

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

HAPPY NEW YEAR

Early California Baptist Newspapers



DR. DAVID B. CHENEY

The Evangel

The Evangel, a California Baptist Newspaper, published in San Francisco, began its life with Volume III, Number 7, on July 5, 1860, under the editorship of D. B. Cheney. It replaced The Baptist Circular, which began publishing in August 1858, with J. Lewis Shuck, as editor. There had been two previous attempts to

sustain a Baptist paper in the state of California, but both failed due to financial concerns.



admitting to the Lord's table those who will not comply with the command to be immersed.

That regeneration of the soul takes place in immersion. Phases of this error are seen in the creeds of the Catholic and Episcopal churches, though there is a false substitute of sprinkling for immersion.

That one man or set of men should yield convictions respecting truth before those of another man or set of men. A phase of this error is found in the claim, under the plea of Christian union, that immersed believers shall accept of the sprinkling of others as of equal value with immersion as an initiatory rite into Christ's kingdom on earth.

That one may have the initiatory rite performed upon him before being a spiritual child of God. A phase of this error is seen in sprinkling infants, (a false substitute for immersion) and of others upon a mere lip profession of faith in Christ.

That the wicked are annihilated at death or at the final judgment.

That all will be finally saved, irrespective of what they may have been in their life on earth.

That each church is not wholly independent in itself and answerable alone to God. That the whole membership have not an inalienable part in the government of the church.

That each Christian is not to contribute as the Lord has prospered him for sustaining and advancing his cause, and that the minister of the Word is to labor without reward.

Declaration of Principles.

STEPHEN HILTON, EDITOR
NOVEMBER 21, 1867

There is one God and Lord, the Creator and Upholder, beginning and end of all things.

The Bible is the word of God, written in the original tongues by men under the inspiration of the Holy Spirit, and is God's authoritative revelation of himself and his will.

God is revealed to us as the Father, the Son, and the Holy Spirit, each having a distinct personality and yet all being one in the Godhead.

All things are created for the glory of God, each according to the nature given to it. Man's sphere of action and obligation is in part peculiar to himself, through his free moral character, and God requires him to glorify his Creator and Upholder out of the full service of a free loving heart.

The Bible is given of God to man as a rule of conduct in all his relations to his Creator and his fellow, and in all things it is

Some Errors of the Day.

By Stephen Hilton
November 21, 1867

That a part of the Bible is to be received as authoritative and a part may be modified according to the judgment of men. One prominent phase of this error is found in substituting sprinkling for immersion under the plea that it is immaterial or that the former is more convenient.

That men are to be allowed in a matter of direct violation of God's positive commands. A phase of this error is found in

to be implicitly obeyed according to the plain teachings thereof.

Man is in a lost and ruined state through sin, under condemnation, and, unless redeemed, exposed to the eternal wrath of God.

God, out of pitying love for man, came in the person of Jesus, who took upon himself the penalty of sin, which is death, so that a way of escape might be to men from the condemnation and power of sin.

All who come to God through Jesus, accepting of the atonement and redemption made, have all their sins remitted and stand justified before God.

God has appointed a day in-which he will judge the world, and when the final and everlasting portion will be assigned to every man, -- to those, who in penitence and faith accepted of the salvation in Christ on earth, everlasting happiness with him in glory; and to those who finally, on earth, rejected this salvation, everlasting punishment in a world of woe.

The office of the Holy Spirit is to renew and sanctify, and it is freely given to every desiring heart. Through its operation in the heart of man, by the word of truth, God begets for himself a people, "not of blood, nor of the will of the flesh, nor of the will of man," and prepares them for his glory.

Respecting the knowledge and obedience of truth, each man must study and obey for himself, and is answerable alone to God. No other man or set of men may interfere with him in doing it. But he may not thrust his belief upon another man or set of men. The freedom is mutual.

God has a kingdom upon earth, instituted by Christ himself. It embraces an organization, formed, in accordance with laws laid down in the New Testament, for the nurture of his children and for the upholding and promulgation of his truth. The qualifications for membership are that one be born of God in the new birth, that Christ be professed by immersion in water, and that the daily walk be such as becomes a follower of Christ.

In this kingdom there are many parts, or divisions, called households, assemblies, congregations, or churches of Christ -- each independent in itself and the sole judge for itself, and in itself of all matters of faith or practice, and answerable alone to God. But as being one of many divisions in the same kingdom, with the same king Jesus ruling over all, each should be kindly affectioned to the others, and all helpful of one another and united in carrying forward the one common cause.

To this kingdom on earth Christ committed the work he began while in the flesh, and the whole body and each individual member is to labor unceasingly, according to the strength God gives, that the whole world be brought to the saving knowledge and obedience of God in Christ.

Immersion in water is the rite set by Christ for initiating those whom the Spirit has renewed into his kingdom as organized on earth.

The Lord's Supper is an ordinance appointed of Christ to be observed, as a memorial of his death, by members of his kingdom on earth.

Baptist Propositions.

by Dr. Edward T. Hiscox

Baptist Short Method

February 3, 1869

1. The Bible is our only guide, source of knowledge and standard of authority in matters of religion.

Whatever is taught in the Scripture is to be believed; whatever is there enjoined is to be obeyed. And what is there neither enjoined, nor taught is not to be imposed on the faith or conscience of any man as of religious obligation.

2. The right of private judgment in the interpretation of the Scriptures.

Every man has the right to read and explain the Bible for himself, being responsible to God alone for the correct interpretation of the sacred Word.

3. Freedom of conscience.

Everyone has the right to hold such religious opinions as he may believe the Bible teaches, without hindrance or dictation from any; so long as he does not intrude upon or interfere with the rights and privileges of others by so doing.

4. Liberty of speech.

All men possess the right, not only to believe, but also to profess and declare openly and without fear or harm, whatever religious opinions they may entertain, provided they are not contrary to common morality.

5. The right of worship.

Every man has a right to worship God according to the dictates of his own conscience, and the word of God, as he understands it, without hindrance or molestation; so long as he does not injure or interfere with the rights of others.

6. Civil government, rulers and magistrates, are to be respected, and in all temporal matters not contrary to conscience and the Word of God are to be obeyed.

But they have no jurisdiction in spiritual concerns, and have no right dictation, control or interference in matters of religious faith and Godliness; but are in duty bound to protect all citizens in the uninterrupted enjoyment of their religious privileges.

7. The Christian church is independent of all human authority, and under law to Christ alone.

It neither ought, nor of right can have organic connection with the State; and for kings, princes or priests It neither ought to claim headship over it is a usurpation of Divine prerogatives and treason against God.

8. None but regenerated persons ought to be or properly can be members of the church of Christ, which is a spiritual body and separate from the world.

9. Pastors are not to be imposed upon churches, nor taken from them, without their consent; but are to be chosen by them without constraint, as by free men in Christ, who have a right to the choice of their religious teachers.

10. Christ is the only lawgiver in His church.

Consequently the churches cannot make laws for themselves; but only execute those which He has given. Nor can any man or body of men legislate for the church. The New Testament alone is its statute book, by which, without change, the body of Christ is to govern itself.

Information, as the material shown below provides an idea of the spread of Gospel work in the early days of California.

AGENTS FOR THE EVANGEL.

Monies for the EVANGEL may be sent direct by mail, in registered letters to EVANGEL San Francisco, Cal., or it may be paid to the following persons :

W. R. Strong	Sacramento.
B. W. Owens	Stockton.
H. H. Atwater	Petaluma.
J. H. Gordon	"
D. C. Abbott	Sana Clara
C. L. Street	Sonora.
C. Clark	Heldsburg.
Rev. J. A. Wirth	Nvada.
R. H. Barton	
Rev. J. D. P. Hungate	Swem, Or.
R. D. Merritt	Oakland
Rev. H. H. Rhee	Marysville
Rev. W. J. Parkhurst	
D. C. Davison,	
Dea. E. W. Shaw	Columbia
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Rev Geo E Davis	San Pablo.
Wm. Farmer	Santa Rosa
Rev. M. N. Stearns	Eugene City Or
Thos. Barbre	Oron City, Or
E. Hilton	Yatajo.
Rev. L. D. Jones	Caljella.
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G. W. Brown,	Ukiah.
Mrs. H. Duden	Placerville.
Mrs. R. Simpson	Vacaville
Rev. J. T. Huff	Elk Grove
Rev. J. Brooks	Nicasus.
Mrs. R. P. Squier	Dutch Flat.
R. English	Watsonville.
Rev. G. C. Chandler	McKinville, Or
E. W. Platt	Pike Hill.
E. Degarmo	Vobano.
E. Emmons,	Gras Valley
E. Thomas	Meligan B ufts.
J. Loots	Weserville.
Mrs. C. P. Warner	Auburn.
J. V. Porter	St. Ielena.
Rev. O. Orltenden	Mt. View
S. G. Cheever	Dayon.
Rev. A. Gould	Cacie Cr ^o k

As printed in the January 30, 1868 Issue

Post Civil War Relationship of American Baptist North and South

"...We have no conflicting views of faith and practice to harmonize..."

—Says the *Richmond Herald*, in reference to delegates to the present Southern Baptist Convention, from the Northern Baptist Societies, and in answer to the question, How shall they be received?

We say, in the spirit in which they were sent, fraternally and cordially. They have held out the olive branch; let us cheerfully grasp it. Perhaps we have all been wrong. It would be strange if, amid the excitements and exasperations of a long continued and bloody war, we had never departed from the gentle, loving, forgiving spirit of Christ. Let us forgive as we hope to be forgiven; and be more disposed to confess our own faults than to point out those of others. No humiliating concessions should or will be required on either side. We are brethren. We have been temporarily estranged by sectional jealousies, political conflicts, and antagonistic opinions; but let us meet together to pray for divine guidance, correct misunderstandings, cultivate brotherly love, confer on matters pertaining to the kingdom of Christ, renew severed ties, and prepare for future labors in the Master's cause. Our own mind is fully made up on the subject. Whatever may be the views or the policies of others, we favor a prompt, hearty, cheerful reception of the delegates of the Union. We trust, however, that there will be no difference of opinion on this subject. In expressing our own views and feelings, we have given, as we suppose, but feeble utterance to those of our brethren at the South generally.

The subject of co-operation is another matter. Let us first, if possible, restore harmony of feeling between the Baptists of the two sections. We are, in some respects, in circumstances favorable for gaining this *desideratum*. We have no conflicting views of faith or practice to harmonize, no vexed ecclesiastical questions to settle, and no personal injuries to redress. Our differences and alienations grew out of issues that have been swept away by the war.

As printed in the May 14, 1868 Issue

A Temperance Song

Published January 24, 1879

"Tell Me, Please, is Father Here?"

Words by BIRCH ARNOLD. Music by M. J. S.

1 Creeping, creeping up the stairway, In - to satan's gilded den,
Looking 'round with frighten'd glances, Slowly clambr'd little Jen,
In among the clink - ing glass - es, Nearly blinded by the light, Tho
In among the clinking glasses, Nearly blinded by the light, Tho
lit - tle maiden stands bowilder'd, Lost in wonder and affright.

Temperance Song - Continued

"Tell Me, Please, is Father Here?"—Concluded.

CHORUS.

"Mother sent me out to find him, For the house is cold and drear;
Johnnie's crying 'cause he's hungry—Tell me, please, is father here?"

2 Startled by the chillish accents,
Each one turned to see the child,
Standing there in rags and tatters,
Looking, oh, so wan and wild.
Eyes suffused, and golden ringlets,
Matted round her graceful head,
Red lips drawn, and sadly grieving,
Thus the little maiden said—CHORUS.

3 From behind the gilded counter,
Started out the perfumed clerk,
Grasped the tangled golden ringlets,
Gave them many a cruel jerk,
Saying, "Quick, be gone! you baggage!"
Rudely thrust her out the door,
Shutting out the paintive story,
Sobbed so bittery once more—CHORUS.

4 Wand'ring o'er the icy pavements,
Up and down the lonely streets,
Seeking many a den of satan,
Only cruel words to meet.
Soon the child, so ired and helpless,
Sank benumb'd with cold and pain;
Sleep stole o'er her weary senses,
Sleep that never wakes again.

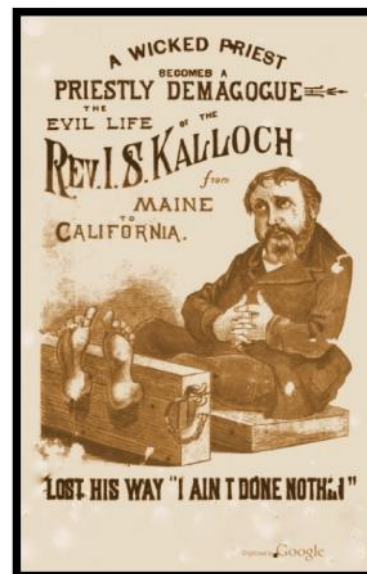
CHORUS—Never more the little maiden
Mees again with curse and jeer;
Never sobs at satan's doorway—
"Til me, please, is father here?"



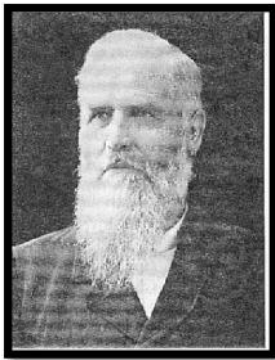
Isaac Kalloch had assumed the editorship of *The Evangel* after his arrival in San Francisco. "...he was one of the most popular and eloquent preachers who ever filled a pulpit on these shores, and his church in San Francisco, the Tabernacle, was always crowded while he officiated there. He was the idol of the laboring

classes in that city, and about seven or eight years ago was elected mayor by an overwhelming majority. He was also an able editor, and for some time ran a paper in San Francisco which circulated extensively." Quote from Kalloch Obituary as printed in *The New York Times*, Dec. 12, 1887.

His popularity in San Francisco was not enjoyed by all and he made a very dangerous enemy in Charles De Young, Editor of the *San Francisco Chronicle*. De Young's attempted assassination of Kalloch catapulted him into the office of Mayor.



I recently discovered this booklet online and enjoyed reading it. While no one claimed to be the author of it, I believe it was Charles



The Seventh of a 12 part
Series in
The Western Baptist
THE SECOND COMING OF
OUR LORD NO. 7
BY J. H. MILLER

THE SECOND COMING OF OUR LORD NO. 7

BY J. H. MILLER.

The last number treated largely of the Angel with little book (the covenant of Redemption made —the Father and the Son —our Lord Jesus Christ being parties to it— while the Holy Spirit is the active Agent to bring about its benefits to all concerned. That chapter 10 and also 11, both belong under the sixth —the second war trumpet, including verse 14 of 11.

I wish to mention a mistake as I understand it by some of our D. D.'s in regard to the 4th chapter verse one, where the voice tells him, "Come up hither." They claim it to be necessary that the rapture of the saints must occur at that time that the Living ones and Elders 4: 4, 6. They seem to have overlooked the fact that many of the saints arose at Christ's resurrection, which would seem to me to have been arranged on purpose to be on hand to meet the necessity for organizing the forces for the Judgment period.

Now, chapter 11 is probably one of the greatest puzzles of the whole book of Revelation; but I give you my view of its contents.

Taking into consideration that the Mother of Harlots becomes finally the Great Babylon, chap. 17 and the Woman of chap. 12 merges into the NEW Jerusalem (Paul's allegory —Gal. 4: 21-31) but this NEW Jerusalem is the mother of us all. Let the reader turn to and read it carefully. Then read Matt. 25: 1-13.

Now, because of what follows in Chap. 12 I am strongly inclined to the view that the measuring refers to character. Paul tells us that we who are ALIVE and remain shall be caught up in clouds to meet the Lord in the air. The statement, "We who are alive," is a very positive inference that there will be some who are live-wires and ready to go (1 Tim. 5: 6). A full third of the larger number of the churches are living in pleasure. See their dresses so low that a virtuous man can hardly shake hands with them, but in their polite bowing the man is reminded of his infancy, and is disgusted that professors of the religion of Christ should live so like His murderers.

The Two Witnesses—Who are they? Some think they are Moses and John the Baptist—as beginners of the two dispensations. "It is appointed to men once to die." Now those two men did die—God buried the first and the other lost his head because of the dance. But, mark, those who attain to that resurrection are like the angels, "Neither can they die any more" [Luke 20: 39]. But we are driven to find some two men who have not yet died. They are mentioned in God's faithful record, Enoch, the seventh from Adam Gen. 5: 21 also Elijah the Tishbite 2. Kings 2: 11. These two men of all mankind havenot died, or will die—except those live-wire Christians who remain in the world till Christ changes them (1 Cor. 15: 51). So the two witnesses must be Enoch and Elijah. These witnesses work 1260 days, as Christ said Matt. 17: 11 and Mark 9: 12) He "shall restore all things"—i.e. he re-establishes the Jewish sacrificial forms of worship.

From Rev. 13: 4 that he is a very great warrior, and this opinion of him could not easily be without his performing some great military feat, and the first thing said of him after his formal description is given (Rev. 13: 1-3. It should be understood that there is not only a heavenly Trinity, but also an infernal trinity —God the Father, God the Son, and God the Holy Spirit—One God. One great writer said the Devil is God's ape. So there is The Dragon—anti-god, the least is anti-Christ, and the lamb like beast in Rev. 13: 11 is anti-Holy Spirit—i.e. he holds the same relations to the antichrist as the Holy Spirit does to our Lord Jesus Christ—the active Agent in carrying on the divine work in the world.

Now if you should hear of Lenin going to Palestine, and making a covenant with the Jews [Dan. 9: 27. Jno. 5: 43] then look out.

The antichrist will have important things to perform— re-organize and establish the Roman Empire—involving the same ten governments it did contain when it went down. It must continue seven years; but he will be busy in other parts of the world for three years and a half, then returns to Jerusalem, but find there the two Witnesses— Enoch and Elijah have the old Jewish economy re-established, and in terrible anger he kills the two men and then begins the terrible persecution of the Jews. [Jer. 30: 7-] Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it.

Now, these two witnesses are allowed to lie unburied on the streets of Jerusalem three days and a half, the beast [antichrist] forbidding burial, but at the end of that time the Spirit of life from God enters

into them, and they stand upon their feet. . . . and they heard a great voice from heaven saying "Come up hither; and they went up to heaven in a [Greek—the] cloud." But I think they did not go alone—that for next number.



Originally published by R. Y. Blalock in *The Western Baptist*, Volume 1 - Number 8 dated July 1, 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

- Elmer J. Polson
- Dean Pounds
- Dud G. Poyner
- Glen Robert Priddy
- N. Austin Quick
- Randy Rankin, Sr.
- Harry C. Redmond
- J. H. Reeves
- Paul Reeves
- Mark Reeves
- Albert Henry Regis, Jr.
- Fred C. Reusser
- Don Reynolds
- Eli Rice
- Lester E. Rice
- Dan Robbins
- Henry Frank Robbins
- D. W. Roberts
- Rudy Rodriguez, Jr.
- Jim Ross
- Wayne A. Ross
- John Rudd
- Randy J. Rudd

More requests each month.



New Technology is a great benefit to the preservation of Baptist History & Heritage. The photo below is a perfect example. Pam Whala and I are Friends on Facebook and I requested a portrait quality photo of her father-in-law Bill Whala. Here it is:



BILLY DEE WHALA
1932 - 2006



"Brother Bill" was born in Bluffton, Arkansas, on July 23, 1932, to Othur Cleo Whala and Sadie Lee Whala. He was promoted to glory in Merced, California, on December 6, 2006, aged 74 years, 4 months, and 13 days.

He was saved as a youngster during a Vacation Bible School/Revival at the Bluffton Methodist Church. Brother Whala moved to California with family in 1951, settling in Modesto. There he met Brother Richard Harless and was shown from the scriptures that the Baptist belief of eternal security was true; he decided to be baptized by the Airport Missionary Baptist Church and remained a Missionary Baptist the rest of his life.

On January 3, 1954, he married Betty Lois Herrington, who was his loving wife and anchor for his life for over 47 years, until her promotion to glory in February 2001. He and Sister Betty had two children, Billy Dee, Jr. (1954) and Lois Kay (1956).

Brother Whala answered God's call to the ministry in 1951 and preached every opportunity, at the Rescue Mission, sister churches, and helped in the early work of the Missionary Baptist Mission at Hughson. In 1959, he was called to pastor the Lindsay Missionary Baptist Church and was ordained by her in November of that year.

He pastored churches in five western states CA, OR, WA, ID, AZ) for the next 50 years, retiring from pastoral work at Hughson Missionary Baptist

Church. He never retired preaching - doing supply work and preaching at revival services and fellowship meetings until his health hindered him.

He had varied pastorates, such as leading in building and growth programs in Lindsay and other places, and starting a BS ministry in Ukiah. It seemed the area he was especially blessed with was helping broken churches heal and restoring shattered lives.

Brother Whala served as Clerk-Treasurer for the California State Missionary Baptist Association from 1979 to 1986.

He had a lifelong affection for education, attending one year at Arkansas A&M in Duman, Arkansas, before moving to California, he continued his education by correspondence and taking college work wherever he was pastoring. He received his Doctor of Theology from Covington Theological Seminary in the 1980's.

He and Sister Betty traveled extensively. Before her health failed, they had visited all lower 48 states.

He was preceded in death by his mother and father, his brothers, G.E., Jimmy, and Fay; and by his loving wife Betty. He is survived by two sisters, Mary Sue Jones of Dublin and Bett Louene Reeves of Ceres; his son, Billy, Jr., of Merced; daughter, Lois Stevenson of Yuba City; grandsons, Brian Baker and Eric Stevenson of Yuba City, Billy, III of Tulsa, OK; granddaughters, Colleen Green of Rogers, ARK and April Stevenson of Marysville; and two great-granddaughters, Brooke and Morgan Baker of Yuba City.

Brother Bill is missed by all who appreciated his straightforward stand for the truth.

Reuben Young Blalock

1867 - 1962

His Missionary Life; an Autobiography

As Published In The Western Baptist

(page 3 of September, 1950 issue)



Chapter 1

I was born in North Carolina, February 9, 1867, born again, 1880. I was raised by Christian parents, the 7th child in a family of 14 children. My parents were of English and Scotch-Irish extraction, early settlers in America.

Father, being a poor man and an ordinary farmer, was unable to give any of his children a

college education, so what schooling we got above the common schools of that day was acquired by ourselves after we were grown.

In the spring of 1891, when I felt called to preach, I decided I would go west and get that idea out of my head. I came to Walla Walla, Washington, where I had a cousin, Dr. N. G. Blalock. I worked for him on a fruit farm just below the city. I attended the Baptist Church and put my membership in the church. I was elected clerk and treasurer of the Sunday School. That fall I attended school in Whitman College for a few months, then I secured a position as an attendant in the State Insane Asylum at Fort Stillicum. This is 9 miles from Tacoma, where I attended church and put my letter in the First Baptist Church. I attended it and took part in the Young People's Society.

While there I took several Baptist papers, The Pacific Baptist, published at McMinnville, Oregon; The Baptist Sentinel, published in Dayton, Washington, and The Western North Carolina Baptist, published in Ashville, North Carolina. All three of these papers are extinct now. I ordered D.B. Ray's Baptist History and read it. I felt all the time I should preach.

After I had worked there a year I was entitled to two weeks vacation with pay. I told Bro. Walker, who was clerk of our church, that I thought of taking my vacation and attending the Puget Sound Baptist Association that was to meet in Puyallup soon. So he had me elected as a messenger from our church. I went, and the pastor of our church was elected moderator. I was put on a committee to report on Religious Literature. A brother preacher was chairman of the committee, and he told me to write out what I wanted and give him, and he would put it in his report, so I did and recommended The Baptist Sentinel, but he left it off. When he read the report, a Brother Crouch wanted to know why The Sentinel was left off. The chairman said, "Oh, I believe

one of the committee did mention that, but I misplaced it." The moderator said it could be brought in by an amendment. Bro. Crouch, a fine young preacher from Kentucky, wrote out an amendment. I seconded it. Then the fire flew. One Englishman, a pastor in Olympia, said, "It is measly, trashy, no account," and he did not want it in his house. Several warm speeches were made on both sides. I finally got the floor and told them I recommended the paper and had been reading it for some time, and that when the Brother says, "It is measly, trashy, no account," and he does not want it in his house, he says the doctrines of this New Testament (holding up a New Testament) are measly, trashy, no account, and he doesn't want it in his house. A Brother, W.H. Sherman, got the floor and made a kind of a compromise speech. When the vote was taken the amendment lost by a few votes. Alien immersion was not mentioned, but that was the main issue. The Baptist Sentinel had opposed alien immersion, and it was hated by the alienists.

Bro. Walker, a good friend who was from Georgia, talked with me and asked me if I ever felt called to preach. I confessed and denied not. He told me to go ahead and preach and said, "We need real God-called men that will preach the truth out here."

After the association and my two weeks vacation I went back to work, but could not rest. I could read my Bible and pray every night. One night I surrendered and said, "Lord, I will do the best I can."

I resigned my job and went back to North Carolina in the fall of 1893 and went to school to R.L. Patton, a great teacher and Baptist preacher in Morganton, North Carolina. I began to preach some then in school houses or wherever the Lord opened up an opportunity. I was licensed to preach by Bakersville Missionary Baptist Church in the spring of 1894.



Elder R. Y. Blalock with sons, T. M., Elder John, & Elder Harold Blalock

Photo Courtesy of Tom Blalock



2005 Cooperative Association Meeting
in Visalia



Cluny the Puppet of Kansas Attends the Meeting



Don Hernandez
Hesperia



Jewel Vance
Anaheim



Jim Nixon
Shafter



Lester Miller
Freedom



Dewayne Hoppert
Tulare



Kenneth W. Beene
Clovis



With Russell Bailey



Dr. Randy & Sandra Cloud



Robert Cullifer and Kenneth Beene



Art Richardson & M. D. Keeling