

The Oklahoma Baptist Chronicle

Bob Nigh, Editor
3800 N. May Ave.
Oklahoma City, OK 73112
okbaptisthistoryman@gmail.com

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Bristow, First donates Edna McMillan library to Archives

>> by Bob Nigh, Historical Secretary

Editor's Note: Some information in this article is taken from the Baptist General Convention of Oklahoma's (BGCO) website and from an article which appeared in the *Baptist Messenger*, reprinted with permission.

BRISTOW—The personal library of the late Edna Susan Brown McMillan and her husband, George—comprising 130 volumes in all—have been donated to the Oklahoma Baptist Archives by Bristow, First. The McMillans were longtime members of the church, moving to the community in 1907 from Muskogee. George died in 1934, and Edna retained her membership at Bristow, First until her death on Dec. 19, 1966 at the age of 96. In 1964, she donated her personal library to the church, which was then stocking its own library.

The annual Oklahoma State Missions Offering is named in honor of McMillan, a woman who led the passionate cause of reaching Oklahomans with the Gospel.

Edna learned early in life how to serve others as she grew up in Attala, Miss. in the late 1800s. She was born July 9, 1870.

Her parents were a great influence as she learned how to pray from her father and how to serve others from her mother.

After graduating with honors from the Huntsville Female College in Alabama in 1890, she married a young Baptist man, George McMillan. She respected his quest for godly character, and was inspired when she first met him during a church service, where he pledged a generous amount to a special missions offering.

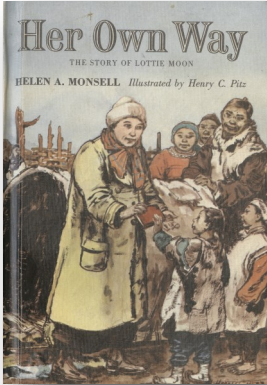
The McMillans became faithful stewards of their time and their resources. George served in church and worked in the oil business. They settled in Muskogee in 1902 but spent most of their lives in Bristow. Edna held numerous roles in the church—as a Sunday School teacher for 50 years, Training Union officer, counselor and organist—and worked diligently and tirelessly for Oklahoma Wom-



Edna McMillan

an's Missionary Union (WMU). She held many positions in WMU and served as state WMU president for 11 years from 1927-1938.

Edna was an effective communicator and consistently challenged Oklahoma Baptists to give generously to state missions. In 1932, she said, "A rich man is one who has enough for himself and enough left over to help others. Though he be possessed of millions, a man is poor, who has only enough for himself."

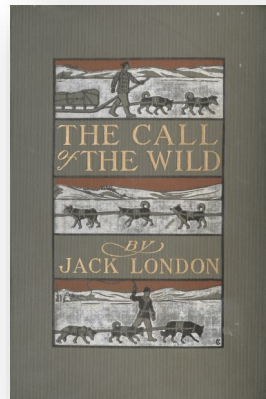


The state WMU Board in 1939 met in Muskogee, where Edna was surprised to hear the recommendation and later unanimous vote to name the State Missions Offering in her honor. Through her many travels and days away from home to champion the mission cause, Edna never accepted a penny for her expenses.

Recently, Bristow, First Pastor Derrick Carney contacted Michael Dershem, pastor of Yale, Fellowship and a member of the Oklahoma Baptist Historical Commission, to inquire whether or not the BGCO would be interested in accepting the McMillan library as a gift from the church. After receiving affirmation, Dershem picked up three large boxes of books in January and delivered them to the Baptist Building in Oklahoma City. The library collection is now housed in the Oklahoma Baptist Archives at Oklahoma Baptist University in Shawnee.

"The books we all keep on our shelves say much about who we are, what we find important and what occupies our thoughts and affections," commented Paul Roberts, dean of library services at OBU and lead teaching pastor at Shawnee, Heritage. "The donation of Edna McMillan's library to the Gaskin Archives will further help Oklahoma Baptists to know the heart and mind of a woman used greatly by God to inspire missions and evangelism. We are privileged to steward this aspect of the record of God's work among Oklahomans and beyond."

The McMillan library contains 130 books on a wide range of topics, including Bible commentaries, sermons, stewardship,



biographies, entertainment, history, poetry and many more. A large number of them are signed by Edna McMillan.

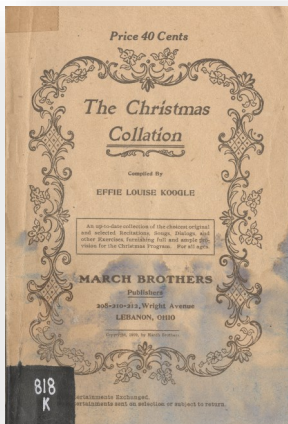
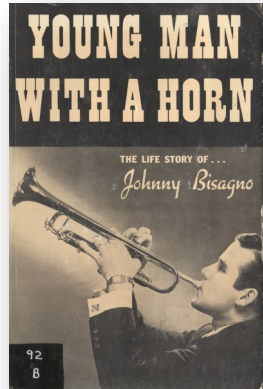
Some of the oldest tomes in the collection include *The Life of Adoniram Judson*, copyright 1883; *David Livingstone* by C. Silvester Horne (1913) and *The Call of the Wild*, by Jack London (1904). Also in the collection are *Andrew Potter Baptist Builder* by Sam W. Scantlan (1955); *Her Own Way, the Story of Lottie Moon*, by Helen A. Monsell (1958); *Young Man with a Horn*, the 1958 autobiography of Johnny Bisagno, retired pastor of the 22,000-member Houston, Texas, First, and former pastor of Del City, First Southern; *The Christmas Collation*, "An up-to-date collection of the choicest original and selected Recitations, Songs, Dialogs and other Exercises, furnishing full and ample provision for the Christmas program (1909);" *The Baptists in the Building of the Nation* by B.F. Riley (1922); and *A History of the Baptists* by John T. Christian (1922).

Edna McMillan's zeal for the support and success of missions had virtually no bounds. She consistently sounded a clarion call for dedication and service to God through giving to missions.

Her annual addresses to the state WMU meeting were replete with such urgings. "If we make our contribution to the success of missions, these essentials are found: joyous zeal, a spirit of accord, constant prayer, (and) a certainty of the triumph of the Gospel" (1936); "What a bulwark of strength they (tithes and offerings) are in undergirding all Kingdom progress and of what immeasurable worth are they to the faithful steward who in this shows allegiance to the King" (1931); "This

year, with its mighty appeal for the giving of self, of time, of talents and of possessions will hold many heart tests . . . Dear women of Oklahoma, do thy part." (1937).

As much as Edna loved missions and books, she was a patron of all of the arts. For example, she was the driving force in





saving a mural she originally gave to Bristow, First. The mural was almost destroyed in the early 1960s after renovations to the church building included enlarging the baptistery's back wall. The mural no longer fit the space, and in the process of removing it from the wall, some of the paint chipped. The decision was almost made to discard it, but Edna insisted on keeping it and commissioned a local artist to repair and enlarge the mural to fit the new space.

Edna McMillan was inducted into the Oklahoma Baptist Hall of Fame in 1997. Her legacy continues to this day as the Edna McMillan State Missions Offering goal has risen to \$1.1 million this year. Dozens of BGCO ministry areas are supported through the Offering's proceeds, including church planting, evangelism, smaller in attendance church ministries, the Robert Haskins School of Christian Ministries, church revitalization, prison and jail ministries, See You at the Pole, disaster relief, associational camps, Re-Connect Sunday School, chaplaincy (Hunger Funds), Native American ministries, partnership ministries and pastoral care—ministerial crisis care, among others.

Jesse Marvin Gaskin: The life, literature and legacy of Oklahoma's Baptist historian

>> by David Wesley Whitlock, President, Oklahoma Baptist University
Reprinted with permission.

INTRODUCTION: In 2009, I had the distinct honor of delivering the annual Gaskin Lecture on Oklahoma Baptist History on the campus of Oklahoma Baptist University (OBU) at the request of Gaskin himself. Following is the transcript of the lecture.

As an admirer of Jesse Marvin (J.M.) Gaskin, for whom the Gaskin Lectures are named, I determined that my subject would be the man himself. I count myself blessed to know him personally, and to be a student of the life of J. M. Gaskin may be my greatest claim of expertise on Oklahoma Baptist history, for Gaskin (who recently turned 100) has been present for the greatest part of the history of Oklahoma Baptists. In fact, Gaskin is famously known as “Mr. Oklahoma Baptist History.” OBU’s own librarian pinned him with the name when in 1954 during his research for the book, *Trail Blazers of Sooner Baptists*, Gaskin was spotted in the OBU library. The University librarian, Lee B. Spencer, spotted Gaskin and announced, “There is Mr. Oklahoma Baptist History.”¹ The name stuck, and Gaskin has since been known by the moniker.

The idea for the Gaskin Lectures is credited to former Executive Director-Treasurer of the Baptist General Convention of Oklahoma, Joe L. Ingram. “The first mention,” Gaskin wrote of the Gaskin Lectures, “was made during the administration of Eugene Hall, president of OBU. Ingram and I were on campus for some event—I think it was commencement. We sat in the lounge at Geiger Center for a visit. He casually remarked, ‘We need to do something in the way of a project here at OBU to honor your years of service.’ I think he had in mind



OBU President David Whitlock

something to coincide with my planned retirement in 1982. But I did not retire in '82. Instead I retired in 1991. After that first mention of the matter, Ingram brought the subject up in some context or another for a few years—usually as a casual comment in connection with some other discussion.”² In 1989, Ingram met with OBU President Bob Agee and Tanner and the group agreed to make the Gaskin Lecture a project of the Baptist Historical Society. In November 1989, the Society met and adopted a proposal to launch the program with Tanner making the first gift. Ingram matched Tanner’s



J. M. Gaskin

gift.³ Since that time, the Gaskin Lectures have brought to the OBU campus outstanding speakers, historians and experts on the history of Baptists in Oklahoma. Today, on the other hand, the University has chosen someone who speaks simply as someone who dearly loves and appreciates Gaskin and someone whose life has been so influenced by this walking history book.

The first meeting I ever had with “Mr. Oklahoma Baptist History” was held just outside of Durant at the intersection of Washington St. and U.S. Hwy. 75. Whether it was a Shell Station or Texaco I can’t remember, but it was beside the pumps as we both fueled our vehicles. I recently had become a follower of Christ, was baptized at Durant, First, and had started reading about the history of the church. Looking up from my gas pump, I saw a tall, distinguished looking fellow who had the unmistakable appearance of a southern gentleman. I recognized him as a former pastor of Durant, First and walked over to introduce myself.

Within minutes, this genteel and refined fellow was telling me the history of my grandfather and great-grandfather, both of whom served as pastors in Oklahoma Baptist churches. He told me of my great-grandfather A.F. Whitlock’s call to the ministry, about his attendance at Southwestern Seminary and how he had served as an Associational Missionary in western Oklahoma. I thought I knew my great-granddaddy fairly well and had even heard him preach when he was over 100 years old at Fletcher, First. But, Gaskin was telling me new things about my own family’s history.

A few weeks later, I received in the mail a copy of a cassette recording from the Gaskin Archives. The tape was an interview Gaskin conducted with A. F. Whitlock when my grandfather was over 100 years of age. I listened as Gaskin had pastor Whitlock retell the story of how God called him into ministry, learning so many new

things from the efforts of this man to preserve our history. To this day, that recording—now digitally saved—is one of my prized possessions. Thus began a lifelong friendship with and admiration for J. M. Gaskin. And thus began my own deep appreciation for our history as Baptists and in particular as Oklahoma Baptists. It was through Gaskin's influence that for nearly 20 years now, I have been a regular reader of the *Oklahoma Baptist Chronicle*, and that several years ago, I became a life member of the Oklahoma Baptist Historical Society.

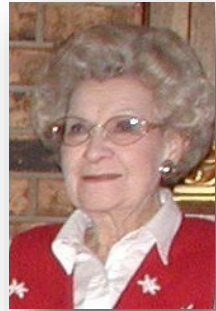
Only a few years after meeting Gaskin at the "Shell Station Conference," I was struggling with the call of ministry and had been visiting with my pastor, Gerald Tidwell; my grandfather, Harold Whitlock; (my wife) Dana and my family. On the way home from teaching classes one day I decided to drop in on Gaskin. Inviting me into his home, we sat across from each other in front of his fireplace—nearly always burning—and I shared with him my struggle. He listened, handed me a book on God's will, and counseled me to get into the pulpit. After a few attempts at preaching, he counseled, I would at least know if I wasn't called. Then we bowed and he prayed on my behalf. I took his advice and soon after began serving as a bi-vocational pastor.

In the years that followed, I have had the honor of sitting across from Gaskin on several occasions in front of that same fireplace at his home in Durant where we have visited and prayed. After finishing my Ph.D. at the University of Oklahoma, I enrolled in OBU's Ministry Training Institute and began taking classes through the extension campus at the Bryan Association. During my studies, I had the privilege of having Gaskin as a professor. Over the years, I have come to appreciate this wise sage and my hope is that as a result of this lecture, each of us will have a renewed sense of appreciation for where we have been as Oklahoma Baptists. For only in knowing where we began can we fully appreciate our current condition and envision the future that God has planned for us. This is true as individuals, as churches and as a denomination.

J. M. GASKIN—HIS LIFE: Jesse Marvin Gaskin was born Sept. 30, 1917 on a farm near Spiro in LeFlore County, the first of five children to parents Franklin Raymond Gaskin and Lola Richardson Gaskin. The family later lived in the Cartersville and Bokoshe communities. Raymond died when J. M. was only 14.⁴ What may be surprising to many is that "Mr. Oklahoma Baptist History" has his roots from outside of the Baptist tradition. In the Spring 1998 *Oklahoma Baptist Chronicle*, Gaskin wrote, "I began (as) a Methodist (Yeah, Lord, and a Southern Methodist!) in 1934. But I was never pastor of a Methodist Church. I changed in 1935, and soon thereafter, I began preaching at Cartersville."⁵ He was baptized at Keota, First in 1935,⁶ and was ordained to the Gospel Ministry as a Southern Baptist in 1936 at Cartersville. The year 1938 was a most significant year. He moved to

Crowder his senior year in high school, where he also served as pastor of Crowder, First. That he was pastor during his senior year in high school is only slightly less surprising than the fact that he fell in love with the pianist, a young woman named Helen Isom, who also was a senior in high school. When they both graduated that year, they were married on Aug. 15, 1938, and so began a lifelong love and a lifelong ministry team. Gaskin continued his education and earned his bachelor's degree at OBU in 1944. He completed an extension course of study with Crozer Theological Seminary in 1947, and was awarded the doctor of divinity degree by the Oklahoma School of Religion in 1958. In 1959, his alma mater, OBU, awarded him the honorary doctor of divinity.

To understand the life and ministry of Gaskin is impossible apart from knowing the woman beside the man. Gaskin's contributions as a pastor, author, historian and denominational leader would have been impossible aside from Mrs. Gaskin. She was his greatest asset, and a woman of grace and charm. I actually was privileged to become acquainted with Helen several years before meeting Gaskin. During my early years on the faculty of Southeastern Oklahoma State University (SEOSU) in Durant, I became involved with the local Kiwanis Club. At the time, Kiwanis was still an all-male organization with the exception of our pianist, Helen Gaskin. Kiwanis love to sing, and Helen was a beloved part of the Club. In the mid-eighties, such all-male organizations were undergoing changes in membership and the local club determined that it should be open to females. Several individuals, particularly those positioning for political office, wanted to be the first female member of the club and made application. Soon, it was fully integrated with males and females. However, the local club insured that the first application sought and celebrated was Helen Gaskin. Mrs. Gaskin is unassuming, fiercely independent and a person of great hospitality and warmth. God blessed Gaskin with a wife who is the perfect balance to his own personality.



Helen Gaskin

In his farewell comments as the editor of the *Oklahoma Baptist Chronicle*, Gaskin wrote in 1998, "I must express loving appreciation to my wife of 60 years (their union added another 15 years before Helen's death in 2013). I knew I'd always need a pianist," he wrote, "so I married me one. I cannot tell you the ways in which she has helped put out thousands of copies of *The Chronicle*... kept up with my mailing lists; kept the Historical Society directory updated; typed reams of copy for me...addressed the mailings and

stuffed envelopes at the rate of about 2,000 per year....”⁷ In 1992, Gaskin endowed the Helen Gaskin Church Music Scholarship to assist students majoring in church music at OBU.

Though Robert Jackson, a member of the Historical Society, indexed the first 16 volumes of the *Oklahoma Baptist Chronicles*, Helen Gaskin incorporated his work into an index of volumes 1-20 and prepared an additional index of volumes 21-25. Mrs. Gaskin indexed the *Chronicles* through 1982, laboriously writing down the subjects and names of every person on every page and then arranging them in alphabetical order with volume and page reference.⁸

The Gaskins have one son, Franklin Ray Gaskin, who served as a professor at Southeastern Oklahoma State University (SEOSU) in Durant. The Gaskins have two grandchildren (and a great-grandson since this lecture). Among Gaskin’s many contributions to Christendom and to Baptists in particular are his years of service to the Baptist General Convention of Oklahoma (BGCO). His service began in 1942, and includes serving as the president of the Southern Baptist Historical Society. Gaskin organized the Historical Commission for the BGCO. Although the idea of an Oklahoma Baptist Historical Commission had been discussed since 1907, it did not come to pass until Nov. 14, 1956, when it was approved by the BGCO. Gaskin served 45 years as its director. In September 1957, the Historical Society approved the publication of the *Oklahoma Baptist Chronicle* and named Gaskin as editor. He continued to edit the publication until the spring of 1998. In 2004, he was named President Emeritus of the Historical Society.

His service to the Kingdom is evident, too, in his 40 years of pastoral ministry. Gaskin points with great satisfaction to his six pastorates and his 15 interim pastorates. He served as pastor of Crowder, First (1938-1939), Fairview Church, Earlsboro (1939-1942), Coalgate, First (1942-1944), Tonkawa, First (1944-1953) Heavener, First (1953-1962), and Durant, First (1962-1976). This was to prove to be the place where my path crossed with his in so many ways, and so please indulge me a moment to briefly reflect. Gaskin’s pastorate of Durant, First was marked by many accomplishments, including serving as BGCO president and leading in the construction of the beautiful sanctuary in which the church still worships. That his pastorate started there the same year in which I was born foreshadowed my second birth as I became a believer on the back row of the balcony and then was baptized in the baptistery of that very building about 30 years later. That building was where I came to faith, was baptized, was married and where I surrendered to preach, like so many more before and after me. God has used that building in mighty ways, and it, too, stands as a legacy to Gaskin’s faithful leadership

as a pastor and leader.

Gaskin's service as pastor in Durant would also prove helpful in the renovation of Stubblefield Chapel on the OBU campus. When the new church building was constructed for Durant, First, Gaskin arranged for the windows from the former building to be saved and shipped to OBU for storage. OBU later obtained the old church building from Shawnee, First, where the university was originally conceived, and moved it to the campus. The windows Gaskin had shipped from Durant eventually were installed, and the facility was renamed Stubblefield Chapel, after Cortez Stubblefield. Stubblefield had served as pastor of Durant, First when the church constructed its previous facility in which the windows had originally been installed.

J. M. GASKIN—HIS LITERATURE: But as I have stated, Gaskin is probably better known for his prolific pen and trustworthy manual typewriter. The Baptist History and Heritage Society under the auspices of its former incarnation, the Southern Baptist Historical Commission, awarded Gaskin the W.O. Carver Distinguished Service Award in 1985. "The W.O. Carver Award recognizes and pays tribute to individuals who have made outstanding contributions to the cause of Baptist history. Recipients have exhibited rare and unusual dedication to the cause of Baptist history through writing, teaching, denominational service, archival and library development, historical center and society work on national and state levels, communicating Baptist heritage and interpreting the history of Baptists."⁹

Slayden Yarbrough, former chairman of the Historical Commission of the BGCO and professor of religion at OBU, commented, "The name of J. M. Gaskin is synonymous with Baptist history in Oklahoma. He is a pioneer when it comes to state Baptist history among Southern Baptists."¹⁰ That is quite a statement considering Yarbrough's own contributions, but it is a sentiment well deserved. No serious research or work on the history of Baptists in Oklahoma is possible without a literature review that is replete with references to the contributions of J. M. Gaskin.

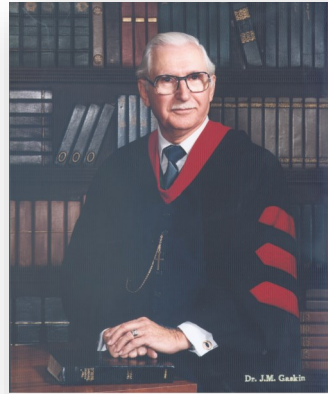
When Joshua led the Israelites across the Jordan River, God commanded them to take up 12 stones from the river and set them up there to serve as a sign to the people. "In the future," according



Helen and J.M. Gaskin in front of the sign at Durant, First on the occasion of him being named Pastor Emeritus.

to the second chapter of Joshua, when their children would ask, "What do these stones mean?" they were to explain how God had stopped the flow of the river allowing the people and the Ark of the Covenant to cross over. "These stones are to be a memorial to the people of Israel forever."¹¹ Gaskin has set in place his own memorial stones to the faithfulness of God and the story of how He has moved in and through Baptist pioneers and personalities in Oklahoma. Gaskin's memorial stones include the publication of more than 21 books, among them:

- *The Sage of the Hills* (1949)
- *The Baptist Witness* (1950)
- *Trail Blazers of Sooner Baptists* (1953)
- *A Prophet in Ebony: The Life-Story of E. W. Perry* (1955)
- *Baptist Milestones in Oklahoma* (1966)
- *The Falls Creek Story: Falls Creek Baptist Assembly in Oklahoma* (1967)
- *Baptist Heroes in Oklahoma, with Louise Haddock.* (1976)
- *The Child Care Ministry of Oklahoma Baptists* (1978)
- *Sights and Sounds of Falls Creek* (1980)
- *The McConnell Years in Oklahoma* (1980)
- *The View from Bison Hill: 75 Years of Remembrance with others,* (1985)
- *Baptist Women in Oklahoma* (1985)
- *A Profile of Joe L. Ingram* (1986)
- *Handbook of the Historical Commission* (1989)
- *Black Baptists in Oklahoma* (1992)
- *Building a Denomination* (1993)
- *A Man for the Time: William Graydon Tanner* (1995)
- *Walking With God,* (1995)
- *Cartersville, Route 1: History, Autobiography, Legend and Lore* (1999).



Gaskin in full regalia.

The old adage that the pen is mightier than the sword would suggest that Gaskin has indeed been a man who has exercised significant influence through his lifetime of writing. The pen of Gaskin has been prolific. Among my own keepsakes are the typed letters and

handwritten notes he has sent through the years. And yet, his pen was not just applied to the pages of history books, but also to the pages of the *Oklahoma Baptist Chronicle*, a journal published by the Oklahoma Baptist Historical Society.

Perhaps Gaskin is most well-known for his 45 years of service as director of the Oklahoma Historical Society. His long tenure as Editor of the *Oklahoma Baptist Chronicle* over a period that encompassed the 1950s, 60s, 70s, 80s and 90s spanning five different decades is surely a feat that will never be repeated. The considerable pages and volumes of the *Oklahoma Baptist Chronicle* stand as a testimony to his love of and dedication to our history as a Baptist people. Understanding our history is critical. David S. Dockery, in his address on the rise and decline of denominationalism, said of this, "The history of Christianity is best understood as a chain of memory."¹² I might add that the history of Baptists is best understood as a chain of memory, and no one has done more to ensure that the links have been secured in our collective memory than has Gaskin.

Although his works are prolific, and his contributions to Oklahoma Baptist history profound, Gaskin is often overlooked for his deep understanding, appreciation, and even vision for the controversies and challenges facing the Southern Baptist denomination. In a recent conference, "Southern Baptists, Evangelicals and the Future of Denominationalism," the presentations dealt with the decline in Southern Baptist Churches and whether denominationalism was still relevant. In many ways, Oklahoma's son, J. M. Gaskin, was prescient and shared his own concerns in a different era that nonetheless is as fresh as the topics covered in the 2009 conference in Jackson, Tenn. To wit, 17 years ago Gaskin wrote, "In a time when Southern Baptist have been engaged in turmoil over internal crises, there are times one may wonder whether our denomination will survive. In the broad range of today's society, there is a breakdown of denominationalism. In my lifetime I have never witnessed so much crossover from one denomination to another—without any theological basis whatsoever for doing so. But there is a need for structured denominations. They are needed for the furtherance of Christian causes such as missions, benevolence and education. I want to believe that this little effort on my part may help make just a little difference toward building a denomination fully committed to the building of the Kingdom of God. I am not obsessed with denominationalism; I do have an obsession with the Kingdom. And the Kingdom grows as the churches grow. Churches grow when denominational loyalty is strong with missionary and evangelistic purpose."¹³ His words, originally penned in 1992 are as relevant and fresh today as when they were written. And in Gaskin's obsession with the Kingdom and

Christ's church, we can begin to understand and appreciate the Gaskin legacy.

J. M. GASKIN—HIS LEGACY: To summarize the legacy of Gaskin is a formidable task and could easily encompass an entire lecture unto itself. His legacy includes his 45 years of service as Editor of the *Oklahoma Baptist Chronicle* and the literature he has left for future generations. Certainly, the Gaskin Lecture Series at OBU is a part of his legacy. A review of the speakers and lecture titles attest to the richness of Baptist history in Oklahoma and to the relevance of the series. Beginning with the inaugural address, "Building a Denomination" delivered by Gaskin in 1992, the series has included lectures by Robert Naylor speaking on Oklahoma Baptist History, and Don Kammerdiener (on two occasions speaking about world missions). Tanner has lectured on the History of the Home Mission Board now the North American Mission Board (NAMB), and William Reynolds delivered a lecture on McKinney and Falls Creek.

Mary Edna Hopper spoke on the WMU and Women's Work in Oklahoma in 1997. William Estep spoke in 1998 on Calvinism and Baptist beginnings. Oklahoma Baptist Associations was the topic of Robert Haskins' address, and the following year, Eric Mayes, the first African American to graduate from OBU, delivered a lecture on Profiles of Prominent Black Baptists in Oklahoma. In 2001, Jerry Faught lectured on one of Oklahoma's and our nation's most famous Baptist pastors of the 20th Century, Hershel Hobbs. Topics on youth ministry and Falls Creek, theological trends among Baptists and the youth revivals of the 1940s and 1950s were delivered in 2002, 2003 and 2004 by Phil Briggs, Yarbrough, and Milton Ferguson, respectively.

Michael Thompson lectured on J. S. Murrow and Missions Cameos from Indian Territory. The History of the BGCO was delivered by Robert Ross, and Bill Bruster delivered a lecture on the Life and Ministry of John Wesley Raley, the great OBU president under whom much of our campus was built. Last year, Kammerdiener again lectured and reminded our campus of the historical ties between OBU and the business of missions around the world. I recite these not just to ensconce them into a lecture, but as a reminder of the value of lectureship series and how the Gaskin Lecture Series focuses us on our great history as a Baptist people in Oklahoma. The Gaskin Lectures remind us of stalwarts of the faith such as Hobbs and Raley, they remind us of the sacrifices of former generations to build youth camps, universities, to build the Kingdom of Christ and so motivate us to do great things for God in our own generation. The lectures can also serve to remind us that in many ways, there is nothing new under the sun. That the Gaskin Lecture of more than a decade ago was on Calvinism and Baptist History is a testa-

ment to the truth that some conversations endure.

I am hopeful for future lectures to assist us in remembering great Oklahoma Baptists such as Gov. Raymond Gary, who led the efforts to desegregate our state, Robert Kerr, whose friendship with Raley was legendary, and Berta Spooner, a leader in Oklahoma's WMU. And I am hopeful that we can learn more through these lectures of our own unique history among Native Americans in our state. Every time a lecturer speaks through this series, every time we are challenged to remember the people and events that have shaped who we are today, every time we are challenged to rethink and reconsider the good, the bad, and the ugly of our history, we are in a very real way celebrating Gaskin's legacy and life.

The Gaskin legacy is found in the Helen Gaskin Scholarship for music students, and in the endowed awards which bear the Gaskin name. The Gaskin Church History Award was established in 1984 through an endowment with the Baptist Foundation of Oklahoma (BFO). This award provides a cash prize to the author of the church history selected as best each year, and is recognized during the fall board meeting of the Historical Society. The Gaskin History Award is an endowed award for the best paper written on Baptist History. In 2008, OBU Junior Ryan Weber received the award for his paper, "The Struggle for Religious Liberty in Virginia with Particular Reference to Elder John Leland, Patrick Henry, and James Madison."

Gaskin's legacy is found also in the considerable collection formerly known as the Oklahoma Baptist Historical Collection. At one time, the collection was housed in the Mabee Learning Center, and Gaskin would work during the week in the original old Montgomery Hall. He became a familiar presence to the students on campus during those years. In 1995, the collection was renamed the Gaskin Baptist Archives and Historical Library. In March 1996, the collection was moved to the Baptist Building in Oklahoma City, but later returned to OBU.

Former OBU President and Executive Director-Treasurer of the Baptist General Convention of Oklahoma Bob Agee said of Gaskin's book, *Building a Denomination*: "As one who enjoys history but never really spent much time in the discipline, I must confess that I have become a convert of Marvin Gaskin. He has made history live. He has made it happy, sad, tough, true, real and, most of all, something to be appreciated as he has woven together the cause of Oklahoma Baptists and the cause of Christ in an inseparable story." Isaiah reminds us to remember the pit from which we were dug and the rock from which we were hewn. We need to remember our past, to understand our current condition and to look forward and chart a course for the future. Gaskin is a towering figure in Oklahoma Baptist life, and for his entire adult lifetime has sounded the call for us to remember the pit

from which we were dug and to remember the rock from which we were hewn.

One might be tempted to think that Gaskin was all consumed with researching, writing, speaking and preaching. Of course he was also a dedicated husband and father and avid sportsman and hunter. When Durant, First sold its parsonage years ago, Dana, and I purchased the home for our family. There was an entire wing built off the back with storage, washroom and an open space. It was explained that the wing was a room the church had designed into the parsonage to accommodate their pastor for whom the house was originally built, Gaskin. The area was his hunting and mud room. A man has to be a serious hunter to have a dedicated space for his hunting supplies and clean-up area. But Gaskin, “Mr. Oklahoma Baptist History,” avid sportsman, husband and father, was and is at his core, a pastor. And the work he did in faithfully delivering the Good News of Christ through his many years of service will only be fully realized and evident on the other side of Heaven. His work in Durant still stands, like the building in which the church still worships.

Though he may be more famous as an historian, his service as a Baptist pastor is what Gaskin considers to be his most significant contribution in life. “I was called to preach,” he told me in a recent conversation. “I’m still called to preach, and I look with great gratitude to the Lord to have been called as a Baptist pastor.”¹⁶ It is in this—his calling to serve the church as a pastor, his calling to share the Good News of our Lord Jesus—that we find the real heart of the life, literature and legacy of J. M. Gaskin.

POST SCRIPT: A few weeks after Gaskin turned 100, I visited him in his assisted living center in Durant. He was kind and talked fondly of his years associated with OBU. He was very pleased to hear of our most recent Gaskin Lecture. I presented him with a certificate of recognition from the University on reaching his centennial year and he expressed hope to visit the campus at the next Gaskin Lecture if possible. Always the optimist. I pulled a copy of his book, *Walking With God*,¹⁷ from my shelf today and reread his inscription inside the cover: “To Dr. David W. Whitlock, One of my three favorite OBU Presidents—J. M. Gaskin, Christmas ’08,” along with the last words of his book in his chapter titled, “This is My Story.”

“I am a child of God, saved by grace, and called by God to preach. My favorite Bible chapter is Philippians 4. My favorite hymn is ‘Amazing Grace.’ My favorite friend is Jesus, the eternal Christ. Amen.”

Endnotes

¹ *Oklahoma Baptist Chronicle*, 2006.

² Gaskin, *Building a Denomination: Gaskin Lectures at Oklahoma Baptist University*, 1992, Messenger Press, 1993.

³ Gaskin, *Building a Denomination*.

⁴ *Baptist Messenger*, Nov. 9, 1967 <http://ds.bgco.org/docushare/dsweb/GetRendition/Document-10316/html>.

⁵ Gaskin, *Oklahoma Baptist Chronicle*, Spring 1998.

⁶ *Baptist Messenger*, Nov. 9, 1967 <http://ds.bgco.org/docushare/dsweb/GetRendition/Document-10316/html>.

⁷ Gaskin, *Oklahoma Baptist Chronicle*, Spring 1998.

⁸ Tom Terry, Personal Correspondence.

⁹ Baptist History and Heritage Society, <http://www.baptisthistory.org/annualawards.htm>.

¹⁰ Handwritten Note, Oklahoma Baptist University Archives.

¹¹ Joshua 4:7 HCSB.

¹² Dockery, 2009—Included in *Southern Baptists, Evangelicals, and the Future of Denominationalism*, B&H Academic, 2011.

¹³ Gaskin, *Building a Denomination*, 1993.

¹⁴ Tanner, forward to *Building a Denomination*, by Gaskin, viii.

¹⁵ Isaiah 51:5.

¹⁶ Gaskin, *Building a Denomination*.

¹⁷ Personal Interview of Gaskin by author, Oct. 8, 2009.



The Murrow Press is housed in the entrance of the Mabee Learning Center at Oklahoma Baptist University in Shawnee.

(Photo courtesy of OBU campus photographer Heather Horner.)

2018 marks Sesquicentennial Of Murrow Press in Oklahoma

>> by Bob Nigh, Historical Secretary

Shortly after Oklahoma became the 46th state on Nov. 16, 1907, a small, barely-noticed item was published on page 5, Vol. XXII, No. 2 of *The Indian's Friend*, the monthly publication of the National Indian Association. The October 1909 article noted a happening of no small significance to Oklahoma Southern Baptists.

Submitted by Joseph Samuel (J.S.) Murrow, the article read: "This is the last issue of the *Indian Orphan* that I will edit. The new management will take charge of the little paper in March. I have edited it for six years. I have truthfully exposed a great many wrongs endured by these Indian people and the worst and meanest have been the robbery of poor little helpless Indian orphans. This has been done openly and above board. The newspapers in every county are filled with advertisements of the sale of the inherited estates of Indian minors, many of whom are entire orphans.

"Their lands are sold by so-called Guardians who are frequently parties to the sale and share the money. The lands are usually sold for far less than their value."

The item was published in accordance of the transfer of the "Murrow Indian Orphans' Home" of Atoka to the American Baptist Home Mission Society by the Board on Feb. 20, 1909.

The Murrow Press, a printing press brought to Atoka, Indian Territory, by Murrow in 1868, was used "as a tool to bring the Gospel and civilization to the vast untamed land occupied by the Choctaw and Chickasaw Indians," Anson Justice wrote in *The Murrow Press*, a pamphlet available at the Mabee Learning Center circulation desk at Oklahoma Baptist University (OBU) in Shawnee.

"Following the Civil War, the South and our Southern Baptist churches were destitute indeed," Justice wrote. "Murrow, through his publications, drew most of his financial support from the Northern churches and their mission societies. *The Indian Missionary* and *The Indian Orphan*, published in Atoka and distributed not only to the Indian people but throughout the nation, enabled him to carry on for over 60 years."

Murrow came to the Atoka area in 1868. The Georgia native had been dispatched by the Rehoboth Association in Georgia to work with Creek Indians near Eufaula in 1857. When the work was interrupted by the Civil War, Murrow worked as an adviser to the Creeks and Seminoles as chaplain to a Seminole Indian regiment of the Confederacy. During the first two years of reconstruction following the end of the war, he taught school in Texas before continuing his mission work in 1868.

Possessing a long-standing interest in newspaper work, Murrow became assistant editor and part owner of *The Vindicator*, a secular newspaper first published at Boggy Depot and later at Atoka. Justice writes, "It is probable that he used his press in the publication of *The Vindicator*," adding that "the venture proved to be the beginning of a new phase of Murrow's work . . . the use of the printed page."

After Murrow's work with the press was complete, it was sold to Mrs. J.E.T. Clark of Coalgate, and used to publish *The Coalgate*

The Indian Orphan.

VOLUME 5. ATOKA, INDIAN TERRITORY, NOVEMBER 1, 1907. NUMBER 11.

FIFTY BEAUTIFUL YEARS


When fifty years of active, useful service has been rendered by one so unambitiously more than passing interest, as to the readers of this little "Indian Orphan" and to a great number of friends who may read, the little token of an only daughter's love is tendered as a faint tribute to the wonderful work wrought by my father, Rev. Joseph S. Murrow, during fifty years of unremitting active service among the Indians of the Five Civilized Tribes, as soon to lose this identity.

My father is a native Georgian; his grandfather, William Murrow, was one of the immortal Marquis' men of the nation's civil war. The married couple, who held a station from George III to Sullivan Island in Charleston bay, South Carolina. His father, John Murrow, married, Miss Mary Annis Butler. His children were born to this couple in South Carolina. My father, the youngest, was born in Jefferson county, Georgia, June 7th, 1836.

In 1854 he first united with the Creek Baptist church and the following year was licensed in preach. He entered Mercer University, then located at Pembroke, Georgia, in 1859; was ordained in September, 1862, at Macon, Georgia, and then was appointed by the Domestic and Indian Mission Board of the Southern Baptist Convention, and supported by the Rehoboth Association, as a missionary to the Indians in the west, arriving at old North Fork town—now Eufaula—on November 13, 1857. At that time there were no railroads west of the Mississippi river. My father was five weeks making the trip. There were

and tedious than they now are. When my father came, Rev. H. F. Becker was the only white missionary among the Choctaw, Creek and John B. Jones (the only one among the Chickasaw). There was no white missionary among the Choctaw, Chickasaw or Seminoles. Rev. Mr. Becker had been sent to the Academy in the Choctaw nation. My father had just settled in a little log cabin in old North Fork in his own tent, twelve months later. He sided Dr. Baber in his work, devoting on his part all over the Creek, Seminole and Choctaw nations.

In 1859 he married Miss Clara Barry, daughter of Rev. Willis Barry, who came to the Territory as a missionary in 1858 and settled in the Choctaw nation. After his marriage he immediately moved to the Seminole nation and established the mission work in that tribe. The Civil war broke out in 1861. The United States government refused to treaty with the Indians by withdrawing its soldiers from Forts G. H. W., Washita, Arbuckle and Sill. The Indians then made treaties with the Confederate government, and my father was elected by the Seminole council as their agent under this government, was acknowledged and served during the entire war. In 1863 the Seminoles and others were forced to become refugees and live in camps on Red river. My father was appointed subordinate commissary to supply these destitute Indians—Seminoles, Choctaw, Creek and Washita—with food. The daily ration of beef, flour, salt, corn etc., for three or four thousand Indian women and children, all the able bodied men being in the regular



REV. J. S. MURROW

—comes into fruitful fields, dwell in comfortable log houses and possessed an abundance of all kinds of stock. They had schools and churches and a good civil government. The strict prohibition of all intoxicating liquors greatly aided in the peace and prosperity of this people. There were not many towns or postoffices but the Indians were far more intelligent, enterprising

Continued on Page Two

Courier. During World War II, Clark gave the press to Justice, who served as pastor of Atoka, First. For three years, Justice printed *The Atoka Baptist* to encourage the 120 church members serving in military and others in war work.

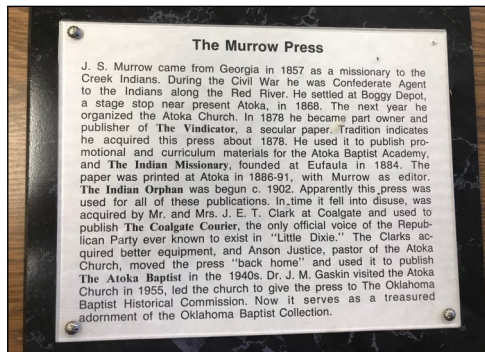
Justice writes in his pamphlet, "Mrs. Clark gave me the press and I had it moved to Atoka and set up in the (church's) educational building. World War II was in full blast. Our people, young and old, were scattered to the four winds in the military and war work. I determined to print a small newspaper to encourage them and let them know that their church loved and supported them. The local newspaper would not set the type for this paper that I had named *The Atoka Baptist*. So, I prepared the material and sent it to Mrs. Clark at Coalgate; she set the type and sent it back to me each week on the bus. After a time she was unable to accommodate me and I made arrangements with Clifford Smith, a Baptist layman at Ada, to do it for me.

"A man in the Atoka church put a belt on the flywheel of the press and attached an electric motor. We could print 300 copies an hour. Some ladies in the church volunteered to address and prepare the papers for mailing. *The Atoka Baptist* was not a work of art, but it carried church news, home news, sermons, information and encouragement to people far and wide. We never missed an issue in three years."

In 1947, Justice became pastor of Oklahoma City, Kelham Avenue, and the press was again retired.

J.M. Gaskin, secretary of the Oklahoma Baptist Historical Commission knew the history of the press as Clark's pastor at Coalgate, First, and asked Atoka, First to donate the press, the Murrow Bible and other items to the Historical Commission for preservation in the archives at OBU.

"He was fearful that it might be sold for scrap iron or to some printer's museum, so he prevailed upon the First Baptist Church of Atoka to give the press, the famous Murrow Bible and other precious historical treasures to the Historical Commission . . .," Justice wrote in the pamphlet.



After being housed as part of the J. M. Gaskin Historical Library and Baptist Archives at the Baptist Building in Oklahoma City, the Murrow Press was returned to a permanent resting place in the Mabee Learning Center lobby at OBU in 2010.

The collection moved to OBU includes materials that have been in storage for an undetermined length of time and materials previously on display at the Baptist Building in Oklahoma City. The archives have served as the repository for Oklahoma Baptist historical materials, offering a resource center for those interested in doing research on any subject pertaining to Baptist life in Oklahoma, past and present. The articles on display have included artifacts and personal libraries of noted Baptists as well as church memorabilia.

Richard Cheek, dean of library services at OBU at the time, said the collection was started on Bison Hill in 1955 by Lee Spencer, OBU librarian, as the Oklahoma Baptist Collection. In the 1960s, retired OBU history professor E. W. Thornton gave much of his time, money and energy to organizing and cataloging the materials. When the library was renovated in 1976, OBU, in cooperation with the BGCO, provided and equipped space on the third floor of the Mabee Learning Center to house both the Oklahoma Baptist Collection and the OBU archives. In 1995, the Baptist Collection was renamed the J. M. Gaskin Historical Library and Baptist Archives. The Archives were moved to the Baptist Building in Oklahoma City in March 1996.

OBU President David Whitlock and Anthony L. Jordan, executive director-treasurer of the BGCO, signed an agreement in early November 2010 to move the historic items to OBU, according to a news press from the university. The Gaskin Archives are housed in the Hobbs Center on the third floor of OBU's Mabee Learning Center, and the Murrow Press is displayed in the Learning Center's lobby.

"So moving the Archives to OBU is actually bringing them home," Cheek commented.

"The most immediate benefit to the collection being housed on Bison Hill, Cheek said, will be for students taking a Baptist history course taught by Jerry Faught, Dickinson associate professor of religion. He said the materials in the collection will make it much easier for students to find the sources to write history papers.

"The Archives will also be resource for all Oklahoma Baptists who are interested in their history and heritage," Cheek said. "The Mabee Learning Center is well equipped to maintain the collection and help make it into a valuable resource for telling the story of the Baptists of Oklahoma."

NECROLOGY

Jan. 1–Dec. 31, 2017

Editor's Note: To clear up any confusion and establish firm guidelines for inclusion, the Oklahoma Baptist Historical Commission, acting in its Oct. 6, 2017 meeting at Oklahoma City, Portland Ave., passed a recommendation stating, "That the Necrology listed in each Spring *Chronicle* include only current and former Oklahoma pastors/staff, Missionaries, BGCO and Affiliates staff and their immediate family members." The recommendation was approved by BGCO Executive Director-Treasurer Anthony Jordan on Jan. 8, 2018. Obituary information routinely is taken from the pages of the *Baptist Messenger*.

Aday, Sue died Dec. 8. She served as a ministry assistant at Banner Association for 40 years.

Anderson, Dorothy, 82, died March 19. She was the mother of Kelly Anderson, minister of music at Oklahoma City, Brookwood.

Annett, Brenda died April 27. She was the wife of Robert Annett, minister of music at Terlton, First.

Baumeister, Mary died May 21. She was secretary for the BGCO Brotherhood Department and wife of Carl Baumeister, Sr., also a longtime BGCO employee. She retired April 1, 1990 after 30 years of service with the BGCO.

Boyd, John, 79, died Nov. 23. He was the father of BGCO ministry assistant Tara Matlock, and a long-time member of Oklahoma City, Putnam City.

Brinkley, Bernice died March 29. She was the wife of Clarence Brinkley, pastor of Kiowa, First.

Bulla, Teddie Brent, 87, died March 31. He served at many Oklahoma Baptist churches during his 55 years in ministry.

Burkhart, Guy died Dec. 28. He was the father of Keith Burkhardt, BGCO family and men's ministry specialist.

Clark, Bill Ray, 83, died March 9. An OBU graduate, he pastored 12 Oklahoma churches for nearly 50 years. Sharing the Gospel on five continents, he led ministries in preaching, supporting education and building churches throughout Mindanao, in the Philippines.

Colbert, Ronald "Ronnie" died Sept. 18. He was worship pastor at Mannville, First.

Comer, Jack, 90, died April 15. He served as a pastor in Oklahoma, Louisiana and Texas and as director of missions in Cheyenne-Arapaho Association. He also served as a missionary for the Lan-

guage Missions Dept. of the Home Mission Board (Now NAMB) and among Native Americans in New Mexico.

Cook, Duane, 87, died Jan. 13. A longtime preacher in Oklahoma, he also served as director of missions in Central Association.

Cothen, Grady, 96, died May 19. He served as pastor of Oklahoma City, Olivet from 1948. He served OBU as president from 1966-70, president of New Orleans Seminary, president of the SBC Sunday School Board (Now LifeWay) and as executive secretary-treasurer of the Southern Baptist General Convention of California.

Cox, Gerald Wayne, 82, died July 15. He served as a pastor for 50 years in Oklahoma, Florida and Texas and in many positions with the BGCO, local associations and the Southern Baptist Convention.

Delsigne, Claudene died Sept. 16. She was the mother-in-law of Sandy Delsigne, BGCO finance clerk.

Denny, Robert (Bob), 89, died May 1. He pastored churches in Oklahoma, Missouri and South Dakota. He also was a chaplain with the Oklahoma County Sheriff's Office.

Dixon, Joe, 82, died Nov. 29. He pastored churches in Missouri, Texas and Kentucky until he moved to Ada in 1961 to serve as pastor of Ada, Oak Ave. until 1968. He was pastor of Midwest City, Sooner from 1968-72 before returning to Ada to be pastor of Byng, New Bethel for 34 years. After retiring, he served Lovelady Church as interim pastor and later was called to Galey Church, where he served as pastor for six years until his health failed.

Dunlap, Ethel Grace, 86, died Aug. 15. She was the wife of longtime Southern Baptist Minister of music and Christian education, McClain (Mac) Dunlap. She served alongside her husband in churches in Broken Arrow, Cushing, Oklahoma City, Ponca City and Pryor.

Elam, Blackie died Sept. 6. He was the father of John Elam, director of missions for Northwestern Association.

Ervin, Jerry Lee, 79, died Aug. 13. He served as pastor of El Reno, New Hope Indian; Calumet Mission and Geary, First, and as a member of the BGCO Ethics & Religious Liberty Committee.

Ferguson, Milton, 89, died Dec. 21. Ferguson graduated from Oklahoma Baptist University in 1951 and, later, Southwestern Seminary. He was the second president of Midwestern Seminary (1973-95). He also served the Southern Baptist Convention (SBC) as a researcher for the SBC Executive Committee's National Student Life Survey, on various SBC and state convention assignments and by conducting Lay Renewal Retreats, curriculum writ-

ing and preaching and teaching in denominational contexts. He also served as associate pastor of Oklahoma City, Crown Heights and in numerous interim pastorates in Oklahoma and Texas.

Frazee, Woody, 42, died Nov. 24. He was the son of Judy and Danny Frazee, former pastor of Oklahoma City, Wilmont Place and bivocational pastor of Oklahoma City, South Moore.

Garcia, Miriam Estella, 67, died June 17. She was the wife of Cesar Garcia, pastor of Oklahoma City, Iglesia Bautista Rios de Agua Viva.

Garrison, Gene, 85, died June 9. He was pastor emeritus at Oklahoma City, First, where he served as pastor from 1973-96. He served as a member of the board of directors at Baptist Medical Center (Integris) and on numerous boards and committees. He was second vice president of the SBC in 1982. He also pastored churches in Altus and Hobart and in North Carolina and Texas.

Gentry, Bill died July 15. He was the father of Tim Gentry, former BGCO evangelism specialist.

Gibson, Gene died July 31. He was the grandfather of BGCO ministry assistant Meredith Woodson.

Gritz, Veva "Chloe," 100, died Nov. 11. She was married to Jack Gritz, who served as editor of the *Baptist Messenger* from 1949-79. She was a leader of children's ministry and WMU at Oklahoma City, Trinity, and also pianist and Sunday School teacher in many Oklahoma churches.

Groce, Mike, 45, died Oct. 14. He was the son of Kay and Kerry Groce, pastor of Mead Church.

Haggard, Wilma, 86, died July 18. She was the wife of Bill Haggard, retired BGCO Religious Education Department director, and mother of Dena Evans, former BGCO ministry assistant.

Heath, Sue died Aug. 1. She was the wife of John Heath, long-time Baptist Collegiate Ministry director at Southeastern Oklahoma State University in Durant. She and John also spent five years in Vermont, beginning a Baptist student ministry in the Northeast.

Hoover, Eldon, 47, died Jan. 11. He was bivocational youth pastor at Beaver, First.

Jordan, Dorothy died March 17. She was the mother of Keith Jordan, director of church development for Capital Association.

Kelly, Gerald Sidney died Oct. 7. He served as pastor of churches in Oklahoma, Kansas, Missouri and Nebraska over 60 years. He also served with Baptist Village Communities in Ada and Oklahoma City and with the North American Mission Board through a campus prayer ministry at OBU.

Knol, Donna Jeanne, 86, died Nov. 19. She worked for the BGCO for 19 years and as church secretary at Oklahoma City, Brit-

ton for 17 years.

Knox, William Richard, 69, died Dec. 1. He served as pastor at Muskogee, Eastern Heights; Okay, First and Mounds, First.

Manley, Troy, 93, died Nov. 20. He served many years with churches in both Caddo and Concord-Kiowa associations, most recently at Butler.

Maxwell, LeVoe died Aug. 23. She was the widow of Paul Maxwell, longtime director of missions for Pott-Lincoln Association.

McLemore, Willie "Joe," 82, died Sept. 10. He was the pastor of Oklahoma City, Calvary Missionary.

Morgan, Della Mae, 88, died Nov. 27. She served alongside her late husband, Herschel, who pastored more than 15 churches in Oklahoma.

O'Daniell, Leonard, 83, died June 16. Known as "The Singing Fireman," he led music in churches for more than 40 years, served as minister of music at Oklahoma City, Brookwood for 16 years, and was a member of the Singing Churchmen of Oklahoma.

Poe, William "Bill," 95, died Dec. 2. Poe pastored churches in Oklahoma and Missouri and also was a full-time evangelist.

Ramsey, Jim died Oct. 12. He was the father of Chuck Shilling, director of missions in Caddo Association.

Reimer, Harold James, 75, died April 2. He served as pastor at Enid, Emmanuel from 1975-79. A graduate of OBU and Southwestern Seminary, he also served the BGCO as a church growth consultant.

Rice, Ronnie, 75, died Jan. 3. He served in many churches, including as pastor of Tahlequah, First for 34 years. He served as president of the Pastors' Conference of Oklahoma, on the BGCO board of directors and as moderator of East Central Association.

Rogers, Art, 50, died June 29. He was pastor of Broken Arrow, Redemption.

Sebastian, Don, 86, died May 12. He served as pastor, music director and pianist in many Oklahoma churches, and in Arkansas and Texas.

Shoemaker, Bob G., 83, died May 21. He served as pastor of eight churches and led hundreds of revivals, retreats, camps, Bible conferences and mission trips. He also served as director of missions for North Canadian Association, was a member of the BGCO board of directors, president of the Oklahoma Convention of Southern Baptist Evangelists and as second vice president of the BGCO.

Stuart, James Elmer, 84, died Sept. 26. He was pastor of several Oklahoma churches, including Ada, Union Hill for 15 years; Mardill, Archard Rd. and Tuttle, Snow Hill.

Tribble, Maxine, died April 8. She was the mother of Jimmie

Tribble, youth minister at Midwest City, First.

Weathers, Billie died June 23. She was the mother of Eakly Pastor Ray Weathers.

White, John died Sept. 22. He was the pastor of Woodward, Elm Street.

Wright, Shannon, 29, died Dec. 29. She was the wife of Drew Wright, student pastor at Jenks, First. The couple's newborn son, Asa, died Jan. 6, 2018 after being delivered prematurely. Shannon graduated from Oklahoma Baptist University with a double degree in special education and elementary education.

Memorial Gifts

On Sept. 8, 1998 by vote of the Historical Commission, a memorial fund was established whereby a gift of \$25 or more may be made to the Gaskin Historical Archives and Library Forever Fund in memory of a deceased relative or friend.

Ramona Allen, Wilburton;

Given by John and Pat Hart

Ramona Allen, Wilburton;

Given by Delmer, Charity and Tim Allen

James Ball, Claremore;

Given by Lemuel Ball

Margie Ball, Claremore;

Given by Lemuel Ball

Bob Burrows, Amarillo, Texas;

Given by Marlin and Patsy Hawkins

Pluma Cantrell, Sallisaw;

Given by Del and Ramona Allen

Rose Chronister, Wilburton;

Given by Sans Bois Baptist Association

E. Farrell Dixon, Tulsa;

Given by Curtis and Betty Dixon

Donald R. Dunn, Chickasha;

Given by Jimmie L. Dunn

Betty Farris, Muskogee;

Given by Del and Ramona Allen

Virginia Ann Fry, Claremore;
Given by Lemuel Ball

Helen Isom Gaskin, Durant;
Given by Patricia A. Roberts

Joseph Alexander Gaskin, Cartersville;
Given by J. M. Gaskin

Jim Glaze, Montgomery, Alabama;
Given by Marlin and Patsy Hawkins

George Hill, Coalgate;
Given by Margaret Hill

George Hill, Coalgate;
Given by J. M. Gaskin

Mrs. Carrell Hooper, Durant;
Given by J. M. and Helen Gaskin

Carleen Jones, Oklahoma City;
Given by Marlin and Patsy Hawkins

Norma Jordan, Bartlesville;
Given by the Oklahoma Baptist Historical Commission

Nadean Justice, Oklahoma City;
Given by J. M. Gaskin

Murray Leath, Plano, Texas;
Given by Marlin and Patsy Hawkins

Dick Lovelady, Bethany;
Given by Marlin and Patsy Hawkins

Clara Luedecke, Weatherford, Texas;
Given by Marlin and Patsy Hawkins

Carl Mackey, Kingfisher;
Given by Jonell Crawford

Charles Mackey, Durant;
Given by Mrs. Robert Mackey

Burl Mackey, Kingfisher;
Given by Jonell Crawford

Robert Mackey, Durant;
Given by Mrs. Robert Mackey

Lee McWilliams, Durant;
Given by Patricia Roberts

Maye McWilliams, Durant;
Given by Patricia Roberts

John H. Morton, Durant;
Given by Bill J. Morton

Emma L. Shoemate Morton, Durant;
Given by Bill J. Morton

Wenonah Willene Pierce, Fayetteville, Arkansas;
Given by the Oklahoma Baptist Historical Commission

Wenonah Willene Pierce, Fayetteville, Arkansas;
Given by Del and Ramona Allen

John D. Riggs, Durant;
Given by J.M. Gaskin

Todd Sheldon, Dallas, Texas;
Given by the Oklahoma Baptist Historical Commission

Todd Sheldon, Dallas, Texas;
Given by Marlin and Patsy Hawkins

John L. Smith, Marlow;
Given by Winfred Knight
William G. Tanner, Belton, Texas;
Given by Marlin and Patsy Hawkins

James Timberlake, Atlanta, Georgia;
Given by Kathyryne Timberlake

Thelma Townsend, Oklahoma City;
Given by Marlin and Patsy Hawkins

Lawrence Van Horn, Oklahoma City;
Given by Marlin and Patsy Hawkins

H. Alton Webb, Anadarko;
Given by J. M. and Helen Gaskin

Almeda Welch, Durant;
Given by J. M. and Helen Gaskin

Hazel Marie Williams White, Wilburton;
Given by Del and Ramona Allen