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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*



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

Chapter VI

After we built again on our homestead in 1915 we lived there until 1917, and I preached out at Sheridan and at other mission points on Sundays. In

1915 I started "The Western Baptist," a little, four paged, monthly paper. We hired that printed, 500 copies each month for \$15.

In 1917 Mrs. Blalock's health was so bad the doctor advised us to take her to a drier climate. We went to Redlands, Calif. I rented a little place two miles south of San Bernardino and we lived there for about eight months; but since her health got no better, and she longed so to return to Tillamook, we then returned to our home on the Big Nestucca River.

I bought a printing press in Cloverdale and printed the "Nestucca Valley Enterprise" and moved down to Cloverdale. My oldest girl learned to set type and worked in the office, besides I hired a printer, a Mr. Goldsworthy, of Beaver, Oregon, to run the paper. I did real estate work, fire insurance and edited the paper and made very good money for a while.

On November 21, 1919, God took Mrs. Blalock home and left me with six children, the oldest 18, the youngest 3 years old. But He doeth all things well. We were left sad and lonely, but trusted in Him, feeling sure we should meet her on the golden shores of eternity. We went on at our work.

In the spring of 1920 I leased the paper and printing plant and decided to visit my father and mother in our old home in North Carolina, going in my Model T Ford, preaching along the way and accepting work where the Lord opened up the way.

We left Cordie working in the print shop and Miles working in logging camps and took the four youngest in the car. We went to Mitchell, Oregon, and attended the Middle Oregon Baptist Association. The next week we went to the Eastern Association of California and Oregon, which met with a church between Lakeview and New Pine Creek, which is extinct now. At this association we met some

messengers from Lake City, California, who wanted us to come over there. They were without a pastor. We went over with them. The church called me as her pastor. I agreed to accept, if they would let me off a month or six weeks to go back to North Carolina and visit my parents. They agreed to do that, so I left my Ford there, and we took the train from Alturas, Calif., the four children going with me.

My brother, T.L. Blalock, was home from China on furlough and had enlisted several missionaries to go with him back to China. They had a farewell fellowship meeting of three or four days and nights in Fairview Baptist Church, out east of Ashville some five or six miles. I attended this meeting and got acquainted with the missionaries that were going out. I tried to find out if they were sound in the Baptist faith. Brother John Abernathy, the only man of the bunch, was sound, but some of the girls knew nothing of the church question and seemed to turn up their noses at the idea of alien immersion and that only true Baptist churches could administer Scriptural baptism. They had attended Moody Bible School in Chicago. They went off with "Holy Rollerism" in China, and brought disgrace upon our direct mission work in China. Since then I have been skeptical about sending out single women missionaries to be devoured by the wolves.

We returned to Lake City just a month after leaving there. Here we had some great experiences with enemies, who dug a pit for me, but fell in it themselves. God was with me, and in the midst of it all I baptized 6 or 7 converts in the coldest water I ever baptized in. It frost bit my limbs.

In 1921 I resigned and went back to my home in Tillamook County, Oregon. The man who had my printing plant rented was giving it up, so I went back and printed the Nestucca Valley Enterprise for a few months. But times had changed, and it was not a paying business. So I quit printing the paper.

I moved the printing press onto my homestead near Beaver and then started to printing "The Western Baptist" that we had suspended a few years before.

I had just married Clara A. Bowden, who was a school teacher, a college graduate, and she and I set up the type and ran off The Western Baptist by hand.

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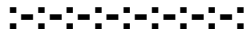


China 1932 - Thomas Lee Blalock

Photo courtesy of John Blalock

THOMAS LEE BLALOCK

MISSIONARY TO CHINA



Thomas Lee Blalock was born October 10th, 1865, in North Carolina, in a log cabin on the north edge of McDowell County, not far from the present day town of Spruce Pine. He was the fourth son of John Calvin and Susan (Young) Blalock, one Boy in a family of thirteen children.

Near the age of sixteen Tom Blalock was saved in an old fashioned revival meeting under the preaching of Eld. Stephen Collis, an uncle of his. Soon after this he began to prepare himself for the Lord's work. Through the help of others and by his own labors he was able to attend Amherst Academy in Burke County, which was then taught by a great Baptist preacher-educator, R. L. Patton, and in this school he was inspired to become a preacher of the gospel. After spending a year at Mars Hill College in Western North Carolina he left in 1889 for the Southern Baptist Theological Seminary in Louisville, Kentucky. He graduated from seminary in 1893 and sailed that same year as a Baptist faith missionary to the great mission field of China.

During seminary years T. L. Blalock had been influenced to a great concern for China by the zeal and enthusiasm of Eld. D. W. Herring. Bro. Herring and his wife together with Dr. and Mrs. T. P. Crawford, Eld. and Mrs. G. P. Bostick, Eld. and Mrs. T. J. League, Eld. W. D. King and Miss Fannie Knight, in 1893 while in China had all withdrawn from service under the Southern Baptist Board to begin a new work which they called, "Gospel Missions," by which they worked together, though (2) each was supported direct from his own local supporting churches while living by faith in God. They used the name, "Gospel Missions," to express their belief that the primary purpose of mission work was to preach a soul saving gospel rather than, as they had seen under the Board, most of the mission funds being used for schools to educate the heathen while still in unbelief.

D. W. Herring returned to the U. S. in 1890 for furlough with his wife and children, but shortly after arriving his wife and children were all taken from him in an epidemic of typhoid fever. Still undeterred he went about among the churches arousing them to a greater enthusiasm for the Bible way of missions than

ever before. When he returned to China in 1893 he was accompanied by three new young-men missionaries. They were: Eld. F. M. Royall, Eld. W. E. Crocker and Eld. T. L. Blalock. That year they all together left the area of Southern Baptist work in eastern Shantung and journeyed across the mountains to new mission fields in the western part of the province where they began to work out from the city of Tai An Fu, an ancient city at the base of the sacred mountain, Tai Shan.

Shortly after the missionaries made this move two young women missionaries came out to China to join them in the work, and before long one of them became the wife of Eld. F. M. Royall, and the other, Miss Emma Humphries of Bethel Hill, North Carolina, was united in marriage to Elder T. L. Blalock on February 17, 1895, at the home of Dr. and Mrs. T. P. Crawford in Tai An Fu. Immediately after the wedding this couple left on a honeymoon trip to Shanghai by boat, traveling leisurely along the scenic, winding Grand Canal. Often they would get off and walk through the fields to join their boat farther on after it had rounded a large bend.

(3) Upon their return from Shanghai Eld. and Mrs. Blalock prepared to begin a work in Tai Er Chuang, a large city on the Grand Canal, but hardly had they gotten settled before Mr. Blalock became very ill, and it became necessary to have him carried by bearers for a great distance to a Presbyterian Mission hospital where there was an American Doctor. After recovering sufficiently he decided to return with his wife to Tai An Fu, but upon arriving there he again became bedfast with the same illness.

While Eld. T. L. Blalock was in this weakened condition he received a letter from his largest supporting church in North Carolina. They enclosed an offering of \$300, but they also told him that henceforth they would send all their missions support only through the Southern Baptist Board. In this letter they urged him to come under the Board saying they would support him more that way than ever before. They also enclosed a proposition from the Foreign Mission Board inviting him and his wife to work with them. In spite of his weakness and the consequences of his answer Mr. Blalock was able to write them that he had never changed his mind about missions and that he would continue on as a direct faith missionary, looking only to God for the supply of his needs.

All the missionaries now thought it best for T. L. Blalock to return to the States to recover his health, but because most of his support had now been lost to the Board it was agreed that he should go alone to save expenses. They also feared that if he and his wife both went they would never get back to China again. So Emma accompanied him to Shanghai, there to say goodbye, but when he reached Yokohama, Japan, he was too ill to go on, and a cable was sent for her to join him there. After a time the two together continued on to America in another ship.

(4) At the end of a slow and perilous journey in a leaking ship T. L. Blalock and wife at last arrived in Seattle. Here they went ashore with very little money, friendless and unknown, but as they rode a streetcar up from the docks a lady sitting beside them, having discovered from their conversation that they were missionaries, invited Mrs. Blalock to speak that evening to the Women's Missionary Society of her church, the First Baptist Church of Tacoma, Washington. Later the pastor along with others visited them in their hotel room, extending to them a Christian welcome together with an invitation from his church for

them to spend the summer in Tacoma in free accommodations supplied by the church. It was just the restful environment that Mr. Blalock needed for a full recovery, and they could only thank God for this wonderful preparation for them.

With the end of summer and his returning good health, T. L. Blalock and wife, after visiting a brother in Oregon, left by train for the eastern states. In North Carolina for the first time Emma met the Blalock's at Ledger, and Tom met the Humphries family at Bethel Hill. When a year had passed by they found that the two of them had received only a total of \$160 in support, but with great faith in God in September they announced their plans to return to China. Immediately they were astonished by the support and encouragement that came pouring in. One whole association, the Alexander Association, took up their support and thereafter continued faithfully behind them for over fifty years.

In 1899 T. L. Blalock and wife were back in China and just getting settled in the work again when they were interrupted by the Boxer Rebellion, which was an attempt by a heathen secret society with the backing of the Dowager Empress to kill all foreigners and all Chinese Christians

(5) in China. After an Englishman was murdered in Shantung the missionaries were warned to leave. Those from Tai An Fu were able to escape with difficulty, down the Yellow River to the coast, where most of them decided to take this opportunity to return to America. While Dr. and Mrs. Crawford were in the states at this time the old Doctor Crawford passed away. Sister Crawford later returned to China to spend the rest of her days there, but four of the other missionaries never returned.

Eld. and Mrs. T. L. Blalock found a refuge from the Boxers in Seoul, Korea, and while there a son was born to them December 13th, 1900. The child was weak and often ill, so after returning to China in 1901 Mrs. Blalock spent the winter in Tengchow on the coast while her husband traveled in the interior. In May, 1902, the little child died and was buried there in a cemetery on a hill overlooking the sea.

In the fall of 1902 a little girl was born to Mr. and Mrs. Blalock, whom they named Alice. They were traveling much in the interior at this time, and it happened that a year and a half later, while they were on their way to Anwei Province, that little Alice suddenly sickened and died. Heartbroken they carried the little body back to Tai An Fu, where she was buried at the foot of the mountain, Tai Shan.

In 1908 it became necessary for T. L. Blalock and wife to return to the U. S. for furlough for Mrs. Blalock's health. After a year at home it was with great difficulty that they were able to return to China in 1909. During that year Mrs. Crawford had died and was buried at the foot of Tai Shan, and almost all the others at the mission had gone to the Board. He was surprised to (6) find that the missionary at his station had just applied and been accepted by the Southern Baptist Board, though he had never been with them before and was well supported. All that were left of the group now were he and his wife and Miss Attie T. Bostick.

A year later this little group at Tai An Fu were made to rejoice by the coming of new missionaries to work with them, but soon it became evident that they were not true Baptists, for they taught seeking the "baptism of the Holy Spirit" and speaking in tongues. There were seven of them against three, but the American Consul upheld those who were Baptists, and the others left for another part of the city to build a work.

After returning to China in 1909 Mrs. Blalock was never really well again, yet in her sickness she never tired of telling of Jesus Christ to the many women who visited her, also going out into the homes and often speaking to large gatherings of women. With every last bit of strength she gave herself, meanwhile her condition became worse. In 1917 she was persuaded by her doctor to have major surgery at Chi Lu University Hospital in Tsi Nan Fu, the capital of Shantung Province. After this operation she returned to Tai An Fu hoping soon to be fully recovered.

In February, 1918, Mrs. Blalock's doctor advised her to return to Tsi Nan Fu for further small surgery not thought to be very serious, but this time there was the complication of infection followed by pneumonia from which she passed away on February 18, 1918. Her body was laid to rest at the foot of Tai Shan beside little Alice and old Sister Crawford, there to await the trumpet sound and the shout when all the saints shall be raised incorruptible.

(7) Lonely and discouraged after the death of his wife T. L. Blalock returned to the United States that summer where in the beautiful mountains of North Carolina he was comforted as he visited his old father, then turning 90 years in age, and his dear mother who was nearly as old. At Bethel Hill he also visited and tried to comfort those of his dead wife's family who lived there. Afterward for over a year of traveling and visiting churches he continually made excuses at the mention of returning to China, but at last while in Chicago and down on his knees in his hotel room he yielded and told the Lord, "Thy will be done."

A few months later, when Mr. Blalock was preparing to visit South Carolina, he wrote ahead to a name on his list at a certain church, but unknown to him that person had passed away. However back came a letter in answer from a Miss May Cornwall with an invitation to come visit that church. He noticed by the letterhead on this letter that she was an R. N., and when he visited the church he met this beautiful nurse and was soon deeply in love. After some months, several visits and much correspondence T. L. Blalock and May Cornwall were married in June of 1920, thus beginning, as he often said, a honeymoon that lasted 26 years.

In the fall of 1920 Eld. and Mrs. T. L. Blalock sailed for China, and with them were seven new missionaries to help in the work over there. At this time, because the term "Gospel Mission" was so often used by various Pentecostal groups, they decided to call their work "The Baptist China Direct Mission" which more appropriately expressed their doctrines and practices. It was still just a fellowship of Baptist missionaries, each one supported independently from home churches while living and walking by faith in God.

Two years later, when these new missionaries (8) had become able to use the language, T. L. Blalock and wife returned to the States to travel in the interest of the work. In June of 1923 they were at the meeting of the Middle Oregon Baptist Association in session with the Union Baptist Church near Sheridan, Oregon, and that fall they returned to China, this time taking with them five new missionaries including a young woman from Oregon.

From 1925 to 1932 China was almost constantly in the throes of civil war. First there were the wars between the various generals or war lords, as they might have been called, then came the war between the new Nationalist Government under the Generalissimo Chiang Kai Shek and the armies of the generals

of the north. As the Nationalist forces advanced it became evident that Tai An Fu would be a place of battle. Trains had stopped running, and the only way of escape was by private trucks going to the capital city, but there was very little space on these. To give room to the other missionaries Mr. and Mrs. Blalock stayed behind in the city, while others safely reached Tsi Nan Fu and from there traveled by train to Tsingtao on the coast. During the last few hours before the battle began the Blalock's were able to get a ride on a truck to the capital, some fifty miles away, where they found there were no more trains for Tsingtao, so they had to remain in that city till the fighting passed by. Fortunately, during this time the Japanese government had stationed a regiment or more of troops in that city for the protection of their citizens and property. These soldiers prevented the battle from coming inside the city walls in most places.

During the battle for Tai An Fu the northern troops were trapped inside the city walls and were there besieged for many days of fierce fighting. The Battlements that topped the walls were all shot away, and an elderly Methodist missionary lady, who insisted in remaining in her home, was (9) killed by a stray bullet. The city was at last captured by means of tunneling a long distance underground and blowing up one of its gates.

Nine years passed before Eld. and Mrs. Blalock again came back to the States. During those years there were many problems and trials. Some of the new missionaries gave up and came home, some went over to the Board and some went into Pentecostalism that was then spreading through Shantung Province. Many of the Southern Baptist missionaries went headlong into this movement, seeking a Holy Ghost baptism and speaking in tongues. One of them, a Miss Crawford, wrote an enthusiastic book about these experiences, which she called, "The Shantung Revival." Of all the Baptist work in those areas only that of the Baptist China Direct Mission refused to have anything to do with these excesses wherein the Word of God was discarded and replaced by the claimed experiences of their much admired leaders.

The next furlough for Eld. and Mrs. T. L. Blalock was in 1932. In June of that year they were present at the meeting of the Middle Oregon Baptist Association which met with the Baptist Church of Mitchell, Oregon, where Eld. W. A. Heard was then pastor. At this meeting during a passionate appeal by Mr. Blalock for surrendered lives his own nephew, John Blalock, surrendered to God's call and from then on began to prepare for the mission field.

Of all the missionaries who went out to China during the nineteen-twenties, by this time only Miss Leola Woodley of Mississippi and Eld. and Mrs. W. L. Randall of Kentucky still remained true to the principles of the mission and the Baptist faith. The Randall's had arrived in China with one small son. While there a son and two small daughters were added to their family, then while on furlough in 1935 and 1936 another son was born to (10) them. When their family sailed again for China on January 4th, 1937, besides their children they took with them three new missionaries, Eld. and Mrs. Charles Ballou of Kentucky and Eld. John R. Blalock of Oregon.

In 1937, Eld. T. L. Blalock was past 70 years of age, and much sickness over the years had left him frail in body, nevertheless that spring he was out traveling much of the time in his rickshaw pulled by a faithful and ever helpful Christian

rickshaw boy. The Chinese people have always had a great respect for the aged, and they would stop and listen to him attentively, moreover no one could touch hearts with the gospel like he could. Though Eld. W. L. Randall and the new missionaries did the harder work of tent evangelism, moving and setting up the two tents that were kept going, yet when the meetings were near, Mr. Blalock was there to bring in his almost perfect Chinese and his soft and gentle voice a message that wrung hearts and brought many to repentance. That spring and for several more years he continued to make some distant trips by rickshaw to mission stations at which he would stay over night, but it was becoming very difficult for him to get a good night's sleep on the hard brick beds that were the best accommodations to be had in those places.

Mrs. Blalock did not usually travel with her husband on these country trips but busied herself in the women's and children's work of the Tai An Fu church. She was also on call to assist in the local hospital, the only dispenser of occidental style medication and care in that area. This hospital was owned and operated by the Methodist Mission, but the English (Anglican) Mission supplied the foreign doctor. There was usually a fully trained Chinese doctor there also, and in this somewhat cooperative endeavor Mrs. Blalock represented the Baptists. In the work with women and children, where she was everywhere loved, Mrs. (11) Blalock earned the affectionate title of "Nainai" meaning Grandma, so as Nainai she was known every where by both young and old.

In 1937 war began between China and Japan. Fighting broke out not far from Peking on July 7, and soon the Japanese armies began taking over north and central China, advancing from both the north through Tientsin and Peking and from the south through Shanghai and Nanking. In August, after warnings were received from the American Consul, Mr. and Mrs. Blalock and the rest of the mission at Tai An Fu left for Tsingtao, where the protection of the United States was represented by two cruisers and a few marines. From the time of the Boxer Rebellion in 1900 till 1937 the U.S. had continually maintained a full regiment of the Army in China, where they were stationed in Tientsin. With the beginning of this war they were all brought home to keep from getting involved.

The Japanese took Tsingtao in January, 1938, without any fighting at all. By spring they were in control of the railway line from Tsingtao to Tsi Nan Fu as well as the line from Peking and Tientsin to Shanghai. Before long some of the mission were able to return to Tai An Fu, where they found much destruction. Later, in August, Eld. and Mrs. Blalock returned to their home in Tai An, there to receive a very joyful welcome by the remaining church members and workers.

After this return to Tai An, the missionaries in spite of the dangers were able to carry on a very successful evangelistic work in the country villages. During the previous winter a new work had been begun in Tsankow near Tsingtao, so Eld. Randall and family remained there where their family could also have the advantages of an American school. However Bro. Randall often came in to Tai An to help in the tent evangelistic work. New mission stations were opened and new churches organized. Eld. and Mrs. Charles Ballou settled (12) at Ta Wen Kow on the railroad south of Tai An and from there carried the gospel to the towns round about. Miss Leola Woodley, who had been on furlough, returned and resumed her work in Bible classes and

teaching of the women. In this work she often traveled to distant country churches and mission stations.

With the Lord so wonderfully blessing the work Eld. T. L. Blalock was now able to realize his dream of a Bible school to train the young men who felt called to preach. Classes began in the Tai An church in the spring of 1939 with Eld. T. L. Blalock, Pastor Sung and Pastor Tu as teachers. That fall a two story building was constructed in the church compound with dormitories on the second floor and two classrooms below. Mr. Chien was added as a teacher of Chinese writing, grammar, etc., and John Blalock began assisting in the teaching. There were now fifteen students in the school preparing for the ministry.

Having completed another seven years on the mission field, in the spring of 1940 Eld. and Mrs. T. L. Blalock returned to the United States for a well deserved rest and furlough. That summer and fall American and Japanese relations became tense, and in November all Americans in the Japanese occupied territories were warned to leave. Eld. and Mrs. Ballou immediately took the train for Shanghai where they sailed on an overcrowded American ship. In Tsingtao the Randall's were able to get more reasonable accommodations on a Japanese ship to the States, and Miss Woodley traveled with them to help with the children. This left John R. Blalock, out of all the mission, alone in China. In October, 1941, conditions forced him to leave temporarily, as he thought, for the Philippines, where he was caught and held for the duration of the war. Eld. and Mrs. T. L. Blalock were never able to return to China, though that was their heart's (13) desire. Mr. Blalock was 80 years old in 1945, well past retirement age, however he still did some traveling, preaching, teaching and writing on the great truths of the Lordship of Christ, His faithfulness in His word and to those who trust Him. He was also speaking and writing much on the Second Coming of his Savior while longing for that day to come.

It was during this period at home that Eld. T. L. Blalock suffered probably the most painful experiences of his life, when he had to bear the lying attacks of those who hated his independent stand. In 1944 he spent three months in a Baptist hospital in Memphis, Tennessee, because of a broken hip. A fellow minister, Eld. James F. Dew, received the offerings sent for his care and paid all the hospital bills in full, yet Bro. Blalock was later accused of receiving the hospital care free and pocketing those offerings himself. The same source spread the word that he and the members of the mission while in China had applied to the Southern Baptist Board and been rejected. For his long experience and the influence that he carried T. L. Blalock would have been welcomed by the Southern Baptist Board at any time, if he had ever wished to go that way.

In 1945 a respected leader and teacher of the American Baptist Association group printed in his paper this charge: "When T. L. Blalock was in China, it made no difference to whom you sent your money, it all went into his pocket, and he divided it out to the others as he saw fit." Actually nothing could be farther from the truth, for in China everyone of the missionaries received his own support direct by mail from his supporting churches, and T. L. Blalock and wife would often divide their own meager receipts with those who they feared were not receiving enough.

In April, 1946, John and Mary Blalock, who had (14) just been married in Ohio, came to North Carolina on their honeymoon and spent several days with "Uncle Tom and Aunt

May" in Statesville. After a trip to visit the relatives in the old Blalock home in Mitchell County they returned to Statesville to say goodbye before traveling west, but that very night dear, sweet "Nainai," who had so joyfully welcomed them, fell asleep and could not be awakened. A few days later her body was laid to rest in her own family's cemetery in South Carolina, and T. L. Blalock was left alone.

The only member of the Baptist China Direct Mission who was able to spend any length of time in China after the war was Miss Leola Woodley, who returned to Tsingtao and there worked with the Tsangkow church until the Communists came in. Being forced to leave, she went to Manila where she worked among both Chinese and Philipinos. In 1951 she returned to the states, and in 1952 when visiting in North Carolina Eld. T. L. Blalock asked her to become his wife. Knowing full well the responsibilities she was taking upon herself Miss Woodley accepted, and they were married on June 24th, 1952. Mr. Blalock was now 86 years old, and his memory was slightly impaired.

Six years later T. L. Blalock's memory had almost totally failed him. He no longer recognized even his closest friends, though talking in low whispers of long gone experiences and sights. Sister Leola faithfully looked after him as long as strength would permit, then saw to his care in a nursing home while she taught school to help pay his expenses there. During his life he had never accumulated any great wealth, only a small house in Statesville. To his last days, however, several churches and friends continued to help with his needs. At last life left his old body on September 24th, 1960, 16 days before his 95th birthday. He was laid to rest near his father and mother in the beautiful church cemetery at Ledger, Mitchell County, North Carolina.

**(15) PART OF A SERMON BY IRWMN WALLACE
AT THE FUNERAL OF T. L. BLALOCK**

"Bro. Blalock was a very meek man. I have never heard him speak but what it was in love, but his whole life was one of warfare. He fought all the way. He fought against infidelity, he fought against atheism and he fought against high priestism. He fought against everything that was contrary to the Word of God. And he fought a good fight. He fought it publicly.

"There was never a time in his life that any poor soul who was faltering around for direction could go to him and talk to him and ask What he thought about a thing but that he would get directed. He never had to question and say, 'Where does Bro. Blalock stand?' You never had to do that.

"You know, friends, it's pathetic when you don't know where a soldier stands."

"And my friends, he knew where he stood, and he was always ready to let the world know where he stood. He fought the good fight, and then he kept the faith. There is a faith, you know, not several faiths. There's just one faith, and that is the faith he began with. It was the faith that was once delivered to the saints. It's the same faith that he had when he began that he ended with. So many people begin, and for a measure it's seemingly in the right direction, but they don't end there. But when a man has spent a long life in this world in a battle, and has had his faith tried, and he comes to the end of the way and can confidently say, 'I have finished my course, I have kept the faith'--and not one time was it ever hinted by anyone that knew him that he ever faltered in his direction, what he stood for, not even at any time when his mind was not quite (16) as clear as in earlier days. You

could see the direction of his life even in his prayers, that he had kept the faith

"And then there's another thing that is outstanding about Bro. Blalock; of course it made him the outstanding man that he was—he loved God's book. He believed this book, and he just—all he wanted to know was, 'What does the book say?' That settled it for him.

"And when I was ordained to the ministry he gave the charge, and his text was: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' And that gave not only directions to me, but that was in a sense the direction that he had followed. He had studied to show himself approved unto God. That's whose applause he was waiting for. That's who he was waiting to hear say, 'Well done.' It was his Lord.

"When I read Bunyan's Pilgrim's Progress my mind will think of Bro. T. L. Blalock a thousand times. And I couldn't help but think as he went home and as those greeted him who had gone on and out from under him in the ways of life, whom he had preached to, I couldn't help but think of the expression in the Bible where it says, 'They shall come from the east and the west and the north and the south, and they shall sit down with Abraham and Isaac and Jacob.' And friends, in some measure that's true of our dear friend. He had a fruitful life, a wonderful ministry, and thanks be to God! Just as was mentioned a while ago, John on the Isle of Patmos said, 'I heard a voice say unto me, write, Blessed are they that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' And as long as you live, and as long as your children live, this man's works shall follow him. And even to the ends of the earth his works shall (17) continue, even till the Lord Jesus comes, the trump of God shall sound, the dead in Christ shall rise, and we shall meet our loved ones and our Lord in the air.

"I'm grateful today for having known this man. I used to, early in my Christian life before I went into the ministry, go and sit with him for hours, and I'd always counsel with him, talk to him about the Bible, or I could get him to pray with me about matters. He was always so kind and considerate. I wish that I could be to my people what he was to me. He was really a pastor to me."

--Copied from a tape of the sermon.

40 years have now gone by since T. L. Blalock went home to glory, but his ideals and the principles he stood for live on, and the rebellion begun in his day against machine control over the churches and missionaries has increased and expanded among Baptists. Today there are literally hundreds of Baptist missionaries going out in the simple Bible way of Acts 13:1-4, sent out by independent local churches under the Holy Spirit's leadership. We hear of them in England, France, Germany, Spain, Lebanon, Jordan, Israel, Egypt, India, Australia, Japan, Philippines, Indonesia, parts of Africa, many countries of South and Central America besides Mexico, the U. S., Canada, Alaska and even islands of the sea. In sending them out their churches recommend their missionaries not to a convention or mission board or to some association committee, but they recommend them to the GRACE OF GOD (Acts 14:26; 15:40) whose they are and whom they serve.

By John R. Blalock

This short account of the life of my uncle, T. L. Blalock, was prepared for publication on an offset press in 1980, but never printed. I have now had it printed by copier, 250 copies, and am sending it out free to those I think will appreciate it.

It was written not only out of the great regard and love I had for my uncle, but mainly to show that our God can be trusted to supply our needs as we go by faith in Him. God does not promise wealth in this world but a future mansion in the home of our dear Lord Jesus. God does not promise an absence of troubles and trials, for we live in a world controlled by the devil, the father of lies and the enemy of truth, and anyone who stands for the truth is sure to meet with trouble.

But God does promise peace and joy that cannot be taken away.

This is written for those who know the Lord Jesus to encourage them to go forward without fear, knowing that they have the One who has all power in heaven and earth with them, and He has said, "I will never leave thee nor forsake thee." (Heb. 13:5)

May God richly bless you.
John R. Blalock



From the **Baptist and Commoner**
September 24, 1924



John Blalock - 1955 Family Photo



T. P.
Crawford

T. P. Crawford was listed as Pastor in lone in the 1860 Report on the Baptists of California the state of the Churches and the unoccupied Fields of Labor for the California Baptist Convention.

See page 160 in Volume One
History of Landmark Baptists of California



The Last of a 12 part Series in The Western Baptist

THE SECOND COMING OF OUR LORD NO. 12 BY J. H. MILLER

THE SECOND COMING OF OUR LORD NO. 12

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That the reader may not think the writer has forgotten old Babylon I will just mention that Isaiah's prophecies concerning that city have not all been fulfilled yet. Here, or near by, is where Satan deceived the mother of our race to sin, and thus entailed numberless woes on the human family; and here pure idolatry had its origin, and ran its course parallel with pure Christianity, idolatry having the great advantage over Christianity in a soil congenial to its genius, in the sinful bent of the sinful human heart, and also the help of seven great monarchies of this sinful world, while Christianity had to work her way in an alien soil and by the use of the weak instrumentality of sinfully inclined men. But the sun-clothed woman is in the heavenly Jerusalem—the eternal home of the bride—the Lamb's wife; but the mother of the abominations of the earth ultimately in the Babylon of chapter 18, and "Her smoke rose up for ever and ever."—Greek—ἡ τὸν αἰῶνα τὸν αἰῶνος τὸν αἰῶνα—literal—into the ages of the ages. For each reader should lay aside the paper right here and read chapter 18 of Revelation.

Chapter 19 is a thrice glorious prophetic record.
"After these things"—the destruction of the satanic works—Babylon consumed and the way opening for the millennial kingdom. The four living ones and the four and twenty elders are so overcome with ecstatic joy they fall upon their faces with loud, AMEN; ALLELUIA. Some claim this word is of such a heavenly spirit that it cannot be understood anywhere else. It is only the Greek form of the Hebrew word Hallelujah—in my opinion.

But now comes a call out of the throne, [from Christ most likely] "Praise our God all ye his servants, and ye that fear his name, both small and great. And I heard as it were, the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth."

Now, as I understand it, a break occurs here, and what follows next in the record transpired while the "three unclean spirits like frogs" (chap. 16: 12, 13) under the pouring out by the sixth angel the contents of his bowl upon the river Euphrates to dry up its waters to give the open way to reach the battle of Armageddon—the great day of God Almighty. It must be so for immediately after the supper our Lord, followed by the host of heaven descend to that battle, which occurs after verse 15, where Christ comes to call the woefully and foolish virgin saints out of the tribulation: the great ones. (Rev. 7: 9-17), and to call them onto (Greek—into) the marriage supper of the Lamb.

WHO IS THE BRIDE, OR OF WHOM IS SHE COMPOSED?

In John 3: 29, we have a mention of the Bride, the Bridegroom and also the Bridegroom's friend—John the Baptist. In Eph. 5: 30-33, Paul illustrates the relations existing between Christ and His Church by those existing between the husband and wife; and he reaches his point of argument in verse 32 thus, "This is a great mystery; but I speak concerning Christ and the church."

These Scriptures have surpassed all biblical interpreters that I have ever met with, that the church (as an institution) is Christ's bride.

NOW WHAT IS THE CHURCH?

Some claim that it consists of all believers in Christ that have ever lived in the world, from Abel down to the last one who is saved before the Book of life is closed. If that is Scriptural, then where are any, or who are to be called to the marriage supper of the Lamb?—Rev. 19.

There is a philological law that when a speaker or writer uses a word in a certain sense, he must hold to that sense continually, or explain the new meaning, but Christ never gave any other meaning to the word, so that we may not give the word Ἐκκλησία any other meaning than that in Matt. 16: 18—in this rock [not petros—Peter, but petra—rock. 1 Cor. 10: 4] "and that Rock was Christ." Now that word ἐκκλησία is used, applied to the little assembly of officers in a Greek city who are called out by the town-crier and brought together to transact business for the city. In Matt. 18: 17 Christ gives us a picture of what He means by the word, "church;" and let it never be forgotten—if the offender will not hear the complainants, let them "tell it to the church." Then the church can hear; and if the offender will not hear the church—so also the church can hear, and also act. So these statements of fact make this: when Christ says, "On this rock [Himself] I will build my church and the gates [powers] of hell shall not prevail against it." The word "hades" translated "hell," means invisibility. Christ, Himself, will give us a case in which the meaning is clearly apparent where He

says Capernaum shall be brought down to hell, that city has not only disappeared—entirely gone, but even the site cannot be found—invisibility has prevailed against it, by an invisible power. He makes His church a visible institution, and by the same word He declares that it shall never become invisible. So that great universal, invisible thing that many D. D.'s talk about, is not the church of Christ. His church is a visible, local institution and will remain so till Christ comes and calls her to meet Him in the air.

The great battle between Christ and Satan is over the church, Satan using every means possible to him to make it invisible, and Christ making His immutable decree that it shall remain visible through all her trials and persecutions till He calls her up to meet Him in the air. There is a special fitness for those who are to compose the Bride, clothed in fine linen, clean and white; for the fine linen is the righteousness of saints. In the Greek text word "righteousness" is in the plural—righteousnesses (dikaionomata) involving two righteousnesses—first, enveloped in Christ's own righteousness, and then a personal righteousness, in best endeavor to keep His church as an institution visible before the world; but how many Baptists there are who have surrendered Christ's visible church for the great imaginary conception of the universal, invisible thing, which they illustrate by a great tree with many branches but an invisible trunk. Our own righteousness must be an absolute obedience to the revealed will of our Lord Jesus Christ as given in His last will and testament—the New Testament. Not as one of the leaders in another state said to me, "Brother Miller, you are right, but we can't afford it." He would not stand for the visible church of Christ, but followed the downward trend which resulted in the last great sloughing off of many Baptists in the late world movement. Not all Baptists will be of the Bride for want of the full preparedness when the blessed Master—the Bridegroom comes—they will be left out to go into the great tribulation with the other foolish virgins.

When God would send a forerunner to herald His Son, He chose the son of Zachariah and had him named John by his parents; but God named him John the Baptist, and that name has stayed in the world ever since, if only in the name of baptism. I did so desired it He could just as easily have called him the Methodist, or the Presbyterian, or Campbellite, or Lutheran, then we would mostly have been Lutherans—no, but God wanted Baptists, and so He called John the BAPTIST; and Jesus was of the same mind and walked some 65 miles to be baptized by the divinely chosen Baptist preacher, and then He gathered up some men who had been baptized by that Baptist preacher, and with these He built a Baptist church, called it His and declared it should not become invisible. Continued.

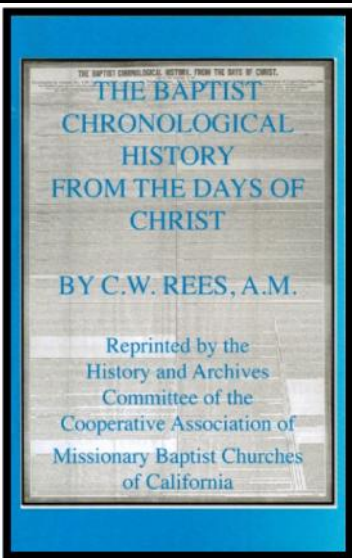
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Volume 2 - Number 2 dated February 1923



Behold, He comes!

Facebook Image

Amen!



The History & Archives Committee of the Cooperative Association will be having a Booth at the ABA Messenger Meeting in Fresno June 19, 20, 21

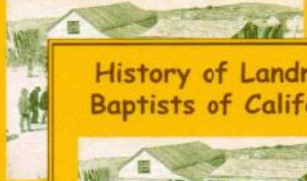
In addition to the C. W. Rees Chronological History Chart in Booklet form, a reproduction of the Chart will also be available to order.

The History of Landmark Baptists of California Volumes One and Two will be available as well. Be sure to drop by in Fresno,


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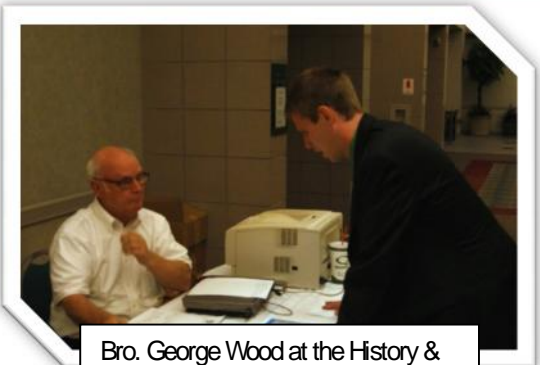
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Bro. George Wood at the History & Archives Table at the Cooperative Association Meeting in Visalia 2012

ATTENTION!

Your input is requested.



Suggestions for upcoming Issues are certainly welcome. Article submissions of an historical nature will be used shortly after they are received.