West, where I had begun in Green River, Wyoming in 1926. So I had this interview with Bishop Laughton, and he said come out here and see what they have. And we looked over several places. And they had a big parish supper here at Burns, put on the dog and so forth. But anyway, that was in April '54, and then after some various, thinking things over, saying a prayer and so forth, I said to my wife, "Let's go to Burns." So we came all the way across the country and up to the Cove Summer School and talked to Bishop Arden, and he talked to Carol Jordan down here, so we got down here on the 29th of June, and came into town in a great big dust storm. That was our introduction to Burns.

BARBARA: Now where --- tell me about where you came from originally.

REVEREND: Well my home was just outside of Boston, in Brookline. That's about ... Harvard in the class of '24. But I graduated in '33, then to the Episcopal theological school and finished there in June '26.

Then we were in Green River for two years, and then in the Diocese of Pittsburgh for nine years, and then I was in the Diocese of Connecticut for eight years, and then up in the Diocese of Central New York for nine years, and then we went down to associate a large parish in ... Pennsylvania. And it was at that time that with my wife's sickness that we decided that we'd go to some small place. And one thing led to another and Bishop Bob said, "Come on out to the West," and where we'd begun, you see, my ministry in '26. And so we came out here to see him in Baker in April of that year, and we talked over several vacancies he had. One was in Burns; another was in Madras, and so forth. So eventually we came to Burns on the 29th of June, the day of the big dust storm, in 1954.

BARBARA: All right. When we were chatting yesterday, you mentioned that there was

quite a coincidence between someone you knew ---

REVEREND: Yes, when I was a boy in All Saint's Church in Brookline, Massachusetts, well I was about 8 or 9 years old, and I had a wonderful Sunday school teacher by the name of Miss Charlotte Brown. And I remember one time, somewhere along --- she sort of disappeared. She'd gone out West somewhere, and I'd found out afterward, she'd gone to North Dakota to work under Bishop Ponce Tyler, and he was there for several years. Well, she was there for several years, and then she came to work under Bishop Remington here in Eastern Oregon. And she worked in Hepner, and in Ontario, and then she came to make some of the beginnings of the organized church here in Burns. So when I came to Burns, in June, July 1954, I remember looking over, around the church, and the Altar Guild was getting ready for Sunday services and I went up and I looked at the cross on the altar and it said, "In memory of Miss Charlotte Brown". Golly, it was my Sunday school teacher. So, the world is small.

BARBARA: Yes, it is. Now what was the church life like when you first became associated with ...

REVEREND: Let's see, Burns was a pretty isolated community in those days. There seemed to be here, a real nucleus of fine, loyal people, and the town was a city. Let's see, I would say Burns, at that time, was not more than perhaps about 2500 people. I had been to a small town before, I loved small town life, in fact my ministry has been almost always in small town life. But Burns seemed very isolated at that time. But I love the small town life and reaching out into the community. And after I got started, I remember looking over the parish list, oh, I would say there was probably 100 families or more, and they were scattered in various places. Well, for instance, after I'd made some calls around town, I saw that some families lived out in Drewsey. That's 60 miles out that way, and I noticed one had a telephone, so I called the operator and I said to her, "Get so and

so out in Drewsey." And she said, "The telephone line is out of order." And like a big city man, I said, "Will it be fixed tomorrow?" "Oh, no," she said, "they're all haying now. It won't be fixed till August, maybe." And so that was my introduction to a small community with a telephone. So I decided, well, the only way to see the people in Drewsey was to go out there. So I went out the next day and called on several families in Drewsey.

And then I went down toward the bird refuge and there were scattered families, well Mrs. Stewart, she's still living, Ruth Stewart, way down the White Horse Ranch, 142 miles.

BARBARA: Was that one way?

REVEREND: One way, each way.

BARBARA: Oh my goodness!

REVEREND: Oh, then we had some families up, well Jessie Cecil, out here. She lived out at Riley, and let's see, there were some families, whenever they're scattered that way, they were out --- Mrs. McWilliams, she's still living down at Diamond. So the families are scattered all over Harney County. I loved to come and go that way.

But I would say after perhaps four or five months, I had a chance to get all the way to Fields. That's way down to the Nevada line.

BARBARA: Yes.

REVEREND: There was a Roman Catholic priest here at that time, Father Egan. Did you know him at all?

BARBARA: Yes, I knew him.

REVEREND: He was here 27 years. Well that was in the days before Pope John, and there wasn't that ecumenical feeling between the churches. But here was a tribute to Father Egan. The day after we got into Burns, there was a knock at the door, and a good Irish accent said, "Is Mr. Perkins at home?" And I said, "Yes." "Well I'm Father Egan, and

I just wanted to welcome you to Burns." And I nearly collapsed. It was marvelous to see a Roman Catholic priest coming to welcome me to Burns the day after I got here. And we were bosom friends.

BARBARA: That's really interesting.

REVEREND: Well what I was leading up to, Father Egan was that same kind. He went all over the county, all over the place. I remember when he had a, some sort of a 25th Anniversary of his priesthood, and his parish gave him a car, a brand new car, mainly because he'd been going all over the place. By the way, gasoline wasn't a dollar a gallon then. If I remember, gasoline was about 25 cents a gallon, even that seemed high. But that was Burns.

And for a person from New England, now, I understand Harney County, if you cut off Cape Cod, Harney County is about the same size as Massachusetts, Rhode Island and Connecticut.

BARBARA: Oh, it is?

REVEREND: And here is Burns and Hines. I think there are about 3000 people, and the other 3000, somebody said, well, they're scattered all over the county. And Father Egan was a great inspiration to me to get out and see the people. But that was Burns in those days.

BARBARA: What kinds of services, do you think, meant the most to you?

REVEREND: Well let me go back a bit and say this. I have an expression that 99% of the ministry is pastoral. And I've always made my ministry out around other people. First, the person door-to-door, ranch-to-ranch, and then, of course, Sunday services. We used to, as I came here, if I remember, my first wife Hazel played the organ, but they did have another organist. But we used to have, usually, services at eight and ten every Sunday. Then we used to go out during the week as much as possible. We'd have occasional

services at the, there's a community church at Drewsey. We used to have community services sometimes down at the schoolhouse down at Andrews.

BARBARA: Oh, you did, that's quite a ... too?

REVEREND: Yes, but I'm just emphasizing the pastoral ministry. That's the thing I love. I often had the expression, "That that's 99% of the ministry."

BARBARA: Uh, now ---

REVEREND: St. Andrews Church, at that time, was the small church that burned. I would say that church seated about, well if you put the people in closely, I would say you could seat probably 125-130 people. We used to have young people with 15 or 20 in the choir, and, well I've always kept a desk diary from way back to January 1932. I was looking over some statistics the other day in my desk diaries in '54 and '55. Oh, I'm not trying to brag, but I would say we had probably 50-60 people out to services on an average Sunday. 15-20 at early services, and 50-60 sometimes 70, I've looked in the desk diary, so I'm not counting the pillars the way some ministers do. But those are actually counting noses.

BARBARA: Well in other words, you had, it was quite active?

REVEREND: It seemed to be, it seemed to be. Yes. There were lots of young people. For instance I remember the year after I was here, well I guess it, no I guess it was that first summer, the young people wanted to have a picnic. And I said, "Where will we go?" And they said, "Let's go to Fish Lake." That's way out in the Steens, have you ever been there?

BARBARA: Uh huh.

REVEREND: And the Jordan's, Carol Jordan said, "Well come and see us about a tent." So the young people took us out to the Steens, and it was a beautiful day in July. By the time we got to Fish Lake, it was snowing!

BARBARA: Oh, really!

REVEREND: And we went to the Jordan's tent and stayed in their tent for an hour or so, and we couldn't very well have a picnic in the snow, so the youth said, "Let's go down to the P Ranch, or the Double O. The P Ranch was down at the foot of the mountain. So we had our picnic in the lovely sunlight, but we left the snowstorm up here at Fish Lake. That was about the 15th of July.

There were a lot of young people, and a lot of fine, faithful, older people. It was a good working parish, I loved it.

BARBARA: Now was there any remodeling, or any change of the church itself when you were there, in the building?

REVEREND: Well the only thing we did was, we put up a bell. I always thought it would be nice to have a church bell. The Roman Catholics had a bell, and the Presbyterians had a bell, and the Baptists had a bell, and I thought, well, why not? And one thing led to another.

The Union Pacific then was giving up their hand bells; they were now these other sort of things. And so, I got in touch with somebody at the station and he said, "Yes, we'll get you a freight engine bell, if you'll pay for the freight." And one day they called up from the station and said, "Your ding dong is here." And so we got this bell out of, it was a, well a freight engine bell. The only trouble was, that every time they rang the bell for church services, it sounded like a freight engine bell. So we built a little tower up over the entranceway. Mr. Frossberry, who was in the Forest Service helped us, and Carol Rose, who is the present young priest at Canyon City right now, who will be here tomorrow, he helped us. And we got the bell up there, and it worked. As I say, every time we pulled the rope, it was like a freight engine bell.

But that was the main thing we did on there, and then we put an outside sign with

moveable letters. And I think some, oh yes, we put a lot of, I remember the young people helped, we put a lot of insulation, very cold winters of course, up in the top and put insulation all between the 2 x 4's. And so that the --- let's see, the first winter I was there, it was down to 30 below one Sunday. It was cold winters in Burns. How long have you been here now?

BARBARA: I've been here 31 years this fall.

REVEREND: Well, you know how it is. So that the insulation, the bell tower, and the painting, and let's see we did some work around in the parish hall. Of course the old church was church, parish hall, and rectory, all in one building.

BARBARA: Wasn't there a, didn't you have, didn't Burns host the convocation in ...

REVEREND: Yes. They tell me that the first convocation ---

BARBARA: Were you still here?

REVEREND: Yes. Before I came here they had the convocation in 1949, but I came here in '54 to '60, they had convocation in '58. And through Mr. Slater's auspices we used the grade school up here. There's a big gymnasium, I think, in there, and we fitted that up as a church. The radar station was up here in the hills and we got a lot of Army blankets and so forth, and folded them up and made kneeling benches. And then the different churches provided meals. That is the Lutheran Church had one meal, and the Presbyterian women had another meal and so forth. Oh, I would say we had maybe 200 people that came from all around the district.

BARBARA: Was this the ---

REVEREND: This was the annual convocation.

BARBARA: Of Eastern ---

REVEREND: Of all of Eastern Oregon. That includes about 30 congregations scattered around. There are about 10 parishes and about 20 non self-supporting parishes. That

was in 1958. But the church was too small for the congregation, so we had all our worship services, and our meals, and our business sessions all up there in the Burns Grade School.

BARBARA: In a small town, people seem to cooperate.

REVEREND: It was wonderful, it was wonderful. Oh yes, and we had our banquet in the Roman Catholic parish hall under Father Egan's auspices. We were just, worked together in a wonderful ecumenical way. Father Egan was a marvelous man, one of the most lovely Christian men I've known in a long time. He died about 10 years ago in Baker.

BARBARA: Yes, I understand that. Do you remember, he always wore cowboy boots?

REVEREND: Yes. And I'll always remember his expression, "Thanks a million! Thanks a million!" You remember that?

BARBARA: Yes.

REVEREND: So he'd say, "Thanks a million!" Yes. And I remember another time Bishop ... was down here for some sort of visitation, and I was out in front of the St. Andrews Church and I was just in my old dungarees fixing a tree, and he came along and spoke so nice to me, he thought I was the janitor. He didn't know I was the Episcopal minister. ...

BARBARA: We were sort of wondering, of course, you know, how you felt when you heard that the church had burned, because it was one of the oldest ---

REVEREND: That was too bad, that was a shame, golly. It's hard to express your distress when you lose something like that. I don't know all the circumstances, but I understand that the, from what I heard, it had gotten going pretty well before the alarm was sent in. The whole thing was burnt down in the middle of the night. We were in Baker at that time. You see I went from Burns in '60 to Baker, and I was in Baker 7 years, and then with this asthma condition I finally retired at 65 instead of 68. And we were just

--- I think that fire was in February '67.

BARBARA: Yes, I believe it was.

REVEREND: Yeah. Well when we retired from Baker, they put on a party there, and I think it was Bishop ... came over. I thought it was funny, 250 people showing up for annual meeting. And the Signor got up and said, "Suspending the annual meeting," I thought ... and then they had this party, and they pulled out a check for \$3500. And they said, "Here, we want you to go out to see your daughter." So we were just about to start on that round the world trip, and heard about the fire in Burns. I ... some long introduction. Louis Boren was the pastor here then. That was a shame.

Not only that, they lost all the buildings, but the parish records burned up with that. I hate to say this personally, but we had just had the records micro-filmed up to the time I left in 1960. They haven't had them micro-filmed since then, so they've got the parish records in microfilm up in my office in historiographer in Cove.

BARBARA: Oh, they do?

REVEREND: So all the records for Burns, I saw some the other day when I was looking up something, up to 1960 are there. But the parish records since 1960 were burned up in that fire.

BARBARA: So if anyone wants to find out anything, they have to ---

REVEREND: Yeah. I'm the historiographer from the Diocese and there's all the records. But see the itinerant services here up to about 1927, when Charlotte Brown came, then she had lay services. Bishop ... used to come every so often for sacramental services. And then of course when ... came as the first resident priest 50 years ago. Then when things went along more or less regularly from there. But back in 1929 there was Charlotte Brown, and ... was just the Arch Deacon, the Bishop. So that, I think that they're pretty permanent records up from about 1927 to 1960. But it is too bad they lost those things in

that fire.

BARBARA: Oh yes.

REVEREND: Now Burns was a place for transients, they come all the time, worthy and unworthy. You've got five highways here in all directions. And I can remember shortly after I was here and talking with some of the other ministers how we would deal with transients, and try to help out in emergencies. And out back of the church I used to have a big woodpile. And if a person came for help, my usual thing if they looked able bodied, I'd say, "Well now a half hour on the woodpile and a dollar or two to help you for something to eat." And this was a Sunday morning, and a fellow came and wanted some help. It was just between services, so I said, "Alright half an hour on the woodpile and I'll give you a couple dollars for something to eat, or gasoline." And he said, "Parson don't you know it is Sunday?" I said, "Yes, I know it's Sunday, and the woodpile is still there." Well he said, "I don't work on Sundays." Well I said, "I don't give out food on Sundays unless you work." (Laughter) We used to have that with transients.

And another thing that may be of interest to you, and we always had a great sense of support here for the church summer school up there in Cove. And I drove a small Plymouth car at that time, and I wanted to get a larger car to take young people up to the summer school. So I went over to Bend and bought a Volkswagen microbus. And I've taken as many as nine young people in that microbus up to the Cove summer school, with all their duds on top. And one summer, I don't mean to be prideful, but there was more young people from St. Andrews Church at the summer school than any other parish in the Diocese. But anyway, that was just a local thing ... go.

BARBARA: Well, we're running out of time, and I do thank you very much.

REVEREND: Well it is grand to be back here for this 50th anniversary.

BARBARA: Thank you again.

REVEREND: You bet.

BRIEF HISTORY OF ST. ANDREWS EPISCOPAL CHURCH

John Scharff - 1977

As best that can be ascertained from the Church records and in visiting with a number of people who were present, or who remember, the first organized meeting of an Episcopal gathering was held in the latter part of 1926, and the early part of 1927. These came about when Arch Deacon Creasy would come to Burns and people would gather in homes of members. The first of these meetings were held in the Holland home. Later they met in the Girard home, and then moved to the Masonic Temple.

About this time a very devoted United Thanks Offering Worker, who we all of St. Andrews owe a great deal to, Miss Charlotte Brown came to Burns and through her work and prayers the St. Andrews Church was founded. Arriving here in the early part of 1927,

Miss Brown started the Church School and shortly brought its membership to 40 young people. During the time Miss Brown was in Burns, 1927 to 1928, she organized the St. Andrews Guild, which is still holding continuous meetings. The Brass Altar Cross in the old Church was given in memory of Miss Brown's parents, George and Catherine Brown. It was a hand made cross and a gift from Ellen A. Jarvis of Hankow, China.

The first Baptisms were held on February 15th, 1927, by Bishop Remington. In 1929 a census was made of Church members by Arch Deacon Creasy.

And in April 1929, the old Commercial High School building was purchased and remodeled for Church use by the Missionary District of Eastern Oregon, through the leadership of Bishop Remington, then Bishop of the District.

The first organ was contributed by the boy's class of the Church School of Trinity Church, Munroe, Michigan.

The first confirmation to take place in St. Andrews was held on May 5th, 1929. In July of 1929 Arch Deacon Creasy spent two weeks in Burns superintending the building of the Church furniture, and planning and building of an apartment at the rear of the Church.

In August 1929 the Rev. John L. Pickells became the first resident priest-in-charge. Sometime between August 1929 and September 15th, 1931 when the Rev. Mr. Tennyson succeeded Rev. Pickells, Bishop Remington with Mrs. Remington and Rev. Pickells made a preaching tour to Bishop Remington's old Diocese of Minnesota, where he was rector for seven years in St. Paul, Minneapolis. They spoke in most of the larger parishes and the campaign was coupled with solicitations for a House for the Bishop of Minnesota. This was all done in connection with a general Church plan for advance work projects. During this campaign they raised \$5,600 which was used by St. Andrews for the purpose of constructing the old St. Andrews Church building out of the old Commercial

High School building, and also erecting the Guild Hall and kitchen adjoining the Church. The materials for the building of the Church was given to the Church at a price below cost by the Edward Hines Lumber Company. The church was finally consecrated in 1932.

The Rev. Archie Buchanan become priest in charge in September 1932. He was ordained to the priesthood in the old Church building by the Rt. Rev. William P. Remington on March 28, 1933.

The next Church organ was purchased from St. Johns Church, Prairie City, Oregon. The first rug for the Church was contributed by the old Church in Union, near LaGrande, Oregon.

The Rev. Archie Buchanan was succeeded by the Rev. William R. Rush who was here at St. Andrews until January 1st, 1939.

The next Vicar in charge was the Rev. Eldon Borel as of March 1st, 1939. Mr. Borel was ordained to the priesthood here at St. Andrews Church by Bishop Remington on September 26, 1939, at an evening service of ordination. Mr. Borel resigned his charge of Burns on September 15, 1940 to enter Military Chaplaincy at Fort Lewis, Washington.

The Rev. Arthur Beckwith took charge of St. Andrews Church as of April 1, 1941. The fireplace in the Guild Hall was dedicated by Bishop Remington on June 6, 1942, which was a very memorable date for this Church as on that date the Bishop with Mr. Grover Jameson and Mr. Carrol Jordan, burned the mortgage and cleared the property of all debt.

On April 15th through the 17th, 1950, Burns was the host Parish to the 40th Convocation of the District of Eastern Oregon, the first time that Convocation had been held in so small a church. The Rev. Mr. Beckwith left on April 1st, 1951, for Oakdale, California, after completing just 10 years in charge at St. Andrews Church; the longest

time any man had served the Parish so long.

The Rev. A. E. Longfellow came to St. Andrews Church on July 1st, 1951, and served until Easter Sunday, April 18th, 1954.

The Rev. Louis Perkins came to St. Andrews Church on June 29, 1954. During his service Convocation was hosted in February 1957, and considerable work was done on the Church building. Rev. Perkins responded to a call from the Baker Church in 1962, on

... Later that year Rev. Louis Born was called to St. Andrews and served until 1968, at which time he moved to Tacoma, Washington, to assume a teaching position.

During the time Rev. Born served at St. Andrews, a new home was constructed for the Priest in charge. And on February 1967 the Church building burned with loss of all contents and records. Pending the construction of a new church building, services were held in the old rectory. Rev. Born was present for most of the new construction work, but the new Church wasn't dedicated until September 28, 1968, after Rev. Worrell had assumed the duties of resident Priest. Rev. Worrell left the Parish in 1970 for Nyssa, Oregon.

At this time considerable thought was given by both the people of St. Andrews and Pioneer Presbyterian Church to in some way sharing the services of one minister, and on October 1, 1970, the High Desert Ministry was conceived and put into effect with Rev. B. Sheppard Crim the resident Priest. The High Desert Ministry consisted of St. Andrews, Pioneer Presbyterian, and the Episcopal Churches at Lakeview and Summer Lake. This arrangement was continued until March 1976, when Rev. Crim accepted a call to Tulare, California. In accordance with a mutual understanding between St. Andrews and Pioneer, when Rev. Crim left, the position was to be filled by a Presbyterian Minister. This occurred when Dr. Karl Christ was called to fill the resident position for the two Churches. At that time the Lakeview Episcopal Church and the Summer Lake Church

were tied to Klamath Falls for a parent Church.

GOLDEN ANNIVERSARY - THE FIRST FIFTY YEARS OF
ST. ANDREW'S EPISCOPAL CHURCH - BURNS, OREGON - 1929-1979

THE FIRST FIFTY YEARS

ST. ANDREW'S EPISCOPAL CHURCH
GOLDEN ANNIVERSARY CELEBRATION

AUGUST 24, 25, 26, 1979 - 1929-1979

Now thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In whom his world rejoices ...

The Hymnal (1940), No. 276

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50TH ANNIVERSARY COMMITTEE:

Mildred Mayo, Chairman; Duane Pinkerton, Miriam Carter, Jessie Williams, Hazel Otley, Helen Landers, John Scharff, Blanche McWilliam, Carroll Jordan

Banquet Committee: Banquet Saturday Night, August 25, at Elks Lodge; Miriam Carter, Chairman; Hazel Otley

Tea Committee: Tea following 11:00 a.m. Sunday Services at St. Andrew's, August 26; Florence Scharff, Chairman; Hazel Otley, Ferne Cagle, Lorna Cagle

Worship and Music Committee: 50th Anniversary Sunday Worship Service at St. Andrew's, August 26, 11:00 a.m.; Helen Landers, Chairman; Ruth Stewart, Mary Ann Christ, Orm Carter, Cal Mosley, Louise Clay, Diane Denstedt, Karl Christ

Potluck Picnic: Picnic at Triangle Park, Friday, August 24, at 6:30 p.m.; Orm Carter

Building and Grounds Committee: John Scharff, Chairman; Allan Voegtly

Landscaping Committee: Florence Scharff, Chairman; Ferne Cagle, Lorna Cagle

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The Congregation of St. Andrew's wishes to express a special Thank You to the Rev. Louis L. Perkins, Historiographer of the Episcopal Diocese of Eastern Oregon for the

hours of patient research and writing from which this book was largely compiled. A special Thank You is also expressed to Irma Gail who wrote and edited the final manuscript.

AN INTRODUCTION

To This Fiftieth Anniversary Story by

The Rt. Rev. William B. Spofford, Jr.

Fourth Bishop of the Diocese of Eastern Oregon

Harney County is the land of the high desert. It has some of the most varied geography and creatures in our country. It is a big land, through which Indians, trappers and settlers moved, fishing, hunting, trapping, raising cattle and fodder, in the early years of the opening of the western reaches of America.

It is still an area where the numbers of people are few and, except for the community of Burns-Hines, widely dispersed. St. Andrew's Church is fifty years old as a congregation. This is not a long time, really, but a significant time in the lives of the people who live in that area.

During the fifty years, the congregation has worked with full-time priests; part-time clerical leadership; itinerant ministries; seminary interns; and, for the most of the past decade, in the context of an ecumenical pastorate in conjunction with Pioneer Presbyterian Church. Initially, this was under the leadership of an Episcopal priest, the Rev. B. Shepard Crim, and for the past four years under the guidance of the Rev. Dr. Karl J. Christ, our good friend and Presbyterian brother.

Just as the high desert features ups-and-downs, such as the canyons and valleys of the Blitzen River and the heights of the Steens Mountains, so congregational life has had its ups-and-downs. Survival, in this rugged geography, has always been somewhat

difficult, and what involves individual persons also involves institutions such as congregations. Because of this imperative, St. Andrew's has had to remain flexible and innovative and willing to experiment with different models of ministry. We, as bishop and as one who loves both the geography and the people who live in it, rejoice in this attitude. The ministry of Christ, ultimately, centers into the persons who reflect it with determination and faith.

During the past fifty years, St. Andrew's has brought much to the life of Harney County in the way of leadership, caring, and sharing. Our prayer is always that for the next fifty years ... and the fifty after that ... ad infinitum ... it will so serve and witness. This story of their history, stewardship, and hopes is commended to you warmly. It is not an atypical story of so many small congregations in the diocese of Eastern Oregon or our nation, but neither is it exactly a typical one. As the people of the congregation dig deep, dream big and share mightily, their mission and ministry is always going to be important.

Fraternally and shalom,

Wm. Benjamin Spofford,

4th Bishop of Eastern Oregon

THE FIRST FIFTY YEARS

Benjamin Wistar Morris, Bishop of Oregon from 1868 to 1907, wrote in an early journal that in June 1885, he went south after church services at St. Thomas' Episcopal Church in Canyon City into Harney Valley. "From Burns in the Harney Valley," he wrote, "I went west as far as Prineville: and then north again ... all in a country that I had never visited before."

This may have been the first formal contact of the Episcopal Church into that Harney Valley in and around Burns, beginning with the year 1843, when the first covered

wagon trains took the "Harney Cut-off" on their way to the Willamette Valley.

A picture of Burns taken in 1889, about a year before the Oregon State Legislature set Harney County apart from Grant County in 1890, gives the general impression of a town whose economy is mainly that of cattle raising. Several buildings were apparently constructed of slab wood with tent side-awnings in some places. A sign reading "Harness and Saddlery" emphasized its frontier quality and the importance of horses and cattle ranching in Harney Valley.

The nearest railroad was 140 miles northeast of Burns at Ontario, Oregon, and it was not until 1910 that the railroad came to Crane, 28 miles east of Burns.

With the death of Bishop Morris at the age of 86 in 1907, the General Convention of the Episcopal Church divided the Church in Oregon into two parts: the Diocese of Oregon (west of the Cascades) and the Missionary District of Eastern Oregon (east of the Cascades). The House of Bishops then elected the Rev. Robert Paddock first Bishop of this new Missionary District.

Bishop Paddock was an ever-traveling Bishop who kept few personal records, but he visited all over his District --- sometimes by stage, sometimes alone by horseback, often just by backpacking into remote ranches. "I have visited Burns," he noted, "and have held Episcopal Services there in the Baptist Church." Bishop Paddock retired in 1920 because of ill health.

But until the coming of Bishop Remington in 1922 as the second Bishop of Eastern Oregon, the Episcopal Church in Eastern Oregon had to go it very much alone. When Bishop Remington surveyed his field, he found that he had only two clergy --- one at Pendleton and one at The Dalles. And the one at The Dalles resigned and went elsewhere before Remington actually set foot in the District. Within two years he was able to interest ten Episcopal clergy "to come over and help us!"

One of those who came was the Rev. Luther Williams, who arrived in January of 1924 to be the clergyman in charge of St. Stephen's Episcopal Church in Baker. He was also assigned to work "beyond Canyon City to make the beginnings of some organized work of the Episcopal Church in Burns and Harney County."

Luther Williams, however, couldn't stretch himself that thin and that far. But he did go occasionally to Burns and sought out Episcopal lay folk that he found there. In 1925, Bishop Remington brought the Rev. Sidney Creasy into the District and commissioned him as the Bishop's Archdeacon to reach out into those isolated places, like Burns, that were just too far for settled parish clerics to deal with creatively for the future.

At the same time some internal changes were about to take place in Burns itself that would be still more of a challenge to the Episcopal Church (and others) in that area. In 1924, the railroad from Crane into Burns was finished and the lumber industry became important because of the rich forestlands of ponderosa pine. A modern mill built by the Edward Hines Lumber Company was completed and in operation by the fall of 1928. This brought a whole flood of new people into the area. It was this human challenge in particular that led to the formal beginnings of St. Andrew's Episcopal Church in the summer of 1929.

On the basis of the lay loyalty of the past, but chiefly on the prospects of strong future development, Bishop Remington decided to undertake some sort of a substantial subsidy and continuing development for an established Episcopal Church in Burns. First, he sent his Archdeacon Sidney Creasy on a definite exploratory visitation. Afterwards Creasy told the Bishop that he felt that there were loyal lay people in sufficient numbers to begin with regular (but often occasional) Episcopal services and extensive pastoral work from home to home in the Burns-Hines area. These services were held by courtesy of the Baptist pastor and people in the Baptist Church, which was located just cater-cornered

from where St. Andrew's Church was eventually established.

Creasy's pastoral efforts centered mainly on two long-time loyal lay families --- Mr. and Mrs. Girard (at that time general manager of the Hines Lumber Mill, then under construction) and Miss Gladys Holland and her mother. Miss Holland had been a boarding pupil for a number of years at St. Helen's Episcopal School in Portland.

Historiographer Louis Perkins recalls that when he was Vicar and later Rector of St. Andrew's from July 1954 to November 1960, Miss Holland used to tell just how she had to go and come from St. Helen's in Portland to her home in Burns. She said she started attending St. Helen's in the fall of 1890. "Coming home, it was by Union Pacific train from Portland to Baker ... 310 miles. Then by the Sumpter Valley Narrow Gauge Railway to Sumpter and Prairie City ... 95 miles. Then by horse-drawn stage to Canyon City ... 15 miles. Then by another long-range horse-stage from Canyon to Silvies ... 3 miles. An overnight stay at Silvies. Finally the second half of the stage trip from Silvies to Burns ... 35 miles."

In October of 1925, Bishop Remington accompanied Creasy to Harney Valley to assess the situation for himself. His report in the Eastern Oregon "Oregon Trail Churchman" state, "They have in Burns neither a house of prayer, nor a name for their congregation. But they have an enthusiastic bunch of people for the Episcopal Church. That is what makes it a joy for me to visit with and minister to them. Such really is the Church after all!" In December of 1925, Archdeacon Creasy made another circuitous journey to Burns via Crane to bring to those rather isolated people their Christmas Communion on December 26th. Again, this service was held "by courtesy in the Baptist Church with about 40 present."

About this time a very devoted United Thank Offering Worker -- to whom all of us of St. Andrew's owe a great deal -- Miss Charlotte Brown, came to

Burns and through her work and prayers the St. Andrew's Church was founded. Miss Brown was the daughter of long-time devoted lay missionaries in China and became a lay missionary herself in the domestic missionary field of the Episcopal Church in the West. As a missionary appointee from the National Church Offices under the auspices of the Church Women's United Thank Offering, Miss Brown came to Burns on a permanent basis in the fall of 1927. But previous to her coming permanently, she had (from Heppner as a base) helped the people in Burns begin a formal Sunday school in October 1926. Also, a Women's Guild (later, St. Andrew's), which is still holding continuous meetings, was organized under Miss Brown's counsel and direction.

The first baptisms were held February 15, 1927, by Bishop Remington.

When Miss Brown came to Burns in October 1927, there had been no regular or irregular Church Services since June -- when the Archdeacon had been there for his last occasional service and visit. With her arrival, Mrs. James Girard, wife of the plant manager of the Hines mill, living with two small children (James Jr. and Florence) generously turned over most of their home for church purposes. So a Church School was organized and met Sundays in the Girard residence. In December 1927, the Church School had two classes with 14 children in all. Miss Brown and Mrs. Girard were their teachers. The Women's Guild began meeting there also -- with Mrs. Irwin Geer as their president. In a letter to Miss Brown just before she came to Burns permanently, Mrs. Geer had said, "You will like the people of Burns. They are mighty fine, and they will make you feel at home at once!"

Bishop Remington was so pleased with what Miss Brown and her local helpers had done so far that he was determined to try to find some separate property and permanent location for this church congregation in Burns and vicinity, apart from the Girard's' generosity in the use of their home. He said that the Episcopalians could

definitely form a new Mission Church in Burns. He suggested that in honor of the Scottish name of the city of Burns, this new Mission might be called St. Andrew's Church (for the patron Saint Andrew of Scotland). The first step was for the Bishop to help the Episcopalians of Burns to find some sort of building in which their congregational life and work might develop further -- that is, the Sunday School, the Women's Guild, the Youth Fellowship, and especially the worship services of the general congregation.

The Girard's had allowed all the upstairs rooms in their home on Court Street to be converted into Sunday school rooms for the new Mission. But the Guild meetings were then held from house to house, in the homes of various guild members in Burns and Hines. For the March meeting in 1928 the Women's Guild met in Mrs. Jake Welcome's home.

Church Services had also become too numerous and too diverse to be held further in the Baptist church, largely because of conflict in time with the convenience of the pastor and the people of the Baptist congregation. From that point on, the Masonic Hall was rented for Episcopal Church Services on Sunday mornings and also as necessary during the week. Whenever Sacramental Services were held in the Masonic Hall -- usually when Archdeacon Creasy and/or Bishop Remington came to Burns -- there was always a choir of youth from the Sunday school. For daily Morning Prayer Charlotte Brown read the Office at the Girard residence for those who could attend during the week.

In September of 1928, the Church folk in Burns (with the Bishop's approval and support) rented a nearby, fair-sized home to serve as a Church building -- and with provision for living quarters for Charlotte Brown. At about the same time, the Girard family moved to Washington, D.C., where Mr. Girard had accepted an administrative job with the Forest Service.

Also in the fall of 1928, Bishop Remington set up a series of evangelistic preaching

services throughout the District of Eastern Oregon, using five specially trained Church Army lay missionaries from England. These Church Army missionaries went in teams of two-by-two from place to place, all over Eastern Oregon, making a deep impression on Episcopal Church folk wherever they went. Three of these missionaries later returned to serve various Churches in eastern Oregon -- the Rev. Archie Buchanan, and the Rev. Fred Crane, who served in Burns; and the Rev. Arthur Balle who served in other places in this District.

By December 1928, Charlotte Brown had been doing her faithful and intensive work at Burns so well that on Advent Sunday of that year the Sunday school numbered 40. The teachers of that 40 were Gladys Holland, Alice Lupton, Gertrude Skow, and Miss Brown.

In February 1929, during one of Bishop Remington's periodic visits to Burns, he wrote in his diary, "The High School superintendent showed me an old high school building, across the street from where the new Burns High School had just been completed. He told me that the Burns School District was anxious to sell this building and the lots on which it stood for what it might be worth as a very much used and rather worn-out building -- or else they were prepared to tear it down and/or dispose of it some other way."

In May of 1929, Bishop Remington did purchase this land and the building thereon for \$1500. Most of the \$1500 for the purchase of the building (which was not much more than a "shell") came from the "Easter Sunday Offering of St. Asaph's Episcopal Church in Bala-Cynwid, Pennsylvania (on the northwest edge of the city of Philadelphia) of just over \$800." The balance of \$700 came from special individual gifts from friends of the Bishop in Minneapolis, Minnesota, where he had been their rector before his election as Suffragan Bishop of South Dakota. With that assured, the local lay people in Burns told

their Bishop that they would raise about \$2,000 among themselves to undertake the needed remodeling to put this "shell" into ready use. They also said that they would find "additional money to buy pews and other ecclesiastical furniture for their new Church." Several carpenters in the congregation, led by Mr. Gordon Ferris in particular, said that they would donate as much time as they could and/or help superintend others (paid or volunteer) in the revamping of the building.

When Bishop Remington came for Confirmation in June 1929, services were still held in the Masonic assembly hall ... "with over 75 people present." He told them of the prospective vicar he had in mind for them, "sometime this coming summer, if most of your planned remodeling can be completed."

This first resident, full-time vicar that the Bishop had in mind was the Rev. John L. Pickells who was then finishing his last year at the Episcopal theological School in Cambridge, Massachusetts. But first, Pickells was to spend a month or so with his father, an Episcopal rector in Grace Episcopal Church in Freeport, Illinois. From there he and his wife would drive on to Burns, planning to arrive about August 15.

In July of 1929 Archdeacon Creasy spent two weeks in Burns superintending the building of the Church furniture and planning and building of an apartment at the rear of the Church.

The cooperative work of remodeling stirred other people to enter into the final work for the new Church in Burns. The altar for the church part of the remodeled building was built locally; the altar hangings and linens were made and furnished by Pickell's father's Altar Guild in Freeport, Illinois. The dossal for this altar was made and contributed by Mrs. Quinney, wife of the rector at Pendleton, Oregon; the brass Altar Cross in the old church was given by Miss Helen A. Jarvis, a missionary in Hankow, China, and a long time friend of Miss Charlotte Brown and her parents George and Catherine Brown. Mr.

Senter, a newly arrived Episcopal Church family at that time in Burns, contributed the chairs and the tables to furnish the parish hall rooms.

The organ for the new Mission was a gift from Trinity Church, Monroe, Michigan. This organ "was generally furnished by the earnings of a boys' Sunday school class in that Church ..." The Trinity Church in Monroe added much to its total cost, "and sent it out by freight for St. Andrew's Church in Burns." Unfortunately, this organ did not arrive in Burns until almost Christmas Day in 1929.

The opening service in the new Church building was held on August 25, 1929, with their new vicar, John Pickells. The organ had not arrived so "the service was held without organ music, but with some 35 people present singing on their own." The key hymn at that service sung a cappella was the familiar St. Andrew's Hymn, No. 143 in the 1920 hymnal (No. 566 "Jesus Calls Us," in the 1940 hymnal). The Rev. John L. Pickells conducted this service as a newly ordained Deacon.

In September 1929, the Sunday school was able to move into its new quarters, with an enrollment of 63 pupils and teachers. Thus John Pickells took on from there. Miss Charlotte Brown, with stirring tributes ringing in her ears for all that she had done in preparing this new mission for the coming of their new full-time vicar, was then transferred to Lakeview. Her Sunday school work at Burns was put on a list of some 33 Sunday Schools throughout the Episcopal Church "for special commendation by the New York Office of the Department of Christian Education of the National Council for that year."

The first marriage ceremony performed in St. Andrew's was for Naomi and "Red" Walters on September 9, 1929.

The first confirmation class, presented by John Pickells on December 16, 1929, and confirmed in the new Church by Bishop Remington, lists the following names: Mrs. Nelson B. Higgs, Mrs. Anthony Upton, Mrs. Newton Hotchkiss, Mrs. Harley Hotchkiss,

Mrs. Blanche Robinson (McWilliam), Miss Dessa Ritchie, Miss Elizabeth Young, Miss Beatrice Snowden, Mr. William Snowden.

On the morning of January 19, 1930, Bishop Remington advanced to the priesthood the Rev. John L. Pickells "on a clear Sunday morning when the thermometer stood at -47 degrees -- yet with a full Church of people, about 125 in number." He was the first of several young clergy advanced to the priesthood in St. Andrew's. John Pickell's father, the Rev. John R. Pickells, journeyed from Illinois to be the preacher that cold morning at his son's ordination and to take part with several other clergy from Eastern Oregon in the laying on of hands.

Two months after that great occasion, the Pickells rejoiced in the birth of their first child, a daughter ... Sarah Elizabeth ... born on March 26, 1930.

In May 1930, in spite of the oncoming economic Depression of that decade, the whole of the \$2,000, which had been subscribed locally for improvements on this property, was paid off.

In September 1931, the Rev. John Pickells, having been at St. Andrew's for two very fruitful years, accepted a call to go as rector of St. Mark's Church in Hood River. In late October as he prepared to leave Burns, the people of St. Andrew's rallied together for a fitting tribute to the work that he had done in their midst -- his first assignment in his long years in the Episcopal Ministry. (John Pickells now lives in North Eastham, Massachusetts, down on Cape Cod, and has firm plans to attend St. Andrew's Church 50th Anniversary Celebration, accompanied by his daughter who was born in Burns.)

Some time between August 1929 and September 15, 1931, when the Rev. Mr. Tennyson succeeded Rev. Pickells, Bishop Remington with Mrs. Remington and Rev. Pickells made a preaching tour to the Bishop's old Diocese of Minnesota. They spoke in most of the larger parishes and the campaign was coupled with solicitations for a House

for the Bishop of Minnesota. This was all done in connection with a general Church plan for advance work projects. During this campaign they raised \$5,600, which was used by St. Andrew's for the purpose of constructing the old St. Andrew's Church building out of the former Commercial High School building and also erecting the Guild Hall and kitchen adjoining the Church. The materials for the building were given below cost to the Church by the Edward Hines Lumber Company.

The Women's Guild(s) During Those 50 Years

Guilds of the women have a prominent place in the story of St. Andrew's Church in Burns through the years. The first records of such a Guild and its leaders tell us that in June 1928, the Women's Guild had a leader by the name of Mrs. E. J. Holland (the mother of Gladys Holland). Mrs. Robert Duncan is named as their Vice President. A picnic meeting was held at Idlewild Campground with 50 women present!

In February 1929, the elected officers of the Guild for that important year were Mrs. George Vilas, President; Mrs. Jake Welcome, Vice President; Mrs. Girard, Secretary-Treasurer. Two years later, in January of 1931, the Guild Officers were Mrs. Neil Smith, Mrs. L. A. Upham, and Mrs. Willis Rounsvelt. In January of 1932, Guild Officers were Mrs. Newton Hotchkiss and Mrs. W. G. Homan.

Some years later, about 1941, the Guild was in the process of dividing (as often happens in vibrant parish life) between younger and older women. Out of this division came what was then to be called "The Florence Remington Guild" (of the younger women), in honor of the wife of their esteemed Bishop.

The guild's first concern seemed to be that of supporting in every way possible the Worship Program of the emerging congregation. The greatest work of the Guild might be said to be that of holding high at all times the "lamp of Christian faith and work in our midst." If others did not as yet fully support the church as a working congregation in the

Burns area, it was the Women's Guild(s) that were doing it. They were the ones who always seemed to go the "second mile" to make it all possible.

A secondary concern of the Guild(s) was raising extra money for the "second mile" push in various ways -- such as their Annual Bazaar; their occasional card parties; or special suppers served for profit to special groups, such as a Cattlemen's Convention held in Burns in the fall of 1928, Chamber of Commerce Banquets, and many others.

Other concerns of the women were to promote an acolyte group; to promote and encourage Young People's Fellowship gatherings; to promote and finance the congregation's Sunday School; to assist St. Andrew's Mission in sending representatives and visitor to the Annual District Convocation; to sponsor the first meeting of the Annual District Convocation to be held in Burns, in 1949 (and those in 1958 and 1969); and also to link up the local work of the Guild(s) with the larger life and work of all Episcopal women, The Church Women's Service League of the Episcopal Church. One of the members, Mrs. Jessie Williams, was awarded the Bishop's Cross in 1977 for her long-time commitment.

The Men of St. Andrew's During The Past 50 Years

Shortly after the Rev. John Pickells came to St. Andrew's, the Guild had a special supper meeting for the men of the Mission on November 20, 1929, with some 29 men present. Out of this seems to have come the formation of an "Episcopal Churchman's League." This Churchman's League seems to have functioned directly and concretely in the ongoing life of St. Andrew's from that point of time on. After all, it was the men of the congregation who did so much of the actual work of remodeling the "shell" of a building. It was the men of St. Andrew's who stood by the initiative of their Bishop in the purchase of the property and made it into a usable church facility. The men built the fireplace in the east end of the Parish Hall in which was set that old cornice stone (lost in the fire of 1967)

that Bishop Remington had brought from Scotland in 1930. During World War II, the names of some 25 men were listed on a plaque, which they placed in the Parish Hall -- fellow Churchmen serving in the Armed Forces ... plus Ilda Mae Hayes, who served as a W.A.C.

Under the leadership of the Rev. Archie Buchanan (1932-1935) and the men of the Church, the youth of that time enjoyed a particularly strong Young People's Fellowship, with as many as 40-50 young people attending the weekly meetings, according to one report.

The Clergy --- 50 Years

John L. Pickells 1929-1931 - Ordained priest here.

Merrill F. Tennyson. . . 1931- and part of 1932.

Archibald Buchanan . . . 1932-1935 - Ordained priest here.

Frederick Crane. 1935-1937.

William Rush 1937-1939.

Eldon Borell 1939-1940 - Ordained priest here.

Arthur Beckwith. 1941-1951.

Algernon Longfellow. . . 1951-1954.

Louis L. Perkins 1954-1960.

Louis Born 1960-1968 - Ordained priest here.

John Worrall 1969-1970 - Ordained priest here.

B. Shepard Crim. 1970-1976 - Yoked with the Pioneer
Presbyterian Church.

Karl J. Christ 1976-Present - A Presbyterian Pastor

linked with the Episcopalians. Installed as Vicar of St. Andrew's March 27, 1977.

The Rev. John L. Pickells (1929-1931) was followed by Rev. Merrill F. Tennyson

who was here from 1931 through part of 1932.

The Rev. Archie Buchanan became priest in charge in September 1932 and was ordained to the priesthood by the Rt. Rev. William P. Remington in March 1933. The Rev. Frederick Crane was here from 1935-1937 and was succeeded by the Rev. William R. Rush who was here at St. Andrew's until January 1, 1939.

The next Vicar in charge was the Rev. Eldon Borell as of March 1, 1939. The Rev. Mr. Borell was ordained to the priesthood here at St. Andrew's by Bishop Remington on September 26, 1939. Rev. Borell resigned on September 15, 1940, to enter Military Chaplaincy at Ft. Lewis, Washington.

The Rev. Arthur Beckwith took charge of St. Andrew's Church April 1, 1941, and was here when the fireplace in the Guild Hall was dedicated by Bishop Remington on June 6, 1942 -- a very memorable date for this Church as on that date the Bishop, with Mr. Grover Jameson and Mr. Carroll Jordan, burned the mortgage and cleared the property of all debt. On April 15 through the 17th, 1949, Burns was the host Parish to the 40th Convocation of the District of Eastern Oregon. The Rev. Mr. Beckwith left on April 1, 1951, for Oakdale, California, after completing just ten years in charge of St. Andrew's Church -- the longest time any man had served the Parish.

The Rev. A. E. Longfellow came to St. Andrew's Church on July 1, 1951, and served until Easter Sunday, April 18, 1954.

The Rev. Louis L. Perkins came to St. Andrew's Church on June 29, 1954. During his service, Convocation was hosted in February 1958, and considerable work was done on the Church building. Rev. Perkins responded to a call from the Baker Church in 1960. Later that year, Rev. Louis Born was called to St. Andrew's and served until 1968, at which time he moved to Tacoma, Washington, to assume a teaching position. During the time that Rev. Born served at St. Andrew's, a new home was constructed for the priest in

charge.

In February 1967, the Church building burned, with loss of all contents and records. Pending the construction of a new church building, services were held in the old rectory and at Pioneer Presbyterian Church. Rev. Born was present for most of the new construction work, and the new Church was dedicated September 28, 1968. The Rev. John Worrall assumed the duties of resident priest in 1969 and in 1970 left the Parish for Nyssa, Oregon.

At this time considerable thought was given by the people of both St. Andrew's and Pioneer Presbyterian Church to share the services of one minister. On October 1, 1970, the High Desert Ministry was conceived and put into effect with Rev. B. Shepard Crim the resident priest. The High Desert Ministry consisted of St. Andrew's, Pioneer Presbyterian, and the Episcopal Churches at Lakeview and Summer Lake. This arrangement was continued until March 1976, when Rev. Crim accepted a call to Tulare, California. When the Rev. Mr. Crim left, the position was to be filled by a Presbyterian minister.

The Rev. Dr. Karl J. Christ, a Presbyterian minister, was called in 1976 to fill the resident position for the two churches. He began work in Burns in June 1976, after 30 years in Southern California in the United Presbyterian Church. At that time the Lakeview Episcopal Church and Summer Lake Church were tied to Klamath Falls as a parent Church. Dr. Christ was installed as Vicar on March 27, 1977, by Bishop William B. Spofford in St. Andrew's Church.

St. Andrew's Church is presently being used also by the Peace Lutheran Congregation (American Evangelical Lutheran Church) and their Pastor, the Rev. Eugene Luttmann.

The Bishops of Eastern Oregon

Benjamin Wistar Morris was Bishop of the whole State of Oregon from 1868 until

his death (at almost age 87) on April 9, 1907. The General Convention then divided the Episcopal Church in Oregon into two parts: (1) the Diocese of Oregon and (2) the Missionary District of Eastern Oregon. Rev. Robert Paddock was elected the first Bishop of Eastern Oregon in 1907 and served for 13 years, until his retirement in 1920.

The second Bishop of Eastern Oregon was William Remington who served from 1922 to 1945. In October 1945, Bishop Remington accepted a call as an Assistant Bishop in Philadelphia. As a result, the Missionary District of Eastern Oregon was without a Bishop until September 1946, when the Rev. Lane Wickham Barton (rector at East Orange, New Jersey) was elected as the third Bishop of Eastern Oregon. In June 1947, Bishop Barton and his family moved to Bend, Oregon.

When Bishop Barton retired in October 1968, the Very Rev. William B. Spofford, Jr., then Dean of St. Michael's Cathedral, Boise, was elected by the House of Bishops as 4th Bishop of Eastern Oregon. Bishop Spofford will join the celebration of St. Andrew's Golden Anniversary.

What Does The First 50 Years Of The Episcopal Church

In Burns Add Up To So Far ... ?

Summary -- The Rev. Louis L. Perkins

St. Andrew's is a Church in Christ's name, which has had a broad life of witness and service all down the years, for 50 years or more in Burns and the Harney community. It is a Church, which has reached out in a creative way to people of all sorts and in distant places all over Harney County (the sixth largest county in the U.S.A.) --

a. To families at the White Horse Ranch -- 142 miles south of Burns -- two of whom ran for years a local Sunday school among the children of the ranch families.

b. To some families in Diamond -- 60 miles south.

-- Frenchglen -- 60 miles south.

-- Drewsey -- 40 miles east.

-- Sod House Community -- 32 miles south.

-- Crane -- 30 miles southeast.

-- Seneca -- 48 miles north.

-- and Silvies -- 35 miles north ... who once brought more used clothing for a Church Work Service clothing drive than any family in Burns-Hines.

c. It is a Church that was a training ground for four different theological students-in-summer-training ... one each summer, 1957-1960; one part-time in 1977; and one full-time in 1979, Sue Fleenor.

d. It is a Church, which has three times hosted the District (Diocesan) Convention -- 1949, 1958, 1969.

e. It is a Church, which, during the summer of 1957, sent more youth to the Cove Summer Schools than any other congregation in Eastern Oregon at that time.

St. Andrew's is an Episcopal congregation that grew up at first amongst loyal lay folk in the midst of a very isolated, cattle-raising community. Then it strengthened itself to serve in a booming lumber economy in the late 1920's. Since then it has stood as a Church at the crossroads of endless summer tourist travel ... four main highways lead in and out of Burns-Hines. Over 250 tourist beds are said to be in the motels of the Burns-Hines area. It is a loyal congregation, which came through a devastating fire that completely wiped out its whole operating facility in early February of 1967.

It is a Church -- Catholic and Protestant -- in Christ's name and for His Kingdom which stands today firmly yoked with the Presbyterian people of Burns, and extending Christian fellowship to the Lutherans, in a creative ecumenical program of worship and work.

It is a congregation, which shows real promise of strength and courage and

boldness of vision for today's world, in spite of the ordinary impediments of a small-town culture in the midst of a very isolated environment.

Geographically speaking, the Burns-Hines community is pretty much in the center of the Diocese of Eastern Oregon. In fact, the exact geographical center of the Diocese is only about 45 miles north of Burns and a little to the west. So the story of St. Andrew's Church in Burns for the past 50 years is very illustrative of the life and work of the whole Episcopal Church throughout the 18 counties of Eastern Oregon.

All praise and thanks to God
The Father now be given,
The Son, and him who reigns
With them in highest heaven,
Eternal, Triune God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be, evermore.
--- The Hymnal, No. 276