

## CHAPTER II

# THE SEED WAS PLANTED . . .

The first Sunday School of what would become Kelham Avenue Baptist Church was held in the living room of Vincent and Sarah Bath. Sarah Bath, a few years later, wrote in the official minutes of the church, that L. L. Scott had charge of the first Sunday School sponsored by Immanuel Church. This was in December 1908. Whatever may have been the exact beginning of Kelham Avenue Church, it is well nigh a certainty that the church would never have attained the stature it did without the continued support of Mr. and Mrs. Vincent L. Bath.

Vincent L. Bath was born in Ohio, May 14, 1858. At the age of three he was taken to Sandusky, Ohio, and he lived there until he relocated in Oklahoma. George and Matilda Bath, who had emigrated from England in 1856, were the parents of Vincent L. Bath. When George Bath died at the age of ninety-four, he was the oldest man in Erie County, Ohio. Vincent Bath's mother lived to the age of eighty-six.

On December 8, 1891, in Green Bay, Wisconsin, Vincent L. Bath married his second wife, Sarah A. Kelham, who for ten years was a teacher in the public schools of Sandusky. Mrs. Bath's parents, John and Elizabeth Kelham, came from Lincolnshire, England, in 1851 and were among the early settlers of that section of the Ohio territory. Mr. Kelham was one of the leading contractors in Sandusky.

Vincent Bath

Sarah (Kelham) Bath

Vincent and Sarah Bath moved to Oklahoma on November 30, 1900. Shortly thereafter he purchased an excellent quarter-section farm on the eastern outskirts of Oklahoma City. Here he built a modern (by the standards of the times) two-story house.

Bath Home, ca. 1909

Situated on a high hill, the house commanded a view of Edmond and the adjoining county. A contemporary article described it this way<sup>1</sup>:

The Bath home is a neat two-story structure fitted up in the most modern manner. The equipment includes a private gas plant, hot water, and gasoline engine for pumping water. The house is finished in an attractive style. A spacious porch enables one to enjoy the cool breezes that are wafted in and to command a beautiful view of the surrounding country. In the rear is a spacious and commodious barn, which contains a superb equipment, including several Columbus carriages. Mr. Bath is the owner of four splendid horses, one of which, a colt,

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<sup>1</sup>*The State of Oklahoma, Its Men and Institutions*, The Daily Oklahoman, 1908, page 77.

promises to develop into a brilliant pacer.

Mr. Bath was a director of the State Fair and was one of the three persons instrumental in locating the fairgrounds on Eastern Avenue at the present location of Douglas High School. Mr. Bath was a director of the Planters and Mechanics Bank, of Oklahoma City, a member of the 150,000 Club, and a Mason. He was also a director of the Oklahoma Trust and Banking Company of Wewoka and treasurer of the Oklahoma Central Oil and Gas Company.

In 1906 a portion of the Bath farm was divided into building lots, of which 346 were sold in forty-five days. He controlled several subdivisions on the northeast side of Oklahoma City.

About 1910, Mr. Bath moved the two-story house westward to the next lot and built a new brick home on the old location. This home was later incorporated into the building that for many years was Hubbard Hospital. The original Bath home was destroyed by fire a few years after it was moved. Mr. Bath later built a home on the east side of Eastern Avenue at 2101 Northeast Fourteenth. This home is no longer in existence.

Vincent and Sarah Bath had no children of their own, but in 1902 they adopted two orphan children, a brother and sister, aged six and three, Augusta ("Gussie") and George.<sup>2</sup> Sarah A. (Kelham) Bath died December 30, 1922, and Vincent L. Bath died February 21, 1946. Both are buried in the Fairlawn Cemetery, Oklahoma City, Oklahoma.

The fledgling Sunday School sponsored by Immanuel on Kelham Avenue had a difficult time. There was little money available; so receipts were scanty. To give an idea of just

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<sup>2</sup>George Bath died May 13, 1973 and is buried in Rose Hill Cemetery. Gussie married C. Harper Orth, and was living in 1980.

how tight finances were, the following is taken from the official Sunday School records of the time.<sup>3</sup>

Owe from last year—\$1.80.  
 Jan. 7 Rec'd one back collection—\$ .20  
 Refunded from last coal for hauling it ourselves—\$.15  
 Evening contribution—\$.10  
 Jan. 10 Rec'd from Mrs. Anderson—\$.50  
 Paid janitor for December 1911—\$1.00  
 Mar. 29 Electric light bill, first quarter —\$3.00  
 Ladies' Aid paid janitor for April.

In 1909 Vincent and Sarah Bath gave two lots on the northwest corner of Northeast Thirteenth and Kelham Avenue. These were deeded to Immanuel Church for the purpose of constructing a mission building. A twenty-four-foot-by-thirty-foot building was constructed on these lots. L. L. Scott, District Missionary, was the head of the first Sunday School.<sup>4</sup>

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<sup>3</sup>"Account of Church Contributions and Expenses," Kelham Avenue Mission, 1912 (Brewington Collection, Oklahoma City).

<sup>4</sup>Associational minutes for the Central District Baptist Association for 1913 list L. L. Scott as pastor of Dixon Church, Mustang Church, and Walnut Grove Church in Oklahoma City. The minutes also note that "The Baptist District Association was organized at Norman, Oklahoma, August 29-30, 1890. Eighteen churches went into the organization. The Central Baptist Association was organized in 1889. These two associations covered practically the same territory; the first co-operating with the Southern Baptist Convetnion [sic] and second co-operating with the Northern Societies. The two associations were consolidated at Watonga, September 16, 1902." (Tiefel Collection). The minutes for 1926 for the Central Baptist Association record that "the churches of Oklahoma County presented to the association their desire to withdraw from the Central District and organize an Oklahoma County Association, looking to the better development of their mission territory. After a thorough and friendly discussion the association acquiesced in the move and letters were granted to all churches wishing to join the new association." (Tiefel Collection).

Mrs. and Mrs. L. L. Scott ("Scottie")  
*Baptist Messenger* (April 1951)

Finances were a continuous, nagging problem. The amount received for the entire year of 1912, was \$36.61, and the mission's expenses were \$39.40, leaving a deficit of \$2.79. The Ladies' Aid Society used every legitimate means to raise money. They even went from door to door of the members, soliciting payment of tithes.

In spite of the financial problems, there was continued growth in the Sunday School membership. Through the summer of 1913, the average attendance was more than fifty each Sunday. Even when there was little in the treasury, Kelham Mission never forgot that they were a *missionary* Baptist church. The official records show that on April 12, 1913, they sent the entire Easter collection—\$2.56—to be used in the mission field.

During these troubled times, one of the staunchest supporters of the group was George Tiefel, father of Katharin (Tiefel) Taylor. Mr. Tiefel was Sunday School superintendent and Sunday School teacher through all of Kelham's formative years. He continued as a devoted member of Kelham until his death in 1959.

During this period there were no regularly assigned pastors to Kelham Mission. Sometimes a minister from the district missionary conference would preach. At other times the Reverend L. J. Dyke would deliver the message.<sup>5</sup> At times there would be a pastor from Immanuel, the sponsor of Kelham Avenue Mission. At other times there would be only Sunday School with a lay member reading some scriptures.

Lodire Judson Dyke  
as a young man

L.J. Dyke  
in his Oklahoma days

This rather erratic operation continued for some time, until, on April 12, 1913, a few of the workers in Kelham Avenue Baptist Mission met in the mission building to

<sup>5</sup>Lodire Judson Dyke (1840–1927), named for Adoniram Judson, born in Newark, New Jersey, came to Oklahoma in 1891 after pastoring a church in Coffeyville, KS. He had served as a missionary for the American Baptist Home Mission Society to the Wichita and Caddo Indians and led in the building of seventy-six church houses (Thoburn and Wright, *A History of the State and Its People*, Lewis Historical Publications, New York, Vol. iv, p. 588). Associational minutes for 1913 for the Central District Baptist Association list Mrs. L. J. Dyke as a messenger from First Church, Oklahoma City. Gladys Fairchild, her daughter, indicated that when the family moved back to Oklahoma City from Atoka in 1907, they settled at “1521 NE 23rd” and her mother became a teacher of “Class 21” She then began to look for missions work in which to become involved, working first at Immanuel and then at Kelham. Mrs. Fairchild noted that she first served as a Sunday School teacher there, teaching Sarah Bath’s daughter “Gussie” (Personal Letter, Brewington Collection).

discuss the propriety of organizing the mission into a Baptist church. The Reverend Fred W. Barnaclo, who sometimes preached at the Mission, was chosen as Moderator, and Sarah Bath was chosen as Clerk. A committee was formed to canvass and report the number available to perfect such an organization. Those chosen for the committee were Sarah Bath, Fern Varvel, and George Tiefel.

Later that month, the committee reported to the group that there were thirty-seven Baptists who had expressed a desire to enter into the organization of a church. It was mid-December before all of the technicalities were ironed out, and the group gathered in the mission building to organize a regular Baptist church. L. J. Dyke was chosen as Moderator and had charge of the organization services.

The minutes of December 14, 1913, report,

The letters of dismission from sister churches were read and there were thirty-seven names. There was some discussion as to whether those whose letters were presented could be charter members unless they were present in person. The books were to be left open a short time. The covenant was read and those who wished to become members pledged themselves to the covenant. It was decided to take *The Baptist Church Manual* as our guide. Brother George Tiefel was chosen deacon, and Sarah Bath was selected as clerk.

The thirty-seven charter members were as follows<sup>6</sup>:

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|-------------------------------|-----------------------------------|
| 1. Mr. George Tiefel          | 2. Mrs. Karena Anderson           |
| 3. Mr. Emil Johnson           | 4. Mrs. Julia Johnson             |
| 5. Mr. W.B. Maddox            | 6. Mrs. Minnie Maddox (Mrs. W.B.) |
| 7. Miss Anna Maddox           | 8. Mrs. Sarah Bath                |
| 9. Miss Augusta Bath          | 10. Mr. George E. Bath            |
| 11. Mr. J.F. Maddox           | 12. Mr. Lon M. Maddox             |
| 13. Mr. Ohley W. Maddox       | 14. Miss Nannie Layne             |
| 15. Mrs. Maybell Parnell      | 16. Mr. G.A. Warner               |
| *17. Mrs. Mabel Warner        | *18. Miss Maud E. Craig           |
| *19. Miss Laura E. Vermillion | 20. Mrs. Everett M. Johnson       |
| *21. Miss Esther E. Johnson   | *22. Mrs. Mary Vaughn             |

<sup>6</sup>Unpublished minutes, Kelham Avenue Baptist Church, December 14, 1913, p. 4 (Brewington Collection).

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|---------------------------------|---|
| 23. Mrs. W.R. Rister            | 24. Mr. Nathan Steele                                   |
| 25. Mrs. Nathan (Martha) Steele | 26. Mr. Wiley Steele                                    |
| 27. Miss Debbie Siler           | 28. Miss Cleo Soard                                     |
| 29. Mr. A.W. Parsons            | 30. Mr. Paul Parsons                                    |
| * 31. Mrs. Nora Pearson         | 32. Miss May Pearson                                    |
| 33. Miss Fay Pearson            | 34. Miss Lucille Pearson                                |
| 35. Mr. Ohley Pearson           | * 36. Miss Bessie Lowry (also<br>shown as: Bessie Hull) |
| 37. Mrs. Mary Harasha           |   |

\* Those marked with an asterisk were later granted letters of dismissal.

On January 14, 1914, G. A. Warner, Nathan Steele, Everett Johnson, and Vincent L. Bath were elected trustees of the church.

On May 31, 1914, a business meeting was called to consider calling a pastor. Brother George Tiefel was made Moderator. After some remarks the church decided that voting should be done by ballot. Fred W. Barnaclo received nine votes and L. J. Dyke received eight votes. Before the ballots were cast it was moved, seconded, and carried that the pastorate be for no definite time, but that the pastorate would terminate whenever so decided by the majority of the church. Brother Barnaclo had sent word that in the event of his being chosen pastor, he wanted a written call.

Brother Ewing moved that the call be made unanimous, but when some objected, because it was far from unanimous, Brother Ewing withdrew his motion. Mrs. Bath tendered her resignation as Church Clerk, but it was not voted on by the church at that time.

On June 7, 1914, after the morning service, Brother Barnaclo's letter accepting the pastorate was read. Immediately after morning service, a business meeting was called, during which it was found that the proceedings of the previous business meeting were illegal; seventeen votes were cast, only sixteen legal voters had been in attendance.



It was voted to recall the call to Brother Barnaclo and to give two weeks' public notice that a business meeting was to be held for the purpose of calling a pastor.

Two weeks later another business meeting was held. Brother Dyke had announced that he was not a candidate for the position of pastor, but that he was simply doing what he could to help the infant church. Brother Barnaclo was the only candidate. There were twenty-one present who could legally vote. There were twenty-one votes cast, five for and sixteen against Barnaclo. It was therefore suggested that Brother Dyke be asked to minister to the church with help from R. C. Mills.<sup>7</sup> The church would operate in this manner until some other method opened up.

On August 12, 1914, another business meeting was held. The church voted to send a letter asking that they be admitted to the Central Baptist Association. The messengers chosen to attend the associational meeting were Nathan Steele, Martha (Mrs. Nathan) Steele, and Everett Johnson. C. D. Ewing was elected deacon. It was also voted to take five dollars from the church treasury to pay the grocery bill of a destitute member.

On December 27, 1914, the first revival meeting of Kelham Avenue Church began, conducted by L. L. Scott, District Missionary for the Central Baptist Association. This seemed very appropriate, as Brother Scott had charge of the missions' first Sunday School organized by Immanuel Church, in December, 1908, that was really the beginning of Kelham Avenue Church. During the revival the church was blessed spiritually, and twenty-six professed faith in Christ. Of the eleven received for baptism, five were baptized at Immanuel Church, by L. J. Dyke. They were John Erickson, Sr., John Erickson, Jr., Irvin Scott, Gerold

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<sup>7</sup>The Associational minutes for 1919 give his initials. In the minutes for 1913 he is listed as pastor at Banner Church.

Shaeffer, and Roy Green. The revival meeting lasted three weeks.

On March 7 the church voted to order fifty songbooks, *The New Evangel*, for use in the church and the Sunday School. The total cost was seven dollars and fifty cents.

In May 1915 another business meeting was called to choose a pastor. Since there was only one candidate, Brother Barnaclo, it was deemed in order to vote *aye* or *nay*. There were eight members present, and seven votes were cast. There were six votes for Brother Barnaclo and one vote against him. Since Brother Barnaclo had more than three-fourths of the votes cast, he was declared elected to the pastorate. Sarah Bath resigned as Church Clerk again. It seems she held a definite position regarding Brother Barnaclo as pastor. History may have proved her correct.

In April 1915 the trustees were authorized to secure a deed from the Immanuel Church, to the lots occupied by Kelham Avenue Church. Immanuel agreed to execute and deliver the deed for the sum of \$150. Brother Warner and Mrs. Bath were replaced by Brothers Ewing and Erickson on the Board of Trustees.

A committee was chosen to investigate incorporating the church. The committee consisted of Brothers Erickson and Johnson, and Sister Rillie Ewing.

In April 1915 an internal problem arose.<sup>8</sup> One of the church members had reportedly made some unseemly remarks directed toward another church member. A fellowship committee was appointed to counsel with the offending member and to request that he apologize to the church. Numerous prayerful meetings were held to counsel the individual, but when the individual refused to publicly

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<sup>8</sup>See Appendix A for a photocopy of the postcard sent out to church members on this occasion.

admit his error, the church voted to withdraw fellowship from him. This was the first instance of a member's being "churched" in Kelham's history.

About this same time the pastor, Brother Barnaclo, made some sort of grievous error. Another minister was asked to take care of his duties. In June 1915, Brother Barnaclo came forward and made statement as to his conduct and the fault in which he was overtaken. Motion was made and carried that the church forgive Brother Barnaclo. Brother Barnaclo asked that the church rescind his call as pastor of the church. His request was accepted.

In July 1915, T. B. Cross came to Kelham as interim pastor.<sup>9</sup> A short time later he was called as pastor of Kelham for seven weeks at two dollars per Sunday. He was apparently a no-nonsense type of individual. At the end of the first church service he held, he asked whether anyone wanted to unite with the church by baptism or by letter. None came forward. Then Brother Cross asked whether anyone wanted to leave the church by letter or otherwise. None came forward. That seemed to settle that.

After the resignation of Sarah Bath as Clerk, J. D. Welborn was chosen to serve. Rilla Ewing, who had been chosen as Sunday School secretary, asked to be replaced, as she was moving away.

A Sunday School picnic was planned for August 9, 1915. The plan was to ride the streetcar, which would leave from Northeast Thirteenth and Lottie at 9:45 A.M. In case of rain, the picnic would be rescheduled for the next day. Memories seem to have dimmed as to exactly where the picnic was held, but it is likely that it was either at the Fairgrounds on Eastern Avenue or at Wheeler Park on the river between Robinson and Walker.

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<sup>9</sup>The minutes of the Central Baptist Association for 1919 list T. B. Cross as an ordained minister who was a member of Capitol Hill Church (Tiefel Collection).

Sunday School Picnic. L. J. Dyke is the man seated in front. The baby in the upper left corner is Katharin Tiefel Taylor.

At the business meeting held on August 11, 1915, a motion was made by Brother Barnaclo that a committee be appointed to ask church members who were going on hayrides on Sunday and on Wednesday nights to cease the habit and to put their time in working for the church. A committee was appointed, but the minutes do not record the results.

The same month, another pulpit committee was chosen, as Kelham had only an interim pastor. It was also decided there would be a deacon ordination, at a time to be chosen, in October. The ordination service was held on the fourteenth, with the ordination sermon being preached by J. H. Haskins. The charge to the candidates, was delivered by T. A. McClain. The four deacons ordained were George Tiefel, C. E. Clark, J. B. Erickson, and J. D. Welborn.

Fred W. Barnaclo also resigned that month as Sunday School treasurer. Fern Montooth was elected. F. W. Barnaclo, his wife, Josephine Barnaclo, and their daughter, Josephine, asked for letters of dismissal, which were granted.

The pulpit committee completed its work, with two candidates being presented to the church. Apparently the

church did not then follow the practice of considering one candidate at a time as is now generally practiced. The first candidate was S. R. Williams.<sup>10</sup> The vote on Williams was thirteen against and five for. The other candidate was J. D. Cook. Brother Cook was called subsequently for an indefinite period of time. It was decided to ask the state convention for four hundred dollars to supplement the pastor's salary. Brother Cook was sent as a messenger that year to the state convention meeting in Tulsa.

On November 28, 1915, the regular report of the Church Secretary showed the contents of the treasury was \$12.45. At the same meeting it was agreed to pay Mr. Cook \$6.00 a week, in addition to whatever amount was received from the state convention.

The treasurer's annual report for 1915 showed a total amount received for all purposes of \$229.27. Expenses were \$227.00, leaving a balance in the treasury of \$2.29. The average Sunday School offering was \$.60 a week.

On March 1, 1916, Mr. Cook submitted his quarterly report. He had preached twenty-nine sermons, had three additions, conducted eight prayer meetings, performed nine marriage ceremonies, made two hundred and twelve religious visits and held prayer in homes of forty-two.

On June 7, 1916, the church voted to incorporate as a religious corporation, under the corporate name of The Kelham Avenue Baptist Church.<sup>11</sup> Trustees were chosen to expedite the incorporation. The trustees chosen were J. B. Erickson, George Tiefel, and Sarah Bath. In July the Corporation Certificate was received, and the President and Secretary of the Ladies' Aid asked for the privilege of framing the certificate.

In July 1916 a musical, sponsored by Mrs. Bath, was

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<sup>10</sup>Associational minutes for 1919 give his initials.

<sup>11</sup>That is still the official corporate name of the church today.

presented by the youth of the church. They took in \$4.50 for the musical. Tuning the piano cost \$2.50. The printing of the programs was donated, as were the flowers. Two dollars was donated to the pew fund of the church.

The associational letter for 1916 showed an increase; eleven by baptism, four by letter and one by statement. The total membership was fifty-nine. Eleven dollars and fifty cents had been contributed to state missions. George Tiefel, as Sunday School superintendent, reported an enrollment of one hundred and eight, with an average attendance of forty-eight.

In October W. S. Jones, Mrs. W. S. Jones, and George Jones were received on promise of letter. Brother Jones stated that he was an ordained deacon, and he was received into the church as such. On November 5, 1916, revival services began. Mrs. Swanda was received by statement. G. W. Parnell was received as a candidate for baptism. An offering was taken for state missions, with a total of \$6.35 being collected, allowing Kelham to reach its goal, \$15.00!

In December the messengers to the state convention were elected. The convention was to be held at First Church, Oklahoma City. The messengers chosen were J. D. Cook and wife, Mrs. V. L. Bath, Mrs. L. A. Nokes, George Tiefel, W. S. Jones, and his wife.

At that time the church was behind two hundred dollars on the pastor's salary. Since the pastor's salary was so much in arrears, a motion was made to declare the pastorate vacant. By strenuous effort and sacrificial giving, the amount owed was paid within ninety days. Since Kelham was again without a pastor, the ever-faithful Charley Curb, District Missionary, again filled the pulpit. Within a short time the pulpit committee recommended the calling of Hale V. Davis as pastor. Motion was made and seconded,

and Hale Davis was unanimously chosen on the first ballot. The church voted to ask the state board to contribute ten dollars a month on the pastor's salary.

Officially, Hale Davis was called as pastor on January 3, 1917. Davis was a graduate of Oklahoma Baptist University and served as president of the university from 1932 to 1934. He pastored Exchange Avenue Church from 1918 to 1932 and founded Downtown Church. When he was a preacher in the Stockyards area, the Stockyards Union was very strong. The union members did not want Negroes to come into the union. Davis preached against this and apparently made many enemies. At one time there were two sheriff's deputies, armed with shotguns, protecting him from members of the union. According to contemporary accounts, the "shot-gun guards" even attended services held by Davis. Davis died in 1973 at the age of 83, in Denver, Colorado, and was survived by two daughters and one son, all residing in Colorado.<sup>12</sup>

In June 1917 A. J. March was chosen to be ordained as deacon. The church also voted to have an open-air revival meeting to begin the second Sunday of the month.

Copies of the minutes for the period of mid-1917 to early 1941 are missing; so details of events during this time-period are very sketchy. T. C. Carleton was called as pastor sometime in 1918.

In late 1923, a new source of friction arose in the infant church. Northeast Twenty-third Street was recently paved, and Kelham Avenue was still almost impassable after a rain. Lodire J. Dyke, long-time friend of Baptists in general and Kelham in particular, had purchased ten acres of land at Northeast Twenty-third and Prospect,<sup>13</sup> and he

<sup>12</sup>Vertical File, Oklahoma Baptist University Library, Shawnee.

<sup>13</sup>Thoburn and Wright, *A History of the State and Its People*, note that "Mrs. Dyke, who was always the financier of the family, purchased ten

offered to give Kelham a lot on Northeast Twenty-third for the building of a new church. A vote was taken, and the majority voted to accept his gift and move the church. Pastor Carleton and most of the members moved to the new location, where a wooden tabernacle was soon constructed on the northeast corner of what is now Northeast Twenty-third and Prospect Avenue. The majority of the congregation, as well as the name, was moved.<sup>14</sup> The group retained title to the building and lots at Northeast Thirteenth and Kelham.

T. C. Carleton had come to Oklahoma City about 1908 from Muskogee, where he served as pastor of First Church. He came to Oklahoma from Saint Louis, Missouri, where as a middle-aged man he had served as pastor of LaFayette Avenue Church.<sup>15</sup> He was described by a current member of Kelham, as "one of the kindest men I've ever known." After a few years as pastor of Memorial Church, the name the majority at Kelham adopted when they moved north, Carleton retired from the active ministry. He was attending

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acres of land on East Twenty-third Street. This little tract has now become the center of a great new addition to the city, and is laid out in building lots for development and sale." Real estate developers have long known that a church in the community can enhance a subdivision and hasten development. A personal letter from Dyke's daughter, Mrs. Gladys Fairchild, dated January 15, 1974 (Brewington Collection), says, "Mama and Papa felt that another church should be organized in our neighborhood so mama gave the land off of our ten acre tract for a church located on the cor. of 23rd & Prospect."

<sup>14</sup>Gladys Fairchild, Dyke's daughter, in her book *New Jersey to Sooner Land* (Personally published, n.d., p. 54), indicated that her father, L. J. Dyke, died of complications from being struck by a car. When a friend visited him on his deathbed and asked, "'Do you think this is the last?' Father said, 'Oh no, I have another church to build.' [He was referring to Memorial Church.] ... but someone else had to finish that church for Father's funeral was the first meeting held in the new church."

<sup>15</sup>"Aged Minister Dies Suddenly," *The Daily Oklahoman*, October 5, 1928, Page 1, Col. 3 (Photocopy in Brewington Collection). The article noted that "in the last five years" Carleton "had been assistant to Rev. F. S. Porter, pastor of the Trinity Baptist church, and also had been active in visitation work for other Baptist churches."



a prayer meeting at Trinity Church, at the time of his death in 1928, when he suffered a heart attack. He died at the age of seventy-five, and at the time was one of the oldest Baptist ministers in Oklahoma. He is buried in Rose Hill Cemetery.<sup>16</sup>

The name "Kelham Avenue Baptist Church" was deemed inappropriate for the transplanted congregation at the new location; so it was changed to Memorial Baptist Church.<sup>17</sup> Many years later the name was changed again to Northeast Baptist Church,<sup>18</sup> and even further down the span of time, Northeast changed their name to Park Estates First Baptist Church. Years later, the combined church merged back into the original Kelham congregation.

In the meantime at the old Kelham location, some twenty-eight of the former members were left without a church. They had the use of the building, temporarily, but had no church name, no pastor, and few members. Almost in desperation they attempted to start a Sunday School to try to help hold the flock together.

The Sunday School was not going too well when Immanuel Church again came to the rescue. They sent one of their best Sunday School teachers to the old Kelham location, Robert Clinton (R. C.) Howard. R. C. Howard was a long-time agent for the Herald of Liberty, King of Fraternal Orders, a life insurance company, as well as a dedicated Sunday School worker in Immanuel. His only instructions from Im-

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<sup>16</sup>Ibid.

<sup>17</sup>Gladys Fairchild wrote it was "named Memorial for Papa's [L. J. Dyke] work in Okla. Later changed to North East Baptist" (Personal Letter, Brewington Collection). *The Baptist Messenger*, April 23, 1924, records that the church voted to change the name to Memorial on April 20, 1924.

<sup>18</sup>As Northeast, they apparently had to rejoin the association. Associational minutes for 1932 note, "Committee appointed to investigate Northeast Church as to its standing in the Association (being formerly Memorial Baptist Church). Committee composed of R. C. Howard, A. L. Aulick, [sic] and R. C. Sheldon. Motion carried that Northeast Baptist Church become a regular member of the Association."

manuel were to try to hold the group together as best he could until such time as some way opened up to move them into another church.

If ever there was a special man chosen for a specific purpose to help fulfil God's own plan, it was this man, R. C. Howard. He was the man who would take this group and help weld and mold them into a church that spread the witness of Jesus Christ through many missions and preaching stations.