

THE OKLAHOMA BAPTIST CHRONICLE

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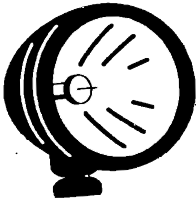
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Spotlight on the Archives

THE OKLAHOMA BAPTIST HISTORICAL SOCIETY SEAL

As our spring 2009 Historical Commission meeting was about to begin, one commissioner asked, "What do these symbols mean on our Historical Society Seal?"

The seal, which is displayed on the cover of each *Oklahoma Baptist Chronicle*, is a story within itself.

The seal was designed by J. W. (Bill) Pace sometime prior to November 1964. Years earlier at OBU, Pace had been a student of Dr. J. M. Gaskin and became extremely interested in the history of Oklahoma Baptists.

The seal is no doubt patterned after the current OBU seal which was designed by Dr. John W. Raley in 1945. The OBU seal also is a star surrounded by a ring with each space between the star points picturing some aspect of the ministry of OBU.

By 1964 Pace had become pastor of First Baptist Church, Ringling, and president of the Historical Society for the year 1964-65. Bro. Pace was also well known as a painter of baptisteries, and a chalk talk artist.

Dr. Gaskin relates the story that he and Pace were visiting one day about historical society matters when Gaskin stated, "We need a seal for the Historical Society. Would you make it?" J. W. Pace agreed to create such a seal.

On November 11, 1964, at 5:15 p.m., the Oklahoma Baptist Historical Society dinner meeting was being conducted in the Green Room of First Baptist Church, Tulsa, during the state convention. Society President, J. W."Bill" Pace, presided.

J. M. Gaskin presented and recommended that the "seal" which Pace had drawn become the "official" seal for the society. A motion to adapt the seal was made, seconded, and approved by the society. About 75 people were attending.

The spring 1966 *Oklahoma Baptist Chronicle* (Vol. IX, 1, pgs. 3-4) gave a detailed commentary on each of the pictures surrounding the points of the star.

Beginning at the top of the seal and going clockwise you first see a man on horseback representing the circuit riding preachers. Many of the early Oklahoma Baptist Churches held services only one or two Sundays a month which allowed the preacher to pastor two or three churches at the same time. These great men spent many hours traveling between preaching points in order to minister to the various flocks.

Continuing clockwise to the 4:00 o'clock area you can see the picture of Indians and tepees. While the description in 1966 *The Oklahoma Baptist Chronicle* is quite extensive, it is sufficient to say the Native American shown on the seal is making a peaceful gesture with his raised hand, which will result in preaching the gospel.

At 6 o'clock you can see a simple country church, a fitting symbol of agrarian life in Oklahoma dating back to the early Nineteenth Century.

A more modern period is portrayed at the 7 o'clock section of the seal. The oil well is a symbol of one of Oklahoma's principle sources of wealth. In the background are a metropolitan skyline, a jet plane, and the outline of a more modern church building.

The final symbol moving clockwise is one that has brought speculation to the modern observer. Is that darker object horses, a structure of some sort, or a Native American symbol? Actually, it is a very good drawing of what could be the J. S. Murrow printing press or another early press. The 1966 *Oklahoma Baptist Chronicle* tells us the printing press denotes the beginning of Oklahoma's first newspaper when the *Cherokee Messenger* was begun in 1844 near the present town of Westville.

This publication was issued under Baptist auspices by the leadership of Jesse Bushyhead and Evan Jones.

Bushyhead, the grandson of Captain John Stuart of the British Army, had a head of red hair and therefore the Cherokees called him Bushyhead. He, with his Cherokee wife, led a train of Cherokees to the Indian Territory in September 1838 over the infamous Trail of Tears.

Evan Jones, a Baptist missionary, made the journey with Bushyhead and they conducted church services, baptisms, and many funerals on the way.

In the background beyond the press you see the rustic outline of a pioneer dwelling which appears to be part of a dugout of log construction. This type of dwelling was common for early white settlers who came to the territory.

The Bible and torch in the center of the seal symbolizes the light of the world, Jesus Christ, and the Holy Bible as the central message concerning Christ.

On the left outer perimeter of the seal is the Star of David, while the fish is seen in the right perimeter. These show the symbols of God's people as reflected in both the Old and New Testament.

Together, the seal forms an appealing symbol of the work of Oklahoma Baptists over these many years. What a blessing it

is to see the art work of J. W. (Bill) Pace live on in this manner as it adorns every issue of our *Oklahoma Baptist Chronicle*.

The Editor

Sources:

Personal telecom with J. M. Gaskin, March 31, 2009

The *Oklahoma Baptist Chronicle*, Vol. IX, No. 1, pg. 3-4

The *Oklahoma Baptist Chronicle*, Vol. VIII, No. 1, pg. 40

Oklahoma Baptist Hall of Fame, Vol. 1, pg. 34, 118

Oklahoma Baptist Historical Society New Members

The following is a list of new members received since the Membership List was last published in the *Oklahoma Baptist Chronicle*, Spring 2008.

LIFE

Carrol H. Been
Henryetta, OK

Linda K. Been
Henryetta, OK

Beverly Edwards
Tulsa, OK

Charles Henthorn
Maysville, OK

Dan Wimberly
Bartlesville, OK

Annual

Jack Stone

Oklahoma Baptist University (Campus Students)

John Armstrong
Shawnee, OK

Michael Bonner
Shawnee, OK

Brent Linihan
Shawnee, OK

Richard Loucks
Shawnee, OK

Jeff Lutes
Shawnee, OK

Peter McCorkle
Shawnee, OK

Holden McCrackin
Shawnee, OK

Matthew Miller
Edmond, OK

Ryan Weber
Shawnee, OK

OBU in OKC (MTI Program)

Steve Carter
Edmond, OK

Roger Eccles
Bethany, OK

Gina McKean
Oklahoma City, OK

Wendy Taylor
Mustang, OK

Bo Sharp
Yukon, OK

Institutional Perpetual

Sans Bois Baptist Association, Kinta, OK
Immanuel Baptist Church, Perkins, OK

NECROLOGY

January 1, 2008 – December 31, 2008

Allison, Molly – 15, died. She was the daughter of Bobby Allison, pastor of Sulphur, Calvary. Funeral services were held October 14.

Antonson, Newman (Andy) – 81, died January 25. Funeral services were January 29 at Believers Church in Wichita, KS, with burial at Resthaven Gardens of Memory. A native of Waco, Texas, a graduate of Baylor University and Southwestern Seminary, he served in the Navy during World War II. Antonson pastored six different Oklahoma churches.

Bergeron, Don – 83, retired pastor and director of missions in Ar-buckle Association, was killed in a farm accident May 20. Funeral services were May 23 at Oklahoma City, Quail Springs, with burial in Fairlawn Cemetery in Comanche. Bergeron graduated from Oklahoma Baptist University and Southwestern Seminary.

Bettis, Monroe, father of Paul Bettis (BGCO CORT Team), died May 14. Funeral services were May 16 at Cookson, Cookson Baptist, with burial in Bing, OK.

Brister, C.W., Jr. – 82, died August 9 after a battle with Lou Gehrig's disease. Memorial service was held August 16 at Fort Worth, Broadway. Brister, a pastoral ministry professor at Southwestern Seminary from 1957 until his retirement in 2001, was named distinguished professor emeritus of pastoral ministry. He was the father of Mark Brister, president of Oklahoma Baptist University from 1998-2007. A native of Pineville, Louisiana, he authored more than a dozen books.

Burch, Lowell R., Jr. – 56, died April 16. Memorial services were April 19 at Tulsa, Immanuel. Burch and his wife, Susan, served many years as full-time music evangelists. He served in churches as minister of music and youth, minister of education and as pastor. He was

music director of the Oklahoma Conference of Southern Baptist Evangelists in 1984.

Bussert, Charlie – 64, husband of Susie Bussert (member of the Singing ChurchWomen,) died June 19. Charlie was a longtime Baptist deacon and sound technician. Memorial services were held at Bethany, Council Road on June 24.

Davison, James “Jim” A. – 65, died December 8. He was a retired bi-vocational pastor. He was a member of Bethel Baptist Church in Wister.

Gamble, Trecil, mother of Kent Gamble (BGCO Finance Team), died May 3 following an extended illness. The memorial service was held May 12 at Oklahoma City, Olivet.

Haskins, Dennis – 97, father of retired Baptist General Convention of Oklahoma Senior Associate Executive Director Robert Haskins, died February 15 in Poteau. Funeral services were February 18 at Evans Chapel of Memories with burial in Shady Point Cemetery. Haskins was a welder by vocation, a deacon and member of Friendship Fellowship Church.

Hightower, Robert, pastor of WOW Church, died. A memorial service was held August 30, at Heritage Hall in Ardmore, OK.

Holcomb, Virgil C., died July 22. Funeral services were July 28 at Reed-Culver Funeral Home in Tahlequah with burial at the National Cemetery in Fort Gibson. Holcomb served as pastor of several churches in Oklahoma and served in Indian Missions with the North American Mission Board as well as 10 years in pioneer missions in Alaska. In 1998, Holcomb, a Cherokee, was inducted into the Oklahoma Indian Baptist Hall of Fame during Indian Falls Creek.

Hotubbee, Lacey, daughter of Joe and Cindy Hotubbee (Campus Director at Baptist Village in Hugo), died in an automobile accident June 23. Memorial service for Lacey was June 26 at Antlers, First

Hudson, Paul, died January 13. Hudson pastored six Oklahoma churches. Funeral services were January 16 at Eakley, First.

Hummingbird, John F. – 74, died December 3. He served as pastor of Oklahoma City, Glorieta, and Cherry Hill and Chuculate churches in Cherokee Association. He was associate pastor of Fellowship Church in East Central Association and was a member of the Board

of Directors of the BGCO. He is survived by his wife Linda.

Keim, C.F. (Buddy) – 84, died September 30. Keim surrendered to preach at Falls Creek and was a pastor for 26 years in Oklahoma Churches. He was in full-time evangelism for 30 years, preaching more than 800 revivals in 17 states and 12 countries. Keim served as president and vice president of the Oklahoma Conference of Southern Baptist Evangelists and parliamentarian of the Conference of Southern Baptist Evangelists.

Kellogg, Kevin, pastor of Yukon, Canadian Valley, for the past 15 years, died March 11 after a long battle with cancer. Services were March 14 at Mustang, Chisholm Heights. Kellogg was a native of Guthrie, graduating from Oklahoma State University, Mid-America Seminary and receiving a doctor of ministry degree from Midwestern Seminary.

Lay, James Robert “Jim” – 46, died February 22. Lay was a 1984 graduate of Oklahoma State University, and received his master of divinity from Midwestern Seminary in Kansas City. He had been with the International Mission Board since 1997, where he and his family served as missionaries in East Africa. He is survived by his wife, Elaine.

Lazenby, Tom – 64, died May 10 in Monroe, GA. Funeral services were May 13 at Monroe, Grace. Lazenby was pastor of Morrison Church in Cimarron Association; Yuba and Silo churches in Bryan Association and Northwest and Colcord churches in Northeastern Association.

Lehew, Mary, mother of Jimmy Lehew, retired BCM director in Lawton, died October 10. Funeral services were held Wednesday, October 15 at Lawton, Calvary Baptist Church.

Littleton, Bill J. – 73, former minister of music in several Oklahoma churches as well as churches in Missouri, Texas, Louisiana and Tennessee, died October 3. Funeral services were October 6 at Oklahoma City, Quail Springs. He taught at Midwestern and New Orleans seminaries, was a member of the American Society of Composers, Authors and Publishers (ASCAP).

Manley, Orpha Oleta Powell (Clift) – 79, wife of Troy Manley of Fort Cobb, died May 10 after a battle with cancer. Funeral services were May 13 at Fort Cobb, First. She and her husband ministered to three churches full-time and to three others as interim in the Caddo and

Concord-Kiowa associations.

Morie, Donald Eugene – 77, died November 19. Funeral services were November 22 at Broken Arrow, Arrow Heights, with graveside services November 24 at Fort Gibson National Cemetery. He served as education minister/administrator at Tulsa, Immanuel; Tulsa, Grace-mont and Broken Arrow, First. He was also associate secretary of the men's department for the Southern Baptist Convention's Brotherhood Commission, and participated in mission work in Mexico, France, England, Germany and Israel. While at Immanuel Church, he started the first Hispanic outreach in Tulsa.

Morsund, John L. – 82, died November 21. He was a member of Bethel Baptist Church in Wister. He pastored several churches in Oklahoma and volunteered many hours working on LeFlore Baptist Association's office when it was located in the old school house in Poteau.

Owens, Thomas Richard – 61, director of missions in Cimarron Association, died August 23. Funeral services were August 27 at the Davis Funeral Home, Cushing, First. Before becoming director of missions, he served as pastor of Fox, First; Fairland, First and Pawnee, First.

Porter, Roy Wilson – 89, father of Sam Porter, BGCO partnership and volunteer missions specialist, died November 3 in Ardmore. Funeral services were November 6 at Marietta, First with burial in Lakeview Cemetery. Porter was a long-time deacon and Sunday School teacher at Marietta, First.

Reid, Leroy, pastor of Sallisaw, Blunt, died April 29. Funeral services were May 2 at Blunt Baptist Church. Burial was in the Dwight Mission Cemetery. Of Reid it was said -- "The eternal destiny of many people was changed due to Bro. Leroy's obedience to God's voice."

Rice, Leroy – 85, died July 10. Rice was a retired pastor of churches in Oklahoma.

Richmond, Charles – 90, died July 12 in Oklahoma City. Funeral services were July 17 at Baggerley Funeral Home in Edmond. Richmond was a pastor of two Oklahoma churches and was the youngest to ever enter the chaplain service. He served during World War II and in the Korean conflict. He was inducted into the Oklahoma Military Hall of Fame. He also served as dean of students and professor

Rodgers, Homer Glenn, died June 2 in Abilene, Texas. Memorial services were conducted at Tulsa, Calvary. A native of Pryor, Rogers was a graduate of Oklahoma Baptist University and Southwestern Seminary and served as pastor of five churches including Oklahoma City, Prairie Queen, which became Southwood and is now Mosaic.

Romines, Edward Kenneth – 79, died December 6. He served as pastor of Fourth Street Mission of Chickasha, First; Cromwell Church in South Canadian Association; and Lindsay, Calvary, as well as churches in Ohio and Texas. He was also director of missions for North Canadian Association. He served on the Board of Directors for the BGCO and the Executive Committee of the Southern Baptist Convention. He preached 100 revivals in five states and a mission and evangelism revival in Taiwan in 1977.

Shaw, George, father of Mike Shaw, minister of education at Sapulpa, First, died. Memorial services were held at Spiro, First, Wednesday, October 29.

Stone, Dalah – 84, died May 6. Dalah was the wife of Bill Stone, pastor of Grant, First. Funeral services were May 10 at Hugo, Oak Grove, with interment at Springs Chapel Cemetery.

Sullins, Mahala Juanita, mother of long-time Oklahoma pastor and Baptist General Convention of Oklahoma evangelism director (1994-95), Cloyd Sullins, died June 30. Funeral services were July 3 at Oklahoma City, Wilmont Place, with burial at Sunnyslane Cemetery in Del City.

Tarleton, Teri – 49, died July 28 from an apparent heart attack in her home in Moscow, Russia. Funeral services were August 5 at Nicoma Park, First. Teri and her husband, Ed, were appointed to the mission field nearly 15 years ago. She graduated from Oklahoma Baptist University with a music degree. Teri's main desire was to see the lost come to Christ and she had an unwavering belief in the witness of a godly family. She was a devoted wife and mother with a love for music and ministry among the children of missionaries in Russia.

Thompson, Naomi Deere, wife of Charles Thompson, died March 31. He retired at Muskogee, Grace, after pastoring several other Oklahoma churches.

Tucker, C. R., died September 6, and services were held on September 9. Tucker pastored several churches in central and western Oklahoma.

Vernon, Harold, has died. The funeral service was Thursday, October 23, at Dickson Baptist Church. Vernon was a long-time preschool and children's worker.

Walker, Winfred W. – 78, died November 12 in Dumas, Texas. Funeral services were November 15 at Dumas, First, with burial in Dumas Cemetery. A native of Texas, Walker served as education and music minister at Enid, First, and as music minister at Oklahoma City, Village. While in Oklahoma he was president of Baptist Religious Education Association.

Wallraven, Al, died April 27. He was a member of Oklahoma City, West Tenth Street, and long-time faithful Disaster Relief volunteer. Funeral was held April 30 at West Tenth Street Baptist Church under the direction of Mercer Adams Funeral Home in Bethany.

Warren, David – 79, long-time Oklahoma church planter and missionary, died May 12. Funeral services were May 14 at Oklahoma City, Capitol Hill with burial in Resthaven Memory Gardens. He served as pastor of two Indian missions. He and his wife, Mary Ellen, were appointed NAMB missionaries in 1956.

Welch, Charles David – 73, died September 30. Funeral services were October 3 at Collinsville, Meadowview. He earned a bachelor's degree in education from East Central State University, taught high school math and coached basketball at several Oklahoma schools. Beginning in 1984 he served as pastor of several Oklahoma churches.

White, Betty Lou, mother of Todd W. White, pastor of Sapulpa, South Heights, died May 1. Funeral services were May 6 at South Heights with burial at Holdenville Cemetery. A graduate of Oklahoma City University, White began playing the piano in church when she was nine. During her life, she shared her God-given talents at six different churches.

Williams, William (Bill) Jackson – 93, died February 16. Funeral services were February 23 at Bethany, Council Road, with interment in Yukon Cemetery. He and his wife, Leslie, served as medical missionaries in Nigeria, West Africa, from 1944 until retirement. After retirement, he returned to the mission field serving in the Gaza Strip and again in Nigeria. He also served as a field doctor in the mountains of Khazakstand and Kurdistan.

Necrology

Woodson, Thomas Jeffery - 47, pastor of Sand Springs, Keystone Hills, died August 23, after suffering a massive stroke while doing yard work. Funeral services were August 30. Woodson served on the Board of Directors of the BGCO, was moderator of Tulsa Metro Association and was a trustee for LifeWay.

THE COVENANT CONCEPT OF THE CHURCH



by Alan Day

Senior Pastor, Edmond, First Baptist Church

March, 2009

Introduction

Many Baptist pastors concede that the folk they shepherd no longer know what they believe nor how to live spiritually in our modern world. It often appears the under shepherd's preaching is met with apathy rather than application.

Our last Chronicle spotlighted the traditional church covenant which was adopted by the composing body of the 1833 New Hampshire Confession of Faith. That covenant is included in the following writing in the section entitled "A Covenant Sometimes Called a Baptist Church Covenant."

The following well written article emphasizes the necessity as Baptists to re-establish and lead church members to a deeper sense of theological, Christological, and practical application of covenantal living.

The writing is a draft of thoughts by Dr. Alan Day, writer, historian, and longtime pastor of the First Baptist church of Edmond, Oklahoma. It was not intended for publication, but for personal church use, and is presented here by permission of the author.

In the article, Edmond First Baptist Church will be stated as EFBC.

The Editor

THE COVENANT CONCEPT OF THE CHURCH

A Baptist scholar has written that “one central tenet which united Baptists” from the beginning is the “idea that an individual’s experience of faith is nurtured and shared within the context of the wider covenant community. The basis of Baptist life has always been the principle that believers are never believers alone, but bound together in a covenant community.” (quoted by Bill Leonard, *BAPTIST WAYS: A HISTORY*, p. 4)

A “covenant community” is a local New Testament church. While the word “church” is used in the NT to refer to the universal body of believers, about 90% of the time it refers to a local congregation of believers. There is no evidence in Scripture of a true Christian who does not participate in the life of a covenant community. The writer of Hebrews strongly admonishes his readers not to neglect participation in the worship and life of the local church. “And let us be concerned about one another in order to promote love and good works, not staying away from our meetings, as some habitually do, but encouraging each other, and all the more as you see the day drawing near.” Heb. 10:24-25 (HCSB)

WHAT IS THE DIFFERENCE BETWEEN A COVENANT AND A CONFESSION?

A covenant has to do with a pledge to behave in certain ways. This is ethics.

A confession has to do with a pledge to believe and teach in certain ways. This is doctrine.

These two themes are two rails of a single track, as is evident from the New Testament. It is important to BELIEVE the gospel, and it is important to BEHAVE the gospel.

EFBC has a church confession or doctrinal statement. We have adopted the 2000 Baptist Faith and Message as our standard for doctrine.

We need a church covenant that will allow members to express their pledge to the Lord, to other members, and to themselves to remain faithful and walk uprightly and in truth. This church covenant will be valuable in receiving new members, who will learn before they are accepted as members what they are expected to do and how they are to live in order to be in covenant with the other members of the church.

Church membership with no accountability has little meaning or value. Over half of our members seldom attend, do not support the work of the Lord through the church, do not contribute financially, morally, or otherwise, and do not live in loving fellowship with the Lord through His church.

Jesus Christ commanded us to make disciples, baptizing and teaching them to observe all He commanded. (Matt. 28:18-20) The early church did this. We have failed to teach and hold members accountable.

Baptist historian Charles DeWeese has written:

“A dilemma facing contemporary Baptists in America is how to reconcile mounting trends toward an uncommitted church membership with doctrinal statements that require a committed membership. The stakes are high, and the regenerate quality of much Baptist church life is at risk. Evidence of the problem includes baptizing thousands of preschoolers, frequent requests for rebaptism by persons already baptized as ‘alleged’ believers, little concern for candidates’ qualifications for membership, weak admission standards and procedures, inadequate attention to defining and carrying out membership responsibilities, decreased use of covenants and discipline, large

numbers of nonresident members, and numerous inactive resident members.” (*BAPTIST CHURCH COVENANTS*, p. vii)

WHAT IS A CHURCH COVENANT?

A church covenant is a promise – a promise made to God, to a local church, and to one’s self.

A church covenant is a summary of how we agree to live. While our doctrinal standard (the 2000 Baptist Faith and Message) is a good summary of what we believe, a church covenant is a summary of how we agree to live – more importantly, it is a summary of how God would have us live. It does not include every explicit command regarding obedience, but it does give a general summary of what it means to live as a disciple of Christ.

A church covenant is a sign of commitment – a commitment to God, to His church, and to personal holiness.

A church covenant is an ethical statement. Historian Charles W. DeWeese writes, “A church covenant is a series of written pledges based on the Bible which church members voluntarily make to God and to one another regarding their basic moral and spiritual commitments and the practice of their faith” (*Baptist Church Covenants*, p. viii). One theologian calls church covenants the “ethical counterpart to confessions of faith.” A church covenant can be an important part of applying a Christian worldview to every aspect of our lives. Inherent in the purpose of a church covenant is the understanding that church membership involves being held accountable to live in a manner consistent with a common understanding of Scripture.

A church covenant is a Biblical standard. A church covenant is helpful in a church that is practicing Biblical church discipline. As members of a church, we exhort one another to live holy lives, and we challenge brothers and sisters persisting in sin.

THE NEW TESTAMENT TEACHES THE NEED FOR ACCOUNTABILITY AND DISCIPLINE

¹⁵ “If your brother sins against you, go and rebuke him in private. If he listens to you, you have won your brother. ¹⁶ But if he won’t listen, take one or two more with you, so that by the testimony of two or three witnesses every fact may be established. ¹⁷ If he pays no attention to them, tell the church. But if he doesn’t pay attention even to the church, let him be like an unbeliever and a tax collector to you. ¹⁸ I assure you: Whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven. ¹⁹ Again, I assure you: If two of you on earth agree about any matter that you pray for, it will be done for you by My Father in heaven. ²⁰ For where two or three are gathered together in My name, I am there among them.” Matt. 18:15-20 (HCSB)

¹ It is widely reported that there is sexual immorality among you, and the kind of sexual immorality that is not even condoned among the Gentiles—a man is living with his father’s wife. ² And you are inflated with pride, instead of filled with grief so that he who has committed this act might be removed from among you. ³ For though absent in body but present in spirit, I have already decided about him who has done this thing as though I were present. ⁴ In the name of our Lord Jesus, when you are assembled, along with my spirit and with the power of our Lord Jesus, ⁵ turn that one over to Satan for the destruction of the flesh, so that his spirit may be saved in the Day of the Lord. 1 Cor. 5:1-5 (HCSB)

⁹ I wrote to you in a letter not to associate with sexually immoral people— ¹⁰ by no means referring to this world’s immoral people, or to the greedy and swindlers, or to idolaters; otherwise you would have to leave the world. ¹¹ But now I am writing you not to associate with anyone who bears the name of brother who is sexually immoral or greedy, an idolater or a reviler, a drunkard or a swindler. Do not even eat with such a person. 1 Cor. 5:9-11 (HCSB)

THE HISTORY OF THE IDEA OF COVENANT

God has always related to His people by means of covenant.

The Covenant with Noah

¹⁸ But I will establish My covenant with you, and you will enter the ark with your sons, your wife, and your sons' wives. Gen. 6:18 (HCSB)

¹² And God said, "This is the sign of the covenant I am making between Me and you and every living creature with you, a covenant for all future generations: ¹³ I have placed My bow in the clouds, and it will be a sign of the covenant between Me and the earth. Gen. 9:12-13 (HCSB)

The Covenant with Abraham

³ Then Abram fell to the ground, and God spoke with him: ⁴ "As for Me, My covenant is with you, and you will become the father of many nations. ⁵ Your name will no longer be Abram, but your name will be Abraham, for I will make you the father of many nations. ⁶ I will make you extremely fruitful and will make nations and kings come from you. ⁷ I will keep My covenant between Me and you, and your offspring after you throughout their generations, as an everlasting covenant to be your God and the [God] of your offspring after you. ⁸ And to you and your offspring after you I will give the land where you are residing—all the land of Canaan—as an eternal possession, and I will be their God." ⁹ God also said to Abraham, "As for you, you and your offspring after you throughout their generations are to keep My covenant. ¹⁰ This is My covenant, which you are to keep, between Me and you and your offspring after you: Every one of your males must be circumcised. ¹¹ You must circumcise the flesh of your foreskin to serve as a sign of the covenant between Me and you. ¹² Throughout your generations, every male among you at eight days old is to be circumcised. Gen. 17:3-12 (HCSB)

The Covenant with Israel

²³ After a long time, the king of Egypt died. The Israelites groaned because of their difficult labor, and they cried out; and their cry for help ascended to God because of the difficult labor.

²⁴ So God heard their groaning, and He remembered His covenant with Abraham, Isaac, and Jacob. Ex. 2:23-24 (HCSB)

³ Moses went up [the mountain] to God, and the Lord called to him from the mountain: "This is what you must say to the house of Jacob, and explain to the Israelites: ⁴ You have seen what I did to the Egyptians and how I carried you on eagles' wings and brought you to Me. ⁵ Now if you will listen to Me and carefully keep My covenant, you will be My own possession out of all the peoples, although all the earth is Mine, ⁶ and you will be My kingdom of priests and My holy nation. These are the words that you are to say to the Israelites." ⁷ After Moses came back, He summoned the elders of the people, and put before them all these words that the Lord had commanded him. ⁸ Then all the people responded together, "We will do all that the Lord has spoken." So Moses brought the people's words back to the Lord. Ex. 19:3-8 (HCSB)

³ Moses came and told the people all the commands of the Lord and all the ordinances. Then all the people responded with a single voice, "We will do everything that the Lord has commanded." ⁴ And Moses wrote down all the words of the Lord. He rose early the next morning and set up an altar and 12 pillars for the 12 tribes of Israel at the base of the mountain. ⁵ Then he sent out young Israelite men, and they offered burnt offerings and sacrificed bulls as fellowship offerings to the Lord. ⁶ Moses took half the blood and set it in basins; the [other] half of the blood he sprinkled on the altar. ⁷ He then took the covenant scroll and read [it] aloud to the people. They responded, "We will do and obey everything that the Lord has commanded." ⁸ Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant that the Lord has made with you concerning all these words." Ex. 24:3-8 (HCSB)

⁹ When I went up the mountain to receive the stone tablets, the **tablets of the covenant** the Lord made with you, I stayed on the mountain 40 days and 40 nights. Deut. 9:9 (HCSB)

OUR LORD ESTABLISHED A NEW COVENANT THROUGH HIS BLOOD

²⁰ In the same way He also took the cup after supper and said, “This cup is the new covenant [established by] My blood; it is shed for you. Luke 22:20 (HCSB)

²² So Jesus has also become the guarantee of a better covenant. Heb. 7:22 (HCSB)

A CHRISTIAN IS ONE WHO HAS EMBRACED THE NEW COVENANT

¹⁵ Therefore He is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance, because a death has taken place for redemption from the transgressions [committed] under the first covenant. Heb. 9:15 (HCSB)

A LOCAL CHURCH IS A COVENANT COMMUNITY

Its membership includes only those who have been saved and scripturally baptized by immersion after their conversion.

⁴¹ So those who accepted his message were baptized, and that day about 3,000 people were added to them. Acts 2:41 (HCSB)

(Baptists emphasize these two concepts: regenerate church membership and believer’s baptism by immersion subsequent to conversion.)

Its members enter a covenant to walk in the ways of the Lord.

⁴¹ So those who accepted his message were baptized, and that day about 3,000 people were added to them. ⁴² And they **devoted themselves** to the apostles' teaching, to fellowship, to the breaking of bread, and to prayers. Acts 2:41-42 (HCSB)

Devoted themselves = committed to the process of discipleship

The apostles' teaching = doctrinal and scriptural truth

Fellowship = relational responsibility and accountability to the church

Breaking of bread = the Lord's Supper, the covenant meal

Prayers = personal and corporate times of prayer and worship

The earliest Baptist Churches taught that the church was established by a covenant and that people became members by covenant.

Isaac Backus—early Baptist leader and historian—1750

"We believe that a visible Church of Christ is a number of his saints & people by mutual acquaintance & communion voluntarily and understandingly covenanting & embodying together for the carrying on the Worship & Service of God."

The Charleston Baptist Association—1774

"A particular gospel church consists of a company of saints, incorporated by a special covenant into one distinct body and meeting together in one place for the enjoyment of fellowship with each other and with Christ their Head"

The Baptist Faith and Message—1925, 1963, 2000

"A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by

His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons.”

HISTORICALLY BAPTISTS HAVE USED COVENANTS IN FOUR WAYS

(cf. DeWeese, pp. 31 ff.)

1. In forming new churches. They believed that the covenant constituted the members as a church.
2. Admitting new members. They expected every new member to embrace the covenant.
3. Disciplining errant members. Since the covenant defined the moral and ethical commitment involved in membership, those who failed to maintain consistent moral and ethical standards were encouraged to repent and walk in the way of truth. Those who did not were refused the privilege of taking the Lord’s Supper. Persistent sinners were removed from church membership.
4. Times of covenant renewal. (Many churches would have annual covenant renewals, in which members would lift their hands to indicate their renewal of covenant vows.)

EXAMPLES OF CHURCH COVENANTS

SADDLEBACK COMMUNITY CHURCH, pastor Rick Warren

At **Saddleback** we have four requirements for membership:

- 1) A personal profession of Christ as Lord and Savior.
- 2) Baptism by immersion as a public symbol of one’s faith.
- 3) Completion of the membership class.
- 4) A signed commitment to abide by Saddleback’s membership **covenant**.

The Saddleback Membership Covenant

Having received Christ as my Lord and Savior and been baptized, and being in agreement with Saddleback's statements, strategy, and structure, I now feel led by the Holy Spirit to unite with the **Saddleback Church** family. In doing so, I commit myself to God and to the other **members** to do the following:

1. WILL PROTECT THE UNITY OF MY CHURCH

- ...By acting in love toward other **members**
- ...By refusing to gossip
- ...By following the leaders

"So let us concentrate on the things which make for harmony, and on the growth of our fellowship together." Rom. 15:19 (Ph)

"Have a sincere love for your fellow believers, love one another earnestly with all your hearts." 1 Peter 1:22 (TEV)

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs..." Eph. 4:29

"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be no advantage to you." Heb. 13:17

2. I WILL SHARE THE RESPONSIBILITY OF MY CHURCH

- ...By praying for its growth
- ...By inviting the unchurched to attend
- ...By warmly welcoming those who visit

"To the **church** ... we always thank God for you and pray for you constantly." 1 Thess. 1:2

"The Master said to the servant, 'Go out to the roads and country lanes, and urge the people there to come so my house will be full.'" Luke 14:23 (NCV)

"So, warmly welcome each other into the **church**, just as Christ has warmly welcomed you; then God will be glorified." Rom. 15:7 (LB)

3. I WILL SERVE THE MINISTRY OF MY CHURCH

- ...By discovering my gifts and talents
- ...By being equipped to serve by my pastors
- ...By developing a servant's heart

"Serve one another with the particular gifts God has given each of you..." 1 Peter 4:10

"God gave...some to be pastors and teachers to prepare God's people for works of ministry, so that the body of Christ may be built up..." Eph. 4:11-12

"Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Jesus Christ...who took on the very nature of a servant..." Phil. 2:3-4,7

4. I WILL SUPPORT THE TESTIMONY OF MY CHURCH

- ...By attending faithfully
- ...By living a godly life
- ...By giving regularly

"Let us not give up the habit of meeting together...but let us encourage one another." Heb. 10:25

"But whatever happens, make sure that your everyday life is worthy of the gospel of Christ." Phil. 1:27

"Each one of you, on the first day of each week, should set aside a specific sum of money in proportion to what you have earned and use it for the offering." 1 Cor. 16:2

"A tenth of all your produce is the Lord's, and it is holy." Lev. 27:30

A COVENANT SOMETIMES CALLED THE BAPTIST CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour; and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully en-

ter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness; to give it a place in our affections, prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine; to contribute cheerfully and regularly, as God has prospered us, toward its expenses, for the support of a faithful and evangelical ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit, and if we cannot unanimously agree, we will cheerfully recognize the right of the majority to govern.

We also engage to maintain family and secret devotion; to study diligently the word of God; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world; to be kind and just to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Saviour in the eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to live to the glory of God, who hath called us out of darkness into his marvelous light.

When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

COVENANT OF THE CAPITOL HILL BAPTIST CHURCH, WASHINGTON D.C.

Having, as we trust, been brought by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian Church; exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel

through all nations.

We will, when we move from this place, as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

*May the grace of the Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit be with us all.
Amen.*

AN IDEA FOR EFBC CHURCH COVENANT

It is obvious to me, and substantiated by historians, that a covenant is of the essence of a Baptist church.

It is clear that our Baptist forbears constituted their churches by covenant and guarded the purity of their membership by the judicious application of covenants.

It is also clear that, since Baptists have neglected the use of covenants for many decades, the level of spiritual vitality of the churches has diminished, the numbers of inactive and delinquent members have increased, and the overall influence of Christ through His churches has waned.

It is encouraging, furthermore, that there is now a revival of the idea of church covenants, especially among newer churches who take seriously the authority of the New Testament and who are not governed by recent tradition and popular sentiment. Many of these churches are growing rapidly, since the membership understands that being a member involves a commitment to a lifestyle of discipleship and accountability.

EFBC needs an understanding of the covenant nature of the New Testament church; we need to call for and expect our current membership to embrace the concept; and we should require new members to be familiar with and to commit to our church covenant.

Covenant Concept

It is my conviction that EFBC should strive to make membership important, meaningful, and desirable. That which is little esteemed and lightly held and cheaply acquired will be easily abandoned.

The senior staff and I have begun working on a proposed church covenant. Our intention is to present it to the deacons for study within the next few weeks, then to the church for adoption.

We also expect to use the covenant to interpret to prospective members what we understand church membership to mean; to require new members to commit to the covenant; and to use the covenant to encourage those who are lax in their commitment and attendance.

Ten Suggestions for Celebrating the 400th Anniversary of Baptist Beginnings

by Charles W. Deweese
Executive Director
Baptist History and Heritage Society

Baptists will celebrate their 400th birthday in 2009. Consider leading your church to adopt some of the suggested anniversary projects described below. See the Baptist History and Heritage Society's website (www.baptisthistory.org) for resources that your church can use to enhance its celebration.

I. Plan a special Baptist Heritage Sunday. This day of celebration could include the following:

A. Scripture readings that serve as the basis for historic Baptist values, such as believer's baptism (Matt. 3:13-17; Rom. 6:3-4), religious liberty (John 8:32, 36; Rom. 6:17-18, 22; 1 Cor. 7:22; 2 Cor. 3:17; Gal. 5:1, 13), and the priesthood of all believers (Matt. 27:45-51; 1 Pet. 2:4-5, 9-10)

B. Hymns that reflect on the past, present, and future, such as "O God, Our Help in Ages Past," "A Mighty Fortress Is Our God," and "Come, Holy Spirit, Dove Divine"

C. A Baptist heritage-based sermon (see examples of such sermons on the website www.baptisthistory.org)

D. Prayers of gratitude for the sacrifices of Baptist ancestors

E. Quotes on the values of Baptist history, such as:

1. "We meet as Baptists. We have a great history. We are trustees for great principles. We face great opportunities. We are not sufficiently conscious of our history and the notable

contribution we have made to the cause of individual liberty, civil and religious" (Helen Barrett Montgomery, 1922).

2. "The occasional backward look should give us poise and patience and courage and faith" (George W. Truett, 1936).

3. "History is more than a description of what is finished. It can be a resource for the present and a guide for the future" (Penrose St. Amant, 1972).

F. Audiovisuals depicting Baptist founders and shapers in your church.

G. A special hymn commissioned to be sung on the occasion.

II. Involve youth and older children in your celebration.

Organize a birthday party for the Baptist tradition. Sponsor a 250-word essay contest for children and one for youth on Baptist heroes (let the winners read their stories in public worship). Order for youth and older children copies of the brief new book (May 2008), *Portraits of Courage: Stories of Baptist Heroes*, by Julie Whidden Long, minister to children at First Baptist Church, Macon, Georgia. Available from the Baptist History and Heritage Society, this book was written specifically to support the involvement of youth and older children in celebrating Baptists' 400th anniversary. Youth and older children will thoroughly enjoy this illustration-filled publication.

III. Write, produce, and present a play, pageant, or historical monologue that focuses on Baptist origins in 1609 and on your church's origins.

Present this on Baptist Heritage Sunday or on another special occasion. Identify the key individuals, locations, times, and circumstances surrounding Baptist beginnings and your church's beginnings. Show the similarities and differences between the two beginnings. Help your church understand the importance of origins for contemporary Baptist life.

IV. Prepare, publish, and share with all church members a series of two pamphlets:

- A. A summary of your church's history and values
- B. A list and description of the top 10 Baptist values across 400 years (examples follow)
 - Lordship of Christ
 - Authority of Scripture
 - Passion for liberty
 - Necessity of personal faith
 - Believer's baptism, Lord's Supper, and general worship
 - Regenerate church membership
 - Priesthood of all believers
 - Voluntarism
 - Congregational/associational spirit
 - Evangelistic and missionary imperative

V. *Display and exhibit your church's history.* Give the exhibit a theme. Include photographs, artifacts, hymnbooks, church-related quilts, sermon manuscripts, a timeline to show how your church's history fits into the 400 years of Baptists, and other items. Label all items in the display so that it is clear what they are. Use a formal exhibit unit, a wall display, a table display—or a combination of these. Make the display/exhibit as prominent as possible by placing it in your church's foyer or other highly-visible area. Use a committee to coordinate this effort. Promote the exhibit through church media. Leave it up at least a month.

VI. *Develop a plan for capturing the oral history memoirs of your oldest church members.* Assign this project to your Church History Committee—or to a special oral history committee. Select the interviewers and interviewees. Provide questions in advance to the interviewees. Tape-record or video-tape the interviews. Transcribe tape-recorded interviews. Consider including some of these recorded memoirs in the special worship service on Baptist Heritage Sunday in 2009, or create a separate worship service in which selected memoirs are presented.

VII. Create a plan for locating and preserving your church's records. Assign this plan to your Church History Committee. Identify which records should be located and preserved (church minutes, deacons' meeting minutes, associational minutes, membership books, legal papers, financial records, church bulletins, newsletters, directories, brochures, scrapbooks, newspaper articles, plaques, objects of historical value, and other items). Secure complete records. Gather, organize, label, and file materials collected. Preserve all records using high standards of preservation. Consult your local history program for guidelines. Make records available for church displays and research.

VIII. Launch the publication of a new or updated book-length history of your church. Such a publication can have many potential values for your church. It can acquaint new and prospective members with the church's story, clarify the church's identity and mission, and help members bear a knowledgeable witness in behalf of the church. Plan the project carefully: Coordinate through the church's History Committee, secure church approval for the project and its funding, select a competent writer, and choose a good publisher or printer. Conduct the research. Write the story. Use editorial readers. Include many photographs and other visuals. Print a copy for every church family—and for every family projected to join in the next five years. Dedicate the published history on a Sunday morning. Promote the distribution of the history. Use the history to create a series of history-based articles for the church newsletter.

IX. Secure key resources for your church library or media center. All these items are available from the Baptist History and Heritage Society.

The Baptist Origins Series of 8 pamphlets (\$1.75 per set)

The Baptist Style for a New Century Series of 9 pamphlets
(\$2.25 per set)

The Baptist Heritage Library Series of 14 booklets
(\$28.00 per set)

The Story of Baptists in the United States (\$29.00 each)

A How-to Manual for Your Church's History (\$10.00 each)

- X. Join the Baptist History and Heritage Society.** You or your church will receive three annual issues each of the journal, *Baptist History and Heritage*, and the newsletter, *Baptist Heritage Update* (see the Society's website, www.baptisthistory.org, for a membership form). Membership will help you and your church keep current with major developments in Baptist history.

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Baptist History and Heritage Society
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A Visit to the Buckner Memorial

by Eli Sheldon

It was a warm April day in 2008 when I stopped to visit and inspect the condition of the historical marker honoring H. F. Buckner which is located just outside of Eufaula, Oklahoma.

My wife and I had traveled by the cemetery many times, and had actually stopped to view the location, but that was long before I knew I would be the historical secretary for our Baptist General Convention of Oklahoma.

The marker was erected by our Oklahoma Baptist Historical Commission in 1964 and appeared to be in excellent condition.

What really caught my attention was the stone memorial just behind our marker. It had been erected shortly after Buckner's death in 1882.

The stone marker is a slender five foot tall obelisk engraved on three sides.

The east side states (as it actually appears):

A missionary among the Creek Indians for 33 years,
from Polasta Co. Ky.

Let no men deceive you by any means for that day
shall not come except there cometh a falling away
first and that man of sin be revealed, the son of perdition.

Eternal life I have.

On the north side is recorded:

D. E., Son of H. F. and A. M. A. Buckner, born Jan. 4, 1870, died, May 16, 1872.

L.A. D., First wife of H. F. Buckner, born Jan. 13, 1819, died Dec. 18, 1860

On the south it says:

My husband, Rev. H. F. Buckner, born 18, 1818, died, Dec. 3, 1882.

There is no engraving on the west side of the memorial stone.

As I reflected on all the information, I realized one could surmise much about Brother Buckner just from the stone marker.

His zeal for ministering to the Native Americans is evident. His desire to show the need of mankind for salvation is clearly indicated by the words of impending judgment. His faith and confidence in Christ is stated in the reference to the assurance of eternal life.

Who was this man of love and concern for missions?

The Oklahoma Baptist historical marker reveals some of the answer.

It was Tuesday afternoon, June 9, 1964 at 5:30 p.m., when a group gathered at the Greenwood Cemetery on the north edge of Eufaula, Oklahoma, to unveil the historical marker provided by Oklahoma Baptists.

Among those present were Dee R. Skaggs, superintendent of missions of Pittsburg Association; William R. Murphy, mayor of Eufaula; Elsie Grayson Wells, who was Buckner's great granddaughter; Kenneth Lackey, a local lawyer; and George M.

Horton, pastor of the First Baptist Church, Eufaula. Many others also came to observe the event.

A week before, T. H. Palmer, Jr., a businessman and trustee of First Baptist, Eufaula, and Lee Funburg, the church caretaker, had set the post. The marker was put in place earlier in the afternoon of the dedication and covered in preparation for the unveiling.

After introductions, prayer, and welcome, Kenneth Lackey, a member of the local church's committee on the relocation of the cemetery, pointed out the 9-by-12 foot enclosure for the Buckner plot was designed to simply relocate the enclosure rather than secure a neat appearance. The relocation committee was formed due to the creation of Lake Eufaula and the resultant areas that are now under water.

Mrs. Elsia G. Wells, was then called on to unveil the marker.

The marker was unveiled and reads as follows:

A plot nearby contains graves moved from behind the Buckner home five miles southwest of here, now inundated by the Eufaula Reservoir.

Henry Frieland Buckner D. D., his first and second wives, an infant son, the wife of J. S. Murrow, James Grayson, and other associates in early Baptist Mission work in this area are buried here. Called "The Apostle to the Creeks," he was born Dec. 18, 1818 at Newport, Tenn., came from Kentucky to Fort Gibson, Creek Nation, as a missionary, March 7, 1849, and except for a brief stay in Texas during the Civil War served this area until his death Dec. 3, 1882. He was known as "the controlling spirit in the Creek Nation."

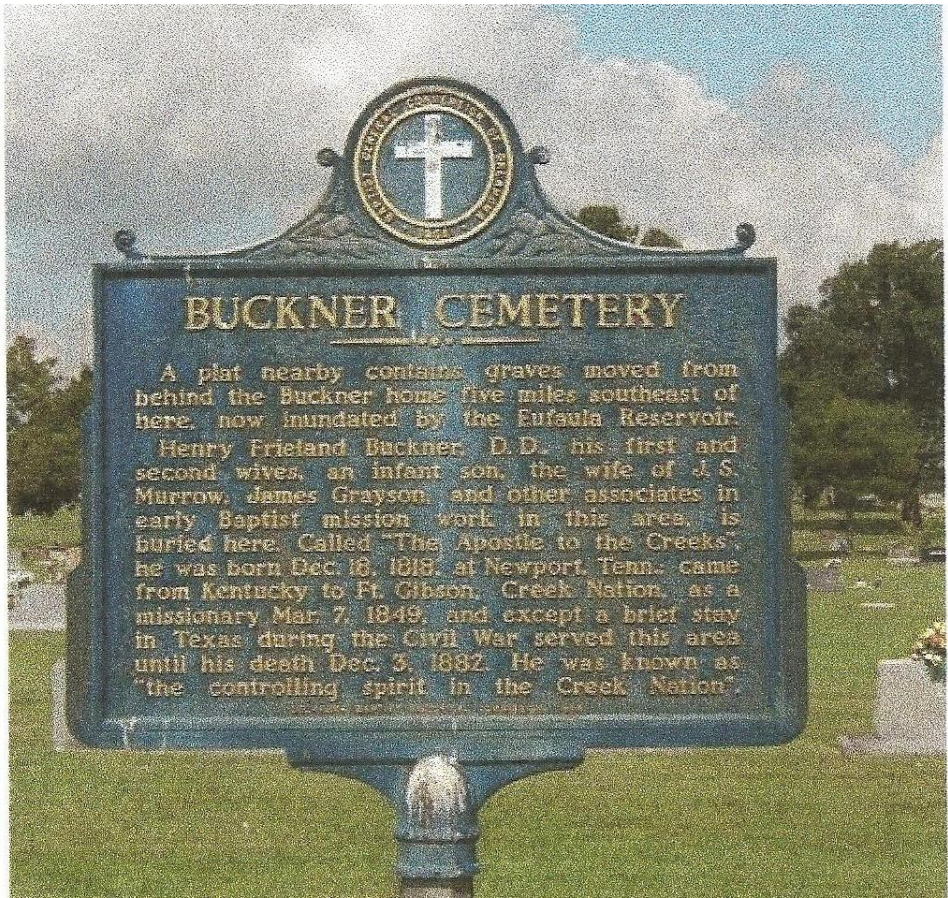
The group was then challenged by Pastor Horton to continue the pioneering spirit and compassionate love that was seen in H. F. Buckner's life.

As I reflected on my visit to this site and on this man's life, I rejoiced in the knowledge that while we upon leaving this earth are immediately raised to be with the Lord, the work we have done goes on in the lives we have touched. God does not forget our work and others are charged with carrying on the ministries.

Hebrews 6:10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. (NAS)

Reference

Oklahoma Baptist Chronicle, Vol. VIII, 1, pg. 38-39



Memorial Gifts

On September 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.

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 & Ramona Allen

Donald R. Dunn, Chickasha
Given by Jimmie L. Dunn

Virginia Ann Fry, Claremore;
Given by Lemuel Ball

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

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

George Hill, Coalgate;
Given by Margaret Hill

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

Mrs. Carrell Hooper, Durant;
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Nadean Justice, Oklahoma City;
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Given by Bill J. Morton

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

Todd Sheldon, Dallas, Texas;
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Given by J.M. & Helen Gaskin

