

MEMORIES

From

HAYWOOD

BAPTIST

CHURCH

1932 □ 2002

The Haywood Baptist Church started in September, 1932
15 charter members and by September, 1933, there were
80 members. There were 383 members at the end of the
Church year in 2001. Following is a list of the pastors
that have served at the Church.

09-19-32	Arlis Brady	1 st & 3 rd Sun.
01-26-34	Robert Freeman	
01-13-35	Lee Garner	2 nd & 4 th Sun.
12-22-35	H. Ray Watson	
09-01-37	Gene Coolbaugh	
10-13-40	Audrey Rock	
12-08-40	B. F. Morris	
04-06-41	Gene Coolbaugh	
04-01-45	E. L. Jenks	
05-04-47	W. E. Fountain	4 th Wed. night
09-29-50	Rowland Gifford	
08-04-51	Harrison Johns	
12-01-51	Hershel Blair	
07-22-53	Spurgeon Swinney	
01-06-54	Jim Boyd	
08-04-57	Frank DiMiceli	
03-06-74	Farrell Hamilton	
09-03-75	Carl Harkins, Interim	
10-05-75	Jewel Barrett	
10-22-78	Tony Crisp	
08-06-81	J. W. Burrows, Interim	
04-18-82	Randy McCown	
03-11-84	Clarence Brinkley	

September 18, 1932, Sunday at 2:30 P.M.-A group of people met at Haywood School to organize a Church, with 15 charter members.

Mr. and Mrs. J.C. Donaldson

Ophelia Donaldson

Mr. and Mrs. J.P. Henderson

Mrs. S.E. Gray

Mrs. Nellie Bell

Mrs. Mary Belle Rock

Mrs. H.C. Carter

Geannie Carter

Ellie Carter

Mrs. Bonnie McClure

Doy Ott

Clittie Barnett

Mrs. L.R. Edwards

1st Church Clerk was Ophelia Donaldson.

1st Church Treasurer was Bonnie McClure.

1st Church Deacon was J.P. Henderson.

September 19, 1932-The Church elected Ophelia Donaldson and Clittie Barnett as messengers to the Annual Associational Meeting which was to be held October 13th and 14th at First Baptist Church in McAlester. Also called Rev. Arlis Brady as their half time first pastor. He preached the 1st and 3rd Sunday of each month.

October 12, 1932-Church agreed to take a "plate" offering each Sunday for local expenses. Church was named "Haywood Baptist Church." Special offering was taken for Associational Missions, \$1.62. Voted to meet on Wednesday nights for prayer meeting, the 1st Wednesday night of each month being business meeting.

November 2, 1932-Lurline Barnett (later Jackson) gave a report on organizing a WMS. Church voted to have a revival beginning the 1st Sunday in December.

November 30, 1932-Application was read and approved for State Aid. Church adopted a budget. Each member was to pay 50 cents a month. Out of the budget \$2.00 went to the Co-operative Program. \$10. For The pastor's salary.

Haywood, Oklahoma
Sept. 18, 1932. A.D.

At Haywood School House, 2:30 P.M.,
Sunday, Sept. 18th, 1932, a meeting was
held for the purpose of organizing a
Missionary Baptist Church.

Bro. Arlis Brady was elected temporary
chairman of the meeting.

On motion by Dr. Duncan, Bro. Brady
was elected permanent chairman.

A. A. Watson was elected secretary of
the meeting.

After some discussion as to the need
of a Baptist Church at Haywood, Dr.
Duncan made a motion that the
Council recommend to proceed with the
organization of a Baptist Church.

Speaking to the motion, Bro. J. R. Douglas
and Bro. J. C. Donaldson expressed the need
of such Church. Motion unanimously
carried.

Motion by Bro. Henderson and seconded
by Bro. Donaldson that the following
names constitute the charter membership
of the Church. Motion carried.

1 Mr. J. C. Donaldson by Exp.

2 Mrs. J. C. Donaldson by Exp.

3 Mr. J. P. Henderson by Letter

4 Mrs. J. P. Henderson by Letter

- 5 Mrs. S. E. Gray by Exp.
- 6 Mrs. Nellie Bell by Baptism
- 7 Mrs. Mary B. Rock by Exp.
- 8 Mrs. H. C. Carter by Letter
- 9 Mrs. Bonnie Mc Clure by Exp.
- 10 Day Ott by Baptism
- 11 Geannie Carter by Letter
- 12 Ellie Carter by Letter
- 13 Mrs. L. R. Edwards by Letter
- 14 Ophelia Donaldson by Baptism
- 15 Clittie Barnett by Baptism

Motion made by Bro. Henderson and seconded by Bro. Donaldson that those coming for membership by Baptism be received as candidates for Baptism, ~~after which~~, into full fellowship of the Church. Motion carried.

Bro. Brady read to the new Church the "New Hampshire Declaration of Faith." Motion made by Bro. Henderson and seconded by Bro. Donaldson that this "Declaration of Faith" be adopted by the Church. Motion carried.

Dr. Duncan read the "Church Covenant." Motion made by Bro. Donaldson and seconded by Bro. Henderson that the "Church Covenant" be adopted by the Church. Motion carried.

Dr. Duncan announced the meeting of the Pittsburg County Association.

invited the New Church to attend this association, Oct. 13th, 14th at McAlester admonishing the New Church to take its place and use its influence for the betterment of humanity.

Signed:

W. A. Brady - Mod.

A. A. Watson - Clerk.

Members of Council.

A. A. Duncan

J. R. Douglas

J. B. Lackey

J. V. Cargile

J. S. Putnam

J. N. McMullen

Joseph L. Gilbreath

M. J. Brady

A. B. Brown

CHURCH COVENANT.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter 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, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, and the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our

kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, back-biting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, 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.

This is the Church Covenant taken from Pendleton's "Church Manual."

DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEROVAN, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons: the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done,

but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREEDOM OF SALVATION.

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII. OF GRACE IN REGENERATION.

We believe that, in order to be saved, sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, specially the word of God, self-examination, self-denial, watchfulness and prayer.

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is a grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, This Declaration of Faith is by J. Newton Brown, D.D., editor of Encyclopedia of Religious Knowledge.

and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper; in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI. OF CIVIL GOVERNMENT.

We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. OF THE WORLD TO COME.

We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Encyclopedia of Religious Knowledge.

RULES OF ORDER.

I. The Pastor, or in his absence any member appointed, shall act as Moderator of all business meetings of the Church.

II. It shall be the duty of the Moderator to keep order; and in case the Church is equally divided on any question, he shall give the casting vote.

III. The meeting shall be opened and closed with prayer.

IV. The order of business shall be:

1. Reading of minutes of previous meeting.
2. The reception of members by experience or letter.
3. Granting letters of dismission.
4. Reports of committees.
5. Unfinished business.
6. New or miscellaneous business.

V. A motion before the Church must be disposed of before another motion can be entertained, unless the motion be to amend, postpone, or adjourn, or call for the previous question.

VI. The Moderator may speak on any question by calling on any brother to preside in his place.

VII. Every member who speaks shall rise and first address the Moderator.

VIII. The Church in conference shall entertain no proposition for discussion which has not been presented on motion of one member and seconded by another.

IX. On any point of order a member may appeal from the Moderator to the Church, whose decision shall be final.

X. All questions, except that on reception of members, shall be decided by the vote of a majority.

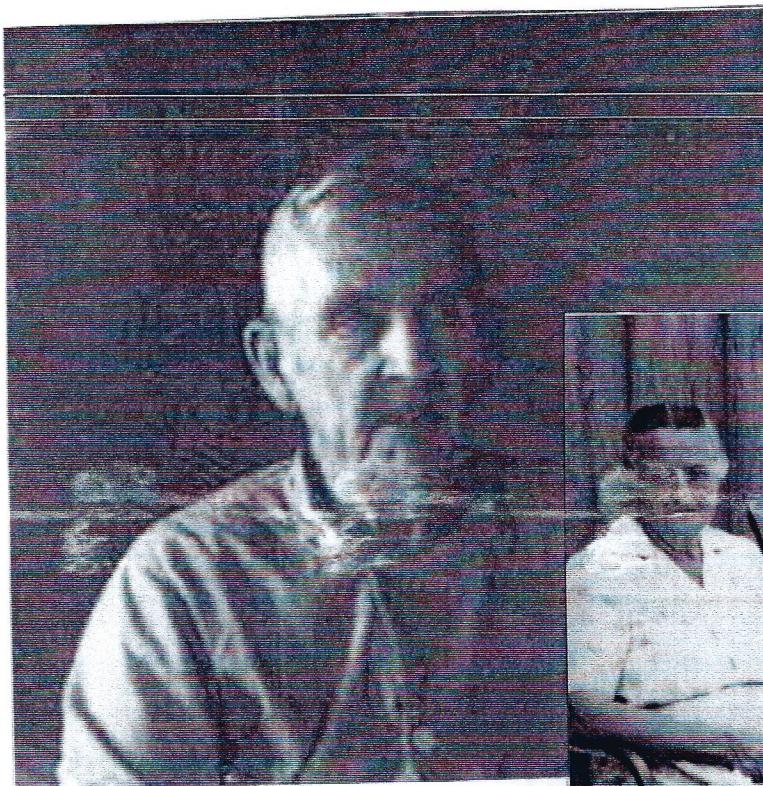
On Sunday, September 18, 1932 at 2:30 P.M. a group of people met at the Haywood School, feeling the need for a Church. The Church was organized with 15 charter members. The first Church Clerk was Ophelia Donaldson, the first Church Treasurer was Bonnie McClure and the first deacon was J.P. Henderson.

September 19, 1932, the Church met and elected Ophelia Donaldson and Clittie Barnett as delegates to take the Church Letter to the Pittsburg Baptist Association Annual Meeting, that was to be held at the First Baptist Church in McAlester on October 13th and 14th. They also Called Rev. Arlis Brady to be their first pastor. He would Come the 1st and 3rd Sunday of each month and be paid \$10 a month.

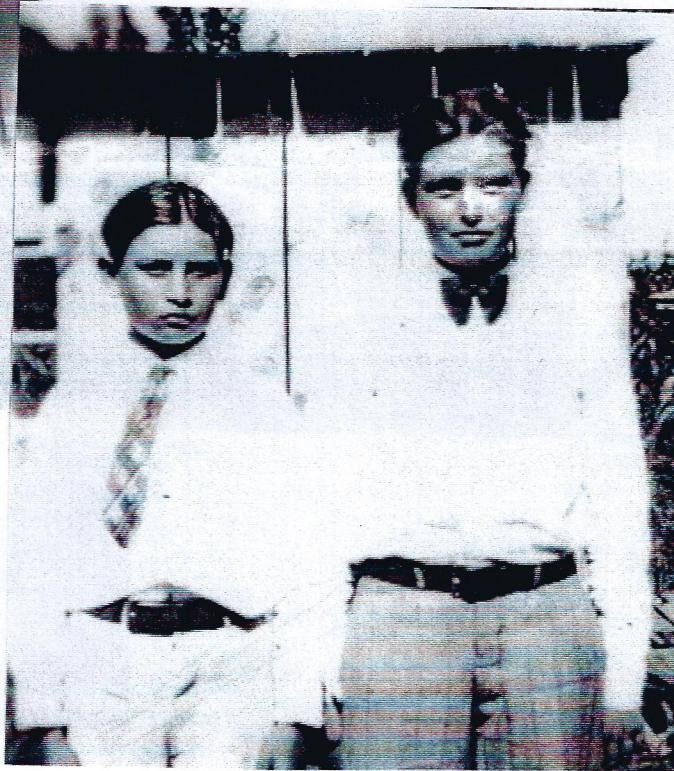
October 12, 1932. The Church agreed to take a "plate offering" each Sunday for local expenses. Associational Letter was read and approved. The Church was named, Haywood Baptist Church. A special offering was taken to be given for Associational Missions. (\$1.62) It was voted To meet on Wednesday nights for prayer meeting and the 1st Wednesday night would be Business Meeting.

November 2, 1932. Lurline Barnett (Jackson) gave a report on organizing a W.M.S. Church voted to begin a Revival the 1st Sunday in December.

November 30, 1932. Application was read and approved for State Aid. The Church made a budget, each Member would pay 50 cents a month, \$2.00 would go to The Co-op Program and \$10 go to the pastor for his salary.



J.P. Henderson was a charter member of the Haywood Baptist Church and the first deacon. He is shown with his sister-in-law and his wife Minnie. His daughter-in-law, Bessie is behind Minnie. The Henderson family have been members through the years with son, Clarence being the moderator at one time. His grand-daughter Minnie and great-grand-daughter, Gail Kilburn, are members at this time. Minnie teaches the older women's Sunday School class and her husband Tom Young teaches the couples class.



Bonnie McClure, her son Doy Ott and sister-in-law, Mary Rock were charter members of the Haywood Baptist Church. Her son, Clarence, joined the Church in 1951 and served as deacon until his death. Bonnie was the first Church Treasurer. She is shown here with her husband, Ben McClure. Her first husband, Joe Ott, died with a ruptured appendix when her sons, shown in other photo were small. Her daughter-in-law, Joyce, grand-daughter, Faye and her husband, Dee Smart, sons, Kevin and Anthony and Kevin's children, Travis and Ashley still attend the Church.

March 1, 1933. A couple called for their Church letters and they were refused on grounds of un-christian conduct.

August 2, 1933. Pastor Arlis Brady was released for the month of August to serve as supply pastor for the First Church at Beggs, Okla.

Discussion was held about the need for a Church Building. A committee was appointed to see about land and another committee was appointed to see about the lumber. According to Bro. Gene Coolbaugh, the land was donated by Frank Jennings, the mail carrier out of Haywood.

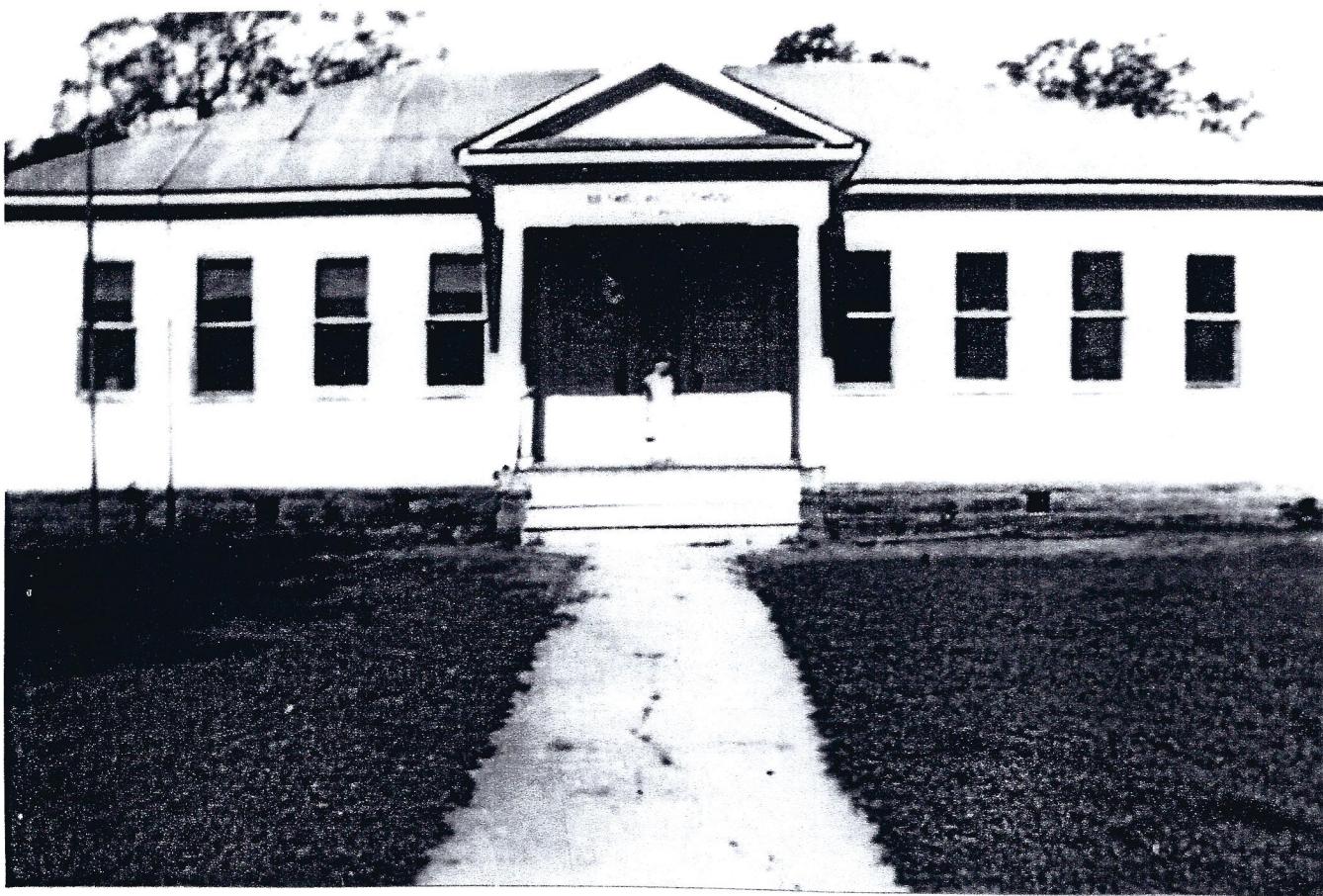
Another committee consisting of L.R. Edwards, Elmer Gray, Doyle Crews, Eugene Huffstuttler and Clarence Henderson was to canvas the membership about formulating the pastor's salary.

October 4, 1933. \$1.00 was given for the building of a Church House by June McGowen of McAlester. The Church voted to send her a letter of appreciation.

Motion was made and seconded that \$20 a month be paid to the pastor.

September 1, 1937. Called Rev. Gene Coolbaugh as pastor.

Granted letters to Mr. & Mrs. B.R. Thompson, Nova Lee, Jack, Jewel and Cleburt Thompson, Bill Ussery, Helen Winningham, Edrie Lee, John Joe Hall, Ivy Boyd and Mr. & Mrs. Ray Parks, so they could organize a Baptist Church at Bethel Hill, about 5 miles West of Haywood on Highway 31.



Old Bethel Hill School House



Group that met for Church at Bethel Hill School House

October 1, 1939. The Church voted to let the Haywood School use it's building as long as it was not damaged in any way. The school house had been destroyed by fire.

October 13, 1940. The Church nominated Bro. Audrey Rock for pastor. It is not known if he did not accept or if he only served for a month or two. He did contract TB shortly thereafter. Bess Barnett took Alma Henderson's place a Church Clerk, Alma had served a year.

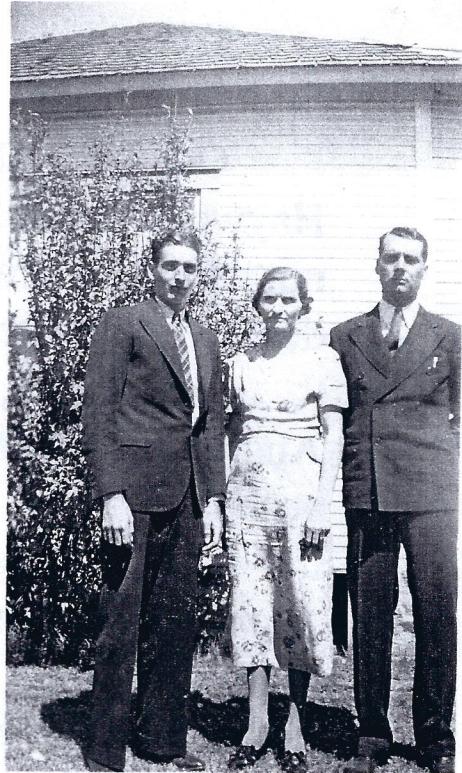
December 8, 1940. The Church nominated Rev. B.F. Morris for pastor. Ben McClure was selected to make arrangements for a pie supper for the purpose of raising funds to apply on the Church debt. Plans were made to start quilting the Church quilt on Monday.

March 6, 1941. A letter from Rev. Morris was read by Rev. W.H. Moore and the pulpit was declared vacant. A pulpit committee was elected.

April 6, 1941. The Church called Rev. Gene Coolbaugh to return as their pastor. He served until August.

There is no record of any meetings until January 7, 1945. It is reported that the Church did not have services for a few years around this time, however The Church did have a pastor at this time, Rev. E. L. Jenks. Bess Barnett was still Church clerk. A budget adopted at this meeting.

Unified Budget	\$1.00
Associational Missions	\$1.00
Lights, fuel, etc.	\$2.00
Sunday School Literature	\$2.00
Pastor Salary	\$5.00
Total Budget	\$11.00 a month.



Clarence Ott
Bonnie McClure
Rev. Gene Coolbaugh

Audrey Rock



former pastor?

July 18, 1945. Motion was made by Elizabeth (Bess) Barnett that the name of the Church be put on the building. Motion was made by Bessie Henderson and seconded by Bess Barnett that electric lights be put in the Church as soon as electricity was made available. Bess made and Bessie seconded the motion to increase the pastor's salary from \$5 to \$10 per month.

October 3, 1945. The Church voted to raise \$225 to put drop siding on the Church building.

May 5, 1945. The Church voted to pay \$16 to the Kiamichi Assembly building fund.

August 4, 1946. Church voted to make an application to the Home Mission Board for a grant of \$100 to finish the sides of the building. The money would have to be paid back should the building ever be used for any other purpose than a Baptist Church.

December 1, 1946. Rev. Jenks resigned as pastor.

April 13, 1947. Rev. W.E. Fountain was invited to preach a revival from April 27th to May 4th. He was given the Sunday School offering on May 4th for his service. It was \$13.25. Rev. Fountain was called to preach at the Church each 4th Wednesday night.

May 25, 1947. This was the last meeting recorded, Mrs. Vinia Hines being the Church Clerk at this time, until

August 4, 1951. The Church Clerk at this time was Lois Kilburn. Rev. Harrison Johns had come to be the pastor. Transportation for the people that lived at Flat Top was discussed.

September 1, 1951. Luther Kilburn volunteered to transport the Ezell girls to Church from Flat Top.

September 1, 1951. The Church voted to have Rev. Johns for fulltime pastor. He will be paid \$25 per week.

December 1, 1951. Rev. Harrison Johns resigned as Pastor, Rev. Hershel Blair will be supply preacher.

February 6, 1952. Plans were made for Bro. Hershel Blair to be ordained at the Hillcrest Baptist Church in McAlester on February 10. Work day was set for Saturday the 9th to install the new stoves. The church agreed to fix a light on the front of the Church. Clifford Whorton offered to furnish the fixtures for the light if someone would put them up. The Church voted to let Bro. Jones buy the materials and fix out buildings for the Church. The cost of the out buildings was \$97.56.

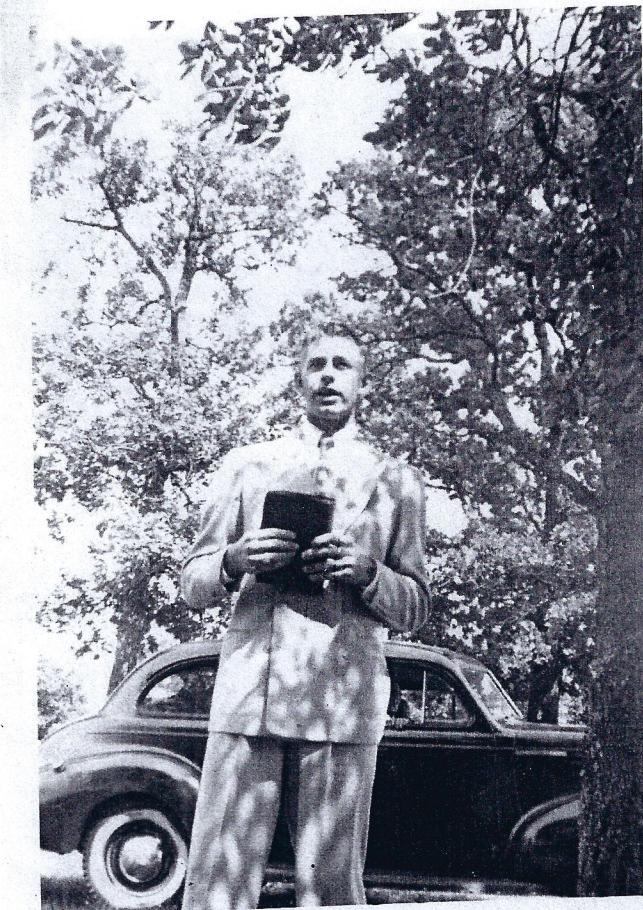
March 30, 1952. Last service of the revival meeting, with Rev. Hershel Blair preaching, Bro. Bill Pressnell and Miss Jo Ann Scaggs leading the music. Bro. Jim Boyd and Bro. Clarence Ott presented guitar music. There were 11 professions of faith, 12 baptisms, 3 joined the Church by letter and there were 2 rededications.

April 2, 1952. The Church voted to participate in the Annual Egg Offering for the Baptist Children's Home in Oklahoma City. Also the Church voted to have an Easter Egg hunt for the children of the Church.

May 7, 1952. Plans were approved for building a new Sanctuary.

May 18, 1952. Jim Boyd, Clarence Ott and Bascom Elliot were ordained as deacons.

June 4, 1952. Church voted to start a library. \$5.00 a month to be used for this.



Bro. Harrison Johns
delivering a message
at Hickory Grove
Cemetery on Mother's
Day.

Bro. Harrison returned
to preach our revival.

EVANGELIST



REV. HARRISON JOHNS

Asso. Missionary
Independence Baptist
Association
Batesville, Arkansas



1952: Rev. Hershel Blair baptizing near Coal Creek, North of Haywood.

Those baptized while Bro. Blair was pastor were:

Lynn and Lynda Blair, Barbara Brown, Ivy and Lila Mae Boyd, Clara Crone, Elizabeth Henderson, Robert Krall, Pete Kilburn, Ann Jean Kiser, Lou Nell and Jimmy Parks, J. D. and Millie Selman, Blain Smith, Nancy Whorton, Dorothy and Violet Windle.

July 2, 1952. Church voted to buy a new broom and dustpan and to buy \$2 worth of toys for the nursery.

August 6, 1952. Church voted for the men to gather on the 9th to dig foundation to move present building on. The building was turned around with the front facing the South instead of the East and moved back so that the new Sanctuary could be added to it on the East.

August 28, 1952. Church voted to use white siding and multi-colored shingles on the new Church building.

October 1, 1952. Total budget for 1953---\$4,608.

November 5, 1952. Material for the new building has been purchased and paid for. Church voted to have Thanksgiving services and dinner and the men would spend the rest of the day working on the building.

December 3, 1952. Church agreed to try to have the new addition near enough completed to have Christmas program in. Voted to send \$4 to Associational Missions and to fix 100 Christmas sacks for the children.

February 4, 1953. Sunday School average for January was 64 and the Training Union average was 60.

June 3, 1953. Rev. Blair resigned as pastor. Robert Lynam was elected moderator of the Church. The Church voted to pay supply preachers \$20 a Sunday.

July 22, 1953. Rev. Spurgin Sweeny was called as Pastor. Robert Krall was elected chairman of ushers.

September 30, 1953. The Church voted to keep Rev. Sweeny as pastor for another year, but he rejected the call.

December 2, 1953. The Church voted to license Jim Boyd to preach.

January 6, 1954. Rev. Jim Boyd called as pastor.

February 3, 1954. Church voted to ordain Jim Boyd
He was ordained to preach on February 28th.

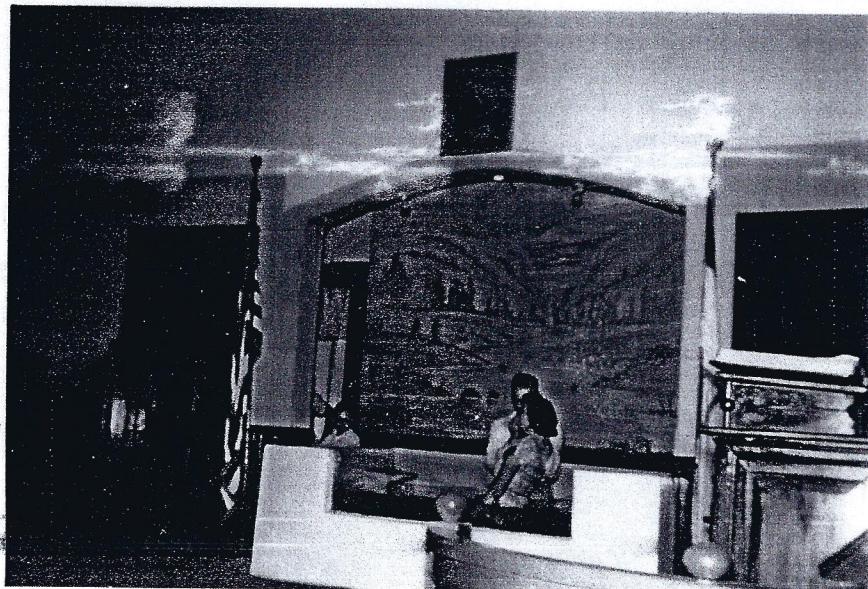
March 3, 1954. Church voted to accept O. R. Allen
and A. E. Harshaw as deacons, they had already been
ordained at 2nd Baptist of McAlester. Church voted to
have a 2 week revival in April, with Jack Thompson of
McAlester leading the singing. 30 people were added to
the Church by baptism or letter. Picture of these on the
next page.

January 5, 1955. Church voted to build a baptistry.
Also voted to raise the pastor's salary to \$200 a month.

March 24, 1955. Church voted to pay Clarence
Henderson \$10 per month for "hauling" people to
Church.

May 4, 1955. Voted to buy screens for windows.

July 6, 1955. Voted to buy 2 water coolers and
200 feet of rubber matting for aisles of Church. (This
was before we had carpets and it may have cut down
on noise, but they were black and ugly and hard to
clean as they had ridges in them.)



Rev. Jim Boyd baptizing JoAnn Ott



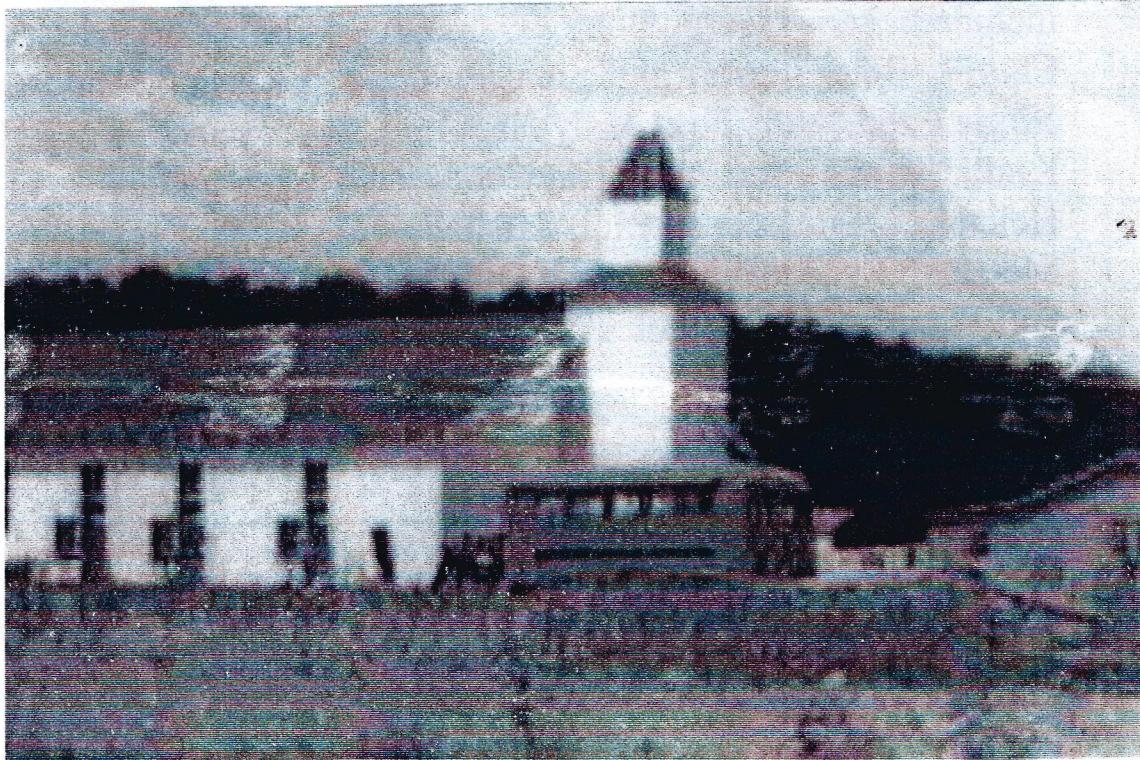
In April, 1954, after Jim Boyd became pastor, a revival was held at the Church and 29 people were added to the Church. They included: Mrs. George Battles, Janis Boyd, Mr. And Mrs. John Cargill, Betty Jo Cargill, Opal Cargill, Joe Croswell, Linda Ezell, Virgie Ezell, Vida Fox, Billy Hamilton, Bobby Jackson, Bobby Krall, Mr. and Mrs. Frank Kaywood, Janet Kaywood, Albert Lee, Helen Lee, Sue Lee, Juanita Marshall, Dorothy McFerron, Cloyd McGhue, Eugene Neil, Jo Ann Ott, Patricia Ramsey, Joy Stowers, Bill Trammell, Mrs. Paul Weeks and Sharon White.

October 5, 1955: Church voted to buy the house on the North side of the Church to use as parsonage. Also voted to start a Men's Brotherhood.

November 2, 1955: Robert, Florene and Bobby Krall moved their letters to a Church in Texas. They worked with the youth and children and were really missed.

February 18, 1956: Joe Croswell, Pete Kilburn and Luther Kilburn were ordained as deacons. Luther is still an active deacon and Church Training Director.

April 4, 1957: Voted to run the bus through Bethel Hill and over the mountain to Arpelar and back down 270.



March 7, 1962: Church voted to build a baptistery.

June 6, 1962: Gave piano to Double Springs Indian Baptist Church.

September 10, 1962: Debt-free baptistery was used for the first time. Those baptized were June Bennett, Benny Dawkins, Joe Clark and Debbie Wilkerson.

December 5, 1962: WMU given permission to start a new library.

May 1, 1964: Voted to buy new piano and give old one to the trusty building at OSP.

September 2, 1964: Voted to buy a Prayer Bench.

August 4, 1965: Donated \$15 to Southeastern BSU for paint.

September 1, 1965: Donated two doors, not being used, to Mekko Baptist Church.

April 21, 1967: Voted to put carpet on floors and bought a vacuum cleaner the next month.

June 14, 1967: Bought twenty-seven pews from OSP that the prisoners had built. Gave old pews to an Indian Church near Stilwell.

November 25, 1970: Church voted to give \$15 to help pass a law to close businesses on Sunday. Also \$10 a Month toward debt on Pittsburg Cabin at KBA.

June 16, 1971: Voted to allow pastor to move to Arpelar and rent the parsonage.

June 28, 1972: Voted to buy metal letters for \$160 to put the name of the church on front of building.

November 1, 1972: Gave \$100 to BSU at Durant.

November 7, 1973: Bought 300 bibles to distribute.

November 14, 1973: Raised pastor's salary to \$125 a week, pay $\frac{1}{2}$ of his annuity, 2 weeks paid vacation, not more than 2 revivals a year, must pay his own supply for these.

May 8, 1974: Voted to build 30' x 40' fellowship hall for \$5,000.

June 5, 1974: Voted to buy a bus for \$1500-\$2000. July 21, 1974 bought bus and paint for \$1924.

June 16, 1974: Had a note burning ceremony to show that the Church was debt-free.



Burning the Church note, Rev. Frank DiMiceli, Douglas Hamilton, Tony White, W.C. Wallace, Lloyd Buse, Clarence Ott, Aaron Kilburn, Charles Kilburn and Luther Kilburn.

November 6, 1974: Fellowship Hall plans approved, voted to borrow \$11,000.

December 4, 1974: Changed pastor's salary to \$120 a week, and pay all his annuity and hospital insurance. Also voted to put \$100 a month in a building fund.

April, 1975: Changed the heating of the Church from propane to natural gas.

June 10, 1975: Gave the pastor \$100 for a going away present.

September 19, 1968: Gave \$50 love offering to Juneau, Alaska missions to help build a Church.

December 10, 1975: Voted to send \$50 a year to SANE.

January 7, 1976: Set pastor's salary at \$115 a week and \$25 a week expenses to help with his taxes. Voted to add 12'x 20' to parsonage, a bath room, study and 2 closets.

February 18, 1976: Raised amount given to SANE to \$52 a year, also \$52 a year to the American Bible Society and a BSU, the one at Wilburton this year, is to be given \$52. These are to be paid quarterly.

April 7, 1976: Each one baptized will be given a Bible and each new baby will be given a New Testament.

September 8, 1976: Church agreed to sell the bus.

January 5, 1977: Church will pay for materials for pastor To build an 8'x12' storage building.

May 6, 1977: Agreed to support a pastor in Mexico with \$25 or \$30 a month.

May 18, 1977: VBS mission offering was sent to KBA to help with building a new Tabernacle

July 6, 1977: Gave the pastor a leave of absence to go to Mexico on a mission trip.

August 10, 1977: Voted to give the bus to a Church in Mexico.

October 5, 1977: Agreed for the pastor to go back to Mexico on another mission trip Thanksgiving week. Several of the men of the Church also went to build a Church. Jim McWaters led the mission trip.

July 5, 1978: Bro. Jewell resigned as pastor and was given a week's pay. A special business meeting was held To decide on pastor's salary, \$175 a week, 2 weeks paid vacation, annuity and health insurance paid and 2 revivals at other churches, not paid.

December 16, 1978: The Church held a dinner to honor the senior citizens of the Church and the community.

May 16, 1979: The bus couldn't be taken across the border to Mexico so it was given to a Church in Laredo that serves the Mexicans on the border.

September 13, 1979: Voted to build a kitchen, fellowship hall and 7 class rooms. March 5, 1980: Changed the plans to 8 class rooms, the building will be 3,000 sq. feet, 36'x82' and will cost \$50,000. May 7, 1980: Alton Luker was named foreman and Luther Kilburn, supervisor over building the new fellowship hall.

June 4, 1980: Average attendance for Sunday School for The month of May was 108.

September 19, 1982: Haywood Baptist Church celebrated it's 50th Anniversary. Flowers were sent by Mann's Flower Shop. The morning messages were brought by Rev. Gene Coolbaugh and by Rev. Tony Crisp. Special music was presented by the Haywood Youth Group, Karen Crisp and the Haywood Quartet consisting of Carl Sanders, Sandra Chandler, Joe DeLaune and Clarence Ott. After services, lunch was served at the Church. Beginning at 2 P.M. special music was brought by Bro. Kevin Clarkson and his wife. A motion was made by Rev. J.W. Burrows to ordain Joe DeLaune, Truman Crawford and Larry Gibson to be Deacons. Questioning of the men was done by Rev. Jewel Barrett. The Presentation of the Deacons was done by the Pastor Randy McCown. Evening messages were brought by Rev. Jewel Barrett and Rev. Frank DiMiceli. Morning attendance was 130 and the evening attendance was 78.

January 5, 1983: Bro. Ricky Dominic was issued a Certificate of Commitment to Christian Service to help him receive a scholarship to OBU.

November 27, 1983: Luther Kilburn was elected to be the moderator until the Church can find a new pastor.

February, 1984: Rev. Clarence Brinkley came to be our Pastor.

May 16, 1984: The Church voted to endorse Bro. Ricky Dominic to attend Criswell Bible School in Dallas.

August 4, 1993: Voted to replace kitchen floor and carpet in fellowship hall.

April 13, 1994: Purchased 5 mattresses for the Kiamichi Associational cabin.

May 18, 1994: After 3 meetings, going over articles of incorporation, the incorporation papers were adopted by the Church. Trustees for incorporation elected were for 5 years, Jerry Stark, 4 years, Truman Crawford and for 3 years, Judith Gibson. Later trustees will each serve 3 years.

August, 1994: The Church began the Bible Safari program for the children of the Church and community. It has been very successful with an attendance of about 80 each Wednesday night. Many children and parents have been saved through this and our annual VBS.

September 3, 1995: Bought new copier.

October 8, 1995: Agreed to get together to paint inside of the Church.

August 17, 1997: Approved the plans for a new parsonage.

January 4, 1998: Joe DeLaune was added to the Board of Trustees for the Church Incorporation.

March 7, 1999: Voted to send \$25 to Rev. Mike Russell



Clarence & Bernice Brinkley

Bro. Clarence and Bernice came to us in 1984. He drives the school bus for Haywood School and also the Church bus for Bible Safari on Wednesday nights. Bernice teaches the first, second and third grades in Sunday School and Church Training and helps with Bible Safari. She and Louise Moore cook for the children and youth camps in the summer.

Pastor's Page

Often a pastor's stay in a church will only be for a short period of time. I have been blessed by being able to stay for 18 1/2 years which is the longest stay of any pastor. During that length of time a pastor can get to know his congregation very well. It has been a blessing for my wife Bernice and I to build a strong and loving relationship with our church. We have been through many good times and some sad times with our church family. I believe that it is experiences like these that makes us grow stronger in our love for each other and cause us to serve each other better.

If I were to go out to find another church I would never find one that is better. Through the years we have seen all records, both the good and bad, broken, but Haywood is a church that never lets bad times get them down nor the good times go to their heads. They just keep serving the Lord and searching for His will in their lives.

It is also a church that has touched the lives of many people through the years. Many people have their roots in this church and have gone on to serve in other churches. We can be glad when our young people grow up to be used elsewhere.

I want to especially thank each one who have prayed for Bernice and I and have given us words of encouragement in troubled times and have supported us when the world seemed to fall on us. May God bless this church for another 70 years or longer.

Clarence Brinkley

Pastor March 5, 1984 to September 21, 2002

Hope you have found something of interest in this book. Please over look the mistakes, I will try to do better the next time. God bless each one of you. Alice Faye