

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 XII

In 1947, the first Sunday in February, I was in Salinas, and preached at 11 o'clock in the Hebron Heights Missionary Baptist Church. We had one of the greatest experiences of my life. The power of the Holy Spirit seemed upon us. At the close of my message there were seven grown persons (who) professed salvation and joined the church for baptism.

I came on to San Jose and preached at 3 p.m. for the newly organized church there. I thought I would get home in Concord for church that night, but the buses were late, so it was 9 o'clock when I got home. My wife soon came in from church. She told me I was expected to preach the next Sunday, February 9th, as that was my birthday. I would be 80 years old then. So they had a basket dinner and the largest birthday cake I ever saw. The church gave me a birthday gift of about \$80. Other churches sent in presents so I received about one hundred and fifty dollars as birthday presents.

We arranged with missionary R.R. Farris to go on a mission trip about 200 miles up the Sacramento River to Redding, a town of 8 to 10 thousand people. There was no Missionary Baptist Church there, but a Northern, Modernistic Baptist Church. We rented the grange hall in the south part of town at \$5.00 a night for Friday and Saturday nights, and Sunday 3 p.m.

We had 500 bills printed announcing the meeting and went from house to house all over that part of town distributing them. We thought we had it well advertised. I was to preach Friday night and Bro. Farris Saturday night. Friday night we had one man besides Bro. Farris as our congregation. I preached to them. We thought sure we would have a fair crowd Saturday night, but not a soul came. I told Bro. Farris to preach to me as if the whole city was there. He did, and Sunday at 3 p.m. no one came, so we shook the dust of the city off our feet and left. This was one of the greatest discouragements of my missionary life.

I came home and in a few days I received a telegram telling me of the death of my oldest daughter and her girl and grandson in an auto accident. I went up there for the

funeral in Hillsboro, Oregon. I came back home to get ready for a trip back to Somerset, Kentucky, for a debate on direct missions.

I attended the Middle Oregon Baptist Association in Prineville, Oregon, on my way. I also attended a 5th Sunday meeting in Canon City, Colorado, on my way.

I was disappointed in the debate in Kentucky in that my opponent brought nothing but railing accusations against some of the missionaries. He never tried to show the method unscriptural.

I went from there to North Carolina and spent ten days visiting my brothers and sisters in the flesh and preaching. I came back through Tennessee, Arkansas, and Texas, preaching some on the way, and arrived home in time to attend our Northern California Missionary Baptist Association at Oroville, 1947.

Soon after this, while reading a paper, sitting in a chair leaning back, I went to sleep and fell backward striking the back of my head on the floor. I had a headache for a few weeks and then passed out. I had some kind of a stroke. They took me to the hospital. My children came to see me, and I did not know any of them. For two or three months I did not know anyone. My back all broke out with bed sores. My back felt like wild cats running up and down, scratching and biting. I suffered intensely for months. My wife, by patiently doctoring and rubbing with rubbing alcohol, caused the sores to heal, but they left great scars on my back. My right arm and leg became partly paralyzed and are not yet entirely well. So this November 23rd, Thanksgiving day, 1950, I am still in bed. By the time you read this I may be in glory. Hope to meet you all there.

THE END

(The above concludes my father's story. He is still unable to walk or to get out of bed without help. You can write him a letter, if you appreciated his articles. Address him, 2742 Sinclair, Concord, Calif. We hope he shall long be able to continue writing for this paper. J. R. B.)

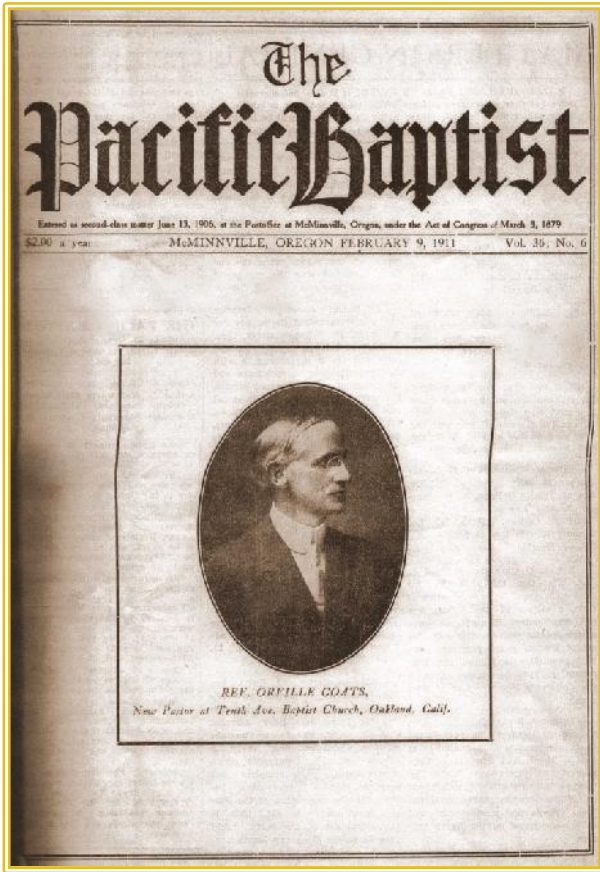


*Copied from Microfilm Collection
(Reel 9 Western Baptist Portland, OR 1945-1952)
of the History and Archives Committee
California Cooperative Association
of Missionary Baptist Churches*

*Transcribed by Ronald E. Anderson
History and Archives Committeeman
December, 1997*

**My Great-Great Grandfather
Orville Blake Coats**

Remembering Him 150 Years after his Birth
Born: Cherry Valley New York - November 14, 1852
Died: Monterey, California - December 23, 1927



Orville Coats, united with the Emanuel Baptist Church at Albany, NY in 1871, licensed to preach by the Tabernacle Baptist Church of Albany, NY on February 22, 1878, and ordained by the Cassville Baptist Church of Cassville, NY on September 29, 1881.

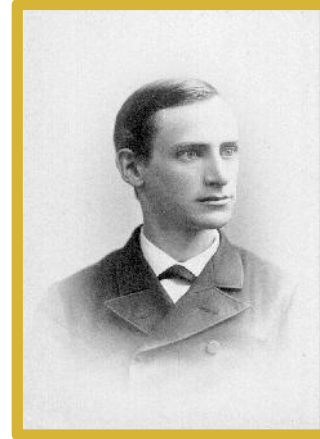
His other Pastorates:

- FBC of Sennett, NY 1883-1887
- FBC of Pittsfield, MA 1887-1893
- East Somerville BC, Somerville, MA 1893-1902
- FBC, Lowell, MA 1902-1905
- FBC, Phoenix, AZ 1905-1910
- Tenth Avenue BC, Oakland, CA 1910-1915
- FBC Monterey, CA 1916-1927

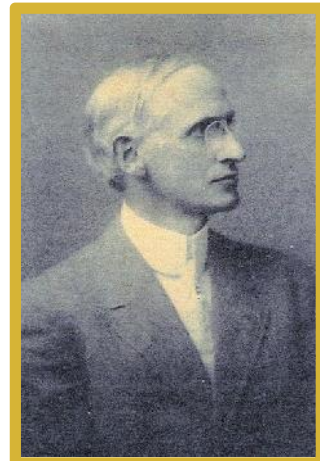
According to a Memorial Tribute by the **San Francisco Bay Cities Baptist Minister's Alliance:**
"His ministry in the pulpit was marked by reconciling thought, the garnerings of a rich spiritual experience and the urgency to participation in the unsearchable riches to participation in Christ. As a pastor his memory is cherished as a reconciler of men who differed among themselves or with him. As a councilor his judgments were characterized by

fairness and justice. As a professor and colleague he knew the art of sincere fellowship in a common task; as a teacher he gave unstintedly to his students the fruit of his tireless days of study. To his critics he replied only with magnanimous spirit and if possible, added service. Where logic failed his love prevailed."

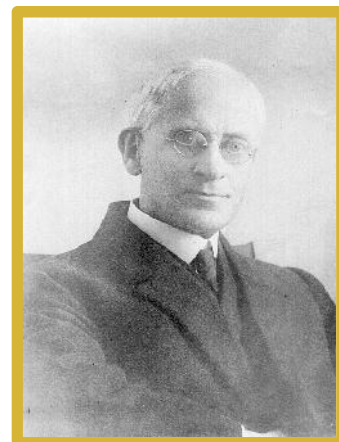
Through 47 Years of Baptist Ministry



Orville at Cassville, New York



Orville at Oakland, California



Orville at Monterey, California

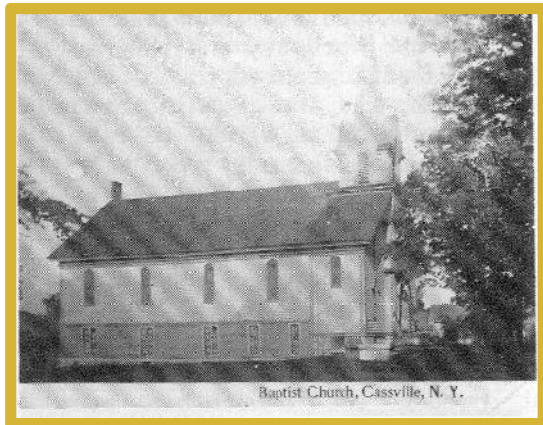


Photo Courtesy of Cassville Community Baptist Church 175 Anniversary Booklet, page 10

Recollections of his first Pastorate

Original letter, in his own hand, was in the possession of Susan Mondt, who very graciously provided it for our family records.

727 Bridge Street
Lowell, Mass., Dec. 11, 02

To The Cassville Baptist Church,
Centennial Greetings:

I suppose, though I do not know, that a Pastor's first church is somewhat like a first wife, - especially dear. Cassville was my first settlement, and it will always occupy a unique place in my heart. The days when we owned a horse, had a garden, kept hens and knew the genuine pleasures of pastoral visitation where the minister was invited to sit with the family around the table and enjoy the good things of this world while they conversed of the better things of the spiritual life, will keep rising up in the memory in the after years where the contrasting conditions of city life have taken their place.

It was my privilege to accept the call of the Cassville Baptist church on the 11th of May, 1881 and to enter upon the active duties of the pastorate the day before the glorious Fourth of July of the same year. On the 29th of September the ordaining council called by you, gave me the final endorsement for my life work. Two happy years we spent with you. The son who has just attained his majority was born in the little house under the hill across the mill pond. I can see the tall form of grandpa Swan coming across the embankment with the morning's mail, as I write. Grandma Swan, in the beautiful and famous picture, "I'll take care of You," adorns our house, and reminds us of pleasant fellowship in those days when the young minister was addressed by the ninety year old saint, as "Elder." How familiar are the names of the inhabitants of your beautiful little village as memory calls them up. How many kindnesses we received, how much patience you showed, cannot be put on this paper. The passage of time makes those days seem brighter and brighter.

We had good neighbors in those days and we knew them all. Some, are still with you but many have passed on to the other world. It would take too much of your time for me to mention the names and tell of the happy experiences in those houses. Mr. Gallup, orthodox to the back bone, still stands by the middle post of the vestry as on Covenant Meetings. Mr. Whitaker occupies his place in the prayer meeting rain or shine; Deacon Henry Swan brings a wagon load of young people, in charge of a couple whose hearts do not permit them to grow old; Deacon Merrill is in his place; that saucy mouse comes in, and breaks up the prayer meeting again, as I think of those days. Time would fail to speak of the Greens, Austin's, Andersons, Flints, Allens, Merrills, Nicholls, Ridley's, and a host of others who are still dear to us and whose pictures are fresh after twenty years.

My first funeral was that of Mr. Daniel Green, whose house was always open to the pastor and his family and the friendship of whose family we cherish today.

My first wedding was that of Mr. Robert Roberts and Miss Kitty Bentley - a church affair, which brought out a house full not only to enjoy the festive occasion but also to see how the young minister would do it. It was done and well done, for the knot still holds.

My Cassville pastorate was a disappointment in one respect, - there were no additions of baptized converts. The cause of this failure was perhaps not altogether simple. The inexperience of the Pastor might have accounted for some measure of failure, but other things probably also had their influence. Possibly the large number who came into the church in the succeeding pastorate of my classmate, Rev. Mr. Benedict, would indicate that at least faithful preparatory work had been done.

The Parsonage, next door to Dr. Barnum, - who was a better friend than a Baptist, - was purchased in the second year of our stay with you. That house, and that street starts a new flock of recollections in which it would be a pleasure to indulge if it were possible. There is great joy in looking forward to meeting again the many dear friends who have preceded us in the realization of the objects of our faith.

Our best wishes and prayers will always go forth for the church of our first love. May the second century of your life witness greater usefulness and deeper spiritual life than has ever been known in this first hundred years.

May we assure the old friends that it is a genuine disappointment, and regret to both Mrs. Coats and myself that it seems impossible for us to be with you on this occasion. We shall be thinking of you on the 16th of December.

Fraternally and Faithfully Yours,
Orville, Coats.

I am indebted to my grandmother, Mary Adelaide (Coats) Thomas for starting me on my journey of discovery, regarding her grandfather. Due to the loss of all his family records, reconstructing his ministry was a task involving over 20 years.

Baptist Direct Mission Principles



By Eld. John R. Blalock, Missionary
of the
Baptist China Direct Mission

BAPTIST DIRECT MISSION PRINCIPLES

Having been for some ten years a member of the Baptist China Direct Mission I herewith set forth plainly and briefly some principles in which I believe, and by which I find our mission has hitherto striven to be guided.

I. ARTICLES OF FAITH

We hold to the Baptist confession of faith as set forth in J. M. Pendleton's Church Manual with emphasis on the fact that, contrary to the modern Protestant theory that the church is the invisible aggregate of all the saved, the New Testament Church is in truth a local, visible organization of scripturally baptized believers to which is given the responsibility of the ordinances, the great commission, and the preservation of the pure truths of God's Word.

II. THE TRUE CHURCH

We believe that this New Testament Church has existed as one institution of Christ yet as separate organizations propagating one another from the first church founded by Christ Himself down through the years until now, and we therefore reject all baptisms of churches of differing faith and practice as invalid.

III. CHURCH SOVEREIGNTY

We believe that the local church is the sovereign authority under the Holy Spirit's leadership in all the work of advancing the cause of Christ including the sending out of missionaries, and that no man or organization may usurp this right of the church and the Holy Spirit.

IV. SENDING OUT MISSIONARIES

We believe the plan for sending out missionaries is found in Acts 13:1-4, that the Holy Spirit calls the missionary, that the Holy Spirit moves upon the local church to send the missionary forth with their blessings, and that the Holy Spirit directs the missionary in his goings. This we believe to be the only scriptural plan and also the most practical one.

V. MISSIONARY LIFE

We believe that the missionary life is to be a **life of faith**, having all confidence in God, who shall supply all our needs according to His riches in glory, by Christ Jesus.

First the life of faith means that we shall learn to cast all our care upon God. We shall write no begging letters nor make appeals for help, we shall not burden others with our troubles and our needs but learn to kneel in our own private chamber before an all-powerful God, who alone is most able and willing to supply.

Second the life of faith means we shall seek no salaries or pledges to our support. This does not mean that we will not accept a salary or pledge willingly offered, but we will accept it as from the Lord, holding no person responsible for any failure to fulfill a promise. Moreover we do believe in systematic and regular giving, but as unto God, not unto us.

Third the life of faith means that we go forth to a foreign land trusting God for life or death, for better or worse, willing if necessary to work at any honest labor in order to carry the Bread of Life to a lost and dying world.

VI. THE HONOR

We believe that all the honor goes to Christ through His body, the church, therefore we feel a responsibility to the churches supporting us, to report directly to them, to encourage them to a world wide mission responsibility, to recount to them God's blessings to us as did Paul and Barnabas in Acts 14:26,27, and to receipt for offerings direct to the church. In order for our reports to be spread further abroad, many, including the quarterly report of receipts, are published in "The Forerunner," our Baptist Direct Mission paper. We encourage every individual Christian to give both his life and his means to Christ in and through his own local church.

VII. THE MISSIONARY'S WORK

We believe that the work of the missionary as well as of the church is embodied in the great commission, Matthew 28:19-20.

First is the work of evangelization, making disciples of Christ. We desire to know among the heathen only Christ and Him crucified, for we preach a blood bought redemption by the grace of God, the only message that can save. To carry this message we use diverse means, wheelbarrow or truck, tent or chapel, the street or market place, in public or private, always that we might win some to Christ. In China we were blessed with a number of native co-workers all of whom lived as we did, by faith with no promised salaries.

Second is the work of baptizing, which means enlisting converts into true churches of Christ. In China Baptist churches have long been established, being of course first

formed of missionaries who banded themselves together as a church to start a work in that land. We believe in encouraging and assisting those churches to take their full responsibility in the work of Christ especially in the evangelization of their own nation. This they have today in a large sense already begun to do, and the new converts are baptized into and by the authority of true churches of Jesus Christ.

Third is the work of teaching all that Christ has commanded. This is a large part of the work of the missionary. There are Bible schools conducted often temporarily in the various churches or more permanently in the women's Bible schools and Bible school for the training of evangelists and ministers. Our work is distinguished by the fact in that while others spend large sums to educate the heathen, we believe that our primary duty along this line is to train Christians in knowledge of Christ and His Word. Recognizing the fact that example is the best method of instruction we endeavor to be circumspect in our lives, seeking to live humbly, consecrated and obedient to God, that we may lead others into a like fellowship with him.

VIII. MISSION RELATIONS

1. As to Inter-Church Organizations.

Our principles being based upon the sovereignty of the local church and its responsibility in missions, we are of necessity not connected with any convention, association or other organization than the local church. We do believe in fellowships and associations of churches to their mutual edification, encouragement, Christian fellowship and

aid, but do not believe such organizations have a right to control or direct the local church in any way.

2. As to Other Missions

We recognize no boundaries but the bounds of the world and feel it our duty to go into any field in which we find a door opened to us, yet in Christian consideration for others who preach a saving gospel, and due to the multitudes of untouched fields and communities, it is our purpose as much as possible to go where others have not gone, into cities and villages where Christ is not already preached.

Our method of work is based on an ideal as we find it in God's Word and is not meant to be an attack on any other mission work, nor do we wish to build by the destruction of others. We thank God and gratefully pray for all those who go out to the dark lands with the light of the Gospel message, though they may not agree with us in other principles. But to those who love the old and simple ways as well as the old message, we invite you to unite with us in prayer and to give of your own to join us in this great work of Baptist Direct Missions.

We refuse to be party to attacking others, refuse to use our valuable time and the pages of our paper for quarrels and vindictive personalities, striving to endure attacks on ourselves as good followers of Christ's example, "Who, when He was reviled, reviled not again; when he suffered, He threatened not; but committed Himself to Him that judgeth righteously." We believe we need to strive to please God, not men, and God's Word is sufficient as our protector.

IX. OUR FELLOWSHIP TOGETHER

Though we recognize fully the authority of the local church to send out missionaries as they will, because oftentimes self-centered persons use undue means to get careless churches to set them aside for this work, new missionaries in our fellowship must be recommended by churches and pastors whom we know to be fully sympathetic with our work, with assurance as to their soundness in the faith and a true, God given call to His service. Our relationships in the various fields are close and mutually dependent, therefore only trouble and confusion has come from those who are not fully in accord with these principles; but with those of like spirit there is a fellowship and yet individual freedom as found in no other mission. We are in fact just a fellowship of Baptist Direct Missionaries under Christ.

At times we learn of other churches and missionaries in America and abroad who hold to the same principles as we. For them I write this hoping that they may read and thereby shall develop, not an organization, but a fellow feeling of prayer and sympathy between us as we rejoice that we are not alone in following the simple, New Testament plan of missions.

For those who have at times left us because they could not abide these doctrines or principles our prayers and heart's desire are that whatever their present connection God's love may fill their hearts and that God may use them still to the saving of souls.

As I have said before, these principles are our ideals. We often fall short, neither

are any of us perfect, but we have a goal for our work and a fellowship together that is according to the Bible. We have a Saviour who loved us and died for us. He is our Master today, Him alone do we serve, and we invite you to go along with us. It is a wonderful road. We are never alone though far from home, for He has promised, "Lo, I am with you always, even unto the end of the world."

Oh, it's joy to work with Jesus,
And there's joy in every place
In the golden light of promise
And the glories of His grace.

Oh, it's joy to work with Jesus,
And it's joy to hear His voice,
Bear His tender words to others
Just to hear their hearts rejoice.

Oh, it's joy to work with Jesus
In the sunshine of His love,
Eyes upon this world of sorrow,
Hopes upon that heaven above.

Written with a prayer that this may be a means of leading others into a walk with God along the narrow but simple paths as they are written in His Word, to Whom be all the glory and praise forever.

Sincerely,

John R. Blalock
966 N. Margin Ave., Portland, Oregon.

THESE TRACTS FREE to all who will carefully distribute them. For more copies of this tract, or for further information about this mission work, write:

THE FORERUNNER, Somerset, Ky.

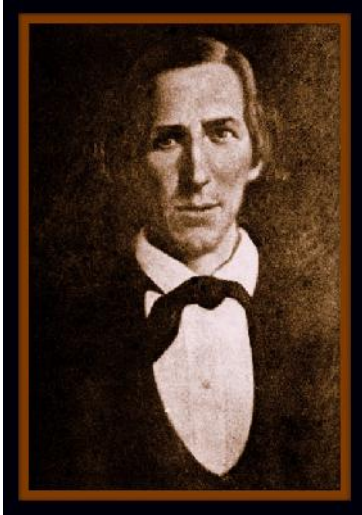
Note: Bro. Larry Butte (National History & Archives Committeeman) spoke to me about this Missouri Baptist Minister in Fresno at the 2012 ABA Messenger Meeting. Thank you, Larry for the reminder.

**Early California Baptist Minister
Robert Sallee James**

July 17, 1818 - August 18, 1850

Father of Frank & Jesse James

His ministry in the State was brief due to a cholera epidemic that took his life near Placerville.



Not since the days of the noted English highwayman Robin Hood and his merry men has an outlaw captured the imagination of the public, as the hard-riding, straight-shooting bank and train robbers, Frank and Jesse James and their bushwhacking band of outlaws. They are perhaps the most famous robbers of the old West, not excluding Kentucky. In Missouri their birthplace is a state monument, the only one for any outlaw. They gave the nation its first peacetime bank robbery and perfected train robbing, the first was on August 7, 1863. The Liberty, Missouri Tribune, a pro-Union newspaper, carried the following item:

"Three Southern Gentlemen In Search Of Their Rights- On the morning of the 6th of August, Frank James with two other companions, stopped David Mitchell, on his road to Leavenworth, about 6 miles west of Liberty, and took from him \$1.25, his pocket knife, and a pass he had from the Provost Marshal to cross the plains. This is one of the rights these men are fighting for. James sent his compliments to Major Green, and said he would like to see him."

Such was the first recorded robbery committed by Frank James. During the next two decades he, his brother Jesse, and their sidekicks, the Younger brothers, became America's most famous outlaws. Today, a century after Jesse's murder and Frank's surrender in 1882, they still possess that distinction. Here is the story of their rise to fame, long with the sometimes-brutal facts: facts which have been concealed by legends, like a bandit's face by a mask.

Frank and Jesse James father, Robert Sallee James was born July 17, 1818 in Logan County Kentucky, a place called

Licksillet on the Whippoorwill Creek. He died August 18, 1850 near Placerville El Dorado California. He was the son of John and Mary Poore James, both natives of Virginia, but very early settlers of Logan County, Kentucky. Robert was one of nine children, five sons and four daughters. The five sons were as follows: Wm. James (1811), John James (1815), Robert S. James (1818), Thomas M. James (1823), Drury Woodson James (1825); Mary James (1809) m John Mimms, Elizabeth James (1816) m Tillman West, Nancy James (1830) m George Hite, Mary Elizabeth James (1827) m John R. (Hugh) Cohorn. Mary Elizabeth mother, Mary (Poore) James died the following day after she was born. A neighbor, Mary Elizabeth Hendricks (who had lost her child one week before), breast fed the new infant girl a few weeks until she became very healthy and continued to raise her as her own until she was married. The name "Mary Elizabeth" came from three sources, the names of her two older sisters, so she may always remember them, her mother, Mary and her godmother's name, Mary Elizabeth Hendricks who raised her to adulthood. (Facts obtained from the old Hendrick-Newton bible, on record at the James Museum, Kearney, MO.)

Robert S. James graduated from Georgetown College, having completed all requirements of the four-year classical course, on June 29, 1843. His degree was the Bachelor of Arts. According to faculty records, final examination for the senior class was taken on May 24, 1843. Robert is listed as having tied for third place honors in the class. For his accomplishment, he was awarded the opportunity to present an oration at the commencement exercises. All associates who knew him spoke of him as a kindly man of God. So convincing as a Minister one would remember his sermons the rest of their life. He was an educator, gifted orator, and a successful farmer.

While attending Georgetown College, at a church function, Robert met Zerelda Cole. Zerelda was attending St. Catherine's Female School in Lexington. In May 1840, Robert in his studies at the seminary was encouraged to attend a meeting where a group of young people of different faiths was present. There he could see how he handled himself. He lectured at St. Catherine's and tried to convert the girls. One girl in particular seemed to respond to his every word, and he soon found out she was Baptist. Soon after they met, they started seeing each other and attended other Baptist Church functions. It is said, Stamping Ground Baptist Church is where they most often met.

By the time school ended in the spring of 1841 they were not speaking. Most young men in those days had strong beliefs that a woman should be silent and not express their political thoughts. Zerelda was of the Cole and Lindsay Families, who had been famous for their courageous deeds during the Revolutionary War. She inherited these same traits, and with her education it made her unwilling to comply with his wishes. But three days later before fall 1841, the desire and love for Zerelda was too strong, Robert proposed to her. Robert and Zerelda were married December 28, 1841 at the home of Uncle Judge James Madison Lindsay, in Stamping Ground, Kentucky. The house is still standing and presently owned by Marguerite Sprague on Locust Fork Pike, Scott County.

Zerelda was dismissed from the Stamping Ground Baptist Church on the fourth Saturday in February 1842. In August 1842, the young couple made a journey through the semi-wilderness to visit her mother Sarah, and her step-dad Robert Thomason in Clay County, Missouri. Robert James with a

sad heart returned to Georgetown College, leaving alone his pregnant wife with her mother. His desire was to finish his final year of theological training and return home by next Christmas, but the Missouri River was frozen the poor roads were treacherous, so it was spring after he had graduated before he arrived at Kearney, to reunite with his wife and a new son born January 10, 1843, Alexander Franklin James. He later returned to Georgetown College in 1848 where he received his Masters Degree. He then decided to settle in Clay County where he purchased a farm from Asa W. Thomason, near Centerville, a town which later changed it's name to Kearney. The farm had no house and they built a cabin during the next spring. Robert bought two slaves.

He then began to farm and to preach and was good at both. His other children are as follow: Jesse James was born 1847; Susan in 1849 and Robert only lived 1 month. Robert S. James lived in Missouri for about eight years. During that time the minister's farming supported them. In a volume of records about religious activity in Western Missouri between the years 1842-1850, Maple and Rider, have this to say about the Reverend James ministry:

"The influence of this pioneer toward the Baptist cause in Western Missouri is not measured by the length of time for which he entered into all enterprises that worked towards the building up of the cause of Zion in his section to the state. His period of labor embraced the time of great conflict between Missionary Baptist and the Anti-Missionary Baptist, and fought for righteous cause of Missions in a truly soldier-like manner."

In August 1843, Elder James was chosen pastor of the New Hope Baptist Church, some twelve to fifteen miles east of Liberty. This church was organized in 1829, but had a rather checkered existence. First, the Anti-Missionary controversy diminishes its membership, so that when the minister began serving the church, it consisted of only twenty members. However, these members were staunch, and his labors with them were phenomenally successful for a county congregation. At times he would baptize as many as 60 converts at one time. Before he left to go to California his members had increased to two hundred

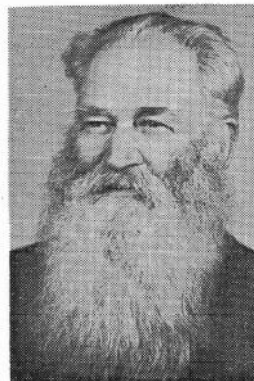
During his stay in Missouri between 1847-1850 he established a number of churches in the thinly settled counties of Ray, Clay and Clinton where he was instrumental in organizing churches, some of which still exist and one particularly "Providence Baptist Church" is a model country church, up-to-date in method and spirit. Preaching was not the only passion for Robert James; he was also interested in education. A history of William Jewel College compiled by James G. Clark states that when the charter for the school was granted on February 27, 1849, Robert was one of twenty-six men appointed to be on the first Board of Trustees. Robert was a man of importance to the State of Missouri. Many of his churches that exist today became monuments to the man who rode horseback, carrying a Bible, in the dense woods of the frontier lands. His monuments are as real, but lesser known than those built by his horse riding and pistol carrying, so called outlaw-murdering sons, Frank and Jesse James.

---Acquired by Google search - Robert Sallee James
<http://www.tsgraves.com/theOutlaws/history.htm>

Beginning next month we will be featuring
 some of the work of this Oregon Baptist.

C. H. Fredenburg

MINUTES: MIDDLE OREGON
 BAPTIST ASSOCIATION
 JUNE 9-13, 1943



ELDER C. H. FREDENBURG

Elder C. H. Fredenburg was born in Walla Walla, Washington, April 17, 1866. Was baptized into the First Baptist Church of Medford July 4, 1885. Entered the ministry November 20, 1889. Attended the Middle Oregon Baptist Association at Moro in 1890. Pastored churches at Fox, Ritter, Black Horse, Mt. Vernon, Moro, Wamic, Juniper Flat, Mitchell, and Talent, Oregon. Graduated in the S.D.T. Seminary, Louisville, Ky., in 1895. Was Historian for the Association from 1926 to 1937. Wrote "Stumbling Blocks in Church History," "Mormonism," "Is the Veil Between" and "The Church." Also his book on "Divine Government," in which Scripture is either quoted or referred to over 800 times. He now resides in Talent, Oregon.

MY OBJECTIONS TO ALIEN IMMERSION

BY ELDER C.H. FREDENBURG,
 OF SAMS VALLEY, OREGON

There may be, and are other objections, but I will give the two which I think are the most important.

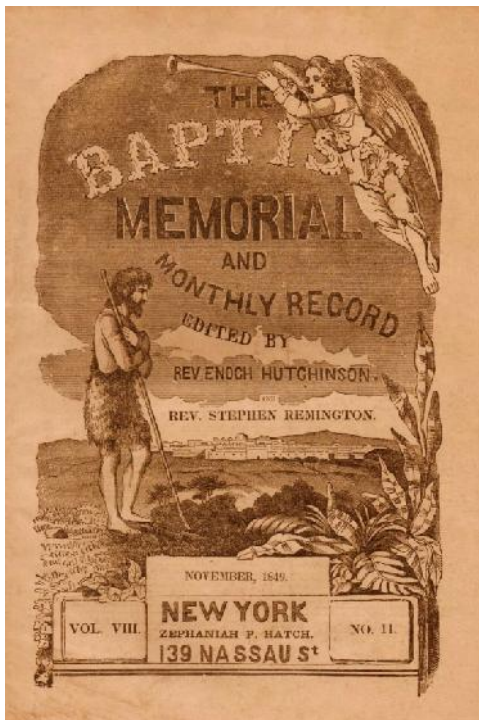
1. I think it is unscriptural. Paul wrote to the Corinthians in 1 Cor. 12:13, "by one Spirit are we all baptized into one body;" in verse 12 he says, "body is one," and in verse 20 he says, "but one body." Also Eph. 4:4 and 1 Cor. 12:27 show the church is the body of Christ; see also Eph. 1:22-23, 4:12, 5:23-30, Col. 1:18-24. These passages make it clear that the church is the body of Christ into which all Christians were baptized up to the time Paul wrote those epistles, and therefore, the only scriptural way to get into a church of Christ, is to be baptized into it. See also Rom. 6:3, Gal. 3:27, Eph. 5:30, and any other way of entering a church of Christ is unscriptural. To be plain, I say baptism is the only scriptural door to church membership. But some say that Christ is the door, and this would be an unanswerable argument to those who make salvation and church membership synonymous. Christ is the door to salvation, and the only door to salvation. But I deny the claim that church membership is necessary to salvation; in fact these scriptures prove the contrary. There is harmony in holding the belief of two doors - one to salvation, (Christ) - the other to church membership, (Baptism) - and both are clearly scriptural.
2. My second objection to the alien immersion is that it recognizes the authority of the Roman Catholic church. And this is almost, if not altogether, as serious as the first. Luther, Calvin and the other Protestant reformers received their ordinations and ordinances from the Roman Catholic priests, so when we receive their immersions we get it at second or third hand from Rome all the same. One said to me once, "Don't you think it is so far back it would make no difference? I answered, "How old does a falsehood have to get before it becomes a truth?"

THE WESTERN BAPTIST

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RETYPE BY: Robert W. Cullifer
 Landmark Baptist Church - Folsom, California.

Death Notice: John D. Hart, at sea, on his way from Panama to San Francisco, July 4.



Cleveland C. Riley

Image from:
Baptist Annals of Oregon
1844 - 1900
by Rev. C. H. Mattoon
Volume 1, page 100

C. RILEY was born in Tennessee, February 9, 1818. He is a son of Stephen Riley, who was a native of South Carolina, and was of Irish ancestry. His mother, Nancy (Walker) Riley, was the daughter of Rev. West Walker, a Baptist minister of Tennessee. C. C. Riley was the fourth of a family of ten children, five of whom are living. He was reared and educated in Tennessee and Missouri, and when he became a man he purchased a farm of 161 acres in the latter State, and was engaged in agricultural pursuits there for seven or eight years. In 1853 he sold out and went to Oregon. He there improved 160 acres of land, on which he lived until 1869, when he again sold out and located in San Luis Obispo County, California. In 1872 he came to Ventura County, bought a Government claim, built a good home and planted trees. The location of this ranch is a fine one. Looking at it from the highway, it presents an inviting and home-like appearance, and plainly indicates the industry and thrift of the owner. Mr. Riley's son, West, is conducting the farming operations, and is a most industrious and worthy man.

Mr. Riley was married in 1843, to Miss Sarah Loveall, a native of Kentucky, and daughter of Abraham Loveall, a Baptist minister. Mr. and Mrs. Riley have had a family of nine children, six of whom are living, viz.: West, Stephen A. Douglas,

AND VENTURA

George B. McClellan, Lucinda, Rachal and Nancy Jane.

At the age of thirty years Mr. Riley was ordained as a Baptist minister, and has been an efficient laborer in the vineyard of the Lord. Recently, on account of advanced age and ill health, he only preaches occasionally. He was the organizer of the first Baptist Church in San Luis Obispo, and has been a leader in many revival meetings. Through his instrumentality many souls have been lead to accept the offers of salvation and obey the Lord's command. Mr. Riley's political views are Democratic.

MONTHLY RECORD.

371

MINISTERIAL CHANGES.

Rev. A. Brown, of Amherst, N. H., has become pastor of the Baptist Church in South Gardner, Mass. Rev. G. Daland, of Middleboro', Mass., has become pastor of the Baptist Church in South Braintree. Rev. S. Howe, of Hingham, Mass., has become pastor of the John-st. Baptist Church, Lowell, Mass. Rev. R. F. Young, of Chestnut Hill, Pa., has become pastor of the Baptist Church in Salem, N. J. Rev. J. Hammit, of Reading, Pa., has become pastor of the Baptist Church in Trenton, N. J. Rev. L. Raymond, of Milwaukee, has become pastor of the Tabernacle Baptist Church in Chicago, Ill. Rev. Jesse Hartwell, D.D., late Prof. of Theology in Howard College, Ala., is preaching to the Baptist Church in El Dorado, Arkansas. Rev. Leland Howard, of Norwich, N. Y., has become pastor of the Baptist Church in Rutland, Vt. Rev. Daniel Eldridge has become pastor of the Baptist Church in Hartford, Wash. co., N. Y. Rev. J. W. Parkhurst has become an agent of the American Baptist Home-Missionary Society, and will reside at Newton Centre, Mass. Rev. Levi Morse, of Athens, Bradford co., Pa., has become pastor of the Baptist Church, Franklin, Delaware co., N. Y. Rev. Howard Malcolm, D.D., late President of Georgetown College, has become pastor of the Sansom-st. Baptist Church in Philadelphia. Rev. J. R. Scott, late chaplain of the University of Va., has become pastor of the Federal-st. Baptist Church in Portland, Me., and not pastor of the Baptist Church in Charlottesville, Va., as we stated through mistake in a previous number. Rev. John Davis, of Hamburg, has become pastor of the Baptist Church in Lammersville, N. J. Rev. W. N. Slason, of Ashland, has become pastor of the Baptist Church in Hanover, Mass. Rev. George Hand has become pastor of the Baptist Church in West Kensington, Philadelphia, Pa.

MONTHLY LIST:

Deaths of Baptist Ministers.
R. R. Lillard, associate editor of the Western Baptist Review, Ky., June 7.
J. P. Rockafellow, Hollidaysburg, Pa., June 15, aged 25.
Moses H. Tompkins, Blackburg, Montgom. co., Va., June 30, aged 28.
W. Cox, Milford, O., of cholera.
— Hope, Keokuk, Iowa, of cholera.
— Knapp, Charleston, Iowa, do.
D. R. Crawford, Warrenton, Miss.
D. L. Mansfield, Warren co., Ky., June 27.
S. S. Abbott, Farmington, Me., June 30.
B. Carpenter, Detroit, Ogle co., Ill., July 8, aged 67.
H. P. Clifton, Bethany, Ill., July 3.
John D. Hart, at sea, on his way from Panama to San Francisco, July 4.
Parker Jenkins, Waterloo, Ill., of cholera, July 6, aged 40.
James B. Ferrell, Halifax co., Va., July 7, aged 46.
Zwick Darrow, Collinsville, Ill., July 18, aged 81.
— Bowen, Dayton, O., July 18.
W. A. Ross, Charlottesville, Va., July 26.
W. H. Rice, Chicago, Illinois, July 31, aged 37.
Nehemiah Sherwood, Unadilla, N. Y., Aug. 25.
Seymour C. Hancock, Chesterfield co., Va., Aug. 28, aged 41.
Joseph Morris, Edgefield District, S. C., Aug. 29.
John Rogers, Paterson, N. J., Aug. 30, aged 66.
Thomas U. Allen, Boston, Mass., Aug. 33, aged 67.
Rev. Mr. Bligh, Whitehaven, England, Aug. 33, aged 41.
B. Pimney, Milford, Ct., aged 81.
Edward J. Helme, Newport, R. I., Sept. 7.
Samuel Norwood, Marengo co., Ala., Sept. 13.
Warren Cash, Hardin co., Ky., Sept. 15, aged 29.
Chas. Train, Framingham, Mass., Sept. 17, aged 66.

From A Memorial and Biographical History of the Counties of Santa Barbara, San Luis Obispo and Ventura Counties Illustrated - 1891, pages 312 & 313