

THE OKLAHOMA BAPTIST CHRONICLE

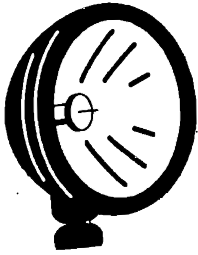
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Spotlight on the Archives

L. W. Marks

**A BAPTIST PROGRESSIVE IN
MISSOURI & OKLAHOMA
1862-1943**

A Book Review

The Archives recently received a newly published book by Alvin O. Turner which tells of L. W. Mark's life as a progressive individual. The author Al Turner is a well-known Oklahoma historian, writer, and emeritus professor at East Central University. This is his sixth book. Turner has been a BGCO Historical Commissioner and a long supporter of the Gaskin Baptist Archives.

The book is an interesting collection of personal insights into Mark's life and work on the early frontier. While the book is scholarly, it is also very readable.

The title regarding Mark's as a "Baptist Progressive" is carried as a theme throughout the writing. The progressive nature presents L. W. has one involved in many of the early ideas and actions that aided Baptist's growth and innovative ministries.

Turner's knowledge of Mark's position and proximity to several controversies are especially appreciated from a historical viewpoint. Subjects such as the Whitsitt Controversy, his cooperation with Black churches and pastors, and even insights into difficulties as a church pastor provide an excellent view of life as it was at the beginning of the 20th Century. With the addition of the Landmark problems, the Oklahoma land run, prohibition, the Great Depression, conflicts with C. P. Stealey, and Mark's support of the Baptist Messenger, this book becomes a "must" read.

One cannot miss the great influence on Mark's life by his work with the *Word and Way* newspaper and his Harley-Davidson four horse power motor-cycle.

Mark's association with the progressive spirit at Southern Seminary is seen as an ongoing influence in Baptist life. Jerry Faught II, of OBU, in the forward of the book, points out the various causes Mark's championed. These included Baptist associations, higher education, an educated ministry, Sunday school work, social issues, and many other newer and cutting edge matters.

The book is published by Mongrel Empire Press of Norman, Oklahoma, and contains several (mid-book) photographs from 1917-1935. The entire book is an enjoyable adventure and should not be missed by anyone who is the least bit interested in early Oklahoma Baptist history.

-The Editor

PASSIONATELY MISGUIDED:
SOUTHERN BAPTIST SUPPORT OF SLAVERY
IN THE MID-NINETEENTH CENTURY

Josh Mugler



Josh Mugler

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This paper was awarded the Gaskin Baptist History Award at OBU in spring 2010.

Mr. Mugler presents a scholarly paper on an interesting subject. His prophetic warning in the conclusion of the paper to not be “passionately misguided” is well stated. We, indeed, must be passionately guided by God and His Word in seeking the mostly godly position on contemporary issues.

As one surveys the paper, do not be misled by the section titled “Arguments for Slavery.” Mr. Mugler clearly states what was held by proslavery people prior to the Civil War, but in no way endorses the practice. His analysis of the issue from various views is excellent.

-The Editor

Introduction

Most people of the twenty-first century see human slavery as self-evidently evil. However, this was not always so. There was a time when the morality of slavery was hotly disputed by many and passionately defended by some, not least by Baptists in the southern United States. This issue was one of the main causes of the American Civil War, and perhaps the most significant cause of the American Baptist denomination's sectional split. Many Baptists, especially in the South, defended slavery on the grounds that it was not explicitly condemned in Scripture, claiming that they were in the right as long as they observed Paul's commands to treat their slaves kindly. Others avoided the topic altogether in a doomed effort to preserve the fragile unity of the denomination. After the schism, Southern Baptists continued to defend slavery until the Civil War, and even for some time afterward. Over time, however, their arguments were wholly rejected by history and popular opinion. Their eloquent defenses of slavery seem abhorrent now, but at that time, they appeared to be very plausible. This dark past can shed light as today's Baptists—and other Christians—struggle to ascertain the most godly position on contemporary political and theological issues.

This paper will analyze the history of Baptist pro-slavery arguments in the mid-nineteenth century; it will place the arguments in their context, consider their biblical and practical basis, and attempt to learn from their mistakes. The Baptists of that time acted, as it seemed, from a biblical perspective and for the good of the denomination, but later history has almost unanimously condemned them. Baptists of the present must learn from their mistakes, or risk suffering a similar fate.

Historical Context

Early Unity and Signs of Trouble

William Wright Barnes has observed that “of all the divisive issues in American life in the second quarter of the nineteenth century, slavery cut the deepest because it was at once a political, economic, social, moral, and religious issue.” It may be surprising, therefore, that the issue of slavery did not really become divisive among American Baptists until the 1830s. Indeed, many southern Baptists were opposed to slavery in the infancy of the United States. This was due in large measure to the fact that Baptists gained their

first members from the lower economic segments of society, most of whom were too poor to own slaves. These lower-class southerners resented the economic success of the slaveholding aristocracy and thus were likely to fall in with the opposition in the slavery debate.

Over time, however, the Baptist denomination began to attract members from all socioeconomic classes and walks of life, including slaveholders. Therefore, when largely passive opposition transformed into abolitionism in the 1830s, the beginnings of deep religious and political divisions became visible. By this time, slavery had become an intensely polarizing issue, partially because the invention of the cotton gin had made slavery "an economic 'necessity' in many of the Southern states." In 1833, after slavery was abolished in England, English Baptists sent a letter to American Baptists claiming that slavery was a breach of the divine law and encouraging the Americans to work for abolition. This letter accelerated the polarization of the Americans, and two groups of Baptists sent two conflicting replies to the English. Furthermore, abolitionism had become a stronger and more fervent movement by this time, demanding immediate emancipation for the slaves, and a stronger abolitionism caused proslavery Christians to strengthen their defenses.

Many Baptist opponents of slavery increasingly recognized that this debate threatened to destroy the unity of their denomination, and they often refrained from discussing the subject in order to evade a catastrophic division. They preferred to keep silent for the sake of unity, both unity among Baptists and unity among southerners. Slavery became a sectional issue, and the question of morality was to a large extent swept aside out of loyalty to the South; "southerners were on the defensive and began to defend the institution of slavery, whether or not they were slaveholders." Proper hermeneutical and theological practice was avoided due to cultural pressure. The stage was set for a great battle, not only on the fields of Antietam and Gettysburg, but also in the pulpits and conventions of the Baptist denomination and other religious groups across the country.

Debates soon began to rage regarding the morality of appointing slaveholding missionaries, both in foreign lands and on the home mission field. After these debates had progressed for several years, in an attempt to save the crumbling unity of the Baptist denomination, a group of leaders from both the North and the South wrote a Compromise Article condemning abolitionists as destroyers of Christian fellowship, especially cooperation in benevolent work.

In 1840, the Baptists of Alabama appointed a committee to look into the issue, which concluded “that abolitionism was unscriptural, was against the national constitution, was against the peace and prosperity of the churches, and dangerous to the permanency of the union.” However, the northern Baptists did not listen.

Movement toward Schism

As time progressed, the southerners began to demand more concessions, and the northerners became less inclined to give any. The Baptists of Georgia put forward James E. Reeve as a candidate for appointment to the home mission field, specifying openly that Reeve was a slaveholder. The application was not considered, on the grounds that the explicit statement of his slaveholding status constituted an unconstitutional, “ungenerous and offensive ‘test.’” Spencer Cone, a member of the Home Mission Society’s Board, argued in Reeve’s behalf. He believed “that the constitution knows nothing of slavery or anti-slavery,” and “besought the brethren to act as we always had done, until the constitution should be altered,” but the other Board members outvoted him.

The Baptists of the South began to feel an increasing sense of alarm, believing that their rights and liberties were not respected by the northerners. Motivated by this sense of alarm, the Baptist State Convention of Alabama issued a set of resolutions in late 1844; these resolutions asked the General Missionary Convention for “the distinct, explicit, avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities” of membership in the Convention. The Alabama Baptists, led by President Jesse Hartwell, framed their argument as a case for church independence against the tyranny of “Societies, Boards or Committees.” Nevertheless, the Acting Board declined to make the “avowal” that the Alabama Baptists requested, claiming instead that the Board had never knowingly appointed a slaveholder as a missionary, and that if such a missionary “should insist on retaining [his slaves] as his property, we could not appoint him.” The Board felt that this was not an infringement of the independence of the churches, because the individuals in question were not being excommunicated from their churches, merely rejected from possible missionary service. The statement which most offended southerners, however, was that “we can never be a party to any arrangement which would imply approbation of slavery.” For most Baptists in the South, this was the last straw.

In both the Georgia test case and the Alabama Resolutions, both sides felt that their positions were vindicated by the Baptist policy of neutrality on the slavery issue. The southerners “felt that a rejection of their requests would constitute a violation of the neutrality policy, while the Northerners felt that such requests themselves were a violation of neutrality.” In the end, each side accused the other of both violating the Baptist neutrality policy and infringing on the liberty held dear by Baptists and by all Americans. The wheels of schism were immediately set in motion, because the southern Baptists felt that they needed mission societies that would not discriminate against their candidates on slavery-related grounds. Leonard summarizes well: “Convinced that the mission board had been co-opted by abolitionists and that Southerners were no longer candidates for missionary appointment, a group gathered in First Baptist Church, Augusta, Georgia, on May 8, 1845, and established the Southern Baptist Convention.” Rather than allow their ethical practices to be questioned, the southern Baptists established a new denomination for the purpose of protecting slaveholders’ rights.

Slavery, of course, was not the only factor in the creation of the Southern Baptist Convention. Many historians have pointed to the differences in “ecclesiological and organizational ideas” between northern and southern Baptists. Primarily, this involved the preference in the North for the society method of organization, as opposed to the convention method employed in the South. Furthermore, the southerners wanted to be free to send out their missionaries; William R. Estep has described the motivation of the gathered leaders in Augusta as a “missionary imperative.” However, there would be no missionary issue apart from the southern insistence on sending out slaveholders. In addition, the desire for a convention to replace the societies of the North was based on an ideal vision of the Baptist faith as biblically free and democratic, and in the South, the primary area in which this longing for freedom manifested itself was in the southerners’ desire for the freedom to own slaves. Marty G. Bell argues that “those men who gathered at Augusta in 1845 believed that they were defending their liberty as Baptists and as Americans and were forming an organization whose authority would not usurp biblical and constitutional freedom...Although we, given the benefit of hindsight, cannot agree with them that the destruction of black slavery meant the end of their liberty, they clearly believed that to be the case.” Thus, all the main issues of the schism were in reality caught up together with the slavery issue, and biblical concerns for

freedom were merely a convenient way to justify the southerners' actions.

Arguments for Slavery

Theological Argument

Some proslavery southern Baptists used a well-constructed scriptural defense of the practice in their debates with the abolitionists. This argument usually began with the Israelite Law of the Old Testament, and progressed to the Gospels and epistles of the New Testament. Richard Furman, of South Carolina, epitomizes the proslavery argument in his "Treatise on Slavery." Furman was the preeminent defender of the institution from the theological perspective, and his arguments bore substantial weight. He was the pastor of a prominent congregation and well-known to all Baptists as the first president of the Triennial Convention. Few Baptists dared to question his arguments; he even had considerable influence with the South Carolina governor and legislature. In his argument, Furman first notes that the Israelites were directed by God in Leviticus 25:44-46 "to purchase their bond-men and bond-maids of the Heathen nations; except they were of the Canaanites, for these were to be destroyed." Furthermore, the foreign slaves "were not to go out free in the year of jubilee, as the Hebrews, who had been purchased, were"; also, "the children born of slaves are...considered slaves as well as their parents." This divine Law, when interpreted from Furman's perspective, seems to firmly support the concept of race-based, lifelong, inherited slavery.

Moving on to the New Testament, Furman points out that neither Jesus nor the apostles forbade the followers of Christ to hold slaves. In fact, many slaveholders were converted and joined the early Church, together with their slaves. For these converted slaves and slaveholders, "in things purely spiritual, they appear to have enjoyed equal privileges; but their relationship, as masters and slaves, were not dissolved. Their respective duties are strictly enjoined. Their masters are not required to emancipate their slaves; but to give them the things that are just and equal, forbearing threatening; and to remember, they also have a master in Heaven," a reference to Ephesians 6:9. First Timothy 6:1-2 also "gives great weight to the argument, [because] in this place, Paul follows his directions concerning servants with a charge to Timothy, as an Evangelist, to teach and exhort men to observe this doctrine."

The final piece of Furman's argument claims, Had the holding of slaves been a moral evil, it cannot be supposed, that the inspired Apostles, who feared not the faces of men, and were ready to lay down their lives in the cause of their God, would have tolerated it, for a moment, in the Christian Church. If they had done so on a principle of accommodation, in cases where the masters remained heathen, to avoid offences and civil commotion; yet, surely, where both master and servant were Christian, as in the case before us, they would have enforced the law of Christ, and required, that the master should liberate his slave in the first instance. But, instead of this, they let the relationship remain untouched, as being lawful and right, and insist on the relative duties.

Furman thus summarizes eloquently the beliefs of most southern Baptists regarding the Bible's position on slavery. Furman also moves on beyond Scripture to a case based on logic, arguing that slavery can actually increase the happiness of the slave, and that slavery has led to the salvation of many African souls. Other theologians, including Richard Fuller, lay out similar arguments. Few in the South disagreed, even if the majority did not focus on producing this sort of academic defense.

Pragmatic Argument

Many southerners, rather than attempting to defend slavery theologically or philosophically, focused on the pragmatic necessity of overlooking the debate in order to maintain the unity of the denomination. This argument usually came in the form of calls for the Home Mission Society and the General Missionary Convention to affirm neutrality on the issue. For example, Richard Fuller—in addition to his aforementioned theological argument—was one of the main pragmatic defenders of slavery, painstakingly pointing out that “the Constitution of the Home Mission Society clearly defines its object to be promotion of the Gospel in North America.” Fuller goes on to say that “to introduce the subjects of slavery or anti-slavery into this body, is in direct contravention of the whole letter and purpose of the said Constitution, and is, moreover, a most unnecessary agitation of topics with which this Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.” He also claims that “our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted as if there were no such co-operation.” The pragmatic defenders of slavery chose to ignore all concerns for justice toward slaves, wishing rather to preserve Baptist unity.

Fuller and Francis Wayland, the president of Brown University in the North, debated the issue in academic papers for many years, but both tried to find a way to hold the Baptist denomination together. Their writings remained “courteous, logical, and explicit,” unlike many of the slavery debates of this period. Fuller’s writings had a major effect, especially early on: both northern and southern Baptists were generally intent on remaining united, for the sake of the Baptist denomination and for the sake of the country. Both missions societies affirmed their neutrality on the slavery issue. As Bell has noted, “even when almost all hope was gone, highly regarded leaders like Francis Wayland from the North and...Richard Fuller from the South heroically struggled to save the national unity of Baptists.” This image of a heroic struggle is most likely how these pragmatic defenders of slavery viewed their actions; they were fighting for the future of their denomination.

Schism and Emancipation

However, the theological defense of slavery never carried much weight in the North, which had its own theologians with their opposing point of view. Furthermore, the increasing influence of abolitionists, which in turn engendered a more aggressive defense of slavery in the South, made cooperation all but impossible; the ever-widening division between North and South eventually grew to the point of overwhelming the pragmatic defense, and the Baptist schism finally occurred in 1845. After the formation of the Southern Baptist Convention, eloquent defenses of slavery, whether theological or practical, were for the most part unnecessary. The institution went largely unquestioned throughout the South and throughout the Southern Baptist world.

Nevertheless, after the Civil War—when slavery was outlawed throughout the United States—the issue resurfaced, as the South was forced to come to terms with the fact of emancipation. While not happy about the outcome of the war, the Charleston Association later wrote that “in our land the fearful experiment of emancipation has been made on the broadest scale, and with the suddenness and violence of an earthquake. The work thus done, whether just or unjust, whether wise or foolish, is finally done. No Southern man now dreams of a reversal of this act of the Government.” While some accepted the defeat, and the abolition which came with it, others were defiant, such as a Virginia editor who claimed that God would never desire “that an inferior race might be released from

nominal bondage and endowed with a freedom which, to them, is but another name for licentiousness, and which must end in complete extermination.” Others decided that the South had been defeated, not because of the immorality of slavery, but because southerners had not evangelized slaves well enough. Slavery was abolished, and the war was over, but the battle for the minds of Southern Baptists continued for many years, and in a few places continues today.

Conclusion

A northern abolitionist, Baron Stow, wrote in the mid-nineteenth century that “it would not be difficult to show that the influence of the American church is, at present, the main pillar of American slavery.” Baptists, especially those in the South, played a major part in the preservation of this pillar, but it was eventually eroded by the forces of time and popular opinion. For example, J. B. Taylor, president of the Virginia Foreign Mission Society, applauded the founding of the Southern Baptist Convention and claimed that it would not be limited to the South. He accused the northern Baptists of adopting “an unconstitutional and unscriptural principle to govern their future course. The principle is this—That holding slaves is, under all circumstances, incompatible with the office of the Christian ministry. On this point we take issue with them; and verily believe, that, when the mists of prejudice shall have been scattered, we shall stand justified in the eyes of the world.” The Southern Baptist Convention was formed largely to create a safe haven for Baptist slaveholders, far from the battering forces of northern abolitionism; thus, it came into existence under the burden of “its defense of a practice which subsequent history would condemn and which Southern Baptists themselves would one day condemn,” Taylor’s predictions notwithstanding.

Now, no one dares to call publicly for the resumption of slavery, in South or North. In the mid-nineteenth century, however, very eloquent arguments were presented to defend the institution. To most people throughout the South, slavery seemed morally acceptable, if not necessary. It was defended passionately by the vast majority of southern Baptists. Let this be a warning to the Baptists of today as they take their passionate stand on moral issues. Let these Baptists, and all other Christians as well, be careful in their interpretations of Scripture—always seeking to maintain a proper hermeneutical approach and to avoid undue influence from outside

culture, whether that culture calls itself Christian or secular. Otherwise, future historians might find them to be, like the proslavery Baptists of the past, passionately misguided.

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**THE
OKLAHOMA
BAPTIST
HALL OF FAME
2010
INDUCTEES**

William Henry Driver

March 11, 1871 - March 4, 1946

Inducted 2010

William Henry Driver, early day frontier missionary to Oklahoma Territory, was born on March 11, 1871, the son of Joel Y. and Susan E. (Freeman) Driver. He was born near the community of Lafayette in Macon County, Tennessee.

He was converted shortly after the age of thirteen and was baptized by the Reverend W.L. Buie into the fellowship of the Liberty Baptist Church in Macon County. He was ordained to the Gospel ministry on May 12, 1894 by this same church.



Bro. Driver described his educational background in a personal letter written to Rev. J.L. Walker in Blair, Oklahoma in 1908. "I secured all the education that I have in the common schools of Macon County, Tennessee and by actual experience in Oklahoma."

On September 8, 1894, he was married to Miss Sydney Burnette "Nettie" Smith. Their first child, Gladys Evangel died at birth while the young family lived in Tennessee.

Bro. Driver, his wife and their infant son Judson Bryant (born in 1896) made their way to the mission fields of the west and began their ministry in Oklahoma Territory on July 27, 1897. More children were born to this missionary couple and are a useful tool in showing where Bro. Driver was ministering. In 1898, son Donald Carey was born near Mulhall with family tradition stating that he was born in a covered wagon. Paul Rice (1901) and Naomi Ruth (1904) were both born in Cleveland and Lois Freeman (1906) was born in the community of Maramec. Silas Adriel was born in Perkins in 1907 and the last child, William Aaron, was born in Edna, Kansas in 1910.

Much of Bro. Driver's ministry was centered in the areas that had been settled by the Pawnee, Osage, and Iowa tribes. He helped organize the Pawnee Baptist Association and served as the Recording Secretary of the 1899 and 1900 Oklahoma State Baptist Conventions.

Perhaps the best way to capsualize Bro. Driver's ministry is to again refer to his letter written in 1908 as he was serving as pastor of the First Baptist Church of Perkins. He writes: "I was the first pastor of Pawnee Church and Cleveland Church. I helped secure the charters for Pawnee, Cleveland, Ralston, Maramec, Yale and Keystone. I organized the church at Yale and built the house. I united the Prairie View Church and the Friendship Church into the Maramec Church and built the house at Maramec."

Another glimpse into Bro. Driver's ministry is found in the church records of the Pleasant Ridge Church which became the First Baptist Church of Yale. The spelling has been left just as it was written by the church clerk, Bro. J.H. Lewallen.

"the Plesantridge Church was organized at Plesantridge School-house on Monday,

September 16, 1901 was organised with 7 members from the friendship Baptist

Church at Crystle, Pawnee Co. Okla. and these was the foling (following) named

Brs. and Sisters Bro. J.H. Lewallen and wife
 Laura Lewallen
 Bro. Jack Clasby and wife
 Syrame Clasby
 Sister Nancy Sallee and dawter
 Della Sallee
 and Bell Wells."

In the 1902 report of the 5th Annual Meeting of the Pawnee County Baptist Association, Bro. Driver is listed as pastoring three churches: Pleasant Ridge (Yale), Pleasant Valley and Prairie View. On October 18, 1902 the Yale Church called him to serve as "quarter time pastor" and he would serve the church one Saturday and one Sunday each month. He would be paid \$50.00 per year and the church sent a request to the Oklahoma State Board requesting \$25.00 to help pay his salary.

After completing his work in Oklahoma, Bro. Driver went on to the

William Henry Driver

work in the states of Kansas and Missouri. Due to failing health, he retired in May of 1936 to the town of LaHarpe, Kansas having completed 42 years of active ministry.

Bro. William Henry Driver died on March 4, 1946, just one week prior to his 75th birthday. His funeral service was held at the First Baptist Church of Maramec with the funeral sermon focusing on the text, 2 Timothy 4:7. His obituary included this notation: "The beautiful floral offerings and the large crowd from Maramec and the surrounding towns spoke of the high esteem that the people held for Bro. Driver who labored so faithfully among them in early pioneer days."

He was buried in the IOOF Cemetery south of Maramec, Oklahoma beside his children, Naomi and Lois who had died in 1906. In 1958, his wife Sydney Burnette was buried at his side.

A simple grey granite headstone marks the grave where Bro. Driver is buried. The words "Baptist Minister" are etched beneath his name on the stone as a silent testimony of this frontier missionary to all who would pass by.

Submitted by Michael Dershem

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(granddaughter), Robert Driver, Carolynn Walker & Cynthia Compton
(great-grandchildren) and Joshua Compton (great-great-grandson)

JAMES THOMAS "TOM" LUCAS

1894 - 1972

Inducted 2010

Tom Lucas, the son of Rev. John Christopher Lucas and Matilda Roxana Lucas, was born on May 18, 1884 in Calhoun County, Mississippi. The family moved to a farm near Cameron, Indian Territory, in 1891. His father preached several years before being ordained by the First Baptist Church of Wilburton in 1902.

Few men have made better use of the schooling they received than did Tom Lucas. In all his life he never spent over a year and a half in a school room. His highest academic attainment was McGuffey's Third Reader, a little spelling and arithmetic, and a few weeks of geography study. "About all that I know of the English language, in fact about all of my education, came from two books-the Bible and Webster's Dictionary," he said. Yet, to engage him in conversation or hear him preach the gospel, one would be convinced that he had an average education.



This unique and consecrated man did a great work for the Lord. Historian Herbert W. Pierce said in 1952, "There is only one school house or Baptist Church house in Latimer County in which he has not proclaimed the gospel." He baptized between 500 and 600 people. As a missionary, he lived with the people whom he sought to win. Life in outlaw-infested Indian Territory was in the raw. He did it because of his devotion to Christ. He had the true missionary spirit and visited incessantly in the homes by day, and preached by night.

On July 24, 1904, he was married to Miss Lydia Frances Vinson by Rev. W. M. Wood. One night in 1903, near a brush arbor located on the north bank of Fourche Maline Creek (in what is now Latimer

County), he strongly felt the call of God to salvation and the ministry. Heretofore, a realization that God was calling him to the ministry had blocked his surrender to Christ. But sitting at the foot of a large oak tree that night, Tom heard the irresistible call of God. Walking to the front of the brush arbor, he sat down. As his father and Rev. W. M. Wood, who were holding the meeting, approached him, he cried aloud, "Oh, God, kill me or change me." "It was then," he said, "that it happened. I leaped to my feet with a new-found joy and peace, praising God for what had happened to me." He united with the Center Point Baptist Church, located (at the time) in the Degnan Community, northwest of Wilburton. His father, the pastor, baptized him the following Sunday.

Tom Lucas was by nature a historian. Through the years he accumulated Baptist historical data and documents that today form a valuable collection. He was elected by his fellow Baptists to be associate historian of Latimer Baptist Association. He was one of the original six that participated in the famous prayer meeting that resulted in the establishment of the Robber's Cave Pastor and Layman's Retreat, which later developed into the Kiamichi Baptist Assembly (KBA). Historian Pierce wrote:

"During the summer of 1939, Rev. H. J. Ballew took Rev. Barnard Franklin, Rev. Tony Barnes, Rev. Tom Lucas, Rev. Lee Garner, and Rev. W. A. Hammers to a large rock in Robbers' Cave State Park, where these six men knelt, praying that God would direct them in starting some sort of movement that would bless the youth of the hills of Eastern Oklahoma.

According to a notebook kept by Herbert W. Pierce, this prayer meeting was on June 2 1939. Tom Lucas continued to be active in the work of KBA.

Surrendering to the ministry, in Tom's case, was not easy. His father gave three to five days a week preaching and going to and from his church. Crops had been neglected year after year that the Lord's work might have priority. They had little to eat and wear. Sometimes "mission boxes" came with used clothes that were a God-send. A preacher friend had received in such a box a frock-tailed "preacher coat," which did not fit. He passed it on to Tom's father.

One Tuesday night Rev. John C. Lucas, tired and dusty, unsaddled his weary horse and came into the house. Food stocks were

very low in the Lucas home. "Kit, did they give you anything this time," asked the preacher's wife wistfully. Without replying he reached into the pocket of his coattail, took out a twist of tobacco, paused a moment, then said in a low tone, "This is all." Tom well knew the hardships of the ministry of those days, and it was often difficult for him to choose to do the will of God and preach His Gospel.

On September 5, 1909, he was ordained by the Center Point Baptist Church to the gospel ministry. His good father never lived to see his son follow him in the ministry. Tom pastored into the 1960's, and served more than 20 churches as pastor. He also ministered in several other churches as interim and pulpit supply. He served as Moderator of Latimer Baptist Association in 1946 and as Vice-Moderator in 1953. He served as Missionary of the Leflore-Latimer Association in 1922 and of Latimer Baptist Association in 1943-44.

Lucas was a unique man. He had not been given the privileges of a extended education, but became an outstanding leader among Oklahoma Baptists. Tom Lucas probably influenced the religious life of more people in Latimer County than any other man. For Tom there were both sunshine and shadows. Many times he was threatened and abused. Once while serving as a missionary preacher at Bengal, Oklahoma, he was pelted with rotten eggs. He, however, remained faithful in his service for the Lord.

After Mrs. Lucas died on July 6, 1955, Tom purchased a cabin at KBA (in April 1956) and lived there. He married Mae Shipley on April 17, 1956. Mae Lucas passed away in 1963-64. In his 70's he lived with his wife and aged mother on his little twenty-acre farm seven miles west of Wilburton. Surrounded by his children and their families, he could look from his own front porch into a golden western sunset when each day's work was done, symbolic of his evening time of life.

Shortly before his death on February 24, 1972 at age 83, Bro. Lucas expressed his joy in the knowledge that every one of his children, 12 grandchildren, and 19 great-grandchildren who had reached the age of accountability, had accepted Christ as their Savior. What a legacy for a man to leave!

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Elder Duncan O'Bryant

1786-1834
Inducted 2010

Following the end of the War of 1812, and the defeat of some Native American tribes on the frontier, more Americans began to move west. This development presented an opportunity for the establishment of new congregations and mission work among whites and Native Americans. This was true of Baptists. In 1817 the Triennial Baptist Convention began mission work among Native Americans. One of the pioneer missionaries was **Duncan O'Bryant** (sometimes spelled O'Briant or Bryant) who labored among the Cherokees in Georgia. Bryant later joined members of his congregation as they traveled to present Oklahoma, becoming perhaps the first Baptist minister to organize a church in Oklahoma.

Little is known about the early life and education of O'Bryant. Born around 1786, possibly in northwest South Carolina, he married Martha Whitehead. They had ten children. By 1821 O'Bryant was licensed to preach and ordained in 1825 or 1826. In 1824, the Sarepta Baptist Missionary Society of Georgia enlisted the services of O'Bryant and his wife to administer a church-school mission station at Tinsawatee in Dawson County. Most of his congregants and students belonged to mixed ancestry families or were whites married to Cherokees.

Elder and Mrs. O'Bryant faced numerous obstacles. Life proved challenging for mission society supported missionaries. They encountered opposition to the gospel from whites and Native Americans. Moreover, frontier life was physically difficult. By 1827 O'Bryant and Evan Jones, at the Valley Towns mission sixty miles northwest in the North Carolina mountains, remained the only white Baptist missionaries in the entire Cherokee Nation. Other white Baptist missionaries had departed.

In 1829 part of the school began holding classes eight miles to the south at Hickory Log in Cherokee County, Georgia. Duncan taught the male students at Tinsawatee, while Martha taught the

female students at Hickory Log. In addition to preaching at the Tinsawatee meeting house, Duncan held services in homes. No doubt, Duncan spent many hours in the saddle in the heat and cold traveling to appointments and meeting responsibilities.

In July 1839 an event occurred that greatly complicated the lives of missionary families in Georgia. Gold was discovered not far from the area where O'Bryant ministered. Soon white miners swarmed over Cherokee lands in search of the metal. Georgia authorities did little to discourage the invaders. In reaction, the Cherokee national government took steps to protect its tribal lands. They made it a capital crime for any Cherokee to sell tribal land to whites without the consent of Cherokee authorities. Georgians, however, remained intent on seizing Cherokee lands. President Andrew Jackson, acting on this opportunity, presented Congress with a bill that would banish all tribes from the Southeast. At the same time, the Georgia legislature mandated that missionaries had to cooperate with authorities or risk being jailed. In 1830 Congress passed the Indian Removal Act. This meant that most members of the Cherokee, Creek, Chickasaw, Choctaw, and Seminole tribes faced forcible removal if they did not comply. As a result, missionaries had to decide to cooperate with the government and follow their congregations across the Mississippi or resist. O'Bryant chose to move with acquaintances or church members to Oklahoma, then part of Arkansas Territory.

Cherokees had been voluntarily moving to Arkansas since around 1800. By the early 1830s several thousand lived in northwestern Arkansas and northeastern Oklahoma. In late 1831 several Cherokee-related families petitioned United States authorities to allow O'Bryant to emigrate with them as their teacher. The office of Secretary of War, responsible for Indian affairs, promptly granted permission.

In March 1832, O'Bryant and his family boarded a boat and left the Cherokee Nation via the Tennessee River. They arrived at Fort Smith, Arkansas in May, with little money. Medical expenses along the way had forced O'Bryant to spend his cash reserves. Within a month he and his family moved into the home of a friend from Georgia until O'Bryant could build a shelter. Near the end of 1832, O'Bryant had finished the family home, a hewn log cabin, 18 by 20 feet. The structure was located near the present community of Piney, only a few miles from the Arkansas line in Adair County Oklahoma.

O'Bryant quickly made efforts to resume his ministry. In the spring of 1833 he opened a school. But his efforts met challenges. Prices on the frontier were high and most merchants refused to grant credit. Because of his secular position as a teacher, he qualified for federal funding. Yet the government provided little payment. In addition, the national Baptist mission agency failed to send sufficient financial aid soon enough. It was also difficult to assemble the members of the Tinsawatee church who had settled in the area. They remained occupied with building cabins and preparing fields.

Several months following O'Bryant's arrival, the church still had not met formally for services and conference, usually held once a month from Saturday through Sunday. It seems likely that O'Bryant would have held services in homes. On the 10th of November, 1832, remnants of the Tinsawatee church met and formally organized the Liberty Baptist Church. On Saturday, June 8th, 1833, members held services in their new meeting house. Challenged by flooding, attendance suffered. But O'Bryant opened the services with Psalm 122. He read: "I was glad when they said unto me, Let us go into the house of the Lord." O'Bryant then preached from I Peter 2:7, appropriately choosing a passage that mentioned construction.

Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

O'Bryant did not live long enough to see the congregation mature. He died on August 25, 1834, of a fever, possibly the result of malaria. He was buried near the mission. The property of the mission soon fell into other hands. The mission did not yield the results that justified continued expenditures of the national Baptist mission board. Accordingly, the board suspended funding.

There are some controversies that involve O'Bryant. Some historians have faulted O'Bryant for causing opposition to Baptist work among Cherokees in Georgia. Because O'Bryant chose to relocate, some Cherokees saw him as selling out to the State of Georgia and the Jacksonian administration. If so, O'Bryant and other white missionaries like him did not have the best interests of the Cherokees at heart. Rather than risk prison, resign his position, or postpone the inevitable, O'Bryant chose to make the best of a difficult issue.

Regardless of O'Bryant's decision, conversions among the Cherokees in Georgia occurred after his exodus. Evan Jones and Cherokee missionaries, such as Jesse Bushyhead, continued to have success. It also is debatable if O'Bryant's congregation was the first Baptist church in Oklahoma.

Isaac McCoy, the veteran missionary to Native Americans, had begun Native American mission work in Indiana shortly after the War of 1812. McCoy followed Native Americans west and settled in the Kansas City area. McCoy made a brief visit to Oklahoma. On September 9th, 1832, McCoy organized a church among Creeks at present Muskogee. Although the organizational meeting of the McCoy work preceded the founding of the Liberty Baptist Church, O'Bryant and the Tinsawatee congregation had arrived before this. O'Bryant was engaged in ministry in Oklahoma before the organization of the Muskogee congregation. Whether he was the pastor of the first formally organized Baptist congregation in Oklahoma is academic. What is most important is the devotion and sacrifices of O'Bryant for the cause of Christ in frontier Oklahoma.

Duncan's tombstone is located in Adair County, within two miles of the Arkansas line. The stone is in a pasture by the side of the road, and simply reads, "DUNCAN OBRYANT, DIED AUG 1834, AGED ABOUT 50 YRS, MISSIONARY, BAPTIST PREACHER." No members of the family live in the area. O'Bryant's widow moved to Washington County, Arkansas, and was living there in 1850. There is nothing left of the school or church he built. The school at Piney existed into the 1950's, but is now gone. O'Bryant's work, however, will never be forgotten.

Submitted Dan B. Wimberly

Note: no picture available.

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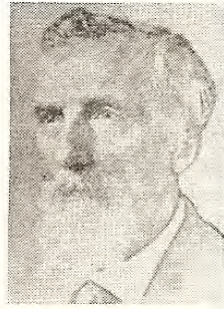
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Lindsey F. Patterson

1846 – 1924

Inducted 2010

Pioneer missionary and preacher, **Lindsey F. Patterson**, was born in Walker County, Georgia, in 1846. At the age of three he came with his parents to Western Arkansas and settled near Hartford. When he was 18 he was baptized by the Friendship Baptist Church in Lawrence County, Missouri, shortly after which he returned to Arkansas. He had little opportunity for a formal education but was greatly used of God to lay Baptist foundations in the hills of Arkansas and Oklahoma. God equipped him with a good mind, a strong body, a winning personality, humor and a natural wit which he used fully. His name was a common household word by the fireside of nearly every early-day Eastern Oklahoma and Western Arkansas home. He sat in the homes of most family circles in the mountains during his ministry and his stories have been told and retold to succeeding generations.



His ministry began in Sebastian County, near what is now Hartford, Arkansas. He did not receive a salary for the first seven years of his ministry, supporting himself and his family by farming. Food was scarce in his home much of the time. On one occasion, Mrs. Patterson had prepared the last food they had for dinner. The family had eaten and there was no more food nor money to purchase more. There were no jobs available. It was a real trial of their faith. He and his wife had eaten sparingly so the children might have more. In their hearts came the question, "What next?" Suddenly they heard the rattle of a wagon. Patterson turned his head to see the driver turn the horses off the road toward their house. It was a merchant friend by the name of Hale from Hackett, Arkansas, with a wagon load of groceries and supplies. God had provided.

In the years that followed, his influence reached far into Indian Territory. Rev. S.B. Barnett said of him once, "He was pastor at Win-

field, Arkansas, nearly 40 years, and his hands baptized nearly 2,000 people in one pool near Winfield."

During his more than 50 years of ministry, he pastored many churches in Oklahoma and Indian Territory, including Choate Prairie, Heavener, Poteau, Indianola and Canadian. He spent years in missionary work, including Buckner and Concord Associations in Western Arkansas and Haskell Association in Indian Territory. He was moderator of the historic Short Mountain Baptist Association (later to be named the Leflore-Latimer Baptist Association) in 1907, 1908 and 1912.

According to the minutes of the General Association, Patterson preached the first sermon in what is now Oklahoma City when it was only a camp. J.H. Byers, another pioneer in the hill country, said of him, "He was the most loved man I have ever known. He was evangelistic, winning a great many to our Lord and baptizing a very great many."

A deacon named Guen Stovall, tells the following story. "One day while near Oklahoma City, Patterson and a friend were bathing in a creek. He looked up to see an Indian deliberately gathering up his clothes. Naked and in great haste, he came up out of the water giving chase. Looking back over his shoulder, the Indian saw the preacher gaining on him and dropped the clothes to escape." Later someone asked him how he ever did it (running almost four miles) and Patterson replied, "I had to. That Indian had our clothes. We were on our way to preach and simply had to have our clothes, so the only thing to do was catch that Indian!"

Another story is told that while on a preaching tour, southeast of Oklahoma City, Patterson was captured by the Indians. He told them many of his famous humorous stories, got them to laughing, seized his captor's guns and managed to escape.

In a certain revival meeting in Eastern Indian Territory, the meeting began with only one woman in attendance. By the end of the revival meeting more than 40 people had been converted and baptized. He was quite a missionary preacher!

Patterson was a great story teller and one of his favorite illustrations told how an eagle was fastened by a rope tied on its leg. It could fly only as far as the rope would let it go. But it wanted to go on up and every day would try and try again. The eagle never gave up the struggle. Over time, the rope weakened until one day as the

eagle surged to be free, the rope broke and the eagle flew up high into the sky with a scream of delight. On March 2, 1924, Patterson, at the age of 78 years, was released from this life and went to heaven to be with his Lord. A card circulated by his friends contained the following eulogy, "Faithful servant of Christ and friend of all humanity has passed over the river to be with his Lord. What a reception he must have received over there! – Dear Brother Patterson."

He is buried in Winfield, Arkansas. The people of Leflore-Latimer Association, for whom he has poured out his life, erected a monument over his tomb in grateful memory of his sacrificial service.

Submitted by Robert E. Haskins

Recommended by J.M. Gaskin

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WILLIAM THOMAS SHORT

1884-1947

Inducted 2010

Pioneer educator **William Thomas Short** was born the third child of Martha and William Benton Short in Irving, Kansas, January 28, 1884. As a young man, the family moved to the Cherokee Strip in Oklahoma Territory, settling in a farming community north of Marshall. Life was hard with many droughts and much wind, and very little water for the crops and livestock. Though difficult, Short did manage to complete the tenth grade. After finishing the tenth grade in Garfield County, he launched his life's career as a teacher in a one room school. There was very little pay in the teaching profession at that time.

After a year of teaching, Short moved to Guthrie, the Capital city of Oklahoma Territory, and served as an accountant for the feed store where he was able to use his mathematical skills. He attended First Baptist Church and while preparing a program for the evening service he became conscious of his need for Jesus as Savior. He presented himself for baptism that night. Some members thought he should be a preacher and sought to ordain him. He resisted ordination but decided if he were to serve the Lord better, he needed more education. In the fall of 1906 he enrolled in the Oklahoma Baptist College located in the Blackwell, Oklahoma Territory. While he was in Blackwell school, he completed his high school education and courses for the bachelor of arts degree. He earned his expenses and tuition by teaching in the secondary school and the college. During these early years he taught both history and mathematics. He was an active member of the debate team and the college basketball team – two activities he enjoyed throughout his lifetime.



On August 10, 1910, Short was married to one of his former classmates and students, Clara Malinda Sheriff, near Hollis. The

couple returned to Blackwell and Short completed his BA degree in May, 1911.

In 1911, something important was happening in the young state of Oklahoma. New schools were opening in Shawnee and Oklahoma City. Mr. I.M. Putnam was sponsoring a college in Oklahoma City named Carey College. The Baptist General Convention of Oklahoma was beginning a Baptist university in Shawnee. Short elected to go to Carey College and was disappointed that the school was forced to close at the end of the first month due to a shortage in funding. When Carey College closed its doors, 30 students from Oklahoma City accepted President Carroll's invitation to unite with the new Baptist university in Shawnee. Several of the faculty members found positions with the Baptist university of Oklahoma. There was not an opening for a mathematics teach so Short taught in a county school for the remainder of the year.

In the summer of 1912 Short was invited to teach at an academy started by Southwest Baptist College in First Baptist Church, Mangum. He accepted and taught philosophy and mathematics for the school term of 1912-1913. During this time the Baptist schools at Blackwell and Shawnee had closed due to lack of funds, leaving this school at Mangum as the only Baptist school of higher education in Oklahoma operated in cooperation with the Baptist General Convention. But Mangum was too far removed from the center of the state to serve the entire state. Short saw it was doomed to fail so he presented his resignation and charted his course with the Baptist of Texas. The Texas schools were already well established. In the fall of 1913 the Short Family moved to Decatur, Texas, where William would teach at Decatur Baptist College, the oldest junior college west of the Mississippi River. He was to establish lifelong friendships with such men as Rex Raym, who served many years as missionary in the Orient, and Karl Moore who was an outstanding pastor in both Texas and Oklahoma.

In the spring of 1915, Short received an invitation from F.M. Masters, newly elected president of Oklahoma Baptist University in Shawnee, to return to Oklahoma to "cast his lot with those that desired to see a new school develop from the ruins of the 1911-1912 attempt." He was delighted with this challenging new opportunity and readily accepted the invitation. He packed his belongings, and with wife and three daughters, moved to Shawnee.

School opened in September 1915 and faculty and administration dedicated themselves to seeing that Christian education would

become a reality for the youth of Oklahoma. Some of the years were hard. Salaries were low and many months in arrears. Many of the school bills could not be paid. Other offers came to Short to leave. Some were inviting especially when money was totally lacking and the number of hours of teaching were very heavy. However, Short was always reminded of the pledge he made to God and OBU that he would do his part in building a Christian college for Oklahoma – one that would stand the ravages of time.

For thirty-two years, Short continued at his post in Shawnee. He was committed to the students learning. He was never too tired to get out of bed if a student came knocking at his door and needed his assistance in understanding a problem. To Will Short, the most important thing about a college was a classroom and the students who found their places in that room. His daughter, Eunice, wrote "He felt that he was called to his role as a teacher as much as a pastor or missionary feels a divine call to his own occupation. In his estimation, there was no greater responsibility than that of being a professor in a Christian college."

Short had wonderful dreams for his life. He wrote a lengthy letter to his daughter, Jaxie, to read while she crossed the Pacific Ocean in the winter of 1946 to take up her responsibilities as a Foreign Missionary of the Southern Baptist Convention. In the letter he outlined the three aims he had for his life:

To raise a family that would amount to something and be a blessing to this world. This, I feel, has been accomplished 100%+ (Writer's note: three daughters – Eunice Short who was a historian for OBU, Jaxie Short who was an International missionary and Baptist student union director, and Willene Fuquay who was a pastor's wife and an artist.)

To help establish a good Baptist college in Oklahoma. The school has reached over 1000 in attendance and has sent out more missionaries than any school their size. I feel that this goal has been accomplished. Our graduates are in every state and in every type of vocation.

I had a desire to contribute something to the field of mathematics. I have done some things along this line and I hope to do more.

On Wednesday evening, February 20, 1947, William Thomas Short, the last of the men and women who had been instrumental in the rebirth of Oklahoma Baptist University, laid down his chalk and ruler

and walked away from his earthly blackboard and classroom, and “entered into that eternal school of glory reserved for the students of God whose hope is in Christ crucified.” His task on earth was completed. A memorial service was held at OBU on Founders’ Day, February 21, 1947 for W.T. Short. Dr. Andrew Potter, Executive Secretary for the Baptist General Convention of Oklahoma wrote in the *Baptist Messenger*: “The strength of our denominational leadership can be traced to ideas and ideals of the men and women who teach our youth. In the capacity of a teacher, Professor Short exemplified the kind of life and translated the ideas and ideals essential to the development of leadership we now have and for which we thank God.”

His body rests at Fairview Cemetery, Shawnee, since February 21, 1947. He lives on through his family, friends and students who knew him best. Carved on his cemetery stone are these descriptive words:

Teacher, Scholar, Friend

Submitted by Robert E. Haskins

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Oklahoma Baptist Historical Society

October 16, 2010

at

Pawnee, First Baptist Church

Moderator: Jerry Walker, President of the Society

MORNING SESSION:

The meeting was opened with greetings from the pastor of Pawnee, First, Michael Weaver.

Recommendations from committees approved by the Society members:

Distinguished Service Award Committee—
Carolyn Ellenbrook, chairman

Clyde Kemp, an RA worker for over 40 years and the organizer of the RA racers, from Ardmore, will receive the award for 2010 at the annual meeting in November of the BGCO.

Bill and Lois Sumrall, recently moved to Arizona, will receive a special service award for their many years of service through Pottawatomie-Lincoln Association at Falls Creek and on many mission programs and trips.

Church History Award Committee – Wade Robertson, chairman

The winning church history for 2009 is “To God Be the Glory”, about the first 50 years of Village Baptist Church, Oklahoma City, written by Mary Sharpe, the pastor’s secretary.

A Certificate of Merit will be presented to Rose Chronister, historian for Sans Bois Baptist Association, for her book “Sans Bois Baptist Association History (1959-2009.)

Archives Committee – Bill Ascol, committee member

Plans are being finalized for the move of the Gaskin Baptist Archives to Oklahoma Baptist University. The archive items, from both the Baptist Building and storage, should be in place by the first of the year 2011. The collection will be housed on the second floor of the college library.

Nominating Committee – Curtis Dixon, chairman
Dan Wimberly, president;
Bob Ross, president elect;
Carolyn Ellenbrook, secretary.

The nominations were seconded by David Hall, and the nomination were accepted.

Report of the Historical Secretary

Eli Sheldon told of his work during the year. An historical marker commemorating Philadelphia Baptist Church was erected and dedicated on the Blue Baptist Church property in April. Two booklets – one on how to write a church history, and one on how to plan a church anniversary celebration – were published in 2010. The archives handbook was revised and published. Many churches and several associations were visited by Sheldon to present certificates as appropriate.

The report concluded with a power point presentation of pictures from the various celebrations attended during the year.

Standing Hall of Fame Committee – nominees presented for
Hall of Fame induction

William H. Driver – Michael Dershem wrote the monograph for Bro. Driver who established six or so churches in the areas around Pawnee, and Yale, etc. There were 6 of his descendants present for the program at the church, and the Tombstone Tales given at his graveside in the afternoon. Idavee Claiborne shared her memories.

Tom Lucas – Del Allen wrote the monograph for Bro. Lucas, who was his cousin. There were about 35 family members present. Helen Lutke told of her life as Lucas' youngest child and two other fami-

ly members also shared. Lucas was a pastor for many years in the churches in the Latimer County area, and also served as an associational missionary.

Duncan O'Bryant – Dan Wimberly wrote and presented the monograph for O'Bryant, who was a pioneer preacher who worked with the Cherokee Indians in Oklahoma Territory.

Lindsey Patterson – Robert Haskins wrote and presented the monograph for Patterson, who was a pioneer preacher in many churches in Oklahoma and Indian Territory. He spent years in missionary work and was moderator of the historic Short Mountain Baptist Association at the time of statehood and following.

William T. Short – Robert Haskins wrote this monograph telling of the pioneer educator Short. As a long time mathematics professor for OBU, and previously at the Baptist school in Mangum, Short became part of Oklahoma Baptist's history. Short's granddaughter D'Ann Fuquay attended the meeting.

Dan Wimberly closed the meeting with a prayer of thanksgiving for the meeting and for the meal to follow.

AFTERNOON SESSION;

The attendees boarded people movers and cars and went to the Maramec cemetery for the Tombstone Tales presentation. From there we explored the area of Pawnee Bill's home and grounds. On the drive through the Pawnee Indians tribal grounds we learned of the history of the Pawnee Indians.

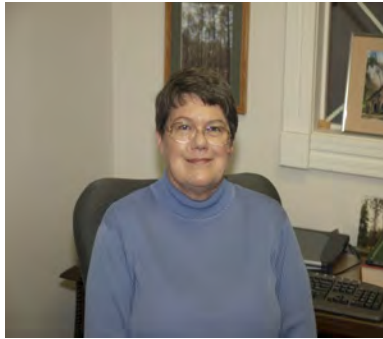
Submitted by,

Freida Sheldon
Historical Society Secretary

Registration for meeting: 86

**2009
Church History Award Winner**

Mary Sharpe



Mary Sharpe received the award for her excellent work entitled *TO GOD BE THE GLORY: First 50 Years of Ministry of Village Baptist Church, Oklahoma City, OK*. Mary is a native of Jasper, Texas, and graduated from Wayland Baptist University, Plainview, Texas in 1969. She has been employed at Village Baptist, Oklahoma City, since 1973.

She worked extensively with Dr. Hershel Hobbs on typing "Studying Adult Life and Work Lessons" for the Sunday School Board (now Lifeway), and numerous Hobbs books. Mary and her husband Ken, a court reporter, make their home in Edmond, Oklahoma.

**2009
Church History Certificate of Merit**

Rose Chronister



Owing to a close rating of the 2009 histories, Rose Chronister was awarded a special certificate recognizing her great effort for *Sans Bois Baptist Association History: 1960-2009*. Seldom does the Historical Commission issue a second award in the history category.

Rose is a native of Hartshorne, Oklahoma. Her Choctaw parents taught thirteen children to be proud of their heritage and to live by biblical principles. Rose followed that influence by serving several years in every conceivable church position at Bowers Church, and was elected Sans Bois Association Historian 20 years ago. She, and her husband T. J., are certified and trained firefighters for the Bowers Community. They have three sons and one daughter.

**2010
Distinguished Service Award**

Clyde Kemp



Clyde Kemp, member of Trinity, Ardmore, received the award due to his associational work and especially his work with Royal Ambassador's. This marks the 40th anniversary of Clyde conceiving the idea of RA Racers, patterned after BSA's Pinewood Derby.

Bro. Kemp has served as an RA consultant, organizes the state RA Races at RA Congress (now called Mission Ignition), and served on the committee to reorganize Camp Hudgens into CrossTimbers.

He is currently rewriting materials to simplify RA work and conducts training around the state.

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

E. Farrell Dixon, Tulsa;
Given by Curtis & Betty Dixon

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;
Given by J.M. & Helen Gaskin

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

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 & Patsy Hawkins

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

Charles Mackey, Durant;
Given by Mrs. Robert Mackey

Robert Mackey, Durant;
Given by Mrs. Robert Mackey

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

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

Memorials

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 & Patsy Hawkins

William G. Tanner, Belton, Texas;
Given by Marlin & Patsy Hawkins

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. & Helen Gaskin

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

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

