

# 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*



## ***The Origin of California Baptist Work***

The beginning of the work of "Early Baptists in California," a historical sketch of which you now require at my hand, was so entirely different from any other missionary work attempted by our denomination, in this or any other land, that it seems eminently fitting, if not

demanding, that in a paper of this kind the facts of its origin should be presented with more than ordinary detail.

On the first of November, 1848, as pastor of the First Baptist Church in Jersey City, N. J., I attended, at the First Baptist Church of New York, the usual Monday morning "Minister's meeting." While the exercises were in progress, a messenger from the rooms of the American Baptist Home Missionary Society, which were immediately overhead, whispered in my ear, "Dr. Hill, the Secretary wishes to see you in his room." I went immediately; he took a seat at my side, laid his hands on my shoulder, and without any preliminary remark said: "We want you to go to California as our pioneer missionary." I replied: "I have been here, in Jersey City less than a year, and the work has so developed, and is now in such progress that I would not exchange my pulpit for any other in the United States. I cannot go, sir." To this the Secretary responded: "It is because things are in such shape in your church and work, that we want you to go to California, and we think you must." My positive reply was: "No, sir; I will not leave."

This interview was daily repeated, with such variations in motives presented as the Secretary and his associates thought best adapted to secure their object, for sixteen days. During this time numbers of the most influential clergymen of the denomination brought all the power of their influence to bear upon me, among whom was the venerable Dr. S.H. Cone, pastor of the First Church in New York and President of the Society proposing to send me out, who, after exerting all his powers to convince me of the greatness of the work and my personal duty to undertake it, stopped short and said: "But do you know where you are going my brother? I would rather go as a missionary to China or Cochin-China, than to San Francisco. Don't you stir step, my brother, unless you are prepared to go to the darkest spot on earth," a statement of which I was often reminded by the scenes through which I

was called to pass in subsequent years, and on the morning of the sixteenth day, after a night of prayer, without sleep, and at the close of an unusually earnest and agonizing season of family devotions, a burden as distinct as that which rolled from the shoulder of Bunyan's Pilgrim, at the foot of the cross, was removed from my shoulders, and my wife and I arose simultaneously and without the interchange of a word, both broke out in the song:

"To God I'm reconciled;  
His pardoning voice I here;  
He owns me for His child,  
I will no longer fear."

In an hour I had informed the Secretary. He replied: "Thank God; I knew it would be so. Let us go to the steamer and secure your stateroom." After the room was selected, the Secretary addressing the captain, said, "You sail as per advertisement, December 20th, I suppose." The captain replied, "No, orders are changed; we shall sail December 1st." Is that positive?" said the Secretary. "Positive," replied the captain. The Secretary, with sad countenance, turned to me and said, "Then you cannot go; you cannot get ready." "Yes, sir," I replied. "After what I have endured, to yield this point? I would rather go tomorrow morning than give it up, and have the Baptists fail to be as early in the field as the foremost." "But your wife will have to remain; she certainly cannot get ready." I said, "She will," and she did.

Thus the first missionary, the sole representative of the denomination, then numbering more than a million of communicants, was chosen and dispatched to his field."

Excerpt from::

## ***THE STORY OF EARLY BAPTIST HISTORY IN CALIFORNIA***



PREPARED AT THE  
REQUEST OF  
CALIFORNIA BAPTIST  
HISTORICAL SOCIETY, 1888  
*And read before the Society  
at Sacramento,  
April 13, 1889*  
By  
O. C. WHEELER, D. D.,  
LL.D.



**Reuben Young Blalock**  
**1867 - 1962**  
***His Missionary Life;***  
***An Autobiography***

**Chapter II**

I left Mitchell County, North Carolina, in 1894 and came to Louisville, Kentucky, where I attended the Southern Baptist Seminary. I put my letter in Franklin St. Baptist Church and worked in Point Mission, a mission Sunday school that my brother, T.L. Blalock, had started a few years before while he was attending the theological school. I enjoyed my work in the mission. Some souls I led to Christ I hope to meet in glory.

While in the Seminary I met some of the great preachers of the south, J. Boyce Taylor and Dr. Trewett, at one time said to be the world's greatest orator. They are now gone home to glory.

My teachers were John A. Broadus, who died while I was there, Dr. A.T. Robertson, Dr. C.E. Kerfoot, Dr. Sampey, and Dr. Dargin. I believe they are all gone to glory now.

Dr. Dargin, my homiletics teacher, had us write a sermon on missions for criticism. I wrote on Matt. 28:19, 20 just like I preach it today. In his criticism of my sermon he commended my zeal but doubted the wisdom of my criticism of the boards. I then was a "direct missionary" as I am today.

Here I met Elder C.H. Fredenburg from Oregon. We became fast friends and have remained so to this day. I was ordained by Franklin St. Church at the close of school. Dr. John T. Christian, pastor of Broadway Baptist Church, preached my ordination sermon. Dr. H.C. Roberts was my pastor. Dr. Weaver of 22nd and Walnut St. was moderator of the council. As far as I know all the ordination council have gone to glory.

I came to Oregon the first week of June, 1895, and preached my first sermon after being ordained in Wingville, Oregon, out west of Baker City, on the second Sunday in June, 1895. My text was Gal. 6:17, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." I have been sowing and preaching it ever since.

I went with a Bro. Perry from Baker City over into Eagle Valley and preached a few Sundays. Coming back to Baker I stayed with old Bro. E.P. Waltz, a great old Baptist preacher. While stopping with him a few weeks I preached in a small town or two north of there. I then went over to Enterprise in Willawa County and supplied the Baptist Church of Enterprise for three months. Here I baptized my first candidates, two young men. The Presbyterians held

two Sundays a month in the church house, and the Baptists two Sundays. It was a kind of union church house. When I was to baptize these two candidates, the Presbyterian minister came to me and asked me to baptize a member for him. I told him I could not do that, for my church only ordained me to baptize for them. He said he did not know that. He thought I could baptize anyone who asked me to baptize.

While here I went down into Lost Prairie country and held a meeting in a school house assisting old Bro. Ed Silvers, a Baptist preacher whom I had known when a boy back in North Carolina. We organized a Baptist church at the close of the meeting with, I believe, seven members.

I left Enterprise in the late fall of 1895 and went over to Walla Walla, Wash., and stayed on Dr. N.G. Blalock's ranch and worked some for him through the week and preached over in Oregon at New Hope Baptist Church just below Milton, Oregon. I also supplied at Weston, Helix and Adams a few times. These small towns each had a small Baptist church. Adams church called me as their pastor, all but one voting for me. The one voting against me said she would not have me, that she did not want a young man running around with their girls and that she would lock up the church house. When the clerk of the church wrote me, he told me this, so I did not accept the call. This woman that objected to me had been received from the Methodists on Methodist baptism. Her husband was the main support of the church, and I knew it would be useless for me to accept the call.

In 1896 I went to The Dallas, Oregon, to attend the North Pacific Coast Convention that had just been organized by churches opposed to the reception of alien immersion. Here I met some members from Stayton, Oregon, nineteen miles east of Salem. They wanted me to visit them as they were without a pastor. I went down there that winter, and they called me as pastor for half time. I did mission work and pastored Waldo Hills Church, 9 miles north of Stayton. We had a successful year, 1897, and I will tell you about it in our next chapter.

As Published In

*The Western Baptist*

(page 3 of October, 1950 issue)

R. Y. & Clara Blalock, circa 1948  
from the Western Baptist





## CAN BAPTISTS TRACE THEIR SUCCESSION BACK TO THE APOSTLES?

By R. Y. Blalock

"In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1. This is law of life and death in the old law. "At the

mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: but at the mouth of one witness he shall not be put to death." Deut. 17:6.

This is a divine law that God has established in heaven, and given to man to establish facts. His word tells us, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in the earth, the spirit, and the water, and the blood: and these three agree in one." 1 John 5:7-8.

This shows three in the trinity who bear record in heaven, and three witnesses, in the earth that are in His church. The Holy Spirit, baptism, and communion that all agree in testifying that Jesus is the Christ.

Now I want to give to you three earthly witnesses, who were not Baptists that testify to the succession of Baptists from the days of the apostles.

1. On Baptist succession, Dr. Peck says, "Baptists in every age, from the apostles remained true to the Kingdom which Christ came to establish." (Religious Denominations, P. 197. Quoted from Ray's History, P. 447.)

2. A. Campbell said, "The Baptist denomination in all ages and in all countries has been, as a body, the constant asserters of the rights of man and the liberty of conscience." (Campbell on Baptism. P. 409.)

3. Drs. Ypeij and Dermont, Historians, speaking of Baptists, say, "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." (Christian's History, P. 95)

I could give many other witnesses who have testified to the succession of Baptists but this is the Scriptural number to prove our case. They are Professed Christian Historians not members of a Baptist Church.

I will now give you a line of history from the apostles to this church in Tracy, California. Most of this is from Roy Mason's book, "The Church Jesus Built."

1. John the beloved disciple, baptized by John the Baptist, and a charter member of the Jerusalem Church, which Jesus organized. Luke 6:12-16. Matt. 16:18. Acts 1:21-22.

2. John the beloved disciple baptized Polycarp A.D. 90. Neander's Church History, page 285.

3. Polycarp organized Partus Church, A.D. 150. Cyrus Commentary of Antiquity, P. 924.

4. Turtullan came from Partus church and organized Turan church A.D. 237. Armitage Church History, P. 182.

5. Tellestman came from Turan church and organized Pontifossi church, A.D. 394. Nowlan's Church History, Vol. 2, P.318.

6. Adromicus came from Pontifossi church and organized Darethea church, A.D. 671. Lambert's Church History, P. 47.

7. Archer Flavin came from Darethea church and organized Timto church, A.D. 738. Mosheim Church History. P. 394.

8. Balcolao came from Timto church and organized Lima Piedmont church, A.D. 812. Neander's Church History. Vol.2, P. 320.

9. Aaron Arlington came from Lima Piedmont church and organized Hillcliff church, A.D. 987. Jones' History, P.324. Many churches were organized in Wales and England from Hillcliff church.

10. Eld. John Clark came from England and organized Newport Baptist church in Rhode Island, the first Baptist church in America, A.D. 1638. J.R. Graves in "First Baptist Church of America." P. 13.

11. Elder H. Roller came direct from Hillcliff church to Philadelphia Baptist Association in A.D. 1809, and organized many churches in the United States. See History of Philadelphia Association.

12. From Philadelphia Association Missionaries came down into Western N. C. and organized many churches, among them Grassy Creek Baptist Church.

13. R. Y. Blalock was baptized in Grassy Creek Baptist Church the second Sunday in May 1881. He was ordained to preach by Franklin St. Baptist Church, Louisville, Ky. June 4th, 1895. He came west in June, 1895, and organized several churches in Oregon, and 3 in Idaho, and came to California in 1935 and organized, or assisted in organizing ten churches, among them is this church. So your church has been organized by the authority of a succession of churches from the old Jerusalem Church.

The next evidence of the succession of Baptists, I present as witnesses three infallible witnesses:

1. Daniel the inspired Prophet, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. When Jesus, the God of Heaven, had set up His church, as given in Luke 6:12-12, and set the apostles in it, and naming them, He said to them in verse 20, "Blessed be ye poor: for yours is the

kingdom of God." There is the kingdom that Daniel said "Never should be destroyed."

2. We give the testimony of Paul, the great apostle to the Gentiles under inspiration of the Holy Spirit. He says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3:21

3. Now, we will give the testimony of Jesus Christ, the Son of God. He says, "I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Then He said in His farewell message to His church, "and lo, I am with you always, even unto the end of the world." Matt. 28:20.

It is enough, what more should we say? I am glad I am a Baptist, aren't you? But it ought to humble us. What a responsibility! What a debt! We owe the world the truth. God has called us to give it to them. Shall we be faithful to our trust? God help us to be. Amen.

R. Y. Blalock

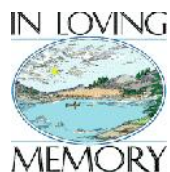
At the Fifth Sunday Meeting

Tracy, Calif., Sept. 28, 1945

As printed in:

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Vol. 1 ~ Num. 4



**Benjamin Franklin Crawford**  
**March 15, 1910 – June 3, 1991**



Benjamin Franklin Crawford was born March 15, 1910, to George W. and Susie Crawford in Ardmore, Oklahoma. Brother Benjamin Crawford was "born again" at the age of thirteen, July 12, 1923. He was baptized upon the authority of Dill City Missionary Baptist Church, by G.W. Crawford, his dad.

His family moved to Oklahoma City, Oklahoma, in 1926. It was here that he preached his first message at age 17. In 1930, he married Sister

Anne Hill who became a devoted wife and life-long companion to brother Ben, and his ministry.

Having fully surrendered to preach the Gospel, Brother Ben moved his family to Missouri, where he started a Mission in the Mason school house in Grain Valley, Missouri. Thirty-five precious souls were saved. His Dad, G.W. Crawford, Elder Roberts, an Interstate Missionary, and Elder Harold Johnson came to Grain Valley and there

organized a Missionary Baptist Church. Upon Organization, Brother Ben administered baptism to the thirty-five candidates by the authority of this newly organized church. This church, the Mason Missionary Baptist Church, later sent Brother Ben to the Missionary Baptist Institute in Little Rock, Arkansas, where such men as Louis Guthrie, Conrad Glover, and Ben Bogard had a profound effect upon him and his ministry.

During his stay there, He pastored several ¼ time and ½ time churches. He later returned to Western Oklahoma and pastored two ½ time churches; the Lookeba Missionary Baptist Church and the Oakdale Missionary Baptist Church.

In 1946, Ben moved his family to California. He had been called to do missionary work for the churches of the state. The first Missionary Baptist Church of Riverbank called him as pastor where he served for thirteen years, from March 1, 1946 to April 1963. Under his leadership the church sponsored the Pacific Coast Bible Institute. Such distinguished men as President, brother Earnest Crawford, W.S. Goulding, Allen Tabor, Thomas Hicks and R. R. Harris served as teachers, with brother Ben serving as Master Teacher. Through this church, the Costa Rica, Central America work got its start.

During Brother Ben's ministry at First Missionary Baptist Church of Riverbank, 414 people were baptized, 62 couples were married, 85 people were buried, 2765 sermons were preached, and three revivals were held. He taught in the Bible Institute, assisted in the ordination of twenty-two men; 14 preachers and 8 deacons, helped to lead out in the organization of fifteen Missionary Baptist Churches and conducted no less than fifteen debates.

Brother Ben's wife, Annie, preceded him in death by three years, and from the time of her death, Ben no longer pastored churches. He did take up the caption, "Have Bible Will Travel" and started out across country preaching everywhere the door opened. He assisted in building works and preaching right-up to the week of his home-going.

It was shortly after services on a Sunday morning that Brother Ben took ill. A few hours later, he closed out a journey and course that God had called him took some sixty-four years earlier. Brother Ben's counsel, guidance, and joyful character will be sorely missed. HE WAS A TRUE MISSIONARY BAPTIST!

**As Printed in the 1991 Minutes of the Sacramento Valley  
Missionary Baptist Association, page4 & 5**



The Eighth  
of a 12 part Series in  
The Western Baptist

THE SECOND COMING OF OUR  
LORD NO. 8  
BY J. H. MILLER



THE SECOND COMING OF OUR LORD NO. 8

BY J. H. MILLER.

I give in this number my opinion concerning the resurrection of the two Witnesses, (Rev. 11: 11) the resurrection of the Righteous dead (1 Thes. 4: 16) the rapture of the ALIVE, waiting and ready-to-go believers (1 Cor. 15: 51-52, and 1 Thes. 4: 17). These risen and raptured saints are caught up in the clouds to meet the Lord in the air. These millions or millions from Able down to the last husband that died—the coffin being lowered into the grave—thrift may be knocked off the market and the occupant rise in eternal youth and beauty; and the one who has just been saved, and returning home with an indifferent father—the young ones of the family, and the other left to go into the tribulation, the great one—for “One shall be taken and another left.” Thus the risen and rapt saints in clouds are ascending to heaven, and the two Witnesses joining one of these companies “go up to heaven in a cloud.”

Now Satan knows full well if this terrible hazard is accomplished in his kingdom, the rest of his work will soon be destroyed.

But at 11: 15, the seventh (and last of all) trumpet sounds, and sends a thrill of rapture thru all heaven because the end of the world's woes is now so near. The remainder of the chapter is an epitome of the most terrible work of that trumpet.

But this invasion of his domain of him who has the power of death—that is the Devil; and the old red dragon having failed of devouring the man child, resolves on war.

But what about the child? That is a “Son, a man child, a male”—the burden of thought is on the mystery of the child, for he is to rule [politicians] govern all nations with an iron rod, Ps. 149: 6-9. Let the high praise of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written in this book; have all the signs. **WALLENSS** is an absolute necessity in officers and for want of it in many of our officers our government is running to ruin; some of our higher officers are too criminal of heart to execute a penalty though the crime is proven.

There is one thing every believer in Christ's millennium coming expects, i. e. that all live-wire Christians will be saved from the troublous period, and my interpretation and order of these events does for the ready and watching saints.

What is the war in heaven?

The scriptures justify the idea of three heavens. 2 Cor. 12: 2. Paul caught up to the third heaven. We had of the birds of heaven, then of the high and lofty (Isa. 57: 15) One who dwells in the holy place and with him also who is of a humble and contrite spirit.

Now as the Book does not think it needful to tell us in which heaven the battle occurred, each one will be obliged to guess for himself which one was the battle field. But my opinion is that it was in the space between the clouds and the stars. The thought that that Old Red Dragon could enter Deity's holy dwelling with his hell-scathed form is preposterous. The language of 12: 11—They overcame him by the blood of the Lamb and the word of their testimony. The satanic argument of the old “accuser of the brethren?” would run thus: “There you have just raised from the dead and are conducting to the dwelling place of an infinitely holy God; it will never do; every one is sinner born, bred, and deeply dyed in crime and their reception there will degrade the Divine character if he receives them, and their presence there will defile that holy place.”

But Michael's reply would be, All rise; but God himself shed His blood on the cross for their cleansing and washed them spotless as Himself in that blood. It must have been a fierce contest between greater much greater than great might. Satan is defeated—he saints ascend to heaven, while Satan is hurled from his position down to the dwellings of men. Even now he goes banging about—to and fro thru the earth as a roaring lion seeking whom he may devour—accusing the Lord's faithful ones before God [see Job. 1 ], but now his work, so nearly a complete wreck, he is in a great rage, knowing his time is short.

Now comes “the tribulation, the great one into which the foolish virgin saints enter; but it is also the time of Jacob's troubles. The woman flies into the wilderness where she has a place prepared for her—for three years and a half. The foot of water is swallowed up; Then Satanic forces go hunting everywhere for foolish virgin saints.

Originally published by R. Y. Blalock in *The Western Baptist*,  
Volume 1 - Number 9 dated August 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](mailto:Lbfolsom@aol.com)

- John Lee Samples
- John Searcy
- Dow Shepherd
- Gilford R. Shuffield
- R. Odie Shuffield
- Joe L. Schultz
- Thomas Jefferson Simmons
- Hayward Simpson
- C. A. Smith
- Isaac J. Smith
- Walter S. Smith
- Charles E. Spain, Sr.
- Danny Steddum
- Frank Striplin
- Dewane Stutte
- Jeff Swinney



Image downloaded from Facebook - 2011

More requests next month.

## History of the Landmark Missionary Baptist Church Roseville, California

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**C. E. Hunt & Family**  
Photo from 50th Anniversary Booklet

Brother and Sister Charles E. Hunt, with two baby girls came to Roseville, California, from Prague, Oklahoma, about December 23, 1912. They found no Christian church in this city. (There was at that time but one Missionary Baptist Church in the State; that at Lake City, Modoc County, but that was not known to Brother Hunt till about five years later.) Seeing the town wholly given to wickedness and heresy, Brother Hunt's spirit was stirred within him, and his heart was burdened to present the gospel to the city, and he began his ministry in July 1913, in his own home and with house to house prayer meetings. Though Brother Hunt keenly felt his call to the gospel ministry, he had no preparation. His schooling was limited to that received in country grammar schools ending at the age of sixteen; and he had not had any Bible teaching except what he had received in Sunday School and what his father and mother had taught him, and he did not really know how to study the Bible: only just to read it. He started a mission work, as stated above, and went along fine in the house to house prayer meetings, till the pastor of the First Baptist church of Sacramento finally heard about the work; (That was Northern Convention, ALIEN IMMERSION AND OPEN COMMUNION and all other heresies going with this sort of practice, but brother Hunt was ignorant of that.) Sacramento pastor sent some help to Roseville which helped Brother Hunt and the other true Baptists out of the work, making it necessary for them to start anew.

In December 1916, Elder T. J. Simmons, an elderly minister, with great teaching and preaching ability, came to Roseville to visit D. M. Bond. He was one of the great teachers of the last century. He moved to Roseville in April 1917. He became Brother Hunt's first theological teacher. He taught Bro. Hunt how to study the Bible, how to teach it and how to build sermons and arguments in defence of the faith.

The former three years he had been trying doing too much reading, but did not know how to study Bible contents and rightly divide the "WORD OF TRUTH:" though he had learned much of it by reading. Brother Simmons was so much encouragement to the brethren that they began anew meeting in homes for Sunday night services, and prayer meeting services on Thursday nights. In this the way was opened for Brother Hunt to begin his preaching ministry in a real way. He preached his first sermon (in a preaching manner) in the home of C. U. Clemens, on Sunday evening, July 8, 1917, about four years after he had begun his prayer meeting ministry, doing the best he could not knowing how) meeting the following Thursday evening in the home of Brother and Sister T. W. Moore for prayer meeting. These services continued in the home of Bro. & Sis. Moore with five families in attendance. Bro Simmons exhorted the brethren to organize a church so they could carry out the command of the LORD in the GREAT COMMISSION: and walk in the footsteps of Jesus and the apostles. On the evening of July 29, 1917. Five of the group decided to enter into solemn Covenant with each other, and with God. The following evening, Monday July 30, 1917 the church was duly organized, and Brother T. W. Moore decided to enter into the organization, stating that if he could not push he would not pull back. The CHARTER MEMBERS WERE Elder T. J. Simmons and D. M. Bond both with letters from Old Landmark Missionary Baptist churches, and C. E. Hunt, C. L. Hunt, Lula Hunt, all from Old Keokuk Falls, Oklahoma Missionary Baptist Church, and Brother T. W. Moore from Canadian Missionary Baptist Church. That same evening Sister T. W. Moore united with the church on profession of faith and was received as a candidate for baptism, and was baptized that same evening, July 30, 1917, at the hands of Elder T. J. Simmons by the authority of the newly organized church, in what was known as dry creek (BUT THERE WAS MUCH WATER THERE) about 10:30 P.M.

Brother T. W. Moore was elected the first clerk and treasurer, and the church was first named, "Cherry Glenn Missionary Baptist Church."

On August 4, 1917, Brother C. E. Hunt was licensed to preach and Sister D. M. Bond and Sister Flora Fowlar and Brother Clarence flint were received by baptism, and Sister Ethel Fogle was received by letter.

The first church building was erected on the corner of Cherry Street and Earl Avenue, and as 18' x 24' in dimensions, the total bill for materials and wiring being \$194.20.

On February 10, 1918, Brother C. E. Hunt was ordained to the full work of the gospel ministry and Brother C. L. Hunt was ordained a deacon. And on February 17, 1918 Brother C. E. Hunt was called as pastor, thus being the first pastor, he and Brother Simmons both having preached from the beginning of the work, and on March 28, 1918, Brother T. W. Moore was ordained a deacon. The church continued to carry out the commands of the LORD and souls were saved in spite of

persecutions from without, and hindrances from what proved to be false brethren within.

Brother Hunt resigned after a little over two years pastorate, and moved to Mt. Shasta: and he and Sister Hunt were granted letters Nov. 4, 1920 to lead in organizing a church in Mt. Shasta. November 7, 1920. BAPTIZING 17. Converts saved in a meeting conducted by them with Elder S. S. Johns, helping. Roseville church was then without a pastor for three years, but continued her services according to the admonition of Paul, neglecting not to assemble themselves together, and souls were saved and added to the church. Brother Hunt being called back by the church, many times to baptize for her.

The original building was destroyed by fire in March 1921. The lot was sold for \$250.00 by Sister White and with the insurance check for \$300.00 and \$500.00 by Sister White of College City, (Arbuckle church) gave the church a total of \$1050.00 with which to erect and new building costing 1750.00. Bro C. L. Hunt was paying \$500.00. The name was changed to the "WHITE MISSIONARY BAPTIST CHURCH" in honor to Sister White, and in appreciation to her generous gift. She was a great admirer of Eld. T. J. Simmons, for his faithfulness and steadfastness. Though the Northern Convention had captured her church home at Arbuckle, and she had to work with it or quit- and she would not quit.

The new building was erected on the corner of Clinton and Fern Streets, the present location. Since that time the name has been changed to the "Landmark Missionary Baptist Church.

The following ministers have served this church as pastors: C. E. Hunt, Ben W. Brock, J. L. Whitmire, (deceased) Roy Young, (ordained here) Elmer Polson, C. E. Hunt, T. E. Griffith, (deceased) H. B. Beam, Troy Mize, and J. W. Scott, present pastor. This church has never had trouble with a pastor, fired a pastor, nor asked a pastor to resign.

There have been thirteen churches organized directly through the efforts of this church, and from three other Missionary Baptist churches of Northern and Central California, indirectly from Roseville church have had their beginning.

Five of the charter members are still living and active: C. E. Hunt, Maud S. Hunt his wife, all members here now, and Brother T. W. Moore of Levelland, Texas. We could very well say seven, Sister Eula Moore and Sister Flora Fowler, as Sister Moore was baptized the evening the church was organized, and Sister Fowler just five days later. They are all very active in the LORDS work. Brother C. E. Hunt is one of the most active preachers in California. He has traveled more than 150,000 miles in the LORD'S work since 1953. He organized the church in Turlock Feb. 21<sup>st</sup>. He has been opposed harder than any man in the state, but goes on. Probably more churches have been organized as a result of his work (in California) than any other one man: and he has had more public debates on defense of the faith THAN ANY MISSIONARY BAPTIST IN CALIFORNIA. Nearly all of his pastorates have been in churches he was instrumental in

organizing. He ran a Bible school in Fresno a number of years.

Since the first writing of this history of the Roseville Church, Sister Lula Hunt has gone to be with the LORD, departing this life December 10, 1958. And Brother C. E. Hunt has chalked up another church to his credit, organizing another church in Fresno, California, and they are now in view of the completion of a building program that will be worth forty of fifty thousand dollars when completed. Brother and Sister Hunt having left our membership to help build in Fresno: and this also chalks up another church partly built out of Roseville Church, making fifteen directly plus those indirectly mentioned above. And Brother C. E. Hunt is the Missionary pastor of that church, and as active as ever, having worked on their building the last year, as well as pastoring the church. Let us pray for him that he may have many more useful years in the LORD'S service, and for the newly organized church that she may prosper in spirit and doctrine, as well as number of should being saved, baptized, and taught.

The above history was written about five years ago by Sister T. W. Moore. Since which time Sister Lula Hunt has gone to be with the Lord, and the church has erected a beautiful new auditorium 34x70 and Brother and Sister C. E. Hunt have moved out to the work reported in Fresno, California. This writing brings the history up to date.

Elder J. W. Scott, Moderator  
Sister Ethel Fogle, Ch. Clerk

As Printed in  
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C. E. Hunt, Editor



**Elder Jesse W. Scott**

**As stated in Roseville Church History**  
**"There have been thirteen churches**  
**organized directly through the efforts of**  
**this church...."**

**~ An Example of Church Lineage ~**

**New Hope Missionary Baptist Church**

The New Hope Missionary Baptist Church of Oroville, Ca. First organized on **November 13, 1953**, which was sponsored by the Landmark M.B.C. of Roseville, Ca. The minister who led in the organization was Elder Teddie R. Andoe.

The names of the past pastors were: Elder Teddie Andoe 11-13-53 to 11-63; Elder Asa Douthit 11-63 to 3-65; Elder C. E. Hunt 3-18-64 to 6-29-69; Elder Rick Harless, Jr. 6-28-70 to 8-75; and Elder James Taylor 11-75 to present.

The charter members of the church were: Elder Teddie R. Andoe, Carrie Caldwell, Ira Groves, Dolly Edwards, William E. Caldwell, Virginia Groves, Allene Graham, W. E. Caldwell, Troy Edwards, Eldora Caldwell, and Rita Edwards.

The ordained men on the council were: Elder Troy Mize – Moderator; Elder C. E. Hunt – gave sermon; Deacon Chester Hunt – Read covenant; Elder H. C. Redmond – Clerk; Elder J. F. Barnett – Prayer; and Deacon A. L. Ross – Read Articles of Faith.

Articles of faith adopted by the church are as found in the Pendleton's Church manual, November 13, 1953.

The New Hope M.B.C. sponsored the Marysville mission, Redding mission and the Quensel, Canada mission which all resulted in new Testament churches. The church has supported the Brazil foreign missionary, the Beaumont church and has supported the Youth Camp at Shannagin Flats. The church also hosted the State Youth Rally in 1976.

**as printed in the:**  
**50<sup>th</sup> Landmark Jubilee 1931 – 1981, Page 55**  
**First Missionary Baptist Church of Yuba City**



**Elder Teddie Andoe**  
 Photo from source cited above.

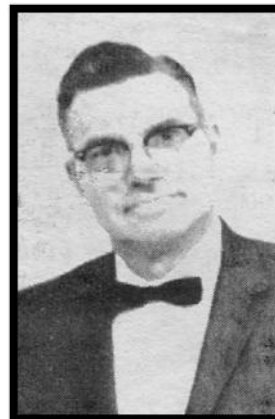
**Landmark Missionary Baptist Church**

The Landmark Missionary Baptist Church of Marysville is located at the corner of Gled Hill Ave., Marysville. It was sponsored as a mission by the New Hope Missionary Baptist Church of Oroville and organized **June 16, 1967**. Eld. Lloyd Dickerson was the missionary who led in the organization. Present on the organization council were: Elders O. Holloway, E. Polson, Westbrook, Woodfill, Ketchum, Kendrick Jr., James, C. E. Hunt, Buttram, Dickens.

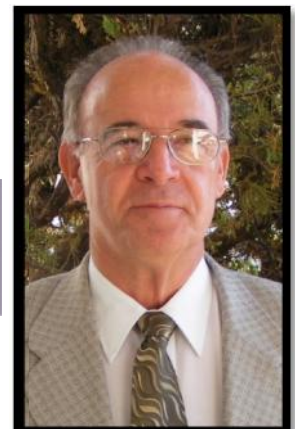
Articles of Faith adopted by the church were these from he the Old State Association. Charter members of the church were: J. C. Cornog, Lindal Rohrig, Jear Rohrig, Eld. Lloyd Dickerson, Faye Dickerson, Roxie Carnog, Richard Stevenson, Betty Stevenson, Paula Stevenson, Marie Fry, and Marie Crouch.

Past Pastors have been, Lloyd Dickerson 67 to 70, Bob Woodfill 70 to 71, Harold Blalock 71 to 72, and Richard Stevenson 1972 to the present time.

**as printed in the:**  
**50<sup>th</sup> Landmark Jubilee 1931 – 1981, Page 66**  
**First Missionary Baptist Church of Yuba City**



**Elder Lloyd Dickerson**  
 Cullifer Photo File



**Elder Houston Kelley**  
**Current Pastor**  
 Cullifer Photo File