

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*

Early California Baptist Pioneers

Amariah Kalloch



Written history from my great grandmother Lela Howard Nelson. She credits Eaton's History of Thomaston, Rocklin and South Thomaston, Maine, USA as a source for some of her information, the rest is family history.

The first generation entered into the United States in the early 1700's from Ireland to Portsmouth, New Hampshire.

The Rev. Amariah is considered the fifth generation in her notes. One of eight children born to Alexander Kalloch and Elizabeth Mero.

Amariah was born June 26, 1808 in Warren, Maine. Was licensed by Warren Baptist Church on January 1830.

Married his first wife Mercy Hathorn in 1830? Son Issac Smith Kalloch born July 1832. This son will also become a Reverend of the Baptist church; he founded the Metropolitan Church in San Francisco and was the 18th mayor of San Francisco, Ca.

Second wife Harriet Sleeper – married October 3, 1833. Four children to this marriage – my family is descendent from the son Amariah who will go on to settle the territory of Washington with his wife and children.

Third wife Sarah Jane Hathorn – married May 28, 1842. This marriage produced three girls.

He was pastor of the first Baptist Church in Rockland, in So. Thomaston from 1831 to 1834: removed to Augusta, Maine (?) (her notes run off the paper) where he was pastor of the church and chaplain of the house of Representatives. Returned to Rockland and sailed October 1849 for San Francisco, Ca. He died in Hangtown, later called Placerville on June 16, 1850. He was a missionary in Hangtown. The Rev. and his third wife were unhappy together, so he left for the Far West. All the family heirlooms remained with the third wife and their three daughters.

His grave is in the Old Odd Fellows cemetery in Placerville under three big cedar trees in lower end. The name on the stone is misspelled Hellock instead of Kalloch. He was 42 years old. Rev. Amariah founded a Baptist church in Placerville being mentioned in Mother Lode by Louis J. Stillman copyright 1934.

Notes:

My great grandmother was a prolific artist. She and my great grandfather traveled the west coast taking pictures and sketches of the landscape – I am not too sure if she actually found the grave (my great grandfather's parents lived in Georgetown – right next to Placerville so it is possible she found it) BUT when my mother & I tried to locate it – we could not find it. My mother, who lives in Placerville, called the odd fellow cemetery and found out they were not old enough to have buried him – we could try the following places... we plan on doing that this summer 2002. Also a phone call to the Baptist church in Placerville denies that he founded a Baptist church – again they aren't that old. I have enclosed a copy of the pages from Stillman's book. Other information found on the internet: a brief reference to the Rev. from Samuel Upham, "Voyage to California, 1848." "N. B. Col. Zabriskie has consented at this late hour to prepare an Oration for the occasion, in consequence of the deceased of the Rev. Mr. Kalloch, who had previously been engaged." This is in reference to the celebration in Sacramento for July 4, 1850.

Then the notorious public insults between Charles De Young and Reverend Issac Kalloch seem toward the end directed "at the late mother of the De Youngs and Rev. Kalloch's father". (from Infamous Inmates, San Francisco Sheriff's Department –San Francisco city span)

One family threat when my great grandmother was growing up – any wildness displayed by any of the children was referred to as that "Kalloch blood" showing through.

The Kalloch's are definitely a fun and wild bunch – very colorful to research – especially the mayor of San Francisco..

Correspondence from a Kalloch Family member to Jim Brower, Elverta, California.

Jim Brower



Most of what has been uncovered in the field of Early California Baptist History finds its roots in the energetic, enthusiastic, inquisitive and tenacious Jim.

Sonny Williams introduced him to me, shortly after I became a member of the History & Archives Committee of the Cooperative Association. Wow, what 2 decades of friendship has wrought. Heartfelt Thanks, Jim.

MOTHER LODE
The Story of California's
Gold Rush

BY LOUIS J. STELLMAN
HARR WAGNER PUBLISHING COMPANY
SAN FRANCISCO CALIFORNIA
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FOREWORD

WHAT is the Mother Lode?

Imagine a gigantic rocky inlay *set with* precious metals like a jewel chain, tracing a course irregular and frantic as a fork of lightning through the heart of California; ribbing its mountains and valleys with gold bearing quartz, filling its streams with auriferous, glistening sands; the treasure chest and Pandora's box combined of the mid-Nineteenth Century. Then you *have a rough idea*.

The Mother Lode called men from every nation, every quarter of the earth. Over the Seven Seas they hastened, across waterless deserts and uncharted plains infested with hostile savages and wild beasts. Pioneers, adventurers, and desperadoes they were, all hungry for willing to gamble their very lives for it against the own hazards of a remote wilderness.

The Gold Rush came in 1849. It was a swiftly moving *Pageant of romance*, and fresh tradition more spectacular than the Crusades. It transformed a pastoral, agrarian land into a multitude of brawling camps with
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the stage for a novel and gallant interpretation of the laws governing marriage and divorce. It appears that a handsome young woman whose husband had deserted her wished to marry again, so she asked the Alcalde of Placerville to perform the ceremony. The Alcalde demurred, owing to the fact that her legal mate had left her only three months before and might, presumably, intend to return. To this judgment the Alcalde of Santa Cruz, visiting his brother executive in Placerville, took indignant exception. He contended that any man who would absent himself from so fine a woman for ninety days must be either insane or dead. "I'll marry you myself," he told the ardent couple, And he did.

Placerville, under one or another of its varied names, had many ups and downs. In 1850 the surface gold values had declined to such an extent that many declared the camp "worked out" and departed for other scenes. it began to look as though the camp would join a long list of deserted diggings when the overland migration, with its constant stream of Eastern settlers, a-horse and in covered wagons, selected Placerville as a halting station and gave the place a new and more stable resource. It responded

quickly to this fresh stimulus and soon had a resident population of more than two thousand men, women, and children, recruited for the

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most part from the passing wagon trains. Mining boomed again, and miners cleared from \$8 to \$200 a day. A traveling preacher named Kalloch built the first Baptist church and, though his rites naturally languished in summer, when water was too scarce for baptisms in the good old-fashioned way, the autumn brought flood tides which served both religion and industry.

Agriculture also had become a factor of considerable economic importance thereabouts, especially viticulture, for wine making was becoming a profitable trade in Northern California, as it had long been in the southern portion of the state.

Famous men found the beginnings of their fortunes in Hangtown Camp. Mark Hopkins, eldest of the four railroad pioneers - the Big Four - who built the Union Pacific, came to Hangtown in 1849, not long after the multiple lynching which gave it a new name. , He was a plain man, like the others, mining in the gulches, cooking his sowbelly and beans over a camp fire, using his boots for a pillow at night. But he saved his gold-, dust, didn't throw it to the gamblers. Perhaps in his mind was the vision of a bigger gamble - a magnificent gamble against hostile Indians, desert heat, and a thousand other obstacles - which was to span a continent with steel. Or, perchance, he was merely thrifty and



Excerpt from
PERSONAL RECOLLECTIONS:
A CONTRIBUTION TO BAPTIST

History. and Biography

By JOSEPH RICKER, D.D.

With an Introduction by G. D. B. PEPPER, D. D., LL.D. D. ...
AGUSTA:

BURLEIGH & FLYNT, PRINTERS. 1894.

XI.

Amariah Kalloch.

By Rev. G. P. Mathews, D. D.

To treasure up memories of those distinguished for piety and usefulness is both a pleasant duty and a means of instructing others. Lives devoted to the service of God and human good may be made to speak for religion and to posterity long after the marble, reared by the hand of affection, shall have crumbled. Thus Christian biography has always been regarded as a species of, writing worthy of cultivation and a means of useful knowledge. It has certain advantages over general history, or even over public teaching. "To teach religion without the aid of

biography would be like teaching statuary without models, or geography without a map. Rules and maxims help us shape our course; but the examples of the good are our guiding stars. The sayings of the wise are the nutriment of virtue; but their own lives are its inspiration. He who describes the "ray of uprightness enables us to discern, and excites us to approve; but he who traces it in person provokes us to pursue it. The trophies of Miltiades would not suffer Themistocles to sleep. Plutarch's gallery made more heroes than the lectures of the Academy; and who can doubt that Christianity has been as much indebted for its influence over the hearts of men to the portraits of its saints, as to the homilies of its preachers, or the writings of its apologists. We, too, would cherish in the church the remembrance of those, whose characters have adorned it." Thus wrote one whose intelligence and piety amply qualified him to appreciate the value and importance of Christian biography.

Some such considerations have led me to prepare a simple and, I trust, a truthful memorial of one of the dearest friends, that I ever had on earth, and one of those ministers, who have long since "fallen asleep." While I have a feeling of sadness at his early departure to a higher sphere of joy and service in heaven, I call well rejoice that my own life for a while, was so intimately connected with his, that I cannot fail to recognize the precious influence upon myself of his devout life, his able preaching, and his earnest endeavors to win souls to Christ. It is under this feeling of gratitude to him, and desire of usefulness to others, that I write this memorial of Rev. Amariah Kalloch,* who died forty-three years ago. He, was of strong and excellent parentage, and had two brothers, whose lives were given to the work of the Christian ministry. Rev. George Kalloch, educated at Newton Theological Seminary, was an accepted missionary for the foreign field at the time of his death, and his remains are now resting in the cemetery at Charlestown, Mass.

Rev. Joseph Kalloch. spent a large part of his godly and useful life as pastor of different churches in Maine, and hundreds of converts now living and among the departed, will fondly cherish his memory, and be his "crown of rejoicing in the presence of our Lord Jesus Christ at his crowning."

* The reader will be interested in the following minute adopted by the State Convention at its annual session in 1885:

"Rev. Joseph Kalloch died at his home in Rockland, March 14, 1885, aged seventy-one years. He was one of a family of nine children, and was born in Warren, May 1, 1814. Commencing his business of life at the age of sixteen in Warren and Rockland, he continued to smite the anvil eight years, when God called him to be a Christian and a minister. He was baptized by his gifted brother, Amariah and studied three years for the ministry with Rev. Mr. Freeman, and at the Baptist Institute at Thomaston. He

was ordained and entered upon the work of the ministry in 1841, over the First Baptist church in St. George. After serving this church two years, he labored two years in Sears Mont and Union. Ten years he was pastor of the Baptist church in South Thomaston. In Waldoboro he preached the Gospel four years. In the Cedar Street Baptist church, Rockland, he worked as pastor thirteen years. Then two years again at South Thomaston. And finally, returning to First St. George, the field of his earliest labors, he continued to serve his Master, and closed his last pastorate of twelve years. During his ministry of forty-four years he was never without a field of labor and never preached a "candidating sermon." During his work he had joined in marriage six hundred and seventy couples, and had attended the funeral services of two thousand five hundred relatives and friends. He had enjoyed many large revivals, and had baptized hundreds into the likeness of their Redeemer. In the shop at the anvil; in the field at the plow; in the home at the fireside; in the church at the altar; in the revival at the cross; and in the pulpit sounding the Gospel trumpet, he was ever regarded as a man of power. In the years of his greatest maturity, made venerable by his white flowing hair and beard, his powerful voice, his honest arguments, and his eloquent appeals, backed up by a holy life, he has moved before us, in our public assemblies, as a warm and shining light, and a pillar of strength. Well known in all the region that gave him birth, he had a welcome in every home and a place in every heart. In all this he felt his weakness, and he constantly leaned on his God. "Jesus was his Saviour, his all in all." Peacefully and triumphantly he died, murmuring as his last words, "Almost home."

Rev. Amariah Kalloch, the subject of this sketch, was born in the beautiful town of Warren, Maine. In 1808, and was converted when quite a young man. He was a man of decided convictions, and therefore wasted no time in hesitating about a public profession of religion. He at once connected himself with the Baptist church in that town; and, regarding himself as Christ's servant, he very soon decided that it was his duty to enter the Christian ministry. With a strong physical and mental constitution, and with a laudable ambition to do his best in life, he entered upon a course of appropriate study in South Reading, Mass., where so many of our earlier ministers were educated, to some extent.

After finishing his studies there, he was soon called to the pastorate of the First Baptist church in Thomaston, and received ordination by the advice and assistance of a large and able council. Here he preached with marked efficiency and success, a large gathering of souls into the church followed, and he was recognized as a man destined to make a mark in the Christian ministry. The new church formed in East Thomastown, (now Rockland) needed a pastor, and "coveting the best gifts," extended a hearty call to Mr. Kalloch, which he accepted, and, at once, entered upon his duties, preaching sermon remarkably appropriate

to the beginning of a pastorate of fourteen years, which proved exceedingly prosperous and happy, and was terminated with deepest regret on the part of the church and the entire community. To find a successor was no easy thing for the church, and: some were called and labored with no very flattering success with possibly no fault of theirs.

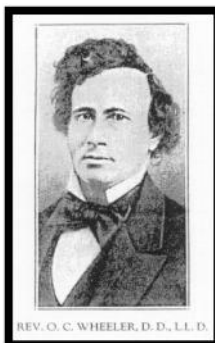
But the church has remained true to its original principles, bearing the strong marks of the positive convictions and able and intelligent instruction of its first pastor. ' Neither heresy in doctrine nor conflicting opinions in regard to church work and methods of finance, has ever, to any perceptible extent, marked its character or hindered its growth. After thus leaving so excellent a church and so vigorous a community in tears, Mr. Kalloch accepted a pressing call to the pastorate of the Baptist church in the city of Augusta, where he labored with marked acceptance for about two years. Here, in one of the sessions of the Maine Legislature, on Fast Day, he preached a sermon before that honorable body, which was published by order, and at the expense of the State. It was regarded as a strong and timely sermon, and won for him no small renown as an original thinker and preacher.

In 1849, he left his own native State for a visit to California, with the probable idea of settling there; but in crossing the Isthmus, he contracted that deadly fever, which so many travelers then dreaded; and, not waiting in San Francisco for complete recovery, set out on a journey to Placerville, where, among early friends, he died a peaceful death in the year 1850. To him, death had no sting, the grave had no terror. His unselfish, noble life ended in glory and joy. His sun went down without a cloud. The writer of this article was ten years Mr. Kalloch's junior, and, of course, was not qualified to make so true an estimate of his character and influence, as compared, with other men, as might be expected of him from his present standpoint. But after many years of somewhat careful study of ministers and their work, and weighing Mr. Kalloch in the balances of truth, there are few whom I have seen and known, who would better hold the scale in equipoise than he. As a man in the world, among men, he "Was peculiarly mature and manly for one of his years. A real dignity appeared very prominent in his conduct and life, both in social circles and in his family. His natural cheerfulness was always tempered with gravity. Rarely was ever heard a frivolous expression from his lips. His fellowship and society were much prized by the young and the old, and his freedom from censoriousness and gloom, made him uniformly accessible and social with all. To say that he was remarkable as an eloquent and effective preacher, is only to repeat the voice of public opinion in his day.....

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"In addition to the two missionaries thus sent out by the Home Mission Society, two other ministers of the large number entering California in the early period of the gold rush accepted appointments from the Society, and thus added strength to the Baptist cause. The first of these was the Rev. Amariah Kalloch of Maine, "a man of great natural talents," who came to California in 1849. He received an appointment from the Home Mission Society on December 29, 1849, after he had reached the state. He began holding services in the Masonic Lodge room in Sacramento.. A newspaper notice announced services morning and evening. His ministry was brief, for in June he had an attack of fever and died."

Excerpt from **God's Gold** by Sanford Fleming
Chapter VII, page 81



REV. O. C. WHEELER, D.D., LL.D.

**Osgood Church Wheeler's
second Quarterly Report to the
American Baptist Home
Mission Society**

RELIGIOUS NEEDS

To the American Baptist Home Mission Society;
published in *Home Mission Record*, I (Nov. 1849), 11.

San Francisco, Sept. 1, 1849

In this, my second quarterly report, I am permitted to say that the amount of labor usual among ministers in preaching, attending prayer meetings, lecturing and making pastoral visits, has been performed, and in addition to it, we have organized a church and formed a Sabbath school of 30 scholars and 7 teachers, with a library of 300 volumes. We have also a Bible class of 13 pupils, a regularly established prayer meeting weekly, and also a monthly concert of prayer. Besides this, our church and its friends, have built a place of worship 30 by 50 feet, capable of seating 340 persons, which is well filled on the Sabbath with a very intelligent, enterprising and sagacious class of men. When in connexion with this I allude to numerous visits among the sick, and burials of the dead, and time occupied in administering to the wants of the needy and distressed, including journeys on horseback to the extent of three or four hundred miles, you will see that I must have been busy in my field.

But why will not some good, self-sacrificing ministers of Christ come to my relief? Here I am in the midst of a population of upwards of 70,000 Americans, increasing at the rate of 1000 per week—a population that must reach 100,000 ere the close of the year 1849, and not a single Baptist minister besides myself, *given wholly to the work of the ministry!* When the last steamer anchored in the harbour I hastened on board hoping to greet Bro. O——, ²⁸ whom I had been expecting, but he was not on board, and your letter by her informs me he will not probably come. . . .

Nothing need be apprehended of any belligerent movement of foreigners in this region. Things have settled down in quiet, and we feel as safe here as we should in New York. It is impossible for people in the Atlantic States to understand and appreciate the state of things here. Great things should be attempted for the moral and religious benefit of this people and that immediately. . . .

**Excerpt from:
Selected Letters of Osgood Church Wheeler
California Historical Society Quarterly
Volume XXVII Number 1
By Sanford Fleming**

**EIGHTEENTH REPORT
AMERICAN BAPTIST HOME MISSION SOCIETY
~MINUTES~
ANNIVERSARY IN NEW YORK,
MAY 9, 1850**

EXTRACT FROM PAGE 7

ANNIVERSARY WEEK

The exercises of the Anniversary of the American Baptist Home Mission Society were introduced by a delightful preliminary meeting on Wednesday Evening, May 8th, in the Norfolk Street Baptist Church, occasioned by the anticipated departure of two missionaries (Rev. Messrs. F. E. Preveaux and L. O. Grenell) and their wives to California. It was emphatically a

FAREWELL TO THE CALIFORNIA. MISSIONARIES.

The Chairman of the Executive Board of the Society, Rev. S. H. Cone, D.D., presided in his usual felicitous manner. After the reading of the 52d Chapter of Isaiah, by Rev. D. B. Stout of N. J., and prayer, by Rev. C. Morton of N. Y., the Chairman explained the objects of the meeting, and was followed by the Missionaries in brief and appropriate remarks concerning the field of labor assigned them and their duty to occupy and cultivate it; after which they and their wives were addressed by Rev. Z. Grenell of N. J., (whose son is one of the company) in a touching and affecting charge and farewell. He, again, was followed by Rev. J. N. Granger of R. I., (Mr. Preveaux's pastor) in an excellent, comprehensive address, in which he presented a fine contrast between the physical and moral features of the settlement of California. After which a contribution was taken up for the Society. The exercises were interspersed with singing by the choir of the Church, and the impression made by all the services were excellent - and happily adapted to prepare the minds and hearts of the audience for the Anniversary Meetings of the succeeding day.

**Rev. Zelotes Grenell
of Paterson, N. J.
Delivered May 8, 1850**



*Address to Missionaries to California,
in anticipation of their departure for the
field; among whom was his son.*

My DEAR SON: I rise to address you, and your companion and fellow-laborers, destined to occupy the same field with you, under peculiar sensations.

My recollection adverts to the day when you lay a helpless infant on your mother's lap: fond anticipations, gloomy fears, and sanguine hopes, all clustered round the little and beloved stranger. As rolling seasons

developed your propensities, dispositions, and faculties, these hopes and fears succeeded each other in rapid succession, and with increasing vigor. O that Levy may become a Christian formed the burden of many a sigh. Prayer was answered, the Spirit came, and my son, my first-born, was sealed (as I trust) to the day of redemption. Then painful fears were allayed and fond hopes increased. The strong anxiety then was, that God would make you a special instrument for good in his militant kingdom. God called you, I trust; to the high and holy work of publishing his Gospel to the sons of men, and in his wise providence he has opened the door for you to attain a good degree of mental and moral culture. Deep anxiety still brooded over this subject - what will God do for my son; where will he assign him a field of usefulness? God, I trust, has spoken in his providence and assigned to you some portion of California as the field of holy enterprise. In all the developments of grace and providence, God is witness that a fathers desires and prayers have been offered on your behalf; and with all my attachment I freely resign you to this high and holy work.

Allow me, First, to remind you, and your fellow-laborer in the important field assigned you, of the nature - and importance of the work in which you are to be engaged, You are not going to that distant land to live in ease, or acquire the honors and emoluments which are conferred by the men of this world. Nor to amass the treasures of this world, houses, lands, silver and gold; all of which perish with their using, Nor to be a political aspirant to trim your way through party politics to office, honor, or renown. Your calling is too high and holy to be devoted to such base and groveling ends. But you go to pour the rays of heaven's light into the dark minds of the people of all nations who shall be there congregated together. To proclaim to all the immutable laws of the Eternal God, the penalties he has enacted against all transgression and sin; and present: all God's revealed motives to honesty, purity, and virtue. To present the glorious Gospel of the ever blessed God, its claims, its hopes, and rewards. To lead those who thirst intensely for the gold which perisheth, to thirst still more for those riches which are durable. To convince men of sin and turn them from darkness to light and from the power of Satan to God, that they may receive forgiveness of sin and an inheritance among all those who are sanctified. To collect souls whom God has renewed into a Church, administer to them the ordinances of God's house, feed them with knowledge, and direct their energies to useful ends. While doing these things you are incidentally laying, deep and broad, the foundations of society, domestic, civil; political, intellectual, moral and religious; to permanently benefit generations yet unborn.

Allow me, Secondly, to remind you of the fact, that many discouragements may attend your labors. The native depravity of the human heart is a discouragement that all ministers have felt and deplored; and, but for the power of invincible grace, this would be an insuperable obstacle to success. But you, I presume, may meet with peculiar discouragements, arising from the state of the population made up mostly of adventurers, far from home, all absorbed in

business; and so peculiarly indisposed to hear and obey the truth: - people mostly who have a strong thirst for wealth, with sanguine hope of obtaining it; hence all absorbed with hopes of gain; hence a floating population constantly coming and going; hence impressions made today cannot be followed up because the subjects of them are far away.

In such a community heresy, infidelity, intemperance, speculation and a want of integrity will all prevail to an alarming extent, and hinder the work of the Lord - they will discourage his servants.

Allow me, Thirdly, to remind you of the sovereign remedy for these discouragements. Occasional success in leading a poor convicted sinner to Christ; finding a wandering sheep and bringing it back to the fold; and comforting one of the Lord's people; these will go far toward alleviating your discouragement.

The approvings of a good conscience for having done whole duty in the fear of God will go still further. But to fall back on the promises of God, trust in him, wait his will, leave all in his hands - believing that disappointments and apparent defeats are all for his glory - here is the sovereign remedy for all discouragements.

Allow me, Fourthly, to present some appropriate cautions in view of your work. Take good care of your health, it is essential to happiness and usefulness and must be preserved by using appropriate means. Cultivate method in all your labors, lay out as much as you can well do, and do it well, and in its proper season. By all laudable means make friends of all, this is the foundation of influence for good; but make confidants of but few and they the well tried.

Never engage in party politics or any other exciting subject, which has no bearing on the great work of the conversion of souls; such things are to low for your attention. Avail yourself of all the appropriate auxiliaries to your work, as the cause of general education in the community in which you may reside; the Sabbath school enterprise, so blessed of God to the good of the church; and especially the cause of temperance which is very important. Avoid, by all means, all speculations and entanglements in the things of this world; many have fallen here; as did Demas. Please him who hath chosen you to be a soldier.

Be choice in the selection or materials you would build into a church; living stones are only fit for this building. Should special success attend your ministry; should God give you many friends and much influence, be not high-minded but fear; lay all your honors at the feet of Jesus, ascribe all to his grace, use all to his glory, and devote all to his cause. By a holy example, a humble walk with God, the daily reading of his word and constant prayer, endeavor to keep alive the flames of devotion, that your influence may be savory indeed.

Allow me to name, Fifthly, some considerations which should inspire you with constant fidelity in your work. The value of the undying souls for whose salvation you labor; the efficacy of the great atonement made for the salvation of the soul; the power of the Spirit to make feeble instrumentality effectual in leading the soul to Christ, and to believe on him for salvation; the prayers of the church who have reposed

confidence in you and sent you into the field, among whom are parents, kindred and friends, near and dear, waiting and hoping for your signal success and the shortness of time. Soon those for whose good you labor will have gone; every sermon and visit may be the last; and soon you will cease from your labors to give an account of your stewardship. May I not add to the crown of glory which awaits all those whom you are instrumental in leading to Christ, and which awaits you at the end of your race.

And to you, my daughters, allow a remark. Consecrated as you are to a most glorious and responsible work, to be the bosom companion and constant attendants of men devoted to the ministry, is a most noble employment. Let it be your noble work - with woman's deathless trust, entire consecration, and moral fortitude, which never submits or yields in a good cause - to hold up their hands by prayer, cheerfulness, fortitude and patient resignation. May you dry their briny pillows and by all means aid their onward course. O may you all live and labor together with an entire consecration to this great work, as heirs of the grace of life, and thus aid each other in this dreary vale to glory.

I had fondly hoped to have a son in the ministry living near me, to attend and console me in my dying hour and to whose counsels I could commit those who are as dear to me as my own life; but it seems that God in his wisdom has disappointed these expectations, so far, at least. As you, my son, are concerned. In this, I trust, I bow submissively to the divine will; yet I hope to praise him now and forever, for a son whom he has called to a work so noble. When the vessel which is to convey you to your distant field shall leave the wharf, we shall probably have seen each other for the last time in this world. Therefore take this my dying advice, which, in connection with prayer to the God of all grace, is all I have to bequeath. O, my children, live for eternity - glorify God - be faithful unto death, and God will give you a crown of life and glory.

FINALLY.

When the dreams of life are fled
And its wasted lamp is dead;
When in cold oblivion's shade
Beauty, wealth and fame are laid;
Where immortal spirits reign
There may we all meet again.



***Eighteenth Report of the
AMERICAN BAPTIST HOME MISSION SOCIETY
1850
Pages 47-49***





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

While here in Cloverdale, Oregon, I had two debates. When I first came there, an old man by the name of Butts sent me a challenge for a debate. He was a Spiritualist lecturer, (and) had been a Methodist preacher for some years. I saw he did not know what Baptists believed by his proposition for me to affirm. I changed my proposition as to what I was to affirm and sent it back to him. He was to affirm, "Spiritualism is a true philosophy, therefore a true religion."

We held four days and nights of two hours each day, 10 to 12, two hours at night, 7:30 to 9:30, speaking 30 minutes each alternately. I think if the Lord ever blessed me in a meeting, He did in this debate. There were three or four (who) claimed conversion from the debate. It was in Hebo School House, which was packed with many spiritualists and infidels. There were two old spiritualist mediums who would come and sit right in front of me and look up at me and work their faces trying to hypnotize or hinder me, and once when I was pleading the Grace of God through the shed blood of Jesus Christ as the only hope for a lost soul, I noticed these two old women had forgotten to work their faces, and I saw one of them wipe a tear from her eye. I felt the power of God was overcoming the devil.

The other debate was in Oretown School House south of Little Nestucca Bay, some ten miles from Cloverdale. An old Campbellite by the name of Bales challenged me for a debate. We held four nights. He was very rough and abusive. I considered I won a great victory by my kindness to the old man in the face of his abuse.

After I married I took up a homestead on Big Nestucca River four miles above Beaver Post Office, which was my post office for many years. I preached at Cloverdale once a month and in school houses all over the country. I organized a church in Brown School House just above where we lived, and I preached for them a few years. It was named, New Hope Church. Deacon Moon sold out and moved to Calif., and some others moved away. The church disbanded, but she had done a good work. I baptized some converts into her that I expect to meet in glory.

I preached in Tillamook City. One time we organized a little church of six members there, but after a short time some of them moved away. They wanted letters so the church met and disbanded granting each other letters.

While I lived on my homestead and worked, paying my own salary, I preached in 32 school houses of the county. I believe there were 40 school houses then in the county, and I preached in all but 8 of them. There are not so many now since roads and autos, and there are consolidations. I preached in communities where grown young people had never heard a Baptist preach and seldom heard anyone.

In 1901 I was called as pastor of Goldendale Baptist Church in Washington state. I went up there for a year, but came back to my homestead in Tillamook county and was called again as pastor of Cloverdale.

In 1911 I was called as pastor of Condon, Oregon, Baptist Church. I moved up there for a year. That church had only 14 members and all of them women, except one man who lived off in the country and was seldom there. They paid me \$25 a month for half time, two Sundays a month. They had a hard time paying that. I gave the other half time to mission work. I had a mission down in Rock Creek, north of Condon some 12 or 15 miles. Here I had the experience of my life.


There were three or four good Baptists (who) lived there, and they were anxious that (we) get the associational missionary to help us hold a meeting. We arranged with him to come and help us. I had met him, but was not acquainted with his ability in holding a meeting. When he came, we arranged to preach night about. I was to preach the first night. I preached on John 3:16. There was a good crowd and good interest. The next night he preached and took the same text and contradicted some things I had preached. The next night I preached from "What doth it profit a man if he gain the whole world and lose his own soul?" my subject, "The value of a soul." The next night he took the same text I had and did as he had done before. The meeting blew up. The Baptists told us to quit, so we did. I never tried to hold a meeting with him again. While in Condon we lived rather hard. We had 3 children, and we did not suffer from hunger, but at times we did not know where the next meal was coming from.

During this time the Secretary of the Oregon Baptist Convention came to see us. He wanted to help us he said. I needed the help, and the church needed it. If I would just sign up and work with the Convention he told me what all they would do for me and said, "Think it over. I am stopping down here in the hotel tonight and will come up in the morning and get your answer." We thought it over and talked it over with my wife and prayed over it that night. Next morning I told him I would not accept his offer. He seemed to feel sorry for me.

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Rev. Chapter 16: Verse 1. And I heard a great voice out of the temple saying to THE SEVEN angels. —There seem to be seven special angel princes who stand in the immediate Divine presence, and there wait for orders to carry out the will of God. Gabriel told Zacharias, "I am Gabriel who stands before God." In the Apocryphal Tobit, chapter 20, we have this: These are the names of the angels who watch, Uriel, one of the holy angels who presides over clamor and terror; Raphael, one of the holy angels, who presides over the spirits of men; Raguel, one of the holy angels who inflicts punishment on the world and the luminaries; Michael, one of them who presides over human virtue, commands the nations; Sarakiel, one of the holy angels, who presides over the spirits of the children of men that transgress; Gabriel, one of the holy angels, who presides over . . . paradise, and over the cherubim.

The book of Revelation seems to sanction the idea of seven chief angels, or Angel-princes. In chapter 8: 2 "the seven angels which stood before God." etc. and here we have the seven angels.

They are commanded, Go your ways and pour on your (phylas—Greek, meaning bowls) into (Greek) the earth. The first angel poured his bowl upon the Earth and there fell a noisome (noxious disgusting) and grievous sore upon the men . . . who worshipped the image of the beast. The second poured his bowl upon the sea (most likely the Mediterranean), and it became as the blood of a dead man, and every living soul in the sea died.

The third angel poured out his bowl on the rivers and fountains of waters; and they became blood; and when the angel saw the terrible result of his work, he said it is right, because they had shed the blood of saints and prophets and thou hast given them blood to drink, for they are worthy. It is highly probable, I think, this plague will fall on all Europe for their persecutions.

The fourth angel poured his bowl of Divine wrath upon the sun; and it was given unto him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God who hath power over these plagues [implying that mercy would be given them if even now they would repent], and they repented not to give Him glory.

Egypt had shed the blood of many boy-babes, and all their waters were turned to blood, and the whole world should have learned their lesson.

Ver. 10—And the fifth angel poured out his bowl upon the seat of the beast: [antichrist—see 2 Thes. 2: 4—sitteth in the temple of God at Jerusalem] and his kingdom was full of darkness [some great adversity falls upon the kingdom of the beast which is not revealed] and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores ["sores" came on the antichristians under the first vial, or bowl—indicating the plagues occur during the life of the same person].

Ver. 12—And the sixth angel poured out his bowl upon the river Euphrates, and the waters thereof were dried up. This river has always been the great barrier to those nations; in a run of 1,300 miles it is almost impossible ever to ford it anywhere, for in all that distance its width is from 300 to 1,200 yards; but its depth is from ten to thirty feet, and most of the time is much deeper. But that great barrier to the nations east and west of it, is to be removed—the waters are to be dried up; and the great desert west of the great river is thirsting for that volume of water. Some years ago I read somewhere, that some distance above Babylon the aquatic growths were then beginning to lift the waters above the banks and to pour them over that great desert, which will fulfill Isa. 35:1—The desert shall rejoice and blossom as the rose.—[simply the fall crocus].

But there is a vastly different purpose in the immediate view that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth to the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty.

Right here is inserted a statement—a complete break in the subject. Verse 15. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame." It is my opinion those thus addressed, are none other than "the foolish virgin" saints, who, because of unpreparedness failed to get in at the

wedding, and are found in chap. 7: 4, who come out of [Greek—"The tribulation, the great one." Read chap. 7: 9 to 17.

Chapter 16, ver. 16, brings the antichrist forces together into a place called Armageddon; but the line of the army to Bozrah in Idumea, [Isa. 63: 1-4] a distance of 1600 furlongs, or 200 miles; but the Christ with His feet "like fine brass that burned in a furnace"—begins at Bozrah, and tramples that army of antichrist to death—and the carnage will be so great the blood will be "even to the horse bridles by the space of a thousand and six hundred furlongs." Rev. 14: 17-20.

Then "the seventh angel pours his bowl out in the air"; and the effect is as far reaching as the air. To save space I give the Scripture quotations and ask the reader to find and read them Isa. 2: 19, 21; Hag. 2: 6, 7; Joel. 3: 16; Heb. 12: 26, 27. Those prophecies are being fulfilled under the pouring out of the seventh bowl of Divine wrath—the most terribly severe of all the angelic ministrations. God here has "risen to shake terribly the earth," and God's "terribly" means something,—an earthquake such as was not since man was on the earth.

The great city [Jerusalem—as in contrast with the cities of the nations] is divided into three parts, and the cities of the nations fell. Chicago goes down like a corn-cob husk; and so with New York with all its skyscraper, St. Louis, Portland, Seattle, Berlin, London, Paris, Rome, Brussels, etc. etc. etc; and while the people who can get away and escape death in the ruin of their homes, flee to the open, then there breaks upon them the great storm of hail the stones of which are of the weight of a talent—50 pounds to 100 or more. And now instead of turning in true penitence to God or mercy, they that remain only blasphemed the Lord because of the plague of the hail, for the plague thereof was exceeding great. The reader should turn to Ezekiel and read chapters 38 and 39—Gog and Magog, which represent Russia and Germany—these were leaders against Christ in the battle of Armageddo. That place is in Palestine. The world's military power will then be destroyed. [To be continued]

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