

# LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

July 2014 - Volume 4 ~ Number 3

"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."

## In This Issue: -

Lineage—FMBC  
Valley Springs.....page 2

History of LMBC Roseville—  
C. E. Hunt.....page 5

Historical Sketch—  
1881 EBACO Minutes.....page 7

Western Worthies—Oakland Enquirer  
May 26, 1899.....page 9

Baptist Association—Alta Californian  
October 18, 1860.....page 10



Pictured above are the missionaries who attended the Oregon State Quarterly Fellowship Meeting in Klamath Falls, Oregon. They are: (L-R) Bros. Henry French-working in LaPine, Oregon; Robert Cullifer-working in Lakeview, Oregon; Leon Hawkins-working in the Mexico area; and Jeff Harlan-working in Hillsboro, Oregon.

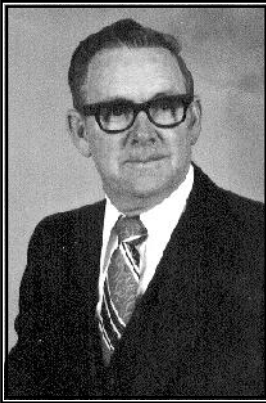
### Oregon State Quarterly Meeting

The Oregon State Fellowship Meeting was at Klamath Falls and the theme was missions. The program featured all missionaries present with messages presented by Bro. Bob Cullifer, Lakeview, Oregon and Bro. Jeff Harlan of Hillsboro, Oregon. Both are state missionaries.

Other missionaries present were Bro. Henry French, of LaPine, Oregon and Bro. Leon Hawkins, Foreign Missionary on salary in Old Mexico. Bro. Hawkins is going on designated funds next year and was in the Northwest for the first time doing some deputation.

The fellowship meeting was well attended and the Klamath Falls Church is to be commended for their fine hospitality. --M. D. Keeling

Northwest Baptist News—Bend, Oregon  
May-June 1981



## In Memoriam HENRY LEE FRENCH

Date of Birth: October 30, 1923

Place of Birth: Moody, Texas

Date of Death: July 5, 2014

Anchorage, Alaska

Married: Katie Pearl Shirley in 1942, and remained married to her until her death in 1993 (51 years).

Born to them: Sandra Kay, Katherine Jo, Carolyn Lee, Debra Lynn and Larry Dale.

Date and place where saved: Landmark Missionary Baptist Church, 2041 Wyda Way, Sacramento, CA

Date and place of baptism: June, 1954 – LMBC, Sacramento

Pastor that brought him to the Lord: Harold Cole

Name of the Pastor that baptized: John Stevens

Date called into the Ministry: July 1959

Landmark MBC ordained to the ministry: May 27, 1961

**Ministers on council:** Noel Brown, Jess Crawford, MB Hubbard, LT Fiser, Clarence Denney, Winton Jefferson, James Van Houten, George N. Walton, L.E. McCalister, H.B. Beam, Joe C. Spradlin, & Earl Walker.

**Deacons on council:** Carl J. Andree, Manuel Blanco, Clifford Graham, J.D. Burch, Luther T. Pember, R. L. French, C.W. Roberts, Eulice Mabry, Hermon T. Poole and Jack Eddings.

### List of churches Pastored:

1960-61: Woodland Mission

December 1964 – June 1965: Glendale, Oregon

1966 – 1969: Grants Pass, Oregon.

Mission started at 1045 Lawnridge Avenue (Pastor's home).

1969 – 1972: Myrtle Creek, Oregon

1972 – 1975: Ashland, Oregon

1975 – 1978: Lompoc, California

1978 – 1980: Roseburg, Oregon

1980 – 1984: La Pine, Oregon

1984 – 1994: Southside MBC, Sacramento, California

In 1994, he married Evelyn Lloyd, and remained married to her until her death in November, 2006.

Retired at age 71 due to health reasons...suffered a stroke.

He attended Missionary Baptist College from 1959 – 1964, and graduated with a Bachelor's of Theology degree (after having left school in 3<sup>rd</sup> Grade to help out his family in Texas).

He was the Oregon State Missionary 1966 – 1975. He also taught at the Winston Missionary Baptist College.

# Lineage of the First Missionary Baptist Church Valley Springs

## Prepared by Request

*Excerpts from History of Landmark Baptists of California Vol. 1 & 2  
Published by the History & Archives Committee of the  
Cooperative Association of Missionary Baptist Churches*

### 1. Valley Springs, First Missionary Baptist Church



**John Peach—1966  
Missionary  
HAC File Photo**

In 1966, a mission was started in Valley Springs with John Peach and the Landmark MBC of Stockton. The mission did well and purchased a location to build upon. Several churches assisted them. CMD funds were given to them. The State Missionary who was the Director of the California Mission Development



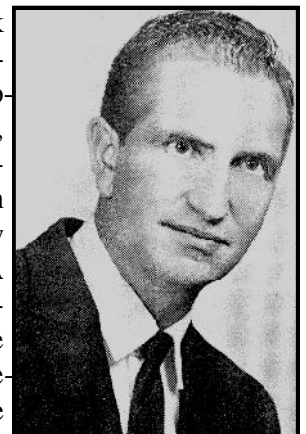
drew plans and took charge of the building program. By 1969, the building was in use, and John Peach resigned and accepted another church. Sonny Williams became Missionary pastor, and the church was organized August 31, 1969. The church had the following pastors: Sonny Williams from 1969-70; Mike Harrington from 1971-72; Kenneth Duncan in 1973; Mark Wagner in 1974; Kenneth Hosman in 1977; George Walton in 1979; Ken Iams from 1981-83; Dave Johnson in 1984; Mike Harrington (second time) in 1985; Robert Cullifer from 1989-90; Earl Walker in 1991; Jerry Smith from 1992-95; Carl Pruitt from 1997-01; and Ramsey Ledford since 2003.

**[Note: I pastored this church from Dec. 1985—February 1988]**

### 2a. Stockton, Landmark Missionary Baptist Church



Large crowds of Landmark Baptist were present for the organization of Landmark Missionary Baptist Church on February 26, 1963, with 47 charter members. The East-side Missionary Baptist Church in Stockton endorsed them. The new church voted to represent in the ABA and Coop work. The church soon purchased property and built onto the original building giving them adequate facilities. They endorsed the



**J. Clifford Pack—1963  
Pastor  
HAC File Photo**

Valley Springs work, and a church was organized there. They have been pastored by the following men: James C. Pack from 1963-67; Gordon Richwine from 1967-69; Carl Richey from 1969-71; Vernon Stanley from 1971-72; Ben Crawford from 1972-75; Ernest Bennett from 1975-76; Ben Crawford (second time) from 1976-78; E. A. Sharver from 1979-90; Tonie Robertson from 1990-99; and Jim Kral since 2000.

**[Continued on Page 3]**

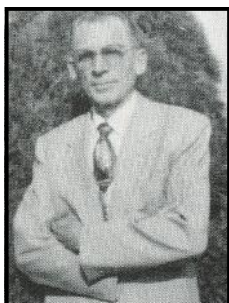
## **If you chose to go through Landmark Missionary Baptist Church, Stockton**

### **3. Stockton, Eastside Missionary Baptist Church**

The Eastside Missionary Baptist Church was organized on March 1, 1948. Brother Vic Salyer had 17 Landmark churches represented. Brother Salyer led the church into a building program that continued through most of her history. The church represented in the Old State Association until the mid 1950's and then changed into the Coop State work. The church has sponsored and organized four other churches, three of which are still in existence.

The church has had the following pastors: Vic Salyer in 1948; A. A. Harris from 1948-49; J. L. Wisdom from 1950-51; George Walton from 1951-54; A. A. Harris (second time) from 1954-56; J. W. Lovelady in 1957; Arlie McGee from 1958-59; Claude Crawford from 1960-62; Clarence Denny from 1962-67; Sherman Burlison from 1964-67; Gene Stevens from 1967-73; Gordon Richwine from 1973-76; Virgil Mooring from 1976-78; George Townsend Sr. from 1978-87; Lee Wright from 1987-93; Leo Mansu from 1994-96; and Fred Marchand in 1998.

#### **3a. Salyer, Victor E.**



Brother Victor E. Salyer was born in Albert, Oklahoma, May 18, 1911. He was saved, along with his wife Florence, in a home church meeting in Bakersfield, California, on December 25, 1938. He was baptized by the Ford City MBC in Taft, California, on December 28, 1938. He surrendered to the ministry in March of 1940, and was licensed to preach the same month. He was endorsed as a missionary in April of 1940, by the Gloria Gardens MBC, Downey, California, and ordained by Tracy MBC in 1943.

Brother Salyer helped in organizing South Gate MBC. He worked with Brother R. Y. Blalock in 1944 to organize churches at Rodeo and Concord. As a missionary, he organized Escalon MBC and Eastside MBC, Stockton, in 1947. He worked with Brother R. Y. Blalock to organize the Winston MBC and Easton MBC in 1947, MBC in Manteca in 1948, Wilmington MBC in 1953 and Buena Park MBC in 1954.

Brother Salyer pastored the Antioch MBC from 1943-45, Valley Center MBC from 1945-46, and Tracy MBC in 1946. He was endorsed as a missionary by the Oakdale MBC in 1947 and pastored as missionary pastor for all the churches he organized.

He pastored the Walla Walla MBC in Walla Walla, Washington, in 1951, Buena Park MBC in 1954, and Blythe MBC in 1960.

Brother Salyer was a member of the Shasta MBC in Redding, California, at the time of his death. He conducted a telephone ministry from his home until his death. He went home to be with the Lord May 7, 1989 leaving Florence, his wife of 54 years.

#### **2b. Sacramento, Cypress Missionary Baptist Church (ABA)**



The Cypress MBC, Sacramento was organized April 27, 1951 with 11 charter members received by letters: 6 from Eastside MBC, Stockton; 3 from FMBC, Yuba City; 2 received by letter while the charter was open. Ordained ministers and deacons from churches in Oakland, Woodbridge, Manteca, Stockton, Riverbank, Merced, El Nido, Yuba City, and South Sacramento formed the council. Brother Ernest Bennett was elected council clerk and Brother Harold Cole was elected to preach the organizational sermon. The following served as pastor: Henry I from 1951-58; Joe Spradlin from 1958-61; Henry I (second time) from 1961-66; Tom Counts from 1966-73; Otis Dees from 1973-78; G. A. Williams from 1978-88; Brian Ross from 1988-94; Doug Pevehouse from 1995-98; Milford Keeling from 1999-2005; and Bob Ross since 2005.

The church met in an old Japanese school building until 1954 when they dedicated their new building. The church has since completed a large church plant and a four bedroom parsonage on property purchased on Bradshaw Road. The following churches: Fruitridge LMBC, Sacramento, MBC, Talent, Oregon, Southside MBC, Sacramento, FMBC, Valley Springs, Calvary MBC, Rio Linda, Faith LMBC, Sacramento, and Lighthouse MBC, Pollock Pines have been organized as a result of their mission work.

### **If you chose to go through Cypress Missionary Baptist Church, Sacramento**

*Note: Cypress was organized with by letters: 6 from Eastside MBC, Stockton  
3 from FMBC, Yuba City*

#### **3. Yuba City , First Missionary Baptist Church (Independent)**

The FMBC, Yuba City, sponsored by LMBC, Roseville, Missionary James Taylor, was organized July 28, 1961. A large number of ordained preachers and deacons formed the council. The following served as pastor: James Taylor from 1962-65; Lloyd Dickerson from 1965-66; Art Tabor from 1966-72; and Albert Runyan since 1973. The church continues to be active in missions, Christian education, church camps and all phases of the Old State work.

#### **4. Roseville, Landmark Missionary Baptist Church (Independent)**

The LMBC, Roseville, Missionaries C. E. Hunt and T. J. Simmons, was organized as Cherry Glenn MBC July 29, 1917 with 7 charter members. The church represented in the EBACO in 1919. The church represented in the EBACO until 1932 when the church hosted the initial meeting of the Old California State Association. She represented in the Old State until January 1986. The Granite Park MBC, Roseville disbanded in 1980, 19 members united with Cherry Glenn MBC, Roseville, and signed their property over to them. The Cherry Glenn MBC extensively remodeled the facilities, relocated to their location, and retained the name LMBC, Roseville. The following served as pastor: C. E. Hunt February from 1918-20; Ben Brock from 1923-31; J. L. Whitmire from 1934-37; Elmer Polson from 1938-38; C. E. Hunt (second time) from 1938-41; T. E. Griffith from 1941-48; H. B. Beam from 1948-53; Troy Mize from 1953-56; J. W. Scott from 1956-67; Leonard Buttram from 1967-88; and Rick Perdue from 1989-2005. The church is presently without a pastor.

#### **4a. Thomas Jefferson Simmons**

“Brother T. J. Simmons Dead.” Brother Thomas Jefferson Simmons, the Baptist war-horse of the Pacific coast, has gone to his reward. He was born near St. Louis, Mo. April 14, 1851. Moved with his parents to the Pacific coast when he was about 8 years old. He was married to Miss Susan Brown, also a native of Missouri, at the age of twenty-five, and is the father of nine children. His wife died in 1893. Brother Simmons was saved at the age of twenty-nine under the influence of the United Brethren but refused to join that faith because they could not give Biblical authority to administer the ordinance of Baptism. Though his parents were Baptists, he disliked the Baptists because of their narrowness in doctrine. But on being shown by the pastor that Baptists had Biblical authority to baptize, he joined the Baptist church, and begun at once to preach. After he had been preaching about two years, having organized a small church which then had twenty-four members, there came a very smart Adventist preacher asking him some questions that he could not answer, and the Adventist took his congregation and organized an Adventist church. One man out of twenty-four remained with Brother Simmons, saying, that he was a young man, and that he could not answer was no evidence that he was wrong. Brother Simmons wrote J. R. Graves and D. B. Ray, and got their works and prepared himself. He met Adventist preacher in debate two years later, and proved himself famous. From that time he began to be known as a debater, and was called upon to defend the faith against Campbellites, Mormons, Adventists, and any other who would debate. He was a great evangelist and builder; built churches all over the Pacific coast country, baptized hundreds, and trained many young men to preach. When I was studying for the ministry, he came to Roseville, California, which was a blessing from heaven to me, as I was with him three to six hours a day studying the Bible, and he taught me to preach, how to make an argument in debate, and how to appear before the audience. In fact he gave me a thorough ministerial training; we being together for over three years. He called me his baby preacher. He was uneducated literally, but in the Bible he was a scholar. I have heard him talk with men who had the D. D., L. L. D. degree, men who were as old in years, and in the ministry as he, yet in Bible knowledge they were no match for him. Brother J. T. Moore says of him: “T. S. Simmons has been worth

[Continued on Page 5]

more to the Baptist cause than any man that has ever lived on the Pacific coast.” Some enjoyed calling him radical, but it is much easier to call a man radical, than it is to answer his arguments. This is why so many are always ready to call a man radical if he advances truth that they know nothing about.

Brother Simmons died July 16, in the home of his daughter, Mrs. Pearl McClane, at Riddle, Oregon. He had informed his daughter and son, Earl, that he wanted me to preach his funeral, and as soon as they had arrangements made, I was notified. His funeral was conducted in the Convention Baptist church house in Riddle, Oregon, and his body was laid to rest in the Myrtle Creek cemetery. The Convention Baptists never fought a man harder than they fought T. J. Simmons, and no doubt they will rejoice to read of his death. He was glad to boast of fighting the Convention all his ministerial life, and it was hard for him to forgive a man for working with the Convention, even though he came out from them and denounced the system. He was not perfect, but a great reward awaits him in glory for his faithful services in God’s kingdom.” Brother C. E. Hunt.

*The Baptist and Commoner - Pacific Coast Department, page 10 - August 15, 1928*

\*\*\*\*\*

#### **4b. History of Landmark Missionary Baptist Church, Roseville**

\*\*\*\*\*

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

In December 1916, Elder T. J. Simmons, an elderly minister, with great teaching and preaching ability, came to Roseville to visit D. M. Bond. He was one of the great teachers of the last century. He moved to Roseville in April 1917. He became Brother Hunt’s first theological teacher. He taught Bro. Hunt how to study the Bible, how to teach it and how to build sermons and arguments in defence of the faith. The former three years he had been trying doing too much reading, but did not know how to study Bible contents and rightly divide the “WORD OF TRUTH:” though he had learned much of it by reading. Brother Simmons was so much encouragement to the brethren that they began anew meeting in homes for Sunday night services, and prayer meeting services on Thursday nights. In this the way was opened for Brother Hunt to begin his preaching ministry in a real way. He preached his first sermon (in a preaching manner) in the home of C. U. Clemens, on Sunday evening, July 8, 1917, about four years after he had begun his prayer meeting ministry, doing the best he could not knowing how) meeting the following Thursday evening in the home of Brother and Sister T. W. Moore for prayer meeting. These services continued in the home of Bro. & Sis. Moore with five families in attendance. Bro Simmons exhorted the brethren to organize a church so they could carry out the command of the LORD in the GREAT COMMISSION: and walk in the footsteps of Jesus and the apostles. On the evening of July 29, 1917. Five of the group decided to enter into solemn Covenant with each other, and with God. The following evening, Monday July 30, 1917 the church was duly organized, and Brother T. W. Moore decided to enter into the organization, stating that if he could not push he would not pull back. The CHARTER MEMBERS WERE Elder T. J. Simmons and D. M. Bond both with letters from Old Landmark Missionary Baptist churches, and C. E. Hunt, C. L. Hunt, Lula Hunt, all from Old Keokuk Falls, Oklahoma Missionary Baptist Church, and Brother T. W. Moore from Canadian Missionary Baptist Church. That same evening Sister T. W. Moore united with the church on profession of faith and was received as a candidate for baptism, and was baptized that same evening, July 30, 1917, at the hands of Elder T. J. Simmons by the authority of the newly organized church, in what was know as dry creek (BUT THERE WAS MUCH WATER THERE) about 10:30 P.M.

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

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

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

[Continued on page 6]

On February 10, 1918, Brother C. E. Hunt was ordained to the full work of the gospel ministry and Brother C. L. Hunt was ordained a deacon. And on February 17, 1918 Brother C. E. Hunt was called as pastor, thus being the first pastor, he and Brother Simmons both having preached from the beginning of the work, and on March 28, 1918, Brother T. W. Moore was ordained a deacon. The church continued to carry out the commands of the LORD and souls were saved in spite of persecutions from without, and hindrances from what proved to be false brethren within.

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

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

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

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

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

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

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

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

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

\*\*\*\*\*

As printed in:  
***The California Missionary Baptist***  
Vol. 21, No. 7 ~ February 1961  
Fresno, California  
C. E. Hunt, Editor

**Note: Originally published in February 2012—Volume 1—Number 10, pages 6 & 7 Landmark Baptist Historian**

# Historical Sketch from 1881 Minutes—Eastern Baptist Association

## First Baptist Church of Surprise Valley (Lake City)



11

### HISTORICAL SKETCH.

The Saturday before the second Sabbath in August, 1868, the following named brethren met in the Deep Creek school house and organized the First Baptist Church of Surprise Valley.

Eli Rice, of the First Baptist Church of Virginia City, Nevada, (First organization.)

Thomas H. Garrett, of the Pilgrim's Home Baptist Church, Willamette Valley, Oregon.

Joshua C. Brown, of the First Baptist Church, Newport, R. I.  
John R. Cook, of the Butte Creek Baptist Church, Butte County, California, a Licentiate from that Church; and

Charles A. Rice, of the Perry Baptist Church, Davis County, Iowa. (Brother of Eli.)

Eli Rice was licensed by the Perry Baptist Church, Davis County, Iowa, previous to uniting with the Virginia City Church. He called the house to order.

They adopted the Articles of Faith published in the manual of the First Baptist Church of San Francisco, together with the Covenant of the same.

Eli Rice had preached to us some fifteen months quite acceptably, and was chosen Pastor. Thos. H. Garrett, who had been ordained Deacon in Oregon, was chosen Deacon. John R. Cook was chosen Clerk. Brothers C. A. Rice and J. R. Cook were elected Trustees.

The Pastor appointed the 2d Sabbath in each month for preaching. Up to May, 1869, the Pastor preached six times, and the Church met twice for prayer and Conference.

The Pastor preached again the second Sabbath in September, having recovered from an injury received by the bursting of a gun.

At this meeting, C. A. Rice was chosen Clerk. (J. R. Cook, the former Clerk, being at White Pine.)

It was voted to send the Pastor and J. C. Brown with a letter to the San Francisco Association, to seek admission into that body and also to ask for a Council to ordain the Pastor, Joshua C. Brown, to represent this Church in the Council, which met in the Tabernacle Church and ordained him, and the Church was received into the Association.

From January, 1870, till August, the Church did not meet, the Pastor being absent in the East.

From September until April, 1871, the Church met but once.

Second Sabbath in April, Mrs. Mary Rice, mother of Eli and Charles A. Rice, was received in relation.

Mrs. Rebecca Smith was received by letter November, 1872.

February 23, 1873, Wright F. Green was received on experience.

October 5, 1873, owing to our small number, it was voted to allow the Sisters to have a vote.

W. F. Green moved from the Valley, and was granted a letter.

At this meeting it was voted to send the Pastor and Joshua C. Brown to Johnsonville, Honey Lake Valley, to sit in Council with other brethren to organize an Association of the Baptist Churches on the eastern slope of the Sierra Nevada's, and that the Clerk prepare a letter to the Convention, and invite the Association to meet with us at its next gathering.

This church, along with the churches at Loyalton and Goose Lake, formed the Eastern Baptist Association on October 10, 1873. Among the members that went into the Surprise Valley Church was Joshua C. Brown for FBC Newport, Rhode Island.

12

The Church at this time had seven members, and failing to send letter or delegates, had lost its membership in the San Francisco Association.

May 2, 1874, Mrs. Phebe Garrett. (Wife of the Deacon.)  
Mrs. E. A. W. Brown (wife of Joshua C. Brown) and Miss Mary J. Shular were received by letters.

At this time the Church held weekly prayer meetings.

February 7, 1875, C. A. Rice, having moved from the Valley, J. C. Brown was made Church Clerk, and still serves.

Sister Shular was granted a letter to the First Baptist Church in Stockton, Cal.

March 7, 1875, William Gross and Milan Gross, (sons of Bailey Gross,) Callie Brown and Neire Brown, (daughters of Joshua C. Brown,) were baptized by C. W. Reese and received; Bailey Gross was received on experience, and his wife Julia by letter; C. W. Reese, the Missionary employed by the Association, acting by request of the Church in the absence of the Pastor.

July 4, 1875, Mrs. Fannie Smith was baptized by C. W. Reese, the Pastor being away most of the time.

August 1, 1875, Mrs. Joshua C. Brown, Miss Callie Brown and Miss Nerie Brown were granted letters to the First Baptist Church in Newport, R. I.

January 2, 1876, H. A. D. Ward was received by letter from the Fourth Baptist Church, Providence, R. I.

June 4, 1876, the Church sent delegates to the Association at Dorisville.

February 18, 1877, at a regular Church meeting, held at Lake City, the Clerk was instructed to request the Pastor to resign; he had met with the Church and preached to them but nine times in the past three years; he had not received any salary from the Church, and his business was such as to take him from home most of the time; he seemed to have lost his interest in the Church, and to be engrossed in business affairs entirely.

The Church enjoyed the labors of the Missionary employed by the Association, Rev. C. W. Reese.

At this date, February 18, 1877, Rev. H. M. Henderson, Missionary, preached for us about once a month and acted as Chairman for the Church at their meetings.

April 7, Bro. A. P. Vernon and wife were received by letter from the Bentonville Baptist Church, Arkansas, and afterwards joined with the Second Church of Goose Lake.

July 2, 1877, Sister Parmon was received on experience and her son Willy by immersion. The Church at this time had 18 members, several having taken letters to other Churches.

April 25, 1881, Rev. William E. Howe united with the Church by letter and his wife by immersion.

It is four years since the Pastor was requested to resign, and the Church is still without a Pastor.

A few members have exerted themselves to meet as a Church occasionally and transact business. Also, had preaching by the Missionary as often as practicable, and has contributed its share of their salary, perhaps more in proportion to its size than any of the Churches in the Association. In behalf of the Church,

JOSHUA C. BROWN, Church Clerk.



**Note:-First sentence reads:** *The Saturday before the second Sabbath in August, 1868, the following named brethren met in the Deep Creek school house and organized the First Baptist Church of Surprise Valley.*

# 1955 FBC Surprise Valley, California (Lake City) Anniversary Bulletin

## CHARTER MEMBERS 1868

Eli Rice	Mrs. T. F. Garrett
Thomas Garrett	Mrs. Molly Shullier
Joshua Brown	Mrs. Joshua Brown
John R. Cook	Mrs. Bailey Grose
Charles A. Rice	Mr. Bailey Grose
Mrs. C. A. Rice	William Grose
Rebekah Smith	Malin Grose
Wright F. Green	Mrs. Callie Brown



## HE SHALL DIRECT THY PATHS

### The Dearest Place

Many places there are that have called  
to me—  
Some new and far-distant and fair;  
And others familiar, cozy, and bright—  
But none can ever compare

With this little white church, the church  
of my youth.  
It has called to me out of the past,  
"Come back, come back, come back home  
again;  
Come back, come back at last."

It was here I found Christ, His love, and  
His peace;  
It was here I first learned His will.  
That's why no place on earth is so dear  
As this little white church on the hill.  
—Phyllis C. Michael

### SPECIAL MUSIC

Mrs. Richard Price  
Pastor and Mrs. Ben Payton  
Pastor C. S. Gaylord  
The Price Family

BE THANKFUL UNTO HIM and BLESS HIS NAME

## PASTORS OF THE CHURCH

1868 Eli Rice  
18 Lou Henderson  
1894 Brother Chastain  
1902 Lewis Huff  
1903 J. R. Haines  
1907 A. Frank Simmons  
1913 J. E. Howard  
1917 W. S. Cook  
1921 R. Y. Blalock  
1924 Walter Heard  
1930 Brother Tankersley  
1931 John Watson  
1931 C. H. Darsl  
1932 T. E. Griffith  
1937 Lee Hall  
1939 Harold Blalock  
1940 T.E. Griffith  
1940 Howard Payton  
1944 E. J. Martin  
1946 Rowland Leighton  
1947 Don Powell  
1949 T. E. Griffith  
1951 Gene Seay  
1953 Gordon C. Griffin  
1955 C. S. Gaylord

## TIME IS RUNNING OUT

The average age of the world's great  
civilizations has been 200 years. These nations  
progressed through this sequence:  
From Bondage to Spiritual Faith  
From Spiritual Faith to Great Courage  
From Courage to Liberty  
From Liberty to Abundance  
From Abundance to Selfishness  
From Selfishness to Complacency  
From Complacency to Apathy  
From Apathy to Dependency  
From Dependency back again into Bondage

In ten years the United States will be 200 years old. This cycle  
is not inevitable.

Printed by Paul S. Miller  
"Behold, now is the accepted time; behold, now is the day of  
our LIHO IN U. S. A. 84-2484  
—King's Business



A. Frank Simmons



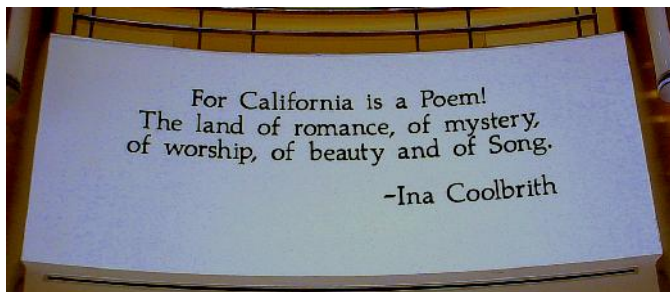
R. Y. Blalock



Walter Heard



T. E. Griffith



For California is a Poem!  
The land of romance, of mystery,  
of worship, of beauty and of Song.

—Ina Coolbrith

Photo from inside the  
California State Library  
Sacramento, California  
Cullifer Photo Files



## WESTERN WORTHIES.

Some Pioneer Baptists of the Pacific Coast.

Men and Women One May Meet in California During the Anniversaries.

Robert Whitaker, in a Baptist paper, writes of some of the men and women who have helped to establish the Baptist cause upon the Pacific Coast, whom the delegates to the anniversary of that denomination, at present in session, should delight to honor. Mr. Whitaker says:

"When you come to San Francisco in May, 1899, there are some people in particular you will want to see. Here in the West many of our people are eagerly expectant of the great preachers. They have heard of Lorimer, MacArthur and Henson, Conwell, Faunce and Dixon, and a score of other worthies of the Baptist pulpit of the East, and hundreds will be sorely disappointed if these men do not come. So, indeed, shall we all be disappointed if the leaders of our Baptist hosts, where the Baptist hosts are strong, do not come with words of cheer and courage to stir our hearts who labor where the lines are weak. But not all the worthies are in the East. And if there are many here who think of the anniversaries as their opportunity to meet and hear our preachers of renown, whose names are heralded all over the land, let me say with confidence there are men and women here whom to see is an honor and a privilege, if their renown is somewhat less. I speak not of our preachers. We have neither Lorimers nor Hensons nor MacArthurs in the Baptist pulpit of the coast, though we have as fine a set of men, take them all in all, as can be found anywhere on the face of God's footstool. And of some of them I shall speak in particular. But there are other men and women not a few, whom it will be worth your while to know, and whose names should mean to you more than a passing wave of sound.

"There is one old man in Oakland, not without honor in his own country, though too modest to be widely known. He is gray and fubrowed and stoop-shouldered, and not much given to public speech; but he is a man to be remembered both for what he is and for what he has seen. For be it known to you that when he was a boy of sixteen he came across the plains with the first Baptist church that was organized west of the Rocky Mountains. This little church of seven members, all of whom were of the company of which his father was the captain, was unique in more than one respect. On May 22, 1843, a company of 292 souls left Westport, Mo., en route for Oregon. Their first captain was Peter Burnett, afterwards the first Governor of California. He threw up the job on three days' trial and was succeeded by David Thomas Lenox.

Lenox was a Baptist, baptized near Nashville, Schuyler county, Ill., by John Logan, about 1830. He had been clerk of the Spring River Association till his removal to Missouri. There he was a faithful member of the Todd's Creek church in Platte county. There were other Baptists in this immigrant company and as soon as Lenox had secured a home he began to look about for a Baptist church. He traded some mules for a queer little double-barreled log cabin at West Union, about fifteen miles from the present city of Portland. The cabin had been built by certain Kelsey brothers, who wanted the mules that they might go to California. They had built two square log rooms about ten feet apart, and joined them by a narrow passage way, so that the two families could pass back and forth with ease. In this strangely primitive cabin on Sunday morning, May 25, 1844, David Lenox gathered his Baptist neighbors, and with neither preacher nor sermon to help him out he organized a Baptist church, the first within a thousand miles. His oldest boy, Edward Lenox, then 17 years of age, was present at that meeting, though not a member of the church. A little later, about November, 1844, Edward Lenox was sent by his father to help the first Baptist preacher west of the Rocky Mountains in the transfer of his household goods. The minister was Vincent Snelling, dead these forty years. But the boy still lives, though he is known as Deacon Lenox now, rather than Edward Lenox as in those far-off days. There is probably not on all the Pacific Coast, if there is anywhere in this world of ours, save this old man, any one who can give from personal recollections the story of the organization of the first Baptist church west of the Rocky Mountains. Perhaps I should except his sister, Mary Lenox, now Mrs. R. W. Ford of Austin City Texas, who was the first person to be baptized in all this vast section of our land. Edward Lenox may not only claim this honor, that he saw the organization of the first Baptist church in this western land, and was a member of the first Baptist Sunday school and helped settle the first Baptist preacher, but it is said that he was the first white man to drive a loaded team across the Blue Mountains down to the Columbia river. The old man can still give snatches of conversation between his father and Dr. Whitman, who piloted the company for part of their long journey. When you come to San Francisco you can well afford to shake hands with the man who saw the birth of the Baptist cause on the Pacific slope, Deacon E. H. Lenox, a pioneer of pioneers."



David Thomas Lenox Organized the first Baptist Church on the Pacific Coast on May 25, 1844.

Lenox Image: Baptist Annals of Oregon By Rev. C. H. Mattoon

## BAPTISTS IN COUNCIL.

Conference Recommends a Theological Seminary.

National Body Decides the Pacific Coast Shall Have Such an Institution.

The second day of the national convention of the Baptists in San Francisco yesterday saw a debate as to whether or not the Pacific coast shall have a Baptist seminary.

General Secretary Rowland of the American Baptist Publication Society summarized its financial status thus:

"The receipts in the publishing department for the first fifty years of the society's history were \$3,062,038.35. For the last twenty-five years they have been \$11,291,351.69. The total amount received through the publishing department from the beginning is, therefore, \$14,353,390.54."

Rev. Dr. Woods, pastor of the San Francisco church extended welcome to the visitors of the educational department and was answered by the chairman; Rev. Dr. Barnes of Pittsburg, and Second Assistant Postmaster-General Shallenberger.

The evening session was given to the consideration of the chapel car service.

At an adjourned meeting of the Pacific Coast conference held at 8:45 a. m. yesterday, the committee on educational matters reported in favor of the establishment of a theological seminary on the Pacific coast; that not more than two colleges be undertaken on the coast until these shall have an endowment of at least \$100,000; that an effort be made to establish affiliated academies; that an appeal be made to the Baptist Educational Society for aid in endowing the needed schools.

These recommendations were all adopted unanimously.

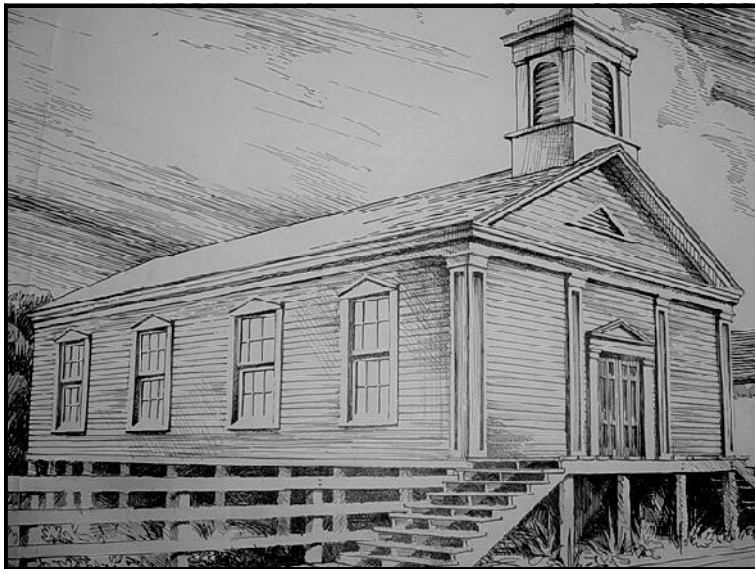
The Woman's Home Baptist Mission Society, with the national president, Mrs. J. N. Crouse, in the chair, field a workers' meeting in the morning. It was decided to have a committee communicate with the Christian Endeavor and Baptist Young People's Union to divert a part of their energy to the work of the home missions.

**THE DAILY ALTA CALIFORNIA  
SAN FRANCISCO  
OCTOBER 18, 1860**

**BAPTIST ASSOCIATION.** ~ This society is in session in Sacramento. Resolutions relative to the Sabbath have been adopted. The Bee gives the following details of the proceedings of Tuesday: The following Standing Committees were appointed: On Missions ~ O.B. Stone, C. King, J.S. Norris, D.C. Breed, and W.R. Strong. On Education ~ C.K. Hendrickson, A.A. Guernsey, H.M. Henderson, C.B. Cooley, and B. W. Owens. On Sabbath Schools ~ E.R. Stockwell, H. Richardson, G.C. Tripp, D.E. Gish, and O. Crittendan. On Religious Publications~ O.C. Wheeler, John Francis, H. Hamilton, A. Gould, and Nathaniel Eaton. It was ordered that one thousand copies of the digest of letters, with minutes of Moderator and Clerk, be printed. Collection for use of Committee was made. The following resolution, offered by Rev. Mr. Wheeler, was adopted: "Resolved, That in view of the importance of the great Tulare Valley, the Missionary Committee be instructed to pay special attention to Visalia and its vicinity." The minutes were then read and approved, and after an address by the Moderator, the Association, at one o'clock P.M., adjourned to meet with the First Baptist Church at San Francisco, on the Saturday preceding the second Sabbath in October, 1861, at half-past 10 o'clock A.M. A Large number of the members of the Association left this afternoon on the steamer for San Francisco.

~~~~~0~~~~~

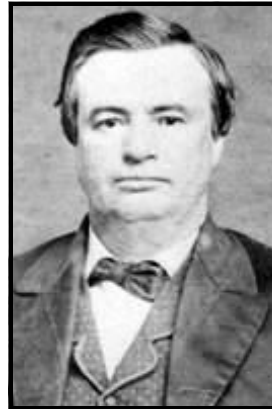
From Microfilm  
@ California State Library  
Sacramento, California



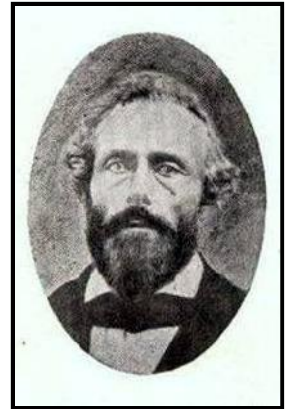
**First Baptist Church—Sacramento**

**Photo Archive Images**

**Committee On Missions**

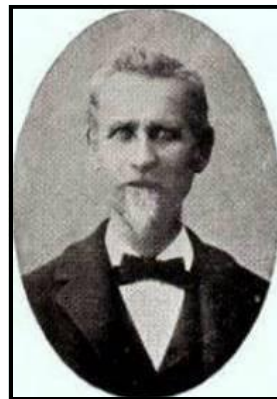


**O. B. Stone**

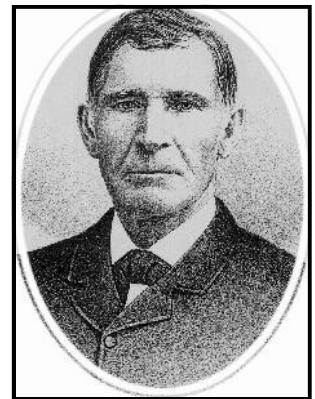


**Clark King**

**Committee On Sabbath Schools**

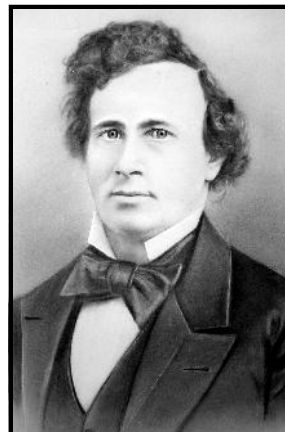


**G. C. Tripp**

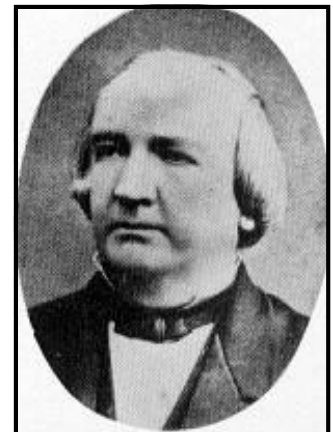


**O. Crittendan**

**Committee On Religious Publications**



**O. C. Wheeler**



**John Francis**