

MAY 1962

# Home Missions

127 9TH AVE N.  
NASHVILLE 3, TENN.  
S.B.C.  
HISTORICAL COMMISSION

SEE AMERICA FIRST!

## Missions Today

Baptist Chaplain  
Presents Bible  
to Astronaut Glenn



Navy Chaplain Aubrey H. White presented Lieutenant Colonel John Glenn with a Bible on his return from outer space. The presentation was made in the Commodore's stateroom aboard the U.S.S. Noa. Standing left to right: Commodore R. O. Middleton, Colonel Glenn, Chaplain White, and Captain J. D. Exum.

Laurel, Mississippi  
and Cape Canaveral  
Report Surveys

Moscow Film  
Accelerates  
Red Drive  
Against Baptists

Baptist Pastor  
Hits Christian  
Amendment

## Home Missions

Walker L. Knight, Editor  
Patricia Dale, Editorial Assistant

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### CALIFORNIA HERE WE COME AGAIN

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### OUT WHERE THE WEST BEGINS

### 89 DAYS GONE, 1 TO GO, THEN A MIRACLE CAME

### IN THE LAND OF LAKES

### FRONTIERS UP EAST

### Cover



H&B Photo by Rogers

Spanning cloud and sea, the Golden Gate Bridge stretches across the wide bay at San Francisco, reminding many that the Southern Baptist Convention convenes in this city June 5-8, 1962. May it also remind us of the purpose of this meeting—to perfect our telling of the good news of Christ—that we might bridge the gulf that lies between God and man.

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## LETTERS

### A LETTER TO THE READER

Dear Reader,

Will Rogers once accused Baptists of wearing out the highways of the nation with their meetings and conventions. What would Will say about us today? The passage of the years have intensified the travel, and 1962 will probably be a record year, since the Southern Baptist Convention meets in San Francisco.

Many have proposed various ways of conserving some of the money spent on such ramblings, even to elimination of a year's convention and donating the travel costs to missions.

This issue is one method by which travel energy and costs may be conserved: use them to see America as a mission field as you travel for business, pleasure, or for religious purposes.

This issue is an enlargement of the travel guide, started a few years ago by L. O. Griffith, in an effort to meet the need of the traveling Baptist who wanted to visit mission points. The guide has met with wide acceptance, and last year it was distributed to more than 100,000 Baptists.

So this year, we present all the old travel guide did, plus many extras. The issue attempts to do these things: (1) name mission locations for you to visit, (2) establish some guide lines for visiting these locations, (3) present the alignment of state conventions and the pioneer areas, (4) briefly tell the history of Southern Baptists in each state or area, (5) highlight many of the historical points in Baptist life, and (6) list the Southern Baptist agencies, state board offices, and the institutions of each state.

Some things had to be left out, even with devoting an entire issue to the project. We had wanted to list outstanding tourist points in each state, and we wanted to tell more of the work as it is being done today. However, all our other issues are devoted to the present, so we felt this one could best emphasize history.

Because of space limitations, no detailed information is supplied on Cuba, Panama, Alaska, or Hawaii. This is primarily a presentation of work in the continental United States, and we hope to present in later issues stories concerning these areas. Those visiting outside the continental states are encouraged to write the mission offices there.

Have a pleasant, careful trip. Visit the churches, the mission points, and the institutions of our denomination. Appreciate the state, home, and foreign mission work you are doing. See America first, but see it as a mission field.

The Editor

# get a new vision of missions

by Courts Redford  
Executive Secretary, Home Mission Board

## tips to the traveler

Visiting a mission field where Southern Baptists have invested their money and missionaries have invested their lives can be one of the most delightful experiences of your life.

Remember, the impression you make upon the people you visit is as important as the impression they make upon you.

To make your visits as interesting and as rewarding as possible, follow these suggestions:

- Use this Travel Guide in connection with the directory of home missionaries published in the Leadership Edition of *Home Missions* magazine each March and September. Write to 161 Spring Street, N. W., Atlanta 3, Ga. for a copy of the directory if you do not receive this edition.

- Notify the missionary, when possible, of your coming. This is especially important if you are part of a large group which could interfere with the program of the mission.

- Be considerate of the missionaries' time, but get acquainted with them and with their families. Enter their homes only when they invite you.

fields.

Many of our friends will be attending the Southern Baptist Convention, and going to one of the pioneer areas for vacation, this summer.

We hope you will take advantage of the opportunities that will be yours to visit some of our mission fields and meet the missionaries on your trip.

In order to help you to enjoy these visits and to obtain the greatest possible benefit from them, we have suggested certain "Tips to the Travelers."

We believe these suggestions will make it possible for you to get the maximum benefits from your visits and will make it possible for the missionaries to render the maximum service to you.

I should like to encourage you to take advantage of this opportunity to visit these mission fields. This first-hand contact with the missionaries will mean much to you as you report your trip to the friends back home. It will help you to get a new vision and a new concept of the work being done on our mission

fields.

Many of you may not have the privilege of taking a trip this summer. You will not be visiting these mission fields or going to the convention. However, this issue of *Home Missions* will help you to make an imaginary visit to our mission field throughout the convention territory.

Study the map; get acquainted with the names of the missionaries; obtain as much information as possible concerning the various types of mission service. A study of this issue of *Home Missions* will give you a much broader outlook on the scope of our home mission task.

If you cannot make a real visit to

few of our mission fields you can make a dream visit to a great many of them. Your life will be enriched by such a visit.

Below we are giving the tips that have been prepared for the traveler who visits the mission fields. I hope you have a good time on your journey.

**YOU DO NOT** have to go abroad to see tourist attractions! See America first!

India has its Mount Everest which is 29,140 feet high but America has its Mount McKinley which, although only 20,300 feet, rises much higher above its surroundings. Paris has its lace-like Eiffel Tower, but New York has its magnificent Statue of Liberty. Brazil has its Amazon River, the longest on the globe; the United States has its Mississippi which, with its main tributary, is the longest river on earth. Mexico boasts its Aztec and Inca ruins; the United States invites you to ancient Indian cliff-dwellings. England has its London; we have our New York. France has the Riviera; we have Palm Beach. The South Pacific has Tahiti; but we have Hawaii. Africa with its Victoria Falls hardly outdoes America with its Niagara.

And you do not have to go abroad to find the teeming multitudes of lost, sin-cursed, hell-bound human beings. America has her share!

See America first! Not America only, but see America first!

I look at America's need. There are now 50 states in this union—all of it our home mission territory. It once was only the southern states but now it is Hawaii and Alaska, the Far West and the populous Northeast, the scenic Northwest and the neglected Middle West.

Present a witness of a living Christian at all times. (You will remember that smoking is frowned upon among most of the Christians in our language congregations.)

- Have a good time and tell your church and your friends of your visit when you return home.

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HOME MISSIONS

May 1962

by Max Stanfield  
Oklahoma City, Oklahoma

*see AMERICA first*



ONLY 60 PER CENT OF NEARLY 185,000,000 Americans are affiliated with any religious body, including Jews, Unitarians, B'hai, Buddhists, and all.

We also ought to understand the meaning, coupled in saved souls, of our division of evangelism with its tremendous leadership in the promotion of soul winning. If we are ever led to win America through better and more evangelistic efforts this group will do it.

Still another area where only eternity will reveal its true value is co-operative missions, in which Home Mission Board, state convention and sometimes associations, join in support of the work of winning and conserving people for Christ.

But for sheer fascination pioneer missions probably takes the lead. The efforts to plant churches and develop programs in the states where Southern Baptists have only recently begun work challenges the best that is in us. There are more people and fewer churches in these states than in the Southland. There are 92 millions of people in these 29 states and only 1,800 Southern Baptist churches. Eighty-three missionaries and 200 mission pastors receive support from the Home Mission Board to serve in this area. It is literally the hope of America—the winning of these great population centers which elect our presidents and control our press.

We also need to see what is being done to bring Christ to America. We need to see the vastness of the enterprise called home missions with its more than 1950 missionaries. We need to try to visualize 1,107 missionaries in our language groups ministry working with Spanish, Indian, French, deaf, Chinese, Japanese, Italian, Russian, Korean, Portuguese, Czechs, migrants, and international students, as well as in Cuba and Panama. We need to see the directors and teachers working with the millions of American Negroes, endeavoring to help them help themselves through trained leadership.

And side by side with pioneer and co-operative missions in the 30,000 Movement which is the name given to the effort begun a few years ago to double the number of preaching places by the year 1964. Southern Baptists

(Continued on Page 30)



## down SOUTH in dixie

Baptist beginnings in the Southeast date back to 1683

THE SOUTHEASTERN states comprise an area bordering the Atlantic coast from Virginia to the sandy tip of Florida, stretching back across rolling farmlands and steep mountains to dip down to the broad valley of the Mississippi River. Although diverse in its geography, the Southeast is unique in a heritage of Protestant English-Scotch-Irish immigrants and large Negro population, giving this area (often called the "Bible Belt") more of a sameness of culture than perhaps any other region of the United States. It is here that Southern Baptists first evolved as a distinct and separate body, meeting to form the Southern Baptist Convention on May 8-12, 1845 at the First Baptist Church of Augusta, Georgia.

Baptist beginnings in the Southeast date back to 1683 when William Screen of Kittery, Maine immigrated to the Charleston area and helped form the first Baptist Church of the South Carolina seaport in 1696. South Carolina, enjoying perhaps a greater measure of religious liberty than the other Southern territories, was the cradle of Baptist work in the South. Even in 1704 when the Anglican Church was established as the colony church, "dissenters" were notoriously known to be above two-thirds of the people and the richest and soberest among them. Today Baptists in South Carolina number 510,102 of the state's 2,369,234 population with 1,488 churches. In the rolling Piedmont region near Greenville, Baptists established the first Baptist college in the South (Furman University) dating from 1825 and still in operation, the first theological seminary for Southern Baptists in 1859, and the first Sunday School Board of the Convention in 1863. Luther Rice, the pioneer of home

missions in America, is buried in the churchyard of Pine Pleasant Church near Newberry.

In 1714 the General Assembly of General Baptists of England appointed two ministers to "go to Virginia to propagate the gospel of truth." Early Baptists suffered restrictions and persecution from the colony Church of England, though its influence of formal worship was felt in such early practices as "devoting children," sometimes called "dry christening." By continually asserting freedoms of speech and religion, early Baptists directly influenced the writers of the United States Constitution. The churches encouraged work with Negroes, allowing them membership in the church and preaching privileges. Home mission needs were surveyed as early as 1829 when young ministers were engaged at a salary of \$25 per month to extend the associational ministry and organize new churches. Today there are 1,354 Baptist churches in Virginia with a membership of 472,723 of the state's 3,903,555 population.

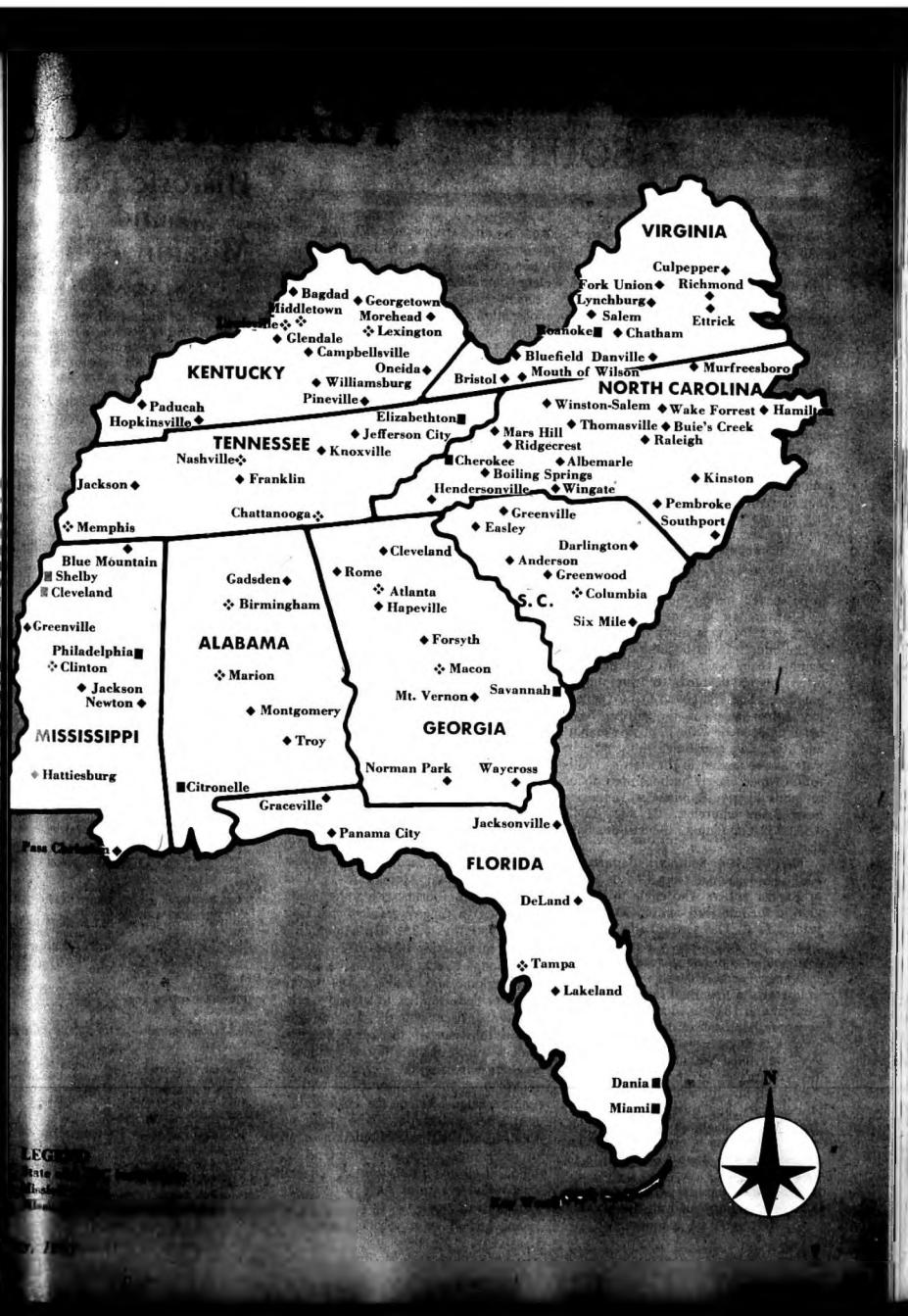
The second largest state convention in the Southern Baptist Convention is North Carolina with 3,315 churches, comprising 923,297 of the state's 4,529,238 population. However in colonial times Baptists in North Carolina suffered political oppression to the extent that most of them moved west to the frontiers of Georgia and Tennessee. The colonial governor, Tryon, believed that Baptists' religious convictions led them to oppose not only the state church but the state. And, because of his hostile attitude toward them, no community in which Baptists were strong sent soldiers to Tryon's aid during the American Revolution. Early in-

terest in missions caused the formation of societies such as the Baptist Philanthropic Society and the North Carolina Society for Foreign Missions whose membership was open to anyone who would pay into the treasury as much as \$2.00 annually. North Carolina now extends its mission ministry to the historic Outer Banks where migrants harvest crops near the site of the Lost Colony of Roanoke Island.

During the first period of Baptist life in the colony of Georgia, the denomination contributed much to the welfare of the state, principally as regards religious freedom. About 1768 while on a visit from his home in South Carolina, Daniel Marshall was arrested, made to give security and stood trial in Augusta for preaching in the parish of St. Paul. He was threatened with severities if he dared preach any more in the neighborhood. Marshall, however continued to preach in the section and later baptized the constable who had arrested him. Georgians early felt the responsibility to minister to Negroes and Indians.

"In 1818 Georgia Association expressed definitely its beliefs that Indians could be taught the things of God." The chiefs of the Creek Indian nation indicated they desired instruction and later a school was established. Georgia Baptists have 2,923 churches with a membership of 901,914. The state population is 3,917,240.

The first sermon preached in Louisville, Kentucky was preached by Simon Boone, brother of Daniel Boone. He was one of many Baptists who were among the original settlers of Kentucky. During the mass migration period in the late 1700's the first Baptist church was organized at Elizabethtown. Today there are 2,223 Baptist churches in the state.



## SOUTH

One early church was the famous "traveling church" of Spotsylvania, Virginia. It was constituted in 1767 with 25 persons and migrated to Kentucky, acquiring 200 members and four preachers along the way. After the church reached the frontier, the members divided into several churches. There are now 622,494 Baptists in Kentucky. The population of the state is 3,015,967.

R. B. C. Howell of Nashville, Tennessee wrote of this state's first efforts of Baptist organization in 1842: "The Convention was in existence nine years. During this time it placed on the field annually an average of 15 missionaries; they assisted in the ordination of about 40 ministers, organized about 150 churches and baptized 15,000 persons." As in Kentucky many of the first permanent settlers of Tennessee were Baptists. Two Baptist churches were said to be started among the earliest settlers in 1765 and broken up by the Indian Wars of 1774. One most vital concern of the church in its beginning was correcting social evils, business meetings often being devoted to disciplining members. The first governor of Tennessee, John Sevier, is thought to have been associated with Baptist worship; and the denomination's influence in state affairs is seen in the state's constitution which clearly outlines precepts of religious liberty. Baptists in Tennessee have 2,649 churches. Of the state's 3,531,773 population, 782,820 are Baptists.

The 727,124 Southern Baptists of Alabama developed from a hardy group of Baptist settlers who came to the region in the late 18th century. One early leader, L. C. Davis who called himself "The Club Ax," was a Revolutionary War soldier who had starved and frozen at Valley Forge. He was the first moderator of the first Baptist association in Alabama in 1819 in Montgomery county where Baptists had organized the first church of any denomination. "The Club Ax" was filled with religious zeal and his congregations knew that he was "ready to sustain with physical force" if necessary any utterances which fell from his lips in the pulpit. The population of Alabama is now 3,244,298 and there are 2,801 Baptist churches in the state.

The first Baptists arriving in the Natchez country of Mississippi came

from South Carolina in 1780, bringing their church letters with them. Despite bitter opposition from Roman Catholic clergy ministering to Spanish and French settlers and continuous Indian molestation, Baptists formed their first church in the state in 1791 at Cole's Creek. The Mississippi Society for Baptist Missions, Foreign and Domestic was organized in 1817. Churches were urged to have a sermon preached on missions each year and to set aside a special fund in each church for the aid of traveling preachers. Pastors were asked to practice itinerant preaching in desolate areas and work was begun among Negroes and Indians. Churches in Mississippi number 1,806 with a membership of 476,395 of the state's 2,162,422 population.

In 1837 the American Baptist Home Missionary Society of New York saw the needs of scattered Baptists in Florida and sent one missionary to the territory. This missionary served only 13 weeks, but from 1832 to 1841 the society supported three missionaries and the work in Florida, spending only \$400. (The problems were not financial but of finding brave and able men to go to the region where Indians were often on the warpath.) One early missionary, James McDonald, had the opportunity to preach the gospel at the many funerals he was called upon to conduct. Baptists came to Florida from Georgia and Alabama, bringing church letters with them. They organized the first Baptist church in Nassau County in 1821 at Pigeon Creek, Florida with a population of 4,886,016 (a growth of 40 per cent since 1950) has 1,252 Baptist churches with a membership of 511,071.

Although Baptist history in the Southeast is long and colorful, the future presents opportunities to extend Christianity that necessitate the same energies and enthusiasm of the early Baptists. Cuban refugees in Florida, migrant workers traversing the great agricultural region from the Atlantic to the Mississippi, foreign-born in the large industrial cities and seaports who speak no English, and the vast population of all of these nine states who claim no religion at all give us a vision of spiritual needs that we must have if America is to know Christ.

## Historic Points and Mission Points

### ALABAMA

**Marietta:** First site of Home Mission Board, (History Room, Siloam Baptist Church, constituted 1822; Judson College (1838), one of first denominational colleges for women.

**Greensboro:** Site of organization of Alabama Baptist State Convention 1823.

**Huntsville:** Flint River Baptist Church (Primitive, constituted 1808), first Baptist Church in Alabama Territory, Enon, now First Baptist, second church in state (1809).

**Montgomery:** State Baptist headquarters. First Capitol of Confederacy. Site of early mission to Indians. LeCompte, missionary.

**Birmingham:** Rubama oldest church in city (1818). Location of Howard College, the Alabama Baptist Headquarters WMU of Southern Baptist Convention.

**BIRMINGHAM:** CITRONELLE, "Indian Mission Work," Contact E. R. Johnson, 600 North 20th St.

**Birmingham:** Birmingham Baptist Hospital, 1007 20th Ave. N., 2238 Highland Ave.

**GADSDEN:** "Baptist Memorial Hospital," 1136 Sixth Ave.

**TROY:** "Alabama Baptist Children's Home

**MARION:** "Judson College

**ATLANTA:** Capital Ave. Week

**ATLANTA:** Home Program, 670 Capitol Ave., S. E.

**MONTGOMERY:** "State Board Office, 403 So. Perry St.

**GEORGIA:** Georgia Baptist

**GALESBURG:** Hill Street Baptist Center, 2501 Second St.

**ATLANTA:** "Mercer University

**ATLANTA:** M. V. VERNON

**ATLANTA:** "Brewton-Parker College

**ATLANTA:** State Board Office

**ATLANTA:** 39 Peachtree St., N. E.

**ATLANTA:** "Norman College

**ATLANTA:** Rome

**ATLANTA:** "Georgia Baptist Children's Home," 2501 Second St.

**ATLANTA:** "Savannah Baptist

**ATLANTA:** "Savannah Baptist Center

**ATLANTA:** 313 East Harris St.

**ATLANTA:** "Waycross Baptist Village

**ATLANTA:** "Middletown Spring Meadows Children's Home," 2501 Second St.

**ATLANTA:** "State Board Office

**ATLANTA:** "Bethel College

**ATLANTA:** "Emory University

**ATLANTA:** "Elkhorn Baptist

**ATLANTA:** "Mission Center

**ATLANTA:** 722 West High St.

**ATLANTA:** "Georgia Baptist Hospital

**ATLANTA:** "Loyola Institute

**ATLANTA:** "Onida Baptist Institute

**ATLANTA:** "Paducah Western Baptist

**ATLANTA:** "Piney Woods

**ATLANTA:** "Pineville Clear Creek Baptist

**ATLANTA:** "School

**ATLANTA:** "WILLIAMSBURG Cumberland College

**ATLANTA:** "810 Barret Ave.

**ATLANTA:** "Vicksburg National Military Park and cemetery.

**ATLANTA:** Site of Mississippi College, established in 1826, one of the oldest

**ATLANTA:** Baptist Colleges in the United States.

### HOME MISSION

May, 1962

### GEORGIA

**Appleton:** Location of Kiokee Baptist Church which was constituted in 1717 by Daniel Marshall near Appling.

**Augusta:** First Baptist Church, the place of the organization of the Southern Baptist Convention. The Church was constituted in May 1817, growing out of the "Baptist Prayer Society" which was formed March 25, 1817.

**Penfield:** Original site of Mercer University founded in 1833. Former Chapel of the University is now occupied by Penfield Baptist Church which was constituted in 1839.

**McLuhan:** Present location of Mercer University which was founded at Penfield in 1833. Adiel Sherwood offered the resolution in 1831 which resulted in the organization of the school.

**Powelton:** Place of the organization of the Georgia Baptist Convention June 27, 1822. Jesse Mercer was elected the first president, or Moderator, and J. P. Marshall, clerk.

**Atlanta:** Location of the Home Mission Board. Also the offices of the *Christian Index*, the second oldest Baptist paper. First published at the Columbian Star, which began publication Feb. 2, 1822.

**ATLANTA:** Capitol Ave. Week

**ATLANTA:** Home Mission Board

**ATLANTA:** 101 Spring St., N. W.

**ATLANTA:** State Board Office

**ATLANTA:** 39 Peachtree St., N. E.

**ATLANTA:** "Norman College

**ATLANTA:** Rome

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**ATLANTA:** Site of Mississippi College, established in 1826, one of the oldest

**ATLANTA:** Baptist Colleges in the United States.

1815) "was the first Baptist preacher that planted foot in Kentucky."

**Boonesborough:** Here Squire Boone assisted in building the first log fort or station in Kentucky, March or April, 1775. On August 7, 1776 he performed here the first marriage ceremony in Kentucky uniting in wedlock Samuel Henderson and Elizabeth Callaway.

**Shelbyville:** During the "summer of 1775" Squire Boone first visited the locality of Clear Creek, north of the present city. He erected a stone slab bearing his name in red, which gave rise to the name "Painted Stone." The First Baptist Church organized in 1819. It was here in September 1813, John Mason Peck and Jonathan Going "agreed on the plan of the American Baptist Home Mission Society, headquarters now in Valley Forge, Pa."

**Hartfordburg:** Thomas Tinsley and William Hickman preached the first services here in April 1776. The site of reconstructed log cabin in which Abraham Lincoln's parents were married, June 12, 1806. The cabin originally stood on the site in the Beech Fork Settlement and moved to Hartfordburg in 1911.

**Elizabethtown:** Site of Severs Valley Baptist Church organized June 18, 1781. The first evangelical church constituted between the Allegheny and Rocky Mountains. First house of worship erected and occupied in 1815. Present building erected in 1955.

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**BALTIMORE:** "Home for the Aging," "Gardner-Webb College," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**JACKSON:** "Baptist Hospital," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

### NORTH CAROLINA

**ALBEMARLE:** "Home for the Aging," "Gardner-Webb College," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**RALEIGH:** "Meredith College," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**RIDGELEY:** "Baptist Hospital," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**BLUFFTON:** "Baptist Hospital," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**GREENSBORO:** "Baptist Hospital," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**WAKE FOREST:** "Southeastern Baptist Theological Seminary," "Wingate Junior College," "Wingate Junior College," "Baptist Hospital," "Children's Village," "State Board Office," "Clear Creek Baptist Church," "Morrison Mexican Chapel Mission," "Clarke Memorial College," "Camp Garayea," "Camp Christian," "Gulfshore Baptist Assembly," "Mississippi Baptist Assembly," "Alabama Baptist Assembly," "Mississippi Baptist Assembly," "Greenville Chinese Baptist Mission of First Baptist Church," "Hattiesburg Hattiesburg," "William Carey College," "Mexican Mission."

**SOUTH CAROLINA:</**



## the muddy MISSISSIPPI

Baptists began to be heard following the Louisiana Purchase in 1803

**T**ODAY'S traveller quickly crosses the mighty Mississippi at any one of a number of bridges which easily span the swift, muddy waters. There is no sense of accomplishment nor of hindrance, it is just another scenic wonder in the unfolding picture of America.

Less than 150 years ago, however, these waters were a barrier to the pioneer, and slowed the settlement of the territory west of the "Big Muddy." Across the river was the land of the French and Spanish, the Mexican, and the Indian.

While at the head of the river, Missouri was growing and developing. And next door, the plains of Kansas awaited the frontier desperadoes and the cattle-men; only the buffalo and the Indian roved the land.

All of these lands and waters waited for the Baptist voice, and as the settlers forded the rivers, crossed the plains, helped Sam Houston set in motion his "one horse" republic, the Baptists went with them.

Missouri after 1763 was foreign and almost exclusively Catholic—law and circumstances subdued the Baptist voice, but Baptists began to be heard during the days following the Louisiana Purchase of 1803.

Daniel Boone, who was "religiously disposed and a Baptist in sentiment," helped settle the area above St. Charles. But John Clark became the first pioneer preacher (though not then a Baptist) to visit the country west of the Mississippi in 1798.

Later Clark and Talbot, a dissatisfied Methodist preacher, confessed their faith at a public meeting in Illinois and baptized each other and several others.

Bethel Baptist Church, about a mile and a half south of Jackson, was the first permanent church, organized in

1806. Fee Fee Baptist Church, organized near St. Louis in 1807 is the oldest alive today.

John Mason Peck, first Baptist home missionary, aided in establishing the First Baptist Church in St. Louis in 1818.

There were approximately 2,000 Baptists in Missouri when it became a state in 1821. These were involved in anti-slavery controversies, slavery agitation, Indian tribes, Mormons, war, and cholera. Finally 31 messengers convened at Providence Baptist Church in Callaway County in 1834 to begin the Missouri Baptist General Association.

When the Southern Baptist Convention was organized in 1845, the Missouri Convention aligned with them. Then followed years of division and dual alliances with the American Baptist Home Mission Society. But today the state convention is aligned with the SBC, though some churches are dually aligned with American and Southern Baptists.

There are now 1716 churches with a membership of 455,824.

Louisiana looks back this year to 150 years of statehood, and in that beginning year the Half Moon Bluff Baptist Church was organized near Bogue Chitto River between the present towns of Franklin and Clifton.

Although individual Baptists probably moved into Louisiana from Natchez country of Mississippi as early as 1780, the first Baptists, of whom there is a documented record, to enter the state were Bailey E. Chancey and his family. They came to East Feliciana Parish in 1798.

This heroic man, defying the regulation which forbade all except Roman Catholic priests to preach in the territory, was "taken prisoner by the Cath-

olic authorities." They released him shortly thereafter but refused to let him "establish a church, which was a cherished object with him."

Mt. Lebanon became the center of the Louisiana Baptist work in the mid-19th century. Here the Louisiana Baptist Convention was organized in 1845 for the 2,000 Baptists in the state. This year was a fateful one for state conventions, Texas and Arkansas both organized. Louisiana now has 1,245 churches with 411,140 members.

Arkansas Baptists in the early 1800s faced physical barriers of the wild country, danger from Indians, shortage of preachers, Campbellism, and antisemitism. Still they persisted.

As thousands of settlers migrated into the Mississippi Valley, the Baptists came with them. The first church was organized in 1818 with 12 members in Fourche a Thomas settlement (later known as Columbia).

The Little Rock Baptist Church in 1825 constructed a meeting-house, which became the first known church building of any faith. Both the territorial legislature and the state constitutional convention later convened in this single building in 1836.

Thirty years after the first church was organized there were 83 other nine associations with 2,749 members. These formed the state convention, the Brownsville Church in Tulip in 1845 for the purpose of supplying "the unadulterated word of life" to the state.

Today 1151 churches have

310,504 members with that word.

Texas, which J. B. Gambrill called a "tropic of home missions," was also with Louisiana one of the first originators of missionary work by the fields. Southern Baptist Convention, through its Board of Domestic Missions,

## SOUTHWEST



## MISSISSIPPI

However, Baptists had been in the state as early as 1822. In fact, it was in Noah T. Byars' blacksmith shop at Washington-on-the-Brazos that the declaration of independence for the Texas Republic was signed in 1836. Byars later was ordained a Baptist minister.

And it was at Washington that the first Baptist church was constituted in 1837. The first missionaries, sent by the Home Mission Society of the Triennial Convention in 1840 and 1841 were James Huckins and William Tyrone. When the SBC was organized, they were appointed by the Board of Domestic Missions as Southern Baptist missionaries.

Texas became a state in 1845, but before the Republic died it had chartered for Texas Baptists Baylor University, which became the oldest higher educational institution in the state. The Baptist convention was organized in the state in 1848.

Even Sam Houston was converted by the Baptists (1854) and they had started missions to the Comanches. The convention of today, known as the Baptist General Convention of Texas, was not formed until 1886 when the two strong Baptist groups merged.

Texas Baptists thereafter, stretched over a thousand miles in any direction,

found unity and success unmatched by other state groups. There are 1,660,449 Southern Baptists in 3,845 churches.

Oklahoma was Indian territory and a mission field until 1889 when the great "runs" of the homesteaders populated the area with whites. The region was first divided into halves: Indian Territory and Oklahoma Territory. This same division was reflected in Baptist work.

However, the various Baptist groups, white and Indian, gradually found unity and at Shawnee in 1906 they formed the Baptist General Convention of Oklahoma. There were 29,669 members of the churches.

The first Baptist church had been organized in 1832 among migrating Georgia Creeks by Isaac McCoy at Ebenezer Station. But it was among the Cherokees that Christianity made its greatest progress. By 1844 there were numerous works translated in their language, a printing press and newspaper in operation.

Oklahoma Baptist College was founded at Blackwell in 1900, but was later sold. Oklahoma Baptist University was established at Shawnee in 1910.

With more than 150 Indiana churches, Oklahoma Baptists now report 472,176 members in 1307 churches.

Kansas was cursed by the Civil War in more ways than one. The guerrilla warfare and clash between settlers before, during, and after the war bled the state.

Southern Baptists' first efforts in Kansas came a year after recognition of Kansas as a territory (1854) and five years before statehood in 1861. The Board of Domestic Missions sent missionaries among the Wea and Potowatomi Indians, but the Civil War stopped this.

Not until 1910 does the record show many Baptist churches in the state. That year six affiliated with Missouri Baptists. From then until 1945 others were constituted, to affiliate either with Missouri or Oklahoma conventions.

In 1945 the Kansas Southern Baptist Fellowship was organized at Burden, and in 1946 seven churches formed the Kansas Convention of Southern Baptists at Chetopa. Now there are 33,141 members of 153 churches in this pioneer convention.

THE GIANT CACTUS, a native plant of Arizona, is a familiar sight to the traveler in the Southwest.

## MISSISSIPPI

### Historic Points and Mission Points

MISSOURI

BOLIVAR: Southwest Baptist College

BRIDGETON: First Baptist Children's Home

DECATUR: Rock Rd.

HANNIBAL: Rock Rd.

HANNIBAL-LaGrange: College

JEFFERSON CITY: State Board Office

JEFFERSON CITY: 213 Adams St.

ARKANSAS

ARKADELPHIA: State Board Office

ARBUCKLE: Baptist College

LITTLE ROCK: Arkansas Baptist Hospital

LITTLE ROCK: 1700 West 13th St.

KANSAS

LAWRENCE: Baptist Indian Center

LAWRENCE: 140 Indian St

WICHITA: State Board Office

WICHITA: 231 1/2 North Main

OKLAHOMA CITY

OKLAHOMA CITY: Baptist Children's Home

OKLAHOMA CITY: 63rd and North Pennsylvania

OKLAHOMA CITY: Baptist Memorial Hospital

OKLAHOMA CITY: First Mexican Baptist Church

OKLAHOMA CITY: 1211 South Youngs

OKLAHOMA CITY: Golden Age Homes

OKLAHOMA CITY: Indian Center

OKLAHOMA CITY: 820 N. 6th St.

OKLAHOMA CITY: 11th and No. Robinson

OKLAHOMA CITY: Perry Memorial Hospital

OKLAHOMA CITY: Falls Creek Assembly

OKLAHOMA CITY: First Mexican Baptist Church

OKLAHOMA CITY: 1301 Brodhead

OKLAHOMA CITY: 1211 South Youngs

OKLAHOMA CITY: Mary Hardin-Baylor College

OKLAHOMA CITY: 5th and Pauls

OKLAHOMA CITY: 302 East "C" St.

OKLAHOMA CITY: El Paso

OKLAHOMA CITY: 11th and Fifth

OKLAHOMA CITY: Chinese Baptist Church

OKLAHOMA CITY: 2030 Grant

OKLAHOMA CITY: Verde Mexican Church

OKLAHOMA CITY: 130 North Vaiverde Avenue

OKLAHOMA CITY: First Mexican Baptist Church

OKLAHOMA CITY: 805 North Vaiverde

OKLAHOMA CITY: Brooklyn Heights

OKLAHOMA CITY: 2830 Palazzo

OKLAHOMA CITY: Calvary Mexican Mission

OKLAHOMA CITY: 303 North Louis

OKLAHOMA CITY: First Mexican Baptist Church

OKLAHOMA CITY: 321 East Central

OKLAHOMA CITY: 300 North Gooch

OKLAHOMA CITY: Mexican Church

OKLAHOMA CITY: 100 North Wadsworth

OKLAHOMA CITY: Wiesenberger at

OKLAHOMA CITY: 6248 Camp Bowie

OKLAHOMA CITY: Boulevard

OKLAHOMA CITY: Southwestern

OKLAHOMA CITY: Baptist Theological Seminary

OKLAHOMA CITY: Seminary Hill

OKLAHOMA CITY: Wiesenthal Mexican Mission

OKLAHOMA CITY: Wiesenthal

OKLAHOMA CITY: 511 North Akard

OKLAHOMA CITY: 700 North Akard

OKLAHOMA CITY: College of Dentistry

OKLAHOMA CITY: Baylor University

OKLAHOMA CITY: Medical Center

OKLAHOMA CITY: Methodist Hospital

OKLAHOMA CITY: Baptist Hospital

OKLAHOMA CITY: 3100 El Benito

OKLAHOMA CITY: Buckner Baptist

OKLAHOMA CITY: Children's Home

OKLAHOMA CITY: Hospital

OKLAHOMA CITY: 5009 Broadway

OKLAHOMA CITY: Harlingen

OKLAHOMA CITY: Valley Baptist

OKLAHOMA CITY: Hospital

OKLAHOMA CITY: Seymour

OKLAHOMA CITY: 605 Seymour

MISSOURI

ATOKA: First Baptist Church

ATOKA: 1869 by J. S. Murrow

ATOKA: Is the oldest Baptist church in continuous service in Oklahoma.

ATOKA: Site of organization of

ATOKA: Oklahoma Convention in 1906; also

ATOKA: Oklahoma Baptist University estab-

lished there in 1910.

WESTVILLE: Four miles north of West-

ville is site of the original town of

WESTVILLE: "Baptist" which was founded by Jesse

WESTVILLE: Bushyhead, leader of group of Cherokees

WESTVILLE: over the "Trail of Tears," who

WESTVILLE: arrived in 1839. His grave is located there.

MUSKOGEE: Site of Bacone College

MUSKOGEE: founded as an Indian University in

MUSKOGEE: 1880 by J. S. Murrow and others.

MUSKOGEE: First Baptist Church, seven miles

MUSKOGEE: north of Muskogee, at or near site

MUSKOGEE: of First Baptist Church on Oklahoma

MUSKOGEE: soil, 1832.

BRISTOW: First Baptist Memorial Hospital

BRISTOW: 1905 Corinth

BRISTOW: First Mexican Baptist Church

BRISTOW: 1906 Fairmount

BRISTOW: First Mexican Baptist Church

BRISTOW: 1907 McKinnon

BRISTOW: Hickory Street

BRISTOW: Mexican Mission

BRISTOW: 1924 Hickory

BRISTOW: Indian Indian Mission

BRISTOW: Ingersoll and Haworth

BRISTOW: 1925 North Ervy

BRISTOW: 1930 Brodhead

BRISTOW: 1931 Brodhead

BRISTOW: 1932 North Wall

BRISTOW: 1933 First Mexican

BRISTOW: 1934 First Mexican

BRISTOW: 1935 First Mexican

BRISTOW: 1936 First Mexican

BRISTOW: 1937 First Mexican

BRISTOW: 1938 First Mexican

BRISTOW: 1939 First Mexican

BRISTOW: 1940 First Mexican

BRISTOW: 1941 First Mexican

BRISTOW: 1942 First Mexican

BRISTOW: 1943 First Mexican

BRISTOW: 1944 First Mexican

BRISTOW: 1945 First Mexican

BRISTOW: 1946 First Mexican

BRISTOW: 1947 First Mexican

BRISTOW: 1948 First Mexican

BRISTOW: 1949 First Mexican

BRISTOW: 1950 First Mexican

BRISTOW: 1951 First Mexican

BRISTOW: 1952 First Mexican

BRISTOW: 1953 First Mexican

BRISTOW: 1954 First Mexican

BRISTOW: 1955 First Mexican

BRISTOW: 1956 First Mexican

BRISTOW: 1957 First Mexican



## where the WEST begins

New Mexican Baptist work began in 1894 when H. W. Read stopped there because of illness

JUST where the West begins is hard to determine: the westbound traveler, having changed his watch from Central to Mountain Standard Time, still keeps on, as he crosses the eastern reaches of Montana, Wyoming or Colorado, through the same undulating High Plains area that stretches behind through the Dakotas or Nebraska, drained by the same eastward-running rivers.

The rise toward the foothills of the Rockies is almost imperceptible. But certainly when he sees piling up far in the distance the rugged, snow-capped mass of the Continental Divide, he knows that the West is at hand. From Glacier International Peace Park on the Canadian border, the continent's backbone runs south through western Montana, diagonally across southwestern Wyoming and south again in a twisting course across west-central Colorado into northeastern New Mexico.

In western Montana the peaks of the Rockies soar to elevations of from 8,000 to 12,850 feet, and in Wyoming they reach up to 1,000 feet higher still; in Colorado, the "highest" state, are 50 of the country's 64 named mountains exceeding 14,000 feet.

Perhaps 2,000 years before the discovery of America by Europeans, the Basket Makers of the Mesa Verde, Colorado's southwestern plateau, were building their habitations against cliff and canyon walls; and they and their successors of later centuries, the Cliff Dwellers, achieved the highest level of civilization of its type yet discovered.

In 1805-06 Lewis and Clark crossed and recrossed Montana and Idaho on their trip to and from Oregon.

Colorado Baptist General Convention began in 1955 when messengers from 90 churches met in Colorado Springs. Churches from five western

states were represented: Colorado, Wyoming, Montana, North and South Dakota, and Nebraska. The churches had been affiliated with Arizona and New Mexico.

In these states today there are 26,230 Baptists in 165 churches. The population of the area is more than 5.5 million.

In recommending points to visit Executive Secretary Willis Ray writes:

"In Denver there are 33 Southern Baptist churches, the mint, and the museum. Other places to visit are Estes Park, Pikes Peak, Cave of the Winds, and the Seven Falls. Just out of Canon City, where the state penitentiary is located, is the Royal Gorge, the highest bridge in the world.

"Years passed before Baptists re-entered after Read retired. For a time there was conflict between two groups of Baptists. Then in 1912 the differences were settled, old conventions dissolved and the present convention organized. Affiliated churches reported that year 7,672 members. At the close of 1961 there were 84,184 members in more than 260 churches.

New Mexico ranks fifth in area among the 50 states, and it is truly "The Land of Enchantment," when one considers its history (older than either St. Augustine or Jamestown) or its scenic grandeur: the mountains, the deserts, the painted cliffs whose colors are always changing, the dazzling maze of the White Sands National Monument, the marvel of the Carlsbad Caverns National Park, the volcanic craters, the extensive beds of lava flows or the excitingly interesting Indian pueblos or Navajo reservation now rich because of the discovery of numerous deposits of uranium, gas and helium.

It is a land of enchantment because of its people. The Indians, numbering more than 70,000, the date of whose ancestry eludes the probing of the anthropologists, constitute a major missions challenge. (Progress in mission work among them has been exceeding-

encouraging during recent years.) The Spanish, counting approximately 300,000, trace their ancestry to the Conquistadors of the early sixteenth century. The pioneers from many states of the U. S. heroically confronted and triumphed over hostile circumstances and peoples. Thousands have come seeking and finding health.

In more recent years the population has become increasingly cosmopolitan because of the excellent climate, the growing industry, and the many scientific and military bases. Every conceivable economic, social and educational strata are amply represented among the one million inhabitants of the state. In one Baptist church there are more people holding Ph.D. degrees than on some college faculties, yet in the same church are members of the Caucasian, Indian, Spanish, and Negro races.

SNOW CAPPED PEAKS, DEEP ROCKY GORGES are typical of the beautiful scenery in the Yosemite Park area of California.



### Mission Points

\*Not HMB Work  
\*\*Contact Missionary before visiting

#### NEW MEXICO

|                                 |   |
|---------------------------------|---|
| ALAMOGORDO                      | BELEN   |
| Spanish Baptist Church          | First Spanish Baptist Church                    |
| 4th and Texas Streets           | 4th and Castillo                                |
|                                 | BALTIMORE                                       |
|                                 | Hesedville Baptist Mission (Indian and Spanish) |
| **ALAMO                         | CAHLSBAD  |
| Alamo Navajo Baptist Church     | Bethelamane Spanish Baptist Church              |
| Near Magdalena                  | 703 So. Alameda                                 |
| Baptist Indian Center           | CLOVER  |
| 616 Indian School Rd., N. W.    | Spanish Baptist Assembly                        |
|                                 | 218 Jones                                       |
|                                 | CANONCITO                                       |
|                                 | Canoncito Indian Mission                        |
| ALBUQUERQUE                     | ISLETA  |
| Bethany Spanish Baptist Church  | El Rio Indian Baptist Church                    |
| 36th and W. Indian Center       | M. V. Gonzen, Albuquerque                       |
| Baptist Church                  | CUBERO  |
| 616 W. Indian School Rd., N. W. | Spanish—Acoma Baptist                           |
| First Spanish Baptist Church    | 210 North Cedar St.                             |
| 217 Iron St., S. W.             | DEMING  |
| 616 Board Office                | Spanish Baptist                                 |
| 818 Cedar St., S. E.            | 310 E. Cedar St.                                |
|                                 | 300 Baca Ave.                                   |
|                                 | DENTER  |
|                                 | Spanish Baptist Church                          |
| ANTHONY                         | LOVINGTON                                       |
| Anthony Spanish Mission         | Spanish Baptist                                 |
| ARTESIA                         | M. V. Gonzen                                    |
| First Spanish Baptist Mission   | 210 North Second                                |
|                                 | PARK VIEW                                       |
|                                 | Spanish Baptist                                 |
|                                 | Mission   |
|                                 | 210 North Second                                |
|                                 | PORTALES  |
|                                 | Spanish Baptist                                 |
|                                 | Home  |
|                                 | Spanish Baptist                                 |
|                                 | Mission   |
|                                 | 320 So. Avenue D                                |

#### RATON

Spanish Baptist

Church

300 Lopez

#### ROSWELL

Calvary Spanish

Church

600 East Third

First Spanish

Baptist Church

417 East Wildy

#### SANTA CLARA

Santa Clara

Baptist

Indian

Center

1428 Cerrillos Rd.

Spanish Baptist

217 Johnson

#### SHIPROCK

Navajo Baptist

Mission

#### SOCORRO

Spanish Baptist

Mission

#### JEMEZ

Indian Baptist

Mission

#### TACOS

Baptist Indian

Mission

#### LA CRUCES

Spanish Baptist

Mission

#### TUCUMCARI

Spanish Baptist

Church

#### 111 COLLEGE

Spanish Baptist

Church

#### WAGON MOUND

Spanish Baptist

Church

#### ZUNI

Indian Baptist

Mission

(Contact

Wm. Young)

#### COLORADO

|                             |                   |
|-----------------------------|-------------------|
| DENVER                      | LA JUNTA          |
| Metropolitan Baptist Church | Oliver Spanish    |
| (8th and 16th)              | Baptist Mission   |
| West Ninth and              | 100 Avenue "A"    |
| Kalamath                    |                   |
| Spanish Indian Office       |                   |
| 165 Fillmore St.            |                   |
| GRAND JUNCTION              | PUEBLO            |
| Southern Baptist            | Central Baptist   |
| Spanish Mission             | Colored (Spanish) |
| 520 South Colorado          | Lake Avenue and   |
| Avenue                      | Grant Street      |
| IGNACIO                     | TRINIDAD          |
| Indian Baptist              | Bethel Spanish    |
| Mission                     | Baptist Mission   |
| Roy Muncy                   | 413 Frost St.     |

#### MONTANA

|                |             |
|----------------|-------------|
| POPLAR         |             |
| Indian Baptist |             |
| Mission        | A. L. Davis |

#### SOUTH DAKOTA

|                        |              |
|------------------------|--------------|
| EAGLE BUTTE            |              |
| Dakota Baptist Mission | W. W. Knight |



**MONTANA**  
■ Poplar

**NORTH DAKOTA**

**SOUTH DAKOTA**  
■ Eagle Butte

**WYOMING**

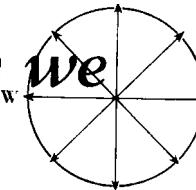
**NEBRASKA**

**COLORADO**  
◆ Denver  
■ Grand Junction  
■ Pueblo  
■ La Junta

**NEW MEXICO**  
■ Ignacio ■ Trinidad  
■ Shiprock ■ Dulce ■ Raton  
■ El Rito ■ Park View  
■ Farmington ■ Taos  
■ Tinian ■ Espanola  
■ Santa Clara ■ ■ Wagon M  
■ Jemez ■ Santa Fe ■ ■ Las Vegas  
■ Gallup ■ Glorieta ■ ■ Las Vegas  
■ Zuni ■ Bernalillo ■ ■ Tacumcari ■  
■ Canoncito ■ ■ Albuquerque ■ Clovis ■  
■ Cubero ■ ■ Belen ■ ■ Alamo  
■ Isleta ■ ■ Socorro ■ ■ Portales ■  
■ Roswell  
■ Alamogordo ■ ■ Lovington ■  
■ Dexter ■  
■ Hatch ■ ■ Artesia ■  
■ Las Cruces ■ ■ Carlsbad ■  
■ Deming ■ ■ Anthony ■

## CALIFORNIA *here we come again...*

by Elmer Leslie Gray  
*Mill Valley, California*



**ELEVEN** years ago Southern Baptists ventured west to hold their first convention on the Pacific coast. Never before had they gone farther west than Texas for their annual business meeting. Besides coming to hold their convention in San Francisco, they came to look over their new work in California. In 1938, 13 years before their coming, the first Southern Baptist church had been organized in the golden state. The number of Southern Baptist churches increased to 13 by 1940 and the messengers from these organized a state convention.

By 1942 the number of churches in the state had increased to 31 with 3,000 members and the Southern Baptist Convention, meeting in San Antonio, Texas, accepted the Southern Baptist General Convention of California as a co-operating constituent.

When Southern Baptists came to San Francisco in 1951, they found a young, vigorous state convention. However, it was small compared to the older conventions and state associations in the south. At that time California could claim only one per cent of the churches in the Southern Baptist Convention and only one-half of one per cent of the members.

Southern Baptists are returning to San Francisco in 1962 for their annual convention. They will find that the work in California has grown in the 11 intervening years. Although the state had only 1 per cent of the churches in the convention in 1951, it had 10 per cent of the gain in the following 11 years. The California churches increased from 301 to 755 for a gain of 11 per cent while the number of churches all over the convention increased by 16 per cent.

The messengers from the churches of other states will find that the California convention has grown in financial strength. Eleven years ago its total annual receipts amounted to a little over \$300,000.00 with \$129,000.00 of this coming from the churches. Its budget for 1962 calls for an income of \$1,472,000.00 with anticipated receipts from the churches amounting to \$880,000.00.

California Southern Baptists are showing an increasing interest and support in missions beyond their own state. Eleven years ago their total annual gifts to co-operative world missions amounted to \$38,500.00 and their 1962 budget goal for these causes amounts to \$378,000.00. Back then the Annie Armstrong offering in the state was \$4,600.00 and the Lottie Moon offering was \$9,900.00. The goal this year is \$40,000.00 for the Annie Armstrong offering and \$128,000.00 for the Lottie Moon offering.

California is still a mission field and one of the ripest in the nation. Although Southern Baptists have increased from 39,880 in 1951 to their present 175,000, the population of the state has increased from ten million to 16 million and there are now more non-church members in California than there were people in the state eleven years ago. The Southern Baptist churches of California have increased their baptisms from 5,000 in 1951 to almost 15,000 a year.

One of the needs of the churches is leadership. The effort to meet this need is indicated in increased enrollment in Bible study and in church membership training. The Sunday school enrollment has grown from 47,000 to over 150,000 and the Training Union enrollment from 6,000 to over 60,000.

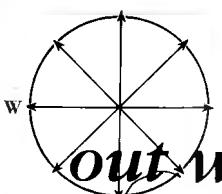
The Southern Baptist Convention has recognized the mission opportunity in California. It has increased its aid as the state organization has grown in its ability to utilize effectively such support. In 1951 the Home Mission Board channeled \$45,900.00 into California work and the Sunday School Board contributed an additional \$12,000.00. The 1962 California budget includes anticipated receipts from the Home Mission Board of \$254,000.00 and from the Sunday School Board of \$25,000.00.

Another mission enterprise in California by Southern Baptists is the Golden Gate Baptist Theological Seminary. The first report of the seminary to Southern Baptists was made at the San Francisco convention in 1951. From that first year of its adoption the seminary has increased from an institution with total assets of \$320,000.00 to one with total assets of over five and a half million dollars. Over 500 graduates from this school are serving around the world. They serve in 31 states and 15 foreign countries. Southern Baptists have made a significant contribution to the advancement of Christ's cause in California through Golden Gate Seminary. A recent study revealed that over half of the churches in the state were started by Golden Gate students or former students.

Those attending the June convention in San Francisco are urged to look into the Southern Baptist work in California and the other western states. In the states west of Texas and Oklahoma are 28 million people. In this area are seven conventions with 1,572 churches and 362,321 church members.

Convention messengers would return to their own churches with a greater concern for missions if they would visit Southern Baptist churches, missionaries, state convention offices, and Southern Baptist institutions on their trip to the west.

**Note:** Write the Baptist General Convention of Arizona, 316 West McDowell, Phoenix, for guide to SBC information centers for visitors on their way to the 1962 Convention.



## *out where the WEST ends*

The first SBC missionaries came in 1854 during the California Gold Rush

**A**VISIT to the Pacific coastal states and the states which border them will carry you to the sea coast, the desert, mountains, plains, fertile valleys, and wastelands of an area composing a fourth of the United States.

Here, stretched between Mexico and Canada live more than 23 million people, but only 242,715 of them are Southern Baptists. And these, for the most part, have organized their churches during the last 20 years.

The Southern Baptists you will meet in the conventions of California, Oregon, Washington, and Arizona will be optimistic, theologically conservative, and hard at work building a church or sponsoring a mission, usually under exacting difficulties.

This is what they call "big country," big ranches, big mountains, big lakes, big cattle herds, big cities, and big reputations.

California is the biggest of them all, both Baptist and otherwise. Missionaries were the first white men to settle among the Indians. From 1759 until ownership of the area passed from Spain to Mexico in 1821 the Franciscans planted their missions and converted the Indians. Stripped of state support by Mexico, the missions died, but a strong Spanish influence is seen everywhere.

In 1845 the territory was seized by the United States, and in 1849 the gold rush populated the area and hurried statehood (1850). Four years later the new Southern Baptist Convention started mission work, despite objections the expenses would not be justified because the people were so bent on getting gold they would not pay attention to preaching.

For seven years the Board of Domestic Missions (now the Home Mission Board) employed 15 missionaries. Among them was J. Lewis Shuck, twice a missionary to China (once under the Triennial Convention and then under

the Foreign Mission Board) who had returned to the States on the death of his second wife.

The Civil War stopped the mission work here as everywhere, and Southern Baptists were not to re-enter the state until 1940. That year 13 small churches organized the Baptist General Convention of California.

Recognition was sought from the SBC in 1941, and favorable action was taken the next year in San Antonio. Thus began the modern "pioneer" movement of Southern Baptists into the west.

There are now 168,011 Southern Baptists in 900 churches among the 15,537,413 residents of the state. In the past ten years, while state population grew 46.8 per cent, Southern Baptists increased 443.2 per cent.

A survey of Sacramento reveals the spiritual need of this state. Here only 25 per cent of the people are members of local churches. A Baptist leader said, "This is one of the lowest uncovered in the nation." There are more 'lost' people in California than Texans in Texas.

More than five million of the people are of foreign extraction, making the state a prime mission field. Language churches have a prominent part in convention activities. Last year the vice president of the convention was a Spanish pastor.

Arizona, which this year is celebrating its fiftieth year of statehood, actually boasts affiliation with the Southern Baptist Convention longer than any of the far western states.

Fifty-three years after James Bristow preached the first Baptist sermon under a cottonwood tree at Middle Verde, the Baptist General Convention of Arizona was constituted (1928) with 11 churches.

By 1955 the convention included churches in Utah, Colorado, Wyoming, Idaho, Nevada, Montana, North and South Dakota. That year 80 churches

formed the Colorado convention and left Arizona with work only in Utah, Idaho, and Nevada.

Today these four states have 49,879 Baptists in 219 churches. In Arizona, with a population of 1,283,000, Southern Baptists are the second largest Protestant denomination. There are 85,000 Indians in the state and Southern Baptists have strong work among them and other language groups.

Idaho and Utah, both more than 70 per cent Mormon, have formed a regional program, which may soon develop into a state convention. Now there are more than 40 churches with some 4,000 members, of a population of more than 1,500,000. Utah's first Southern Baptist church was organized at Roosevelt in 1944.

Along U. S. Highway 30N from Pocatello, Idaho, across the entire state of Utah to Rock Springs, Wyoming, a distance of 260 miles, the only Baptist witness is a mission at Soda Springs. Except for two Presbyterian communities and a Roman Catholic church there is no other witness except that of the Mormons.

Oregon-Washington, linked together in a Baptist state convention since 1948, boasts the record of being the site where Baptist work in the west began.

It was in Oregon where the first Baptist church west of the Rockies was organized in May, 1844, 13 miles west of Portland. The meeting took place in the home of a Missouri deacon, David Lennox, and they called a Kentucky preacher, Vincent Snelling.

A historic church building stands at the old site of this church, known as the West Union Baptist Church.

Despite gold, forests, and Indian wars, the people persisted. In fact, this year Seattle is host to the world fair, and the two states have a population of more than 4.5 million. There are 24,815 Southern Baptists in 168 churches, including some in western Canada.

## FAR WEST



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**BAPTIST BOOK STORE**

**Mission Points**

\*Not HMB Work  
\*\*Contact Missionary before visiting

**ARIZONA**

BLACKWATER  
Indian Baptist Church  
CASA GRANDE  
Spanish Baptist Mission  
115 W. Main Ave.  
COOPER MINE  
Indian Baptist Church  
\*\*Copper Mine Baptist Mission  
(Indian)  
DUGWAY  
Primera Mission Bautista  
Bautista  
"D" Street  
FLAGSTAFF  
Indian Baptist Mission  
(Indian)  
A. A. Moore  
PR 43651  
Spanish Baptist Mission  
3315 Tindie Blvd.

MIAMI  
Spanish Baptist Mission  
519 Inspiration Avenue  
PHOENIX  
Capilla Bautista Mexicana  
1205 E. Gibson Lane  
Baptist Children's Home  
3101 W. Missouri  
Baptist Indian Center  
(several tribes)  
4011 North 6th St.

UTAH

BRIGHAM CITY  
Navajo Center  
834 S. 4th East

IDAHO

BLACKFOOT  
Indian Baptist Mission

CALIFORNIA

BAKERSFIELD  
First Baptist Church  
1010 Webster St.  
Sunny Crest Children's Home  
1901 Columbus Ave.  
BAPTIST  
Latin American Baptist Mission  
26308 Barstow Ave.  
BERKELEY  
Oakland Baptist Mission  
1908 Addison

CALEXICO  
Spanish Baptist Mission  
Imperial Ave. East  
Adjacent to Rancho Park

COMPTON  
Spanish Baptist Church  
2122 E. El Segundo

EL MONTE  
Spanish Baptist Church  
408 N. Central Ave.

FRESNO  
Emmanuel International Church  
810 West Tulare  
Jesuit Baptist Mission  
2612 N. Cornelia

HANFORD  
State Board Office  
1405 Broadway

HOLLYWOOD  
Immanuel Baptist Church  
(Hollywood)  
1628 N. Willow Pl.

HOOPA  
Indian Baptist Mission

WARM SPRINGS  
Spanish Baptist Mission  
10th and Brown

HOOPA  
Indian Baptist Mission

WASHINGON  
GRANGER  
\*\*Spanish Work  
Contact Island Warren, Sunnyside

SEATTLE  
"World's Fair" Mission

**LOS ANGELES**  
First Chinese Baptist Church  
122 E. Culver St.  
\*Grand Canyon Baptist College  
Spanish Baptist Mission

TUBA CITY  
Indian Baptist Mission

WHITE SPRINGS  
Apache Baptist Church (Indian)

WINSLOW  
Baptist Indian Center  
(several tribes)  
905 W. Aspinwall

**RIVERSIDE**  
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700 S. Figueroa St.  
Berendo St. Baptist Church (Korean)  
1324 S. Berendo St.  
Bethel Spanish Baptist Church  
715 South Spence Chinese Baptist Church  
901 Dale St.  
Gresham Baptist Mission (Chinese)  
3214 Vernon Ave.  
West Los Angeles First Spanish Baptist Church  
314-315 West McDowell Rd.  
NEILLS  
First Papago Baptist Church (Indian)  
920 S. Grandview Avenue  
Strawberry Point

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**MONTEBELLO**  
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**OAKLAND**  
Oakland Indian Baptist Church  
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Spanish Baptist Church  
1466-45th Ave.

**PICO RIVERA**  
Spanish Baptist Church  
910 Chapala Crossing Rd.

**PITTSBURG**  
Spanish Baptist Mission  
2568 Willow Pass Rd.

**POMONA**  
Pomona Spanish Baptist Mission  
800 Grand Ave.

**PLANOADA**  
Spanish Baptist Mission

**REEDLANDS**

**VACAVILLE**  
Spanish Baptist Mission  
N. Brown Rd.

**RICHMOND**  
Halton Park Baptist Church (Japanese)  
5711 Jefferson

**WILMINGTON**  
Spanish Baptist Mission  
1241 Watson

**OREGON**

**PORTLAND**  
\*State Board Office of Oregon-Wash.  
2807 Northeast Broadway  
\*West Union Baptist Church (13 miles west of Portland)

**WARMINGHAM**  
Mt. Baker Baptist Assembly (33 miles east of Hellingham on Mt. Baker Rd.)

**HOME MISSIONS**

ing during the annual Week of Prayer for Home Missions at the Gentilly Baptist Church in New Orleans. He told the congregation of his needs and hopes. After the service one of the members said, "I'll buy your present building, restore it to its original design, and then resell it. All over the purchase price I get for the building, I will give to the Home Mission Board."

McGill was overwhelmed. This was his first time to meet the man, who was neither acquainted with rescue mission work nor had he seen the building. A phone call the next morning started the process of buying and selling.

"Needless to say, I saw in a very strong way how God works in mysterious ways," McGill commented. "This has taught me never to give up but to have faith in God's providence."

The new mission, which will open September 1 as the Baptist Center, will have an enlarged ministry with 350 beds and the space to expand to 500. Meanwhile, the Rescue Mission will continue at the old location.

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"miracle"  
came

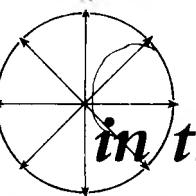
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21



## in the land of LAKES

An Indian raid broke up an Illinois revival in 1796

**UNDER** the ordinance of 1787, the country around the Great Lakes north and west of the Ohio River was organized as the Northwest Territory of the new United States. Here in the vast prairies the first settlers formed tightly-knit communities for protection against the savage Indians and hazards of wilderness living. The white man encountered Indians on all the great waterways, and the earliest settlements were around Christian missions.

Except for French and English traders, no white immigration began until after the American Revolution. Following the French and Indian Wars the territory was ceded to the English, and the English king gave the Illinois charter to Virginians.

The first settlers of Illinois were Virginians, and the first churches were organized by Virginians. A group of soldiers who had fought under George Rogers Clark formed a settlement called New Design in west central Illinois in 1781. A Baptist preacher from Kentucky, James Smith, visited the area in 1787 and converted the first known Baptist in Illinois, James Lemen. He was broken from a creek near Waterloo, and Lemen became the first person to be baptized by immersion in Illinois.

In 1957 Michigan became a full-fledged state convention; and there are now 19,003 Southern Baptists in the state, a fraction of the 7,793,294 population.

Indiana, in the heart of the agricultural plains of the mid-west, is the youngest state convention of Southern Baptists. The first Southern Baptist church in the state was organized prior to World War I as the Second Baptist Church of Hymera.

Controversy split churches across Illinois, resulting in the formation of several Baptist groups. One sect bore the interesting name "No Effort" Baptists because they believed Daniel Parker's

"two-seed" doctrine that some are irrevocably lost to the devil.

For most of their history, Illinois Baptists remained divided. In 1906 the Illinois State Baptist Association was formed at Pinckneyville and membership in Southern Baptist churches in Illinois now totals 156,504.

In 1800 the Northwest territory was divided and later subdivided into the territories of Indiana and Michigan. Immigration was slow until after the War of 1812. Then the mass of immigration swept westward, passing over Michigan which had been reported a morass of unhealthful swampland.

Later settlers in the territory made use of Michigan's many natural resources, and during the mid-nineteenth century large industrial cities developed. Michigan Baptists trace their beginnings to 1934 when land-poor Southerners moved north to find jobs in auto factories and steel mills. Finding no Southern Baptist work, missions and churches were gradually organized. In 1951, six churches joined to form the Motor Cities Association of Southern Baptists under the sponsorship of the Arkansas Convention.

The Southern Baptist Church of Minneapolis sponsored the mission for two and a half years. During the pastorate, the missions committee of the church drove 180 miles round trip each Sunday to conduct services. The first pastor, B. J. Williamson, arrived in February 1960. A former hospital chaplain in Texas, Williamson serves also as chaplain to the hospitals used by the Mayo Clinic staff at the world famous medical center. His church receives support from five Texas churches.

The first railroads pushed across Iowa in the 1850's but the Indian problem remained a deterrent for settling in the broad central plains. The passing of

churches affiliated with Illinois Baptists and the next two with Kentucky Baptists. Messengers from 111 churches reported to the third state general meeting in 1958 and the convention was organized. There are now 28,736 Baptists in Indiana.

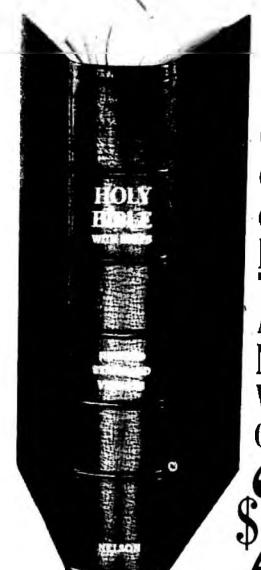
A Michigan couple who moved to Madison, Wisconsin in 1949 saw the need for another Baptist church in the city which had a 100-year old American Baptist church and two Negro Baptist churches. In 1953 they helped charter Midvale Baptist Church in Madison, the first Southern Baptist church in Wisconsin.

Since that time, Southern Baptists have not only grown in Wisconsin but in Minnesota. In June 1961 the fourteenth church was constituted in the Wisconsin-Minnesota Baptist Association which cooperates with the Baptist General Convention of Texas.

The fourteenth church was constituted from the Emmanuel Baptist Mission in Rochester, Minnesota and is an example of how Southern Baptist work grows in new areas.

The Southern Baptist Church of Minneapolis sponsored the mission for two and a half years. During the pastorate, the missions committee of the church drove 180 miles round trip each Sunday to conduct services. The first pastor, B. J. Williamson, arrived in February 1960. A former hospital chaplain in Texas, Williamson serves also as chaplain to the hospitals used by the Mayo Clinic staff at the world famous medical center. His church receives support from five Texas churches.

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HOME MISSIONS

May, 1962

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**LAKES**

the frontier was officially noted in the census of 1890. The intensive development of agriculture since the development of wheat in the area in 1870 made the area one of the country's richest agricultural regions. The first Southern Baptist church in Iowa was organized under the sponsorship of Missouri Baptists in 1954. At the present time there are two churches and 22 missions in Iowa. Some of these missions will be constituted into churches during the summer of 1962.

Each mission chapel belongs to the association in Missouri where the sponsoring church is affiliated. When these chapels are constituted into churches, an Iowa association will be organized, affiliating with the Missouri convention. Southern Baptists now have mission stations in most of the principal cities in Iowa.

**Mission Points**

\*Not HMB Work  
\*\*Contact Missionary before visiting

**ILLINOIS**

**Monroe County:** Site of "New Design Baptist Church." First Baptist church in state organized May 28, 1796.

**Lebanon:** Site of Rock Springs Theological Academy and home of John Mason Peck.

**Pinckneyville:** Marker at church where Illinois State Baptist Association organized January 31, 1907. Site of State Baptist Retreat.

**St. Clair County:** Site of organization of first Illinois association, 1807.

**Carbondale:** State headquarters; location of College of the Bible.

**Mound:** Site of oldest Baptist church in state with continuous existence, organized 1817.

|                                     |                          |
|-------------------------------------|--------------------------|
| <b>CARBONDALE</b>                   | <b>EAST ST. LOUIS</b>    |
| *Southern Illinois College of Bible | Baptist Good Will Center |
| *200 West Main                      | 500 North Sixth St.      |
| 308 West Main                       | Men's Rescue Mission     |
| CARMI                               | 535 Collinsville Ave.    |
| *Baptist Children's Home, Inc.      | GRANITE CITY             |
|                                     | Livingston               |
|                                     | Mission (GWC)            |
|                                     | 620 Niedringhaus         |

**INDIANA**

**PLAINFIELD**

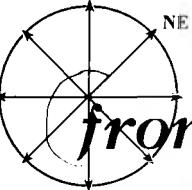
\*State Board Office  
218 East Main St.  
On S. 40

**MICHIGAN**

\*State Board Office  
22029 Grand River

HOME MISSIONS





## frontiers up EAST

Baptists in Washington, D. C. met in the newly-built U. S. Treasury building in 1801

STONY hills, deep forests, and unfriendly Indians were what the Pilgrims discovered the bitter winter of 1620 they landed on the rockbound North Atlantic coast and founded the first Northeastern settlement at Plymouth in the Massachusetts Bay Colony. Escaping religious persecution of the Church of England, they brought with them a stern form of Calvinism which proved as intolerant as the church they had fled.

Dissenters of Puritan Calvinism were banished to the wilderness and included Baptists and Quakers. Roger Williams, traditionally a Baptist, settled south of Massachusetts and established the colony of Rhode Island proclaiming a policy of complete religious tolerance and separation of church and state. The first Baptist church in America was organized in Providence in 1636; and Brown University, the oldest Baptist college in America, was established in 1764. Although Baptists are the oldest denomination in Rhode Island, over 85 per cent of the population (997,000 in 1960 census) are listed as communicants of the Roman Catholic Church.

In Massachusetts and New Hampshire by 1684, intolerance and "Bible" government had been considerably curtailed. By the first part of the 18th century toleration of non-Calvinist sects was becoming more general. The two first Baptist missionaries in America were born in Massachusetts in the latter part of the century. The first American Baptist foreign missionary, Adoniram Judson was born at Malden in 1788; and the first to present the cause of missions in America was Luther Rice, born at Northboro in 1783.

Baptists came to Maryland in 1742 after Lord Baltimore had established the colony not only as a refuge for

persecuted Catholics but as a community where freedom of worship and conscience were essential. Freedom of worship in Maryland was not as liberal as in Rhode Island, but only denying the doctrines of the Trinity and speaking against the virgin Mary were subject to penalty by law.

Henry Loveall was the first pastor of the first Baptist church in Maryland organized in 1742 at Baltimore Towne and now known as Sater's Baptist Church. The first Sunday school was begun in 1797 at the Second Baptist Church of Baltimore and was not only the first Sunday Bible school in America but the first to use volunteer teachers.

Antimissionism caused many divisions among the Maryland churches. However, a small group of Old School Baptists grouped together to form the Maryland Baptist Union Association in 1836. The Association included not only Maryland but some District of Columbia churches who later formed their own association. Today the Baptist Convention of Maryland serves as the affiliate convention for Southern Baptist churches in New Jersey, eastern New York and Pennsylvania, Connecticut, Massachusetts, Vermont, New Hampshire, Rhode Island, Maine, and Delaware.

The first recorded meeting of Baptists in the District of Columbia was in 1801, the first worship service being held in the newly built U. S. Treasury Building. Eight months later in 1802, the First Baptist Church was organized in a private home with six charter members.

Discipline was unusually strong in churches of this period as may be witnessed in the Washington church. Of the six founding members, three were

excommunicated and two withdrew in dissension to form another church.

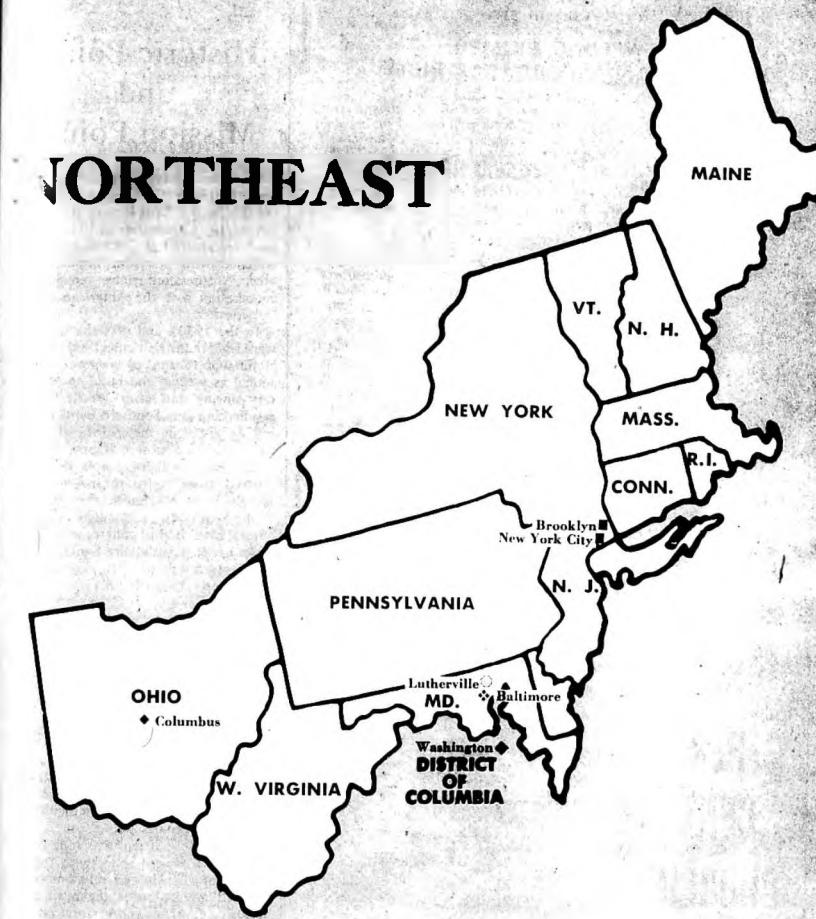
Luther Rice, appointed by the American Foreign Mission Society, returned from India in 1813 to present the mission cause to Baptists in America. He made Washington his headquarters and started the first Sunday school in the city in 1819. The same year a Literary Association headed by Rice began work to establish a Baptist college in the city. Money for the college was raised by the association and contributors included John Quincy Adams and John C. Calhoun.

"The first commencement was held in December 1824 and was attended by U. S. President James Monroe, the secretaries of State, War, and Navy, leading members of both houses of Congress, and Lafayette who happened to be on his famous visit to America at this time." The institution, Columbian College, continued under Baptist control until 1904 when the charter was changed and it became nondenominational George Washington University.

Baptists in the South and Northeast shared in the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions during the early 19th century. It was formed in Philadelphia in 1814 and known as the Triennial Convention because it met every three years.

Expansion and recession of the work in home missions gradually reverted back to the first purpose of the convention, foreign missions, reflecting a difference in Baptists North and South. Southern Baptists preferred a central organization promoting every phase of denominational work while the North tended toward separate societies for each phase of the work.

## NORTHEAST



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State Board Office 1880 East Broad St.

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Washington Baptist Joint Committee on Public Affairs

Baptist World Alliance

State Board Office 1828 - 18th St., N.W.

Anna B. Johengen Christian Center 4025 Ninth St., S.E.

**SOUTH**

(Continued from Page 9)

**EAST**

churches organized the White Water Association and affiliated with the General Association of Baptists in Kentucky. Feeling the need for statewide missions and evangelism, the association moved into other areas of the state. In January of 1954, 160 messengers representing 39 Southern Baptist churches in Ohio met and organized the State Convention of Baptists in Ohio.

This same pattern has followed in other Northeastern states with the formation of chapels and missions by interested groups under the auspices of fostering churches and pastoral missionaries. The constituted churches affiliate with the Maryland and Ohio Baptist Conventions. Today there are Southern Baptist chapels, missions, or churches in every state in the Northeast. The Maryland Association includes some 60,468 Baptists in 11 states. Ohio Baptists numbering 41,630 include Southern Baptists in West Virginia and western Pennsylvania and New York. The District of Columbia has 35,066 members in 55 churches.

**HOME MISSIONS**

May, 1962

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**see AMERICA**

(Continued on Page 5)

haven't taken it seriously enough. If oil companies paid no more attention to the drilling of new wells than we have to the establishment of new work they would never succeed. Any increase in baptisms, in Sunday school and Tr. in Union as well as more preachers and teachers and mission volunteers, and more money for missions, all depend on more churches and more churches.

When we have seen America's need and seen Baptists' efforts to meet that need we ought then to see where we can get a "hand-hold" so that we can help.

Certainly we can help by evangelizing our own field. We ought to use every helpful suggestion that we can receive to increase the effectiveness of our local church programs. Souls that can be saved and lives redeemed by the revivals or local mission establishment of your church and mine will not be reached by somebody else, and they must not be passed by. Like Aunt Het once said, "I believe in supporting missionaries to save the heathen, but it seems wrong to overlook the heathen here and pick out the easy ones in Africa."

In addition to the opportunities in your local field and association we have the Cooperative Program as a handle to grasp in lifting the burden of unredeemed humanity. This ingenious method by which we all get our favorite enterprise financed unselfishly is the lifeline of home missions, as it is for all Southern Baptist work. It is the day after day, regular pay check that makes possible any planning at all. We must not neglect it. We must increase it from the low per capita level that makes Southern Baptists' self-image of piety and devotion look ridiculous to the outside world. We will never evangelize the world on loose change. We can never change the world on 10 per cent from a few!

But when your heart yearns for an opportunity to get at the saving of America quickly and directly then think of the Annie Armstrong offering for Home Missions. It is for the work in the homeland what the Lottie Moon offering is for foreign missions. It now constitutes nearly half of the Home Board's budget. It supports all of the work but provides for special interest in special needs.

*—The Baptist Messenger*

HOME MISSIONS

May 1962

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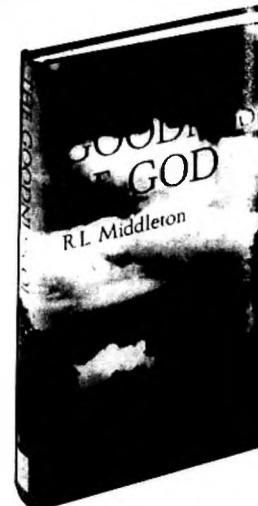
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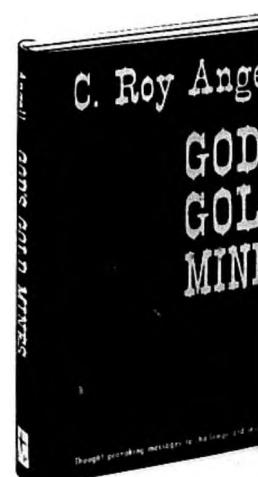
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