

LANDMARK BAPTIST HISTORIAN

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*"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."
Deuteronomy 32: 7*

1860 Circular Letter by Rev. Hiram Hamilton for the San Francisco Baptist Association

Dear Brethren:

The first decade of your association has closed, and its record is inscribed in the archives of eternity. When we review God's dealings with us since our organization on this coast, have we not abundant reason for gratitude and encourage in the work of our Divine Master? At sundry times and in divers places God hath poured out his spirit upon us. The wilderness and solitary places have been made glad. The voice of the turtle has been heard in the land, and while the baptismal waters have been stirred, the song and shout of the young convert have made glad the city of our God. The work of redemption has gone forward apace. In many a place where once the midnight was waked with bacchanalian revelries, now the Christian temple rears its lofty spire heavenward, pointing the weary to a home in the skies.- And yet greater things are in store as a reward for faithful service in the Master's cause.

In entering the second decade of our organization upon the Pacific shores, it becomes us to ask "Watchman, what of the night?" "What are its signs of promise?" In union there is strength. What direction, then, of our united efforts promises the greatest amount of good? To those inquires there seems but one answer-A zealous, educated and Godly ministry. If we have this, we must patronize Academical and Theological education.

It is true the Saviour selected the illiterate fishermen of Galilee as his first ministers, "That it might be fulfilled, He chooseth the weak things of this world to confound the mighty, and the things that are not to bring to nought the things that are." It is equally true, that for pulling down the strongholds of Satan, the Holy Spirit has mainly chosen educated minds. When the gospel was to be sent to the Gentiles, to the learned pupil of Gamaliel the work was committed. When the power of the man of sin had well nigh crushed out the last vital spark of Godliness, from the earth, who were equal to the work proclaiming against wickedness in high places? Who were the leading spirits of the Reformation? The learned monk of Mecklenberg and his equally learned co-laborers, Melancthon and Zwingle.

Who are the men at present time unfurling the Cross on heathen shores, but those that are "thoroughly furnished unto every good work," "workmen that need not be ashamed." O what use would it be to send an undereducated missionary to the pagan nations of the East? At the very threshold of his mission he would be confounded by the sophistry pagan

priests. No less do we need an educated ministry in our own land. Purity of doctrine requires it. Arminianism on the one hand, and anti-nomianism on the other, with their evil tendencies, are abroad in the land.

There are teachers around us who disobey the plain precepts and example of our Lord Jesus Christ, and teach others so, saying that "down into the water" simply means "down to the water," that "up out of the water" "in water" means "away from the water," that "in water" means "with water" that "much water" means "many little waters," and that the only word in the Greek language that means "immerse" means only to "sprinkle." "When Greek meets Greek then comes the tug of war." Such teachers are all around you brethren; look out for them. They are very anxious to commune with you, and they frequently lead you to a parley in the pains of Ono(?)

But we need not multiply arguments; we believe there is no difference of opinion among you as to the necessity of ministerial education. Nor is there any difference of opinion as to the best means of obtaining it. It must come from the "Schools of the Prophets." But of such have we none. The question to decide upon to decide is: has the time arrived when you are willing to engage in laying the foundations of such an institution? Do you feel the need of an institution of learning in which you may educate your sons and daughters, and such as God has committed to your care? An institution in which those whom God has evidently called to the work of the ministry, may be thoroughly furnished unto every good work?

Such an institution we must have, sooner or latter. It is only a question of time, and has not the time already arrived for us to make the beginning? Is not ten years time enough to walk? Shall we be better prepared ten years hence? Other denominations are already in the field, and we are losing ground by delay.

The building up and establishing of an institution is not the work of a day or a year. It is the work of many a toil-spent year. Colleges and Universities have their "day of small things," and they must have time to grow. Shall we plant the acorn now, or shall we wait another ten years? Brethren and sisters of the San Francisco Baptist Association, we trust you are ready to labor together with brethren throughout California in this enterprise. Unity of efforts is essential to success, and no attempt should be made which does not promise the hearty co-operation of all the brethren.

Many are the blessings that such an institution promises to our western Zion. In such an institution, situated within the bounds and under the influence of a pious and godly church, and under the tuition of affectionate and devoted teachers, our children might be led early to embrace the Saviour. It would

be an additional bond of union to the churches. It would be a nucleus around which our hearts might unite and our affections entwine, and being near to it we should be neat each other. In its behalf we should all surround one common mercy seat. On the annual return of its commencements, we should be of one accord in one place.—Great spiritual good would accrue to our souls from the sermons, addresses and greetings of those festal days; and when the days and years have passed, and its founders and early friends shall have gone to their reward, our children will hail with joy the annual re-union of its alumni and friends.

Dear brethren, let us leave this legacy to our children. Yes the chief blessing promised, will be realized in the healing streams of light and love that shall flow forth to enlighten, elevate and move a lost and ruined world.

If God, in his Providence, shall indicate the present as the time to organize our educational interest, let us give our united and hearty support. We now have children and youth enough in the schools of other denominations to sustain one of our own. Some seem to think that, for some indefinable reason, the schools of other denominations are better than our own, and this they are pleased to call "*Christian liberality*,"—far from it. It is a betrayal of principle, the reward of which is leanness of soul and spiritual death.

Dear brethren, we commend this subject to your prayerful consideration, and may the Holy Spirit direct you and us to the praise and glory of the Lord Jesus.

THE EVANGEL

November 16, 1860 Vol. III—No. 16

Hamilton, Rev. Hiram, was born Dec. 25, 1820, in Portage Co., O.; baptized in March, 1843, at Napoleon, Mich.; was soon after licensed. He studied at Madison University, and graduated at the University of Michigan in 1849. In 1850 he crossed the plains to California, and for eight years was at the head of the first Protestant female seminary in the State. In 1855 he was ordained, and served as pastor six months at San Jose. In 1864 he was appointed missionary to Idaho by the American Baptist Home Mission Society; organized a church and built a meeting-house at Idaho City. In 1866 he built a house at Boise City, at a cost of \$3,000, taught school, and was chaplain of the first Legislature. He collected Benneau and Shoshone Indians, and preached the gospel to them. In 1869 he returned to California, located in the San Joaquin Valley, began missionary work, established a church, into whose membership over fifty were soon baptized. His life-work is that of an educator. In this he is still active; is a member of the San Joaquin board of education, a zealous Christian, and ever ready to aid in advancing the interests of the denomination in California.

Copied from *The Baptist Encyclopaedia*
by William Cathcart
Volume 1 - Page 492
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The Beginning of the Northern Baptist Convention

December 11, 1906, in compliance with the request of those brethren, the following call was issued for the meeting at which the Convention was provisionally organized:

"Whereas, in various quarters a desire has been expressed for a meeting in connection with the Anniversaries at Washington, D. C., in 1907, to consider the question of a general organization of Baptists as represented in the constituencies of the American Baptist Missionary Union, The American Baptist Home Mission Society, and the American Baptist Publication Society; the undersigned acting upon the request of those interested in the subject, and with the approval of their respective boards, and representing their joint committee on the Anniversaries, do hereby formally call a meeting of those who shall be entitled to membership in these Societies, and of others who shall be formally appointed by their churches to participate in the deliberations, on Thursday evening, May 16, and Friday forenoon, May 17, at the Calvary Baptist Church, Washington, D. C., for the purpose of effecting a general organization, if it shall be deemed desirable to do so; and suggest that Thursday evening, Rev. W. C. Bitting, D. D., of St. Louis, Mo., address the body for fifteen minutes upon a motion to form such an organization, to be followed by Rev. A. J. Rowland, D. D., of Philadelphia, Pa., in an address of ten minutes in seconding the motion; these to be followed by general discussion in which speakers shall be limited to five minutes each; and that Friday forenoon be devoted to the consideration of the report of the committee on organization with an address of twenty minutes by Prof. Shailer Mathews on the functions of such an organization, followed by general discussion, speakers being limited to five minutes each."

H. L. Morehouse, T. S. Barbour, A. J. Rowland, Committee

In accordance with the arrangements indicated above, the meeting was held in the Calvary Baptist Church, Washington, D. C., on the evening of May 16, 1907. The following was unanimously adopted:

Resolved, That we, representatives of Baptist churches, in convention assembled, do hereby declare our belief in the independence of the local church, in the advisory and representative nature of the local and State associations, and our loyalty to the work of our missionary and educational Societies; and,

Resolved, That we do also affirm our conviction that, in view of the growth of our country and denomination, there is further need of a general body that shall serve the common interests of our entire brotherhood, as the individual church, the district and State associations minister to the interests of their several constituencies; and,

Resolved, That we do now proceed to organize ourselves into such a body.

It was also *Resolved*, That a committee of fifteen brethren be appointed to draft a plan of organization; to which committee the matters now under discussion shall be referred for further consideration; said committee to report at the session tomorrow morning."

This committee consisted of L. C. Barnes, Massachusetts; C. C. Barry, Massachusetts; W. C. Bitting, Missouri; J. W. Brougher, California; Walter Calley, Pennsylvania; L. A. Crandall,

Minnesota; J. S. Dickerson, Illinois; J. M. English, Massachusetts; B. A. Greene, Illinois; F. P. Haggard, Massachusetts; Shailer Mathews, Illinois; H. L. Morehouse, New York; C. H. Moss, Massachusetts; A. J. Rowland, Pennsylvania; W. S. Shallenberger, District of Columbia.

The next morning the committee reported provisional Preamble, Constitution, and Bylaws. These were adopted and made permanent at the meeting in- Oklahoma City, Okla., May 21- 27, 1908.

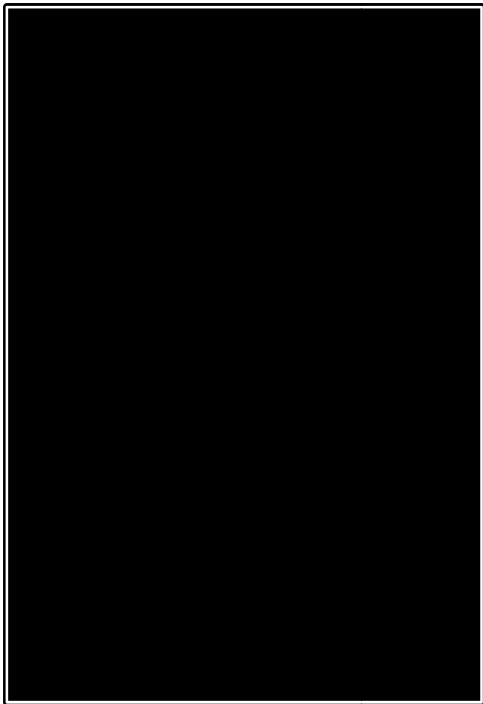
A Manual of the Northern Baptist Convention – 1908 – 1918,
W. C. Bitting, Editor

As printed in the **History of Landmark Baptists of California**
Volume 1 - pages 195-197 / Copyright 2010
History & Archives Committee of the
Cooperative Association MBC of California



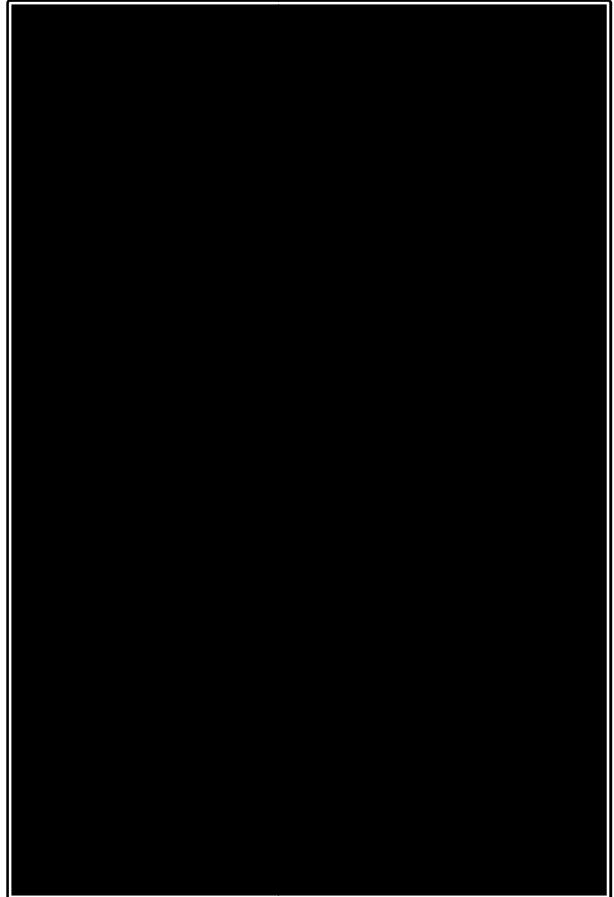
This information is supplied because of an oft mistaken notion that the Northern Baptist Convention existed since the early to mid-1800's.

The Southern Baptist Convention was organized at Augusta, Georgia on May 8, 1845. Based on this the assumption is made that all other American Baptists became Northern Convention Baptists.



Scanned from the **Annual of the Northern Baptist Convention - 1912**

On page 110 of the previously mentioned Annual is a List of State Apportionment Committees, under the Heading for California (Northern), is Rev. J. Pruden, Oakland.



J. Pruden Photo on left from **Annual of the Northern California Baptist Convention** November 12-15, 1912 Missionary Gallery

RESOLUTIONS: 2ND.
A year ago the matter of Associational organization was raised at the Roseville meeting. The Oregon brethren said, "Brethren, come up to Klamath Falls in 1932, and take leave of us when we are at home." Our fellowship had been so good we were constrained to acquiesce in this desire of our Oregon brethren. Since then two churches have been formed, and others are expected in the near future.
Therefore be it Resolved: That it is the sense of the messengers from the churches assembled that the action proposed by our California brethren is needed in the interest of our true Baptist witness on the Pacific Coast: -- that their meeting the last of July to consider the matter has our approval, and in the event of an organization being effected, it will have our prayers.
J. Pruden
K. W. Reynolds
Eunice Cogburn
page 16

Fifty-Ninth Session of the **Eastern Baptist Association of California and Oregon**
Klamath Falls, Oregon, June 15-19, 1932

Dr. Jay Pruden

1857 - 1950

DR. JAY PRUDEN BURIED MONDAY

He was buried from the little Baptist church where he had labored during most of the past 30 years, but the church couldn't hold the host of friends of Dr. Jay Pruden, who paid their respects to his memory Monday afternoon.

Officiating at the last rites were Elder Martin Ralston of the Vallejo Bible Baptist church and Rev. T.J. DuBois, pastor of the Twelfth Avenue Baptist church of Sacramento. Mr. and Mrs. Johnson of Woodland provided the music. The services were under the direction of the McNary Funeral home of Woodland. Burial followed in the local cemetery.

The deceased was born in St. Johns, Michigan, October 2, 1857, and was the oldest of seven children, and the last to survive. He was a graduate of Kalamazoo College at Kalamazoo, Michigan, and received the degree of doctor of theology at Ft. Worth, Texas, Bible school.

On December 14, 1898, he was married to Bertha M. Mains, whom he met while in Salt Lake City. To this union was born thirteen children, eight of whom survive his passing. Elder and Mrs. Pruden observed their golden wedding anniversary a year and a half ago.

Rev. Pruden worked for the American Baptist Publications society for some time, and at the age of 30, became Sunday school missionary for southern Michigan. One year later he was sent West as a Sunday school missionary in Utah. After returning to Michigan in the same capacity, he was ordained as a Baptist minister in 1907, and moved to California.

Three of the couple's children passed away within months after they arrived in California. In 1913 Elder Pruden left the employ of the publications society and became pastor of Calvary Baptist Church in West Oakland. Through his remaining years, he pastored this church, Calvary Baptist Church of Berkeley, and Hopewell Baptist church of Winters. During his active years of service, he organized and helped organize churches in Michigan, Utah, and California.

He is survived by his wife, Bertha Mains Pruden of Winters; eight children, Stewart Pruden, Wayne Pruden, Mrs. Fern Griffith and Mrs. Doris Delp, all of San Jose; Mrs. Lois Satelo and Mrs. Jean Clark, of Sacramento; Mrs. Maxine Young of Denton, Texas, and Dean Pruden, of the U.S. Navy. There are twelve surviving grandchildren: Barbara Jean Pruden, Stewart M. Pruden, Jr., Charles Griffith, David Griffith, Gareth Delp, Bonnie Taylor, Jackie Taylor, Sherril Clark, Wayne Eldon Clark, William Young, Arthur Young and Robert Young.

THE WINTERS EXPRESS,
WINTERS, YOLO COUNTY, CALIFORNIA,
APRIL 21, 1950

The Unification Movement

"For over twenty years, some orthodox Baptists have been independent of conventionism. The independent churches, believing in church-equality and church-sovereignty, have not cooperated in general mission work as they might have. This is perhaps due to the unbelief in the methods and practices of the "organized work" of: conventionism. Consequently, a number of State and local associations in various sections of our country, have been doing most of their mission work locally. For some twenty years, the churches cooperating in the work of the General Association of Baptist Churches have desired and sought to provide a medium of cooperation for all church-equality Baptists in inter State and foreign missions. Many times the prospects were all but flattering, but the process has been very slow. Throughout a majority of the States, there are thousands of Baptists who are with us in doctrine and practice and have discovered the imperative need of general cooperation in mission work. Until recently, misunderstanding and lack of acquaintance and perhaps some technical differences have hindered the unification of these orthodox Baptists. For a number of years, some of the brethren of different States have inquired, sought for, and agitated the unification movement. Through committees, the brethren have discovered the possibility and desirability of a more mutual cooperation. We thank God for the results. Pursuant to invitation of the Baptist Missionary Association of Texas and as a culmination of the efforts of committees of the Baptist Missionary Association of Texas and of the General Association of Missionary Baptist Churches at the 1923 session of the latter in Louin, Miss., the General Association of Missionary Baptist Churches called a general mass meeting of messengers from the churches of the various States to be held in Texarkana, March 4, 1924. This meeting was well attended and was a great success. As a result, the American Baptist Association was tentatively organized, and the churches requested to send messengers, if in sympathy with the unification movement, to Texarkana, December 10, 1924. This latter meeting was also well attended and was a great success. As a result, the American Baptist Association, was permanently organized. Churches of the various States have entered very heartily into the cooperative mission work. Churches have come from conventionism to work with us. Cooperation and unity of orthodox Baptists continued to be more manifest in the various States. We note that two orthodox Baptist bodies in the State of Oklahoma have about concluded their unification this year....."

Proceeding of the American Baptist Association
The Dallas Session: December 9-11, 1925 – page 5

The report of the Unification Movement is a real eye opener. Several facts are revealed in this Report:

The brethren believed that there were orthodox Baptists in America, not co-operating in the Convention for the past 20 years. Simple math takes us back to 1905. These churches believed in church-equality and church-sovereignty. Yet they desired some means of cooperation in interstate and foreign missions. Further, they believed that "there are thousands of Baptists who are with us in doctrine and practice and have discovered the imperative need of general cooperation in mission work." The Report also noted that "Churches have come from conventionism to work with us." Jay Pruden was one of those successes. ~ The Editor

Conventionism Timeline

1792 ~ The birth of Conventionism is traced to Kettering, England, in October 1792, when the English Baptist Missionary Society was formed, for the purpose of "spreading the Gospel among the heathen nations. Andrew Fuller was appointed the first Secretary and William Carey, bound for India, the first missionary.

1802 ~ The principles of Conventionism were borrowed from our English Baptist Brethren and born in America, when the Massachusetts Baptist Missionary Society was organized to "extend the influence of the Gospel. Article IV states: "The object of this society shall be to furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements within these United States; or farther if circumstances should render it proper."

1814 ~ In response to appeals made by Luther Rice, among American Baptists, to raise support for Adoniram Judson in India, "The General Convention of the Baptist Denomination in the United States for Foreign Missions" was organized May 1814 at Philadelphia. Because this convention met every three years, it came to be known as "The Triennial Convention".

1832 ~ The American Baptist Home Mission Society was organized in the Meeting House of the Mulberry Street Baptist Church, New York, New York, on Friday April 27, 1832, during an adjournment of the Triennial Convention. Article II of its Constitution states: "The great object of the Society shall be to promote the preaching of the Gospel in North America," H. C. Vedder in "A Short History of the Baptists" (page 328) states: "...During its earliest years, Elder Peck [John Mason Peck] was the Home Mission Society in the West - its visible embodiment, its chief advisor, and local executive..."

1845 ~ On May 8, 1845 about 293 Baptist leaders of the South, met in the First Baptist Church, Augusta, Georgia and organized the Southern Baptist Convention. While this division between Northern and Southern Baptists was several years in the making, the final catalyst came in 1844, when Georgia Baptists were refused an appointment for a missionary, who was a slaveholder. Later that same year, Alabama Baptists asked if the American Baptist Home Mission Society would appoint a slaveholder as Missionary, the answer was no. This resulted in Virginia Baptists calling for Baptists of the South to meet at Augusta, Georgia in early May, 1845.

1907 ~ In accordance with the arrangements indicated above, the meeting was held in the Calvary Baptist Church, Washington, D. C., on the evening of May 16, 1907. The following was unanimously adopted: **(See Three Resolutions adopted on page 3 Colum 1 of this Issue.)**

The next morning the committee reported provisional Preamble, Constitution, and Bylaws. These were adopted and made permanent at the meeting in- Oklahoma City, Okla., May 21- 27, 1908. **(See page 3 Colum 2 for Act of Incorporation of the Northern Baptist Convention)**

Prepared by Robert W. Cullifer

HISTORY OF PRESENT CALIFORNIA MISSIONARY BAPTIST WORK

As published in the
CALIFORNIA MISSIONARY BAPTIST
FRESNO, CALIFORNIA
C.E. HUNT, EDITOR

APRIL 15, 1951

When I came to California in 1912, there was one Missionary Baptist church in the state of California. That church was in Lake City, northeast part of the State, cooperating with the Eastern Association of California and Oregon. That was more than two hundred miles from Roseville where I was living. I never heard of that church till about 1917. I met one had-been (?) Missionary Baptist in Roseville, but I quoted I John 2:19 to her. She was a member of the "Church of God," so called, organized 1830 by John Winbrenner. The first Baptist I saw in California was Elder Charles Collier, who came to Roseville with an evangelistic tent in June 1913. Elder Tanner, pastor of the NORTHERN CONVENTION CHURCH IN AUBURN, was helping him through the week. They were both well educated men. Brother Collier had been a Presbyterian preacher, but won to the Baptists by Elder T.J. Simmons. These brethren remained in Roseville about three weeks. Their meetings resulted in reclaiming Mrs. Claiborn, a daughter of a Hardshell Baptist preacher in Tennessee.

Having been deeply impressed with the need of a full gospel ministry in California, especially Roseville, (there being only Catholic, Methodist, and Presbyterian church institutions in that town of five thousand people), I had answered God's call for his work.

At the close of the Collier-Tanner meeting, Brother Collier asked me if I would carry on a prayer meeting, starting in my home, beginning the next Wednesday night. That was July 1913. I assured him that I would, and he announced it. We let our friends and acquaintances know of it, and had a congregation of about thirty the first meeting. This resulted in the organizing of Baptist church in June 1914. But, though the Holy Spirit had led in our work, had called me to preach, had filled our souls with joy, had led us in keeping on, and given us victory over wickedness, HE HAD NOT TAUGHT ME HOW TO ORGANIZE A NEW TESTAMENT CHURCH. HE HAD NOT TAUGHT ME THE EVILS AND UNGODLINESS PRACTICED IN CONVENTIONISM.

A look at the First Baptist Church property in Roseville will show any Baptist preacher the need of preparation under competent and sound Baptist teachers. A fifty thousand dollar work, that should belong to Missionary Baptists. We lost it. Had to compromise or get out.

In 1917, in November, by the help of Elder T.J. Simmons, we organized the Missionary Baptist Church (property now located on Clinton and Fern Streets). Bro. Simmons and I had been preaching to these brethren since July that year. We organized that work, under a constitution that will hold that church for Missionary Baptists till the LORD comes, if they keep it renewed every twenty-five years.

In June of 1919, we represented in the Eastern Baptist Association of California and Oregon. There were seven churches before we united with them.

In 1920 I moved to Mt. Shasta, then called Sisson, California. I found some Baptists out in the woods, and we started there in July. We had a meeting, beginning Oct. 28, resulting in eighteen baptisms. At the morning service Sunday, Nov. 7th, we organized with eight charter members; that afternoon I baptized 17 converts by the authority of that new church. One could not be baptized then. Elder S.S. Johns, now in heaven, helped me in that meeting, and my old teacher, Elder T.J. Simmons, assisted us in organizing the church. He was then pastor at Roseville. Elder S.S. Johns was a farmer at Myrtle Creek, Oregon, but a mighty preacher. This was my third work.

In 1924, or 1925, as a result of Brother T.E. Griffith preaching a week, and my preaching a week, some time after our preaching in that meeting, we organized a church in Ashland, Oregon. I do not remember if Brother Griffith was present when we we organized, but Bro. A.F. Simmons was there from Klamath Falls, and helped us.

In 1923 our church at Mt. Shasta entertained the above mentioned Association. About 1924 or 1925 Elder Van Dyke Todd built a work at Ducor, Calif., and leaving that work with Elder W.J. Campbell, Brother Todd built a work in Lynwood, Calif. In 1926 our church at Roseville entertained the above mentioned Association, and Ducor and Lynwood churches represented, or united with us. This was the first time I knew anyone to rise to a point of order in one of our associations. This was a smart visitor. We had no ax grinders; every preacher manifested a Christian spirit and practiced Christian living. We had no bulldozers, or any one seeking to destroy any other; and no one was trying to get the work that someone else had labored and sacrificed to build. Every one manifested a Christian love toward his brethren. All our churches believed in and practiced church discipline; and no church was guilty of receiving excluded members, either preachers or laity, knowingly; and peace and harmony prevailed. Our churches used Baptist Sunday School Committee literature from Texarkana; and we read the Baptist And Commoner and Baptist Flag, and endorsed and supported the Missionary Baptist College at Sheridan, Arkansas.

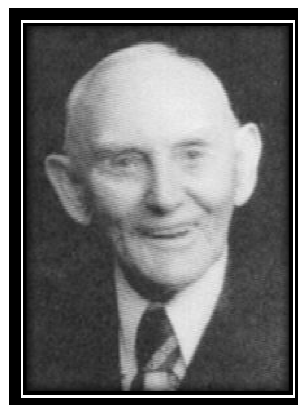
I moved with my family to Little Rock, Arkansas, in February 1933. The Missionary Baptist Bible Institute opened in Little Rock, October 16, 1934 (Sheridan College having folded up for lack of support in the spring of 1934) and I, with Brethren L.D. Foreman, Hoyt Chastain, Lacy Woodson, Francis Brown, Commodore Williams, Buck Harvey and wife, with others whose names I do not recall, enrolled fifteen of us in that great school. Here we had five years of wonderful fellowship and work together. Brother John Causey came the second semester, and Brethren Leo Causey and Travis Hubbard came the second year. And many others from different states, came in. I preached, pastoring churches and doing State mission work, trying mostly to revive dead churches (organizing one church) all the time I was there, but missed no schooling the first three years, and then continued my studies under Dr. Guthrie's direction the next two years, being in the school now and then. But when I left there it had grown to near an hundred students. During all this time I was hearing and thinking about California Missionary Baptist work, and had a continued flow of mail requesting my return.

When I got back to California, I found Brother Blalock had come two years after I left. His work had resulted in organizing a church at Salinas, under the authority of Roseville church, this church having called him to California for mission

work. He had also organized a church at El Nido and one at Modesto. Elder Silas Hill had organized a church at La Habra; Bill Dowell, I understand, had organized a church at Corcoran; some one had organized Gloria Gardens church; and some one had organized Taft church. So when I got back, I found six churches that that we did not have when I left, but we had lost Lynwood and lost Ducor soon after, leaving us only five more than when I left in 1933; but our brethren had organized an association in California. Soon after I returned, Bro. Dowdle, I believe it was, organized a church at Bakersfield, Bro. Blalock organized the Richmond church at Pinole. (I overlooked one church that had been organized at Pomona, but it soon died). Brother Blalock was still our only missionary. But at the 1941 association at Salinas, Bro. John Cooper was recommended to the churches for support, having been elected by Salinas church. In March of 1940, I came to Fresno for an evangelistic meeting and Bible school, sowing seed which germinated, and in April 1941 I was invited back for a debate with a Campbellite and the purpose of organizing a church, but I was unable to get back till September. During that time Brother Blalock had been here and held some meetings in Brother Justice's home, and Bro. Justice's two boys were converted. When I came at the appointed time in September, Bro. Bowers was here preaching. He went home sick, if I remember correctly, and I continued the meeting about ten days and we organized the church Sept. 19th.

Brother Blalock, with the help of Bro. M.B. Hubbard, conducted an out-door meeting in Antioch, and organized a church there, 1940, I think it was. But our work moved on harmoniously, with Brethren John Cooper and R.Y. Blalock as Missionaries, and our school was started in the Fresno church in December 1942, running a number of weeks, and permanently organized by the church in 1943, and we conducted a summer session which a number of preachers attended. It was endorsed by the messengers of the churches composing both Northern and Southern Associations and the State Association. Fresno church, pastor and school, had conducted an evangelistic meeting in Highway City, resulting in about twenty-five conversions, in January 1947, and July 1947 entertained the greatest Summer Bible school of my knowledge.

To be continued



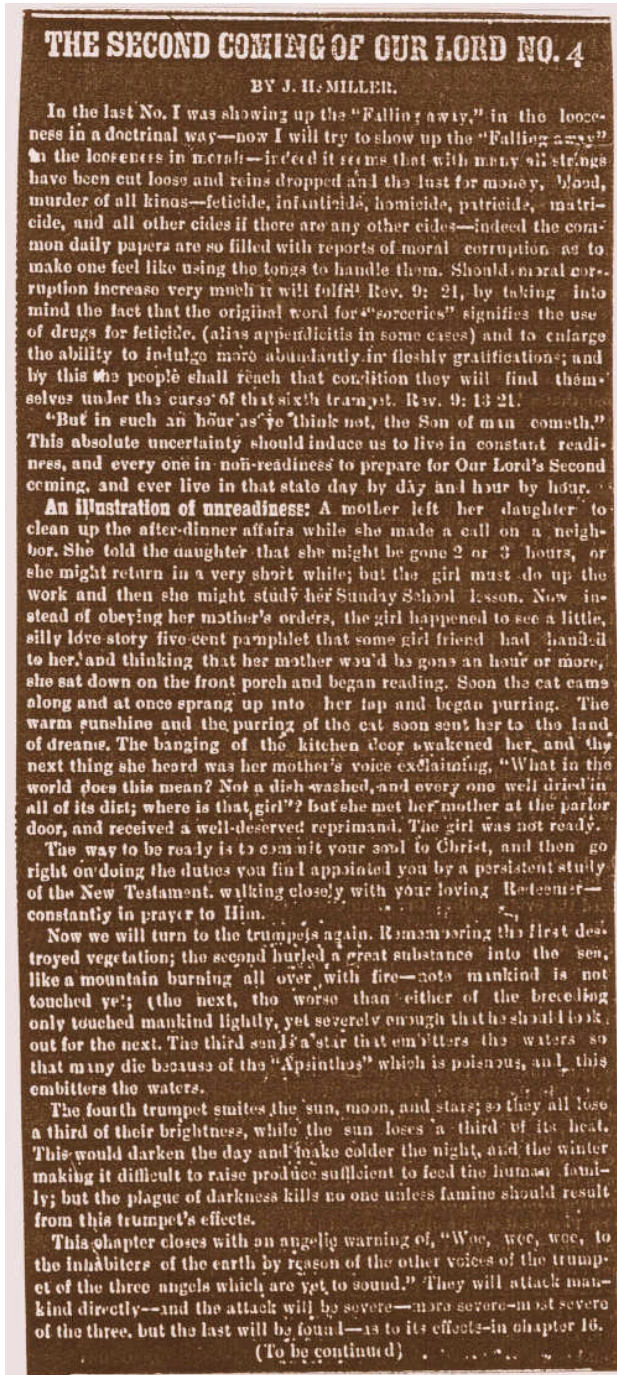
**C. E. Hunt ~ Photo Courtesy
The Landmark Jubilee
1931 - 1981
California State Missionary
Baptist Association**

**NOTE: AS OF THIS DATE, WE HAVE NOT DISCOVERED
A CONTINUATION OF THIS ARTICLE BY C.E.HUNT, OR IF
ONE EXISTS.**

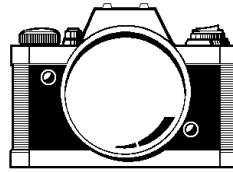


The Fourth of a 12 part Series in
The Western Baptist

THE SECOND COMING OF OUR LORD NO. 4
BY J. H. MILLER



Originally published by R. Y. Blalock in *The Western Baptist*,
Volume 1 - Number 5 dated March 15, 1922.



Minister Photos Needed

If you have or know of someone that may have minister photos, please send a jpeg image of the following brethren to: e-mail: Lbfolsom@aol.com

- Gary Landrus
- Wendell Lane
- Duane Lawrence
- Robert H. Ledford
- G. W. Lee
- David Logue
- Leonard Logue
- Melvin Long
- J. Willard Lovelady
- Keith Lybrand
- C. R. Lyon
- Charles William Maki
- James R. Maphet, Sr.

More requests each month.

Help Find A Better Photo

I am looking for an original print of Bro. & Sis. John R. Bowers. The image below was taken from microfilm and reproduction here is the best that can be produced from that source.



Bro. & Sis. John R. Bowers

Bro. Bowers came from the Hebron Heights Church in Salinas and led in the organization of the church in Riverbank.



These abound, every time Baptists meet together. Church services & fellowships, Baptisms, church Pastors, at the local level. Revivals, Camps, Bible Conferences, Local, State & National Association meetings. Take your camera wherever you go and snap, snap, SNAP.

2003 Cooperative Association Meeting in Tulare



L. D. Perdue & Jonathan Cullifer at the History & Archives Table



History & Archives Committeemen

Standing Left to Right: Tim Chambers, Don Corcoran, George Wood, Larry Crouch, Lindon Sparks, Jewel Vance and Brian Wiggins.

Seated left to right: Chairman L. D. Perdue, Lonnie Wiggins, Robert Cullifer, Don Jones, Ronald Anderson and Buster Yarbrough.

Not in photo: Web-master Jerry Henness, Michael Olson, & Russ Scott

2003 Cooperative Association - Continued



Michael Olson, 2nd Assistant Moderator



Arthur E. Richardson, Director of Meeting Arrangements



Mary & Lester McCalister, Messengers

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