

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*



Reuben Young Blalock

1867 - 1962

***His Missionary Life;
An Autobiography***

Chapter X

I rented a home in Salinas as soon as our bedding came from Idaho. We held services in the Bowers home and other homes for a few weeks and organized

a church. Elders A.F. Simmons and J.H. Whitnire assisted in the organization.

I sensed trouble in the organization, when one man wanted to call it the "First Southern Baptist Church of Salinas." I told them we wanted it to be independent and to know no North or South, but to be a Missionary Baptist Church. Sister Bowers made a motion that we call it "Hebbron Heights Missionary Baptist Church," which carried. We soon bought a lot with an old house on it, which we fixed up and held services in for a while. Then we soon built a church house.

At this time Elder John Cooper came from Oklahoma, and he joined our church. He believed as I did as to the independence of the church. The convention man caused lot of trouble in the church until they had to be excluded, he and his family. After a while a renegade convention preacher came along and organized him and his folks into a Southern Baptist Church out of excluded members, and built a church house in the same community calling it "The First Southern Baptist Church of Salinas." It stands there today as a monument to envy and strife.

I was pastor of Hebbron Heights Missionary Baptist Church for about two years. I resigned as missionary pastor, and recommended they call Bro. Cooper, which they did.

I was then missionary of the churches of the California Missionary Baptist Association, about six churches. I went to Modesto, and started a mission out in East Modesto near the airport. We built a brush arbor covered with palm leaves, that we started a Sunday school and preaching in. We organized Airport Missionary Baptist Church here under this arbor.

Some that went into this church proved to be convention folks and caused trouble so the church had to exclude

them. They built a Southern Baptist Church house on a corner lot in the same block, which stands there as a monument to their envy, strife and jealousy.

While we lived there we went up to El Nido and started a mission and soon organized El Nido Missionary Baptist Church, which is a good, thriving church today, with a good church house and parsonage.

I resigned at Modesto and moved back to Salinas and did mission work. We went up to Pinole and started a work in an old store building, and in that building organized what is now San Pablo Gardens Missionary Baptist Church of Richmond. It moved four or five times in getting places to meet for worship and its name was changed two or three times.

I moved to Richmond and served the church as missionary pastor for about a year, then I resigned as pastor and the church called Bro. Wisdom.

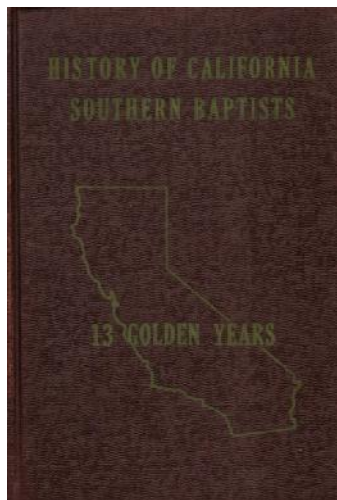
In doing mission work I went to Antioch and hired the Legion Hall for a Sunday to preach and announced preaching for the next Sunday. I went over Sunday morning on the train and got the keys and opened up the hall. I waited until the hour for the meeting passed, and no one came. I took the keys back to the manager of the hall. My train back to Richmond would not be due until about 7 p.m. so I went down to the city park and waited. I talked with a few people there, but they were not of the city. I felt sure there must be a few Baptists in the city of 8,000 people, if I could but find them. I went over to the depot about 5 o'clock. It was closed, and I got cold as I waited, so I went to a house close by and told them I was waiting for the train and got cold. They invited me in, and I told them my business and lack of success that day. The man said he used to belong to the Baptists but was nothing now. His wife said she was raised a Catholic, but she was nothing now. They both seemed interested, and said they would help if I started a work there.

My train came, and I went back to Richmond feeling discouraged, but still impressed with the city and the need of a Baptist work there.

As Published in The Western Baptist
(page 3 of June, 1951 issue)



For Comparison: A Southern Baptist Viewpoint



Salinas, First Southern Baptist Church

A group of Baptists organized a church in Salinas in the middle thirties. One of the leading members was an Arkansas Baptist deacon, C. P. Cunningham, who guaranteed a loan which the church secured to build a small house of worship. Soon after the building was constructed the church became infested with Landmarks. Soon the Landmarks had control, but

Cunningham held a lien against the building. He could have ousted them, but instead allowed his name to remain on the note which the Landmarks finally paid off. In the meantime the missionary-minded Baptists withdrew and organized the First Southern Baptist Church which was originally known as Calvary Missionary Baptist Church. There were 13 charter members when the church was organized June 21, 1938. At present there are almost 1,000 members, even though the church has established nine missions which have grown into churches.

The first pastor was a Mr. Hoodin who served for a few months and resigned. He was succeeded by Silas Hill who was the pastor until 1942. Under Hill's leadership a new building was constructed and a parsonage secured. Hill was succeeded by C. W. Hollums who became the pastor in 1942 and served for five years. When Hollums resigned Sam E. Brian, a Texan, was called "sight unseen." None of the members had ever met him. He accepted and served three years during which time he led in the construction of a \$70,000 auditorium. Under his leadership the church made phenomenal growth numerically and quadrupled its gifts to missions. When he resigned to return to active duty as a chaplain in the armed services the church again called a pastor, "sight unseen," this time J. Clifford Harris under whose leadership the numerical growth has been exceeded only by its missionary spirit. A large educational building has been constructed and the church is raising \$50,000 annually.

The Calvary Baptist Church, Watsonville; First Southern Baptist Church, Hollister; First Baptist Church, Gilroy; First Southern Baptist Church, Seaside; Peninsula Baptist Church, Monterey; First Southern Baptist Church, Greenfield; First Southern Baptist Church, Capitola; First Southern Baptist Church, Prunedale, and the Immanuel and Laurel Baptist churches in Salinas have all grown from

missions established by the group which withdrew from the Landmarks. There are probably other churches which owe their existence directly or indirectly to the missionary efforts of the church in Salinas.

The congregation gave to world missions through the Cooperative Program before there was a state convention or any district associations to cooperate with. Some of the members were present at Shafter when the state convention was organized. Through all the years it has had a worthy part in world missions.

.....

Note: "The first pastor was a Mr. Hoodin..." was actually Clarence Hardin.



LIFE SKETCH OF ELDER CLARENCE HARDIN

Clarence Hale Hardin, son of Andrew Madison Hardin and Martha Elizabeth Brumley, was born in Hot Springs County, Arkansas, December 2, 1914. Clarence was the youngest of ten children, of which eight are now living; five sisters and two brothers. He was born and reared on a small hill farm and started to school at the age of six. At the age of 12 his family moved to Garland County, Arkansas, near Hot Springs, where he attended school and church regularly for three years. His father and mother being Baptists, and his father being a deacon, naturally he attended the Baptist church. At the age of 15 his family moved into a community where there was no Baptist church. They failed to go to church for some time, regularly, and as a result, Clarence grew up and kept company with neighbor boys who were not Christians, and became influenced into drinking and dancing with them. On January 31, 1932, his mother passed away, leaving he and his father alone, as the rest of the family had married and left home. In the fall of 1933 they moved back to Hot Springs County, and his father was married to Nola Miller, she being a devout Christian and a Baptist, wielded a great influence around Clarence and he became interested in attending church and Sunday School. In August of 1934 during a revival meeting held at the Hickory Grove Missionary Baptist Church, Clarence gave his life to Christ, and was saved. At the close of the meeting he, with about 15 others, was led down into the Bayou creek, a beautiful little mountain stream, and there on the arms of the pastor of the church, Elder O.T. Hardin, was baptized into the fellowship of the church. Immediately after his baptism he organized a B.Y.P.T.C. in his church with six members and in six months it grew to a membership of near 50. He continued faithfully in the church work and in

November of 1934 he was liberated to preach the Gospel by his church. He preached occasionally through the winter and in June of 1935 he began holding revival meetings and assisting others in revivals, holding 52 days and nights in succession. During this time he, with the aid of two other young preachers, organized a church in a community where there was nothing but Hollyrollers, with 25 charter members. In September of 1935 the Reyburn Creek Baptist Church called him for pastor and requested that the Hickory Grove church ordain him. On September 15, he was ordained by his church, with seven of the leading preachers and three leading deacons sitting on the presbytery in the examination. He served a fourth time pastor of the Reyburn Creek Church and preached in other churches and needy fields and school houses the rest of the time, until July 1, 1936, when he came to San Pedro, Calif. He began work in a grocery store and in September of 1936 he was called as pastor of the Landmark Missionary Baptist Church of Gloria Gardens, in the outskirts of Los Angeles. Here he remained until January 1, 1938, giving full time to the church and working in the grocery store, during which time the membership of the church doubled and the church greatly revived. In January of 1938 he went to Salinas, California, where he was misled by Satan, and organized the Calvary Missionary Baptist Church. He pastored the Calvary Church until August of the same year, when he saw his mistake and resigned the church and apologized to the Hebron Heights Baptist Church in the same locality for mistreating them in organizing the Calvary church in opposition to them. He organized the Calvary church with 25 members and when he left there were near 80 members. He built a nice church house while there. In April 23, of 1938, he was married to Thelma Cantrel of Salinas, formerly of Oklahoma. In August of 1938 they went back to Arkansas where he pastored fourth time churches until April of 1939 when he received a unanimous call to the Hebron Heights Missionary Baptist Church of Salinas, Calif. He accepted the call and moved to Salinas, where he has been since. On March 5, 1939, there was born to them a son, Clarence Wayne, and on June 10, 1940, a daughter, Katherine Evelyn. He and his companion labor together in the work with one mind and one accord. He has always taken a firm stand against sin and for the old time Landmark Baptist doctrines. He was reared to hate and fight conventionism in every form and has never been a member of any other kind of church than a LANDMARK BAPTIST CHURCH, and has never supported or cooperated with the Baptist convention's. He intends to give his entire life to the ministerial work on the Pacific Coast.

Bro. Hardin is one of our best young preachers, absolutely sound in the faith and not afraid to stand up on his hind legs and let the world know what he believes and why he believes it.

THE CALIFORNIA MISSIONARY BAPTIST
VOLUME 1 — NUMBER 5, RIVERSIDE, CALIFORNIA
SEPTEMBER 1, 1940

Another Southern Baptist Viewpoint The Roots of Southern Baptists in California

Sam Harvey - Thesis - Pages 102 - 107

Editors Note: Due to a space issue, I have taken the liberty of removing the footnotes to Harvey's Thesis.

3. Elder R. Y. Blalock

Elder R. Y. Blalock was a moving force for a concept of "direct missions" among independent Baptists on the West Coast for nearly sixty years. He was always a forceful leader and was often *in* the heart of controversy.

R. Y. Blalock was born in Western North Carolina, February 9, 1867 His grandfather had come from England and served under General Washington at the time of the surrender at Cornwallis. His mother was Scotch-Irish. There were fifteen children. One brother, Thomas Lee, served nearly fifty years as a missionary in China.

R. Y. Blalock was converted at the age of fourteen in the Grassy Creek Baptist Church and went West from North Carolina to Walla Walla, Washington in 1891. In Walla Walla he went to work for Dr. N. G. Blalock in a fruit orchard for \$1.00 a day and attended Whitman College lie later worked as a janitor and as an attendant in an "insane hospital." In 1893 he attended the World's Fair and went back home to Telger, *North Carolina*. His home church, Bakersville Baptist Church, licensed him to preach in May 1894 and in the fall he went to Louisville, Kentucky and attended the Southern Baptist Theological Seminary for one year. In May 1895 he was ordained to the ministry by the Franklin Baptist Church, Louisville, Kentucky.

At the close of the school year, 1895, he went West again to Baker, Oregon and accepted a half-time church at Enterprise, Oregon He held a revival at Flora, Oregon and organized a church *there* - He went from Enterprise, Oregon to Walla Walla, Washington and preached at New Hope Baptist Church, Milton. In the fall of 1896 he attended the annual meeting of Western Baptist Association and went to the 9tayton Baptist Church, half-time.

In the fall of 1897 my time expired at Stayton. I accepted a call at Dallas for 1/12 [sic] time at \$10. a month and board....." In 1898 he went as pastor at Cloverdale and met Miss May Donaldson. They were married September 6, 1899. They had seven children.

Blalock continued pastoring various small churches in Oregon or Washington. In 1915 he started publishing *The Western Baptist*. He published this paper off and on for years. His *wife* died in 1919. During these years he began to attend the sessions of the Middle Oregon Baptist Association and the Eastern Baptist Association of California and Oregon. He preached at New Pine Creek and Lake City. At Lake City he met Mrs. Clara Bowden, who was teaching school. He was married to Mrs. Bowden by Rev. J. T. Moore, August 7, 1921. She had one child, Curtis, by a previous marriage She was raised a Methodist but had joined the Cloverdale Baptist Church and been baptized May 27, 1921. On November 6, 1922 a boy, Robert, was born.

In 1923 he began a ministry in Idaho, where he started churches in Merridan (1923), *Jerome* (1927) and Caldwell (1927). During this period he continued his contact with the associations in Oregon and Northern California.

In 1928 he made an extended *trip* to Arkansas, where he "was called as a State Missionary," but decided not to accept the job. After going on to North Carolina he returned *to Idaho*.

In 1931 he resigned the Antioch Missionary Baptist Church and began a period of being a "missionary" for Middle Oregon Association. On October 13, 1934 he made a trip to California preaching or visiting at Lake City, Mt. Shasta, Roseville, Ceres, Sanger, Ducor, Porterville, Taft, Bellflower, "Glory Gardens," Pomona, Tracy, Oroville, Maxwell, and other places before returning home in Idaho March 8, 1935. On May 29 he had a sale of household goods and packed the rest for shipment to California. The next day, May 30, 1935 he left for California.

After preaching or stopping in Roseville, Ceres, Salinas, San Jose, Santa Rosa, and Ukiah he returned to Salinas

and preached on Sunday, July 28, 1935. On August 11 "the Hebron Heights Missionary Baptist Church" was organized in the Salinas High School building. April 8 to 12, 1935 he attended the California Missionary Baptist Association meeting at Ducor.

While at Salinas, Blalock made a trip in August 1936 to Modesto where he "preached in Courthoas Park 4 [sic] nights." He went on to preach at Taft, Pomona, Costa Mesa, and Lynwood before returning in November 1936 to Modesto where, with Silas Hill of La Habra assisting, he again preached. He finally resigned Hebron Heights church in Salinas effective January 7, 1937.

After resigning that church he traveled around the state for several months preaching at various places. He moved from Salinas to Ceres in June, to Riverbank in July, and on to Modesto in August 1937. On September 19, 1937 the Airport Baptist Church, Modesto was organized. Blalock served as pastor until May 17, 1938.

He organized a church at Pinole, assisted in organizing another church at Ivanhoe, moved back to Salinas until July 2, 1940, pastored East Richmond Baptist Church until February 9, 1941, and moved to Antioch where he organized a Baptist Church on August 24, 1941. In 1943 he organized a church in Concord on October 17, 1943. In 1944 he went to Oakland where he organized another Baptist Church.

In the journal in longhand in R. Y. Blalock's Scrapbook the last entry reads "I went back 1947" and was written after R. Y. Blalock had suffered a stroke. Elder R. Y. Blalock died December 2, 1962 at ninety-five years of age.



The Roots of Southern Baptists in California

Sam Harvey - Thesis - Pages 71 - 75

6. Salinas, Hebron Heights Baptist Church and Calvary Missionary Baptist Church

Until now, nothing has been said about Southern Baptist beginnings in Salinas. On August 11, 1935 the Hebron Heights Missionary Baptist Church was formed with eighteen charter members and the elderly "direct mission" Landmark Elder R. Y. Blalock as pastor. Elder A. F. Simmons of Ducor and Elder J. L. Whitmire of Roseville assisted in the organization. Deacon C. P. Cunningham and his large family made up a large share of the membership. Cunningham was a Southern Baptist from Fayetteville, Arkansas. After the organizational service in the High School auditorium the services were often held in the Cunningham home. On November 28, 1935 the cornerstone for the first building was laid, and one item placed inside was a copy of the *Pacific Coast Baptist*. On December 8 [1936?] Blalock "preached on democracy of church. Bro. Cunningham got mad and resigned as Superintendent, etc. We had to withdraw from him and all his family. They rebelled against the church and lied on us." Some years later R. Y. Blalock wrote about that day, "A few years ago the church I organized at Salinas had to exclude some Southern Convention folks for lying."

What did happen? There is no question Elder R. Y. Blalock was a "direct mission" Landmark Baptist preacher. Deacon C. P. Cunningham and his family were Southern Baptist Convention people. According to Mrs. Barnes (Cunningham's daughter, and a charter member of Hebron Heights Church), the Cunningham's felt they were organizing a Southern Baptist Church. Blalock intended to organize a Landmark Baptist Church. It appears that Hebron Heights was organized as an independent Baptist Church with the first pastor and first deacon both intending to lead in opposite directions.

On January 21, 1938 the Calvary Missionary Baptist Church, Salinas, was organized. Elder C. H. Hardin, a Landmark preacher, assisted in the organization. He had attempted to work out a reconciliation between the two factions in Hebron Heights but "The leaders on both sides were unyielding." In another, letter Hardin explained "C. P. Cunningham was dead set on doing things like the cooperative program in Arkansas. He demanded this or nothing." In Hardin's eyes Cunningham was dogmatic and unyielding.

Had it not been for him, I could have handled all his family and others from the S.B.C. [sic] in the South. They had no choice. It was us or NBC [sic]. After Calvary Church was organized Hardin reports, I wrote to the Southern Baptist Convention Board in Nashville, Tenn. [sic] about beginning a Convention in California and they wrote me that they had an agreement with the Northern Convention on the East coast to not cross the Mason Dixon line. They suggested I take this church into our State Association for the present; which I did.

While C. H. Hardin says he led them into a relationship with the California Missionary Baptist Association, the minutes of this association do not indicate that Calvary was ever a part of it.

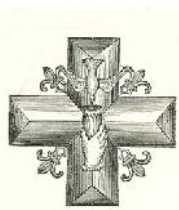
Although the history of First Southern Baptist Church, Salinas (the present name for Calvary) makes no mention of C. H. Hardin, in the organization and was for a short time the first pastor. In spite of the negative answer from Nashville, the church started sending missionary money

through the church in Arkansas from which Cunningham had come.

The first pastor to be in agreement with the Southern Convention sentiment in the Salinas Church was Rev. Silas Hill, who was called within three months after the organization. He came to this church from the First Missionary Baptist Church, La Habra, where he had pastored since it was organized September 20, 1935. Silas Hill was originally from Custer City, Oklahoma and had been in California as early as 1923, but had probably spent most of these years in Oklahoma. Although there is no indication from the minutes of the La Habra Church that Hill tried to move it in the direction of the Southern Baptist Convention, as early as December 1935 he had written the *Pacific Coast Baptist*.

I don't approve of all the convention does, but with all their mistakes they are doing more than the Association is doing; I mean the Southern Convention. I think California should start a cooperative work that is progressive and sound.

With the stubborn convictions of Deacon C. P. Cunningham and with the inclinations of the new pastor Silas Hill, Calvary Missionary Baptist Church (now the First Southern Baptist Church, Salinas) was from the beginning, January 21, 1938, a Southern Baptist Church. The early minutes for this church are missing, so there is much that is not known, but when the Southern Baptist General Convention was organized on September 13, 1940 at Shafter the Calvary Missionary Baptist Church of Salinas was one of the thirteen original churches.



The Pacific Coast Baptist
August 1935
Portland, Oregon

Notes From California

By R. Y. Blalock
Rt. 2, Box 8-A, Salinas, Calif.

Sister Whitmire of Roseville, has been very sick, but is some better now. Eld. G. W. Reynolds preached for Elder J. L. Whitmire at Roseville, July 21st. Bro. and Sister Reynolds are with Sister Reynolds' father who is very poorly, and they fear cannot last long.

We are arranging to organize a true Baptist church here, August 11th. The Northern Convention Church here, I am told by reliable persons, has one man and his wife, who came from the Roman Catholic church on their sprinkling in that church. He was asked if he was satisfied with his baptism, and he said he was, and they received him. He is now one of the board of deacons. Do we need a Baptist Church here?

We are now moved into a small two-room house which costs us \$15 per month. There are more people here than houses for them to live in. We have a great opportunity here to do a work for the Lord, and we need your prayers that we may be able to do it.

I am signed up for a debate with one of Uncle Alex's boys, Eld. L. L. Freeman of Texas. We have rented a house, he to pay half and I to pay half, for the debate, which will begin Aug. 17th, and last for 8 nights. I feel sure I will be able to give the truth to many in the debate I could not reach otherwise.

We keep hearing of regular Baptists in other towns, in this part of the State. But whether they have grace and backbone enough to take a stand with us, is to be seen. So many say they are regular Baptists, but by their actions, say "I am no Baptist at all." They are like the person, who was testifying of his goodness, and the minister said, "Your actions speak so loud we can't hear what you say."

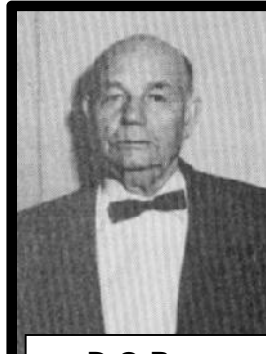
Salinas Pastoral Photo gallery



R. Y. Black



John Cooper



D. O. Ross



Loyd M. Branch



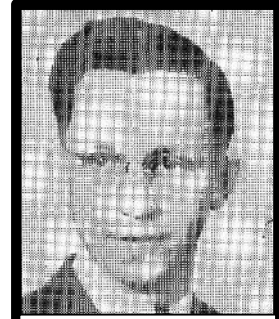
C. H. Hardin



M. R. Hubbard



L. T. Fiser



C. C. Middleton



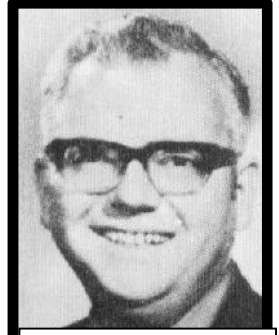
Lee Dowdle



M. J. Duncan



Calvin Isenhower



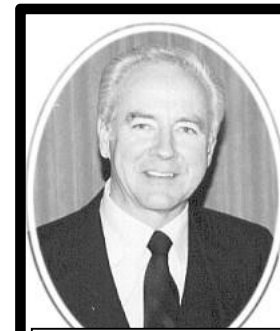
Lonnie Wiggins



E. E. Crawford



Charles Crouch



Raymond Bynum



Jack Dennis

Not Shown: Charles Jamison, Bill Crawford and Jack Counts, Jr.

Salinas, First Missionary Baptist Church



This grand old church was organized under the work of R. Y. Blalock, August 11, 1935. Brother Blalock was a member of the Antioch Missionary Baptist Church in Caldwell, Idaho. He had the endorsement of the Eastern Baptist Association of California and Oregon, the Middle Oregon Association and the old California Association. There were 18 charter members, all with letters from various Baptist churches.

This small group of Baptist were pioneers in the California Landmark work with almost all churches in central and northern California tracing their origin through them. Within the year and in the midst of the Great Depression they had purchased property and met in it for twenty years. They then bought property at Town and Garner and built a nice church plant. At the present time they are meeting in rented facilities.

The church represented in the Old State Association until 1952, and then choose to represent in the Cooperative Association. They have been served by a long list and pastors starting with R. Y. Blalock, August 1935 to July 1937; John Cooper, January 1937 to April 1939; Clarence Hardin, April 1939 to November 1940; M. B. Hubbard, December 1940 to March 1942; Clarence Hardin second time, April 1942 to June 1943; Lee Dowdle, July 1943 to June 1945; Manning J. Duncan, July 1945 to May 1946; Ernest E. Crawford, May 1946 to January 1948; Lee Dowdle second time, March 1948 to November 1948; Charles Crouch, November 1948 to November 1950; D. O. Ross, November 1950 to November 1953; Charles Jamison, December 1953 to June 1955; Loyd M. Branch, October 1955 to August 1959; L. T. Fiser, August 1959 to August 1960; C. C. Middleton, January 1961 to October 1963; Loyd M. Branch second time, December 1963 to September 1964; Calvin Iserhower, October 1964 to June 1969; Bill Crawford, July 1969 to April 1970; L. T. Fiser second time, May 1970 to May 1974; Lonnie Wiggins, 1975 to 1981; Raymond Bynum, 1981 to 1994; Jack Counts Jr., 1996-1999; Jack Dennis, 2000 to present (2009).

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of California

The Baptist Sentinel - September 2, 1897

~ The Old, Old Story ~

Baptist Sentinel.

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ELD. W. H. SHEARMAN, - - - - - Field Editor,
MOSBROOK, OREGON.

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THURSDAY, SEPTEMBER 2, 1897.

THE OLD, OLD STORY.

FERRDALE, Humboldt Co., Cal.
EDITOR OF BAPTIST SENTINEL.

Dear Brother in the Truth:
With great rejoicing in our hearts we read in our valuable church paper of July 22nd, that the "alien" Baptists shall never dictate for its columns, and that the policy of the SENTINEL remains just the same; therefore we feel that where there is truth, there is liberty—liberty to speak the truth. Now as the "aliens" cannot dictate for your valuable paper, we feel that we have liberty to expose error through your columns.

We read again in the SENTINEL of the 22nd, that "we find nowhere in the Scripture where a Presbyter had to be called to organize a church," and that "any number of christians living in any neighborhood can come together, and by covenant, enter into church relationship without asking the permission of any man or number of men."

Now, an agent of the New York Board and wife, came to this county under salary of the New York Board, three years ago. They were enemies to the SENTINEL and worked against Baptist principles. Previous to this, Elder Simmons had organized four churches in this county, and out of those four churches, organized an association.

The Freshwater church called for the ordination of J. C. Colyar, who came out under Elder Simon's preaching; Elder Taylor of Colusa county was invited up as a counsel. Next, the Pepperwood church, organized and baptized by Elder Simmons, called for the ordination of J. F. Carney, also came out under Elder Simon's preaching; he was ordained by Elders Simmons and Colyar. Later, the Port Kenyon church, organized by Elder Simmons, called for the ordination of G. W. Burris; he

was ordained by Elders Simmons, Colyar and Carney.

The aforesaid agent of the New York Board for six months diligently fought the Baptists by building up the Congregational and Methodist societies at Rhonerville, Hydeville and Ferrdale. Members were sprinkled in the Congregational faith at Hydeville during his preaching. All this time he refused to be approached by any of the Baptists. While said agent of the New York Board was at Hydeville, Elder Simmons was building the Yaeger Creek church house. Said agent diligently taught the people that Elder Simmons was the "father of Landmarkism."

After closing his six or eight month's labor with the Methodists and Congregationalists, he was called to pastor the Eur-ka Baptist church (so-called Baptist) which drew out of the Clear Lake Association because the association was composed of regular Baptists. The church has died a natural death under his preaching, and in the mean time J. F. Carney "fell from grace." He wished to unite with the Eureka church, but before he could do this the pastor advised him to repudiate his ordination as there had been no counsel from the New York Board called to recognize Elder Simmons' work. The pastor well knew the New York Board would recognize no regular Baptist work. So J. F. Carney repudiated his ordination and the Eureka church gave him license to preach, with a promise of ordination, by his agreeing to fight Landmarkism, and to receive alien immersion.

The following letter is a reply from the Eureka church to a letter written by brother Burris asking the Eureka church to send delegates to the Association. B. F. Farmer wrote the letter and gave it to the church clerk to copy. The letter is as follows:

- Ferrdale, Oct. 1, 1896.

Rev. G. W. Burris,
Port Kenyon, Cal.

Your letter received; its contents noted. This church cannot send delegates to your Association as we do not recognize your churches as churches at all as they have not been recognized by the Board.

J. H. McDaniel,
Church Clerk.

Said agent of the New York Board received his salary from the Board for the above work. He struck such a blow to the Baptists that Elder Burris, who is in the field, found it very difficult to spread truth.

The above statements are true,

and we, the undersigned, testify to the above facts.

Yours for truth,

ELD. T. J. SIMMONS, Ferrdale, Cal.	ELD. G. W. BURRIS, " "
(Mrs.) O. J. SIMMONS, " "	(Mrs.) EMMA STINEHOFF, " "
(Mrs.) B. R. GRAHAM, " "	C. L. STINEHOFF, " "
B. GRAHAM, " "	W. STINEHOFF, " "
J. L. DOUGLAS, Rhonerville, "	H. T. NATWICK, " "
(Mrs.) O. C. NATWICK, " "	J. D. COBB, Cuddyback, " "
L. COBB, " "	Mrs. C. PETERSON, Port Kenyon, "
L. HODGKINS, Freshwater, "	STEVE HODGKINS, Jr., " "
REV. M. FOSTER, " "	S. HODGKINS, " "
FRANK JAMES, Eureka, " "	ANNY McREATH, " "

August 2, 1897.

REMARKS.

The above letter first came to us some three or four weeks ago, giving the names of thirteen "Baptists, men of honor and means, who could testify to the above," but did not bear their own signatures. We made a copy of the letter and returned it to the author, suggesting that some alterations be made and insisting upon the signature of the names given before we would give the letter space in our columns or permit the names to appear in public print. In due time the letter was returned, alterations made as suggested and bearing not only the signatures of the thirteen, but of twenty who testify by subscribing with the hand, that the statements contained in the above letter are true. Yet it is not an uncommon thing in Oregon and Washington to hear remarks something like this: "The Board does not discriminate in the appointment of Landmarkers;" "they cannot afford to do so," etc. We ask that a careful reading be given the above and leave the reader to interpret for himself.—G. H. W.

