

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."

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Happy New Year ♪ *Happy New Year* ♪ *Happy New Year*



Bob & Deb Cullifer

It has been a genuine pleasure to prepare the Landmark Baptist Historian each month, since May 2011. The inaugural Issue consisted of 6 pages and the February 2014 Special A. E. Richardson Edition grew to 21 pages. We have produced 443 pages in the 48 Issues, thus far and Lord willing, there is much more to send forth in the interest of preserving and presenting our rich Landmark Baptist History & Heritage.

From My house to Yours, God Bless You.

This Issue contains a wide array of information— From John Mason Peck to Glenn Ridings—as seen in the Table of Contents. While attending the Sacramento Valley Association, Bro. Ridings and I went back to the Archives and looked at the File regarding him. I requested that he prepare a Biography and this past week I received his e-mail with an excellent record of his ministry. Between my photo archives and his Facebook page, 16 photos appear on page 14. I have been blessed for nearly forty years by his fellowship.

Start making plans to come to Hume Lake in 2015



Guess Who.....



Answer next month

Happy New Year ♪ *Happy New Year* ♪ *Happy New Year*



**Elder Jon Mason Peck
Pioneer Western Home
Missionary
of the
American Baptist Home
Mission Society**



Page 300

John M. Peck

“...He was born in Litchfield, Conn., in 1789, was converted at the age of eighteen, and joined the Congregational church. In 1811 he removed with his wife to Windham, N.Y., and there careful study of the Bible made him a Baptist. He was almost immediately licensed to preach, and was ordained to the ministry at Catskill in 1812.

From the first he was a missionary, his only pastorate being of not much over a year's duration, at Amenia, N.Y. Becoming acquainted with Luther Rice, when the latter was telling abroad the story of Judson and the work in India, effectually determined his bent in that direction; only it was home missions, not foreign, that appealed most strongly to him. In 1817 the Triennial Convention commissioned him as a missionary to the region west of the Mississippi, and the rest of his life was spent in that work....

From his arrival at St. Louis he became the apostle of the West....

....At just this time Elder Jonathan Going was sent West by the Massachusetts Baptists to look over the field [1831] and report on its needs; for three months he and Peck traveled over the new States of the West, and before they separated, so an entry in Peck's journal informs us, they had agreed on the plan of the American Baptist Home Mission Society. These were the founders of that organization....On April 27, 1832, the new Society was formed in New York, where its headquarters have since remained....

During its earliest years, Elder Peck was the Home Mission Society in the West - its visible embodiment, its chief adviser, and local executive....The Baptist cause in the Middle West owes what it is to-day to the work of John M. Peck more than to any other score of men that can be named.

In 1856 he died, a man worn out by his labors before his due time....But if other men have lived longer, few have lived lives more useful or that have left greater results. If we adopt Napoleon's test of greatness - what has he done? - there has been no greater man in the history of American Baptists than John M. Peck.”

Peck, John Mason, D.D., was born in the parish of Litchfield, South Farms, Conn., Oct. 31, 1789. His conversion took place in 1807, when he was eighteen years of age. He first united with the Congregational church in Litchfield. Removing, in 1811, to Windham, Greene Co., N. Y., he became acquainted with the Baptists through the church, and through the pastor, Rev. H. Harvey, in the adjoining town of New Durham. He had already become doubtful of Pedobaptist views and practices, and now, after further inquiry, having fully abandoned those views, he was baptized, Sept. 14, 1811, uniting with the church in New Durham. On the next day, by invitation of the church, he preached his first sermon, and was immediately licensed, and in 1813 was ordained as pastor of the Baptist church in Catskill. After a brief pastorate here, and another at Amenia, in Dutchess County, he accepted an agency in behalf of foreign missions, laboring under the guidance of Rev. Luther Rice. He then, 1816-17, had a year of study under Dr. Stoughton, of Philadelphia. He was then appointed a missionary of the board of the Triennial Convention, to labor in St. Louis and vicinity. Thus began his Western career. July 25, 1817, he set out, with his wife and three children, in a covered wagon, upon the long journey of 1200 miles to his field of labor, and on the 1st of December reached St. Louis. His associate, Rev. James E. Welch, had reached the field before him. In 1822 he became a resident of Rock Spring, Ill., and this remained his home until his death.

At Rock Spring, Dr. Peck, in connection with his missionary labors, now under the appointment of the Massachusetts Baptist Missionary Society, established a seminary for general and theological education, being aided in this, to some extent, by Eastern friends. The seminary was certainly a successful one. It is said to have had at one time one hundred students. As another sphere of auxiliary labor, he began, April 25, 1828, the publication of a paper,—the *Western Pioneer and Baptist*. His work in preaching, meantime, covered a very wide region; while all the affairs of the Territory, soon to become the State of Illinois, engaged his intelligent and active interest. In due time the Rock Spring Seminary became united with the seminary at Upper Alton, now Shurtleff College. Dr. Peck, aside from other labors, wrote largely. Among his works were “A Biography of Father Clark,” “Emigrant's Guide,” “Gazetteer of Illinois,” “Annals of the West,” and other works. He died at Rock Spring, March 24, 1857, in the sixty-eighth year of his

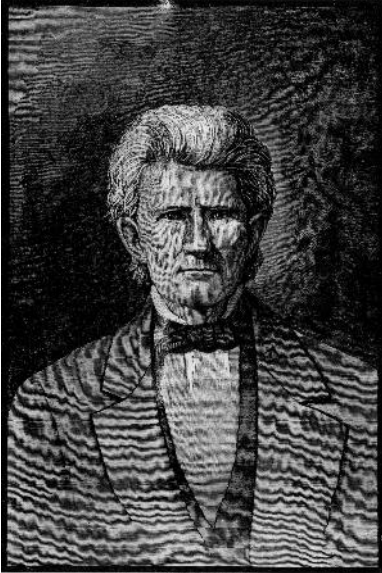
age. He was a man of many remarkable qualities, robust in intellect, strong in purpose, positive in his opinions, and bold in their advocacy, a born missionary, and a thorough-going Western man.

Excerpts from: pp. 325—328
And Picture Above: pp. 322
A Short History of the Baptists
By Henry C. Vedder
American Baptist Publication Society
Copyright 1907



The Baptist Encyclopaedia
Edited By
William Cathcart, D. D.
Copyright, 1880, by Louis H. Everts
Volume II, pages 892 & 893

**From The California Landmark Baptist Compendium—Volume One
Prepared by Robert W. Cullifer—December 1997**



REV. VINCENT SNELLING, 1844
The first Baptist Minister on the Pacific Coast.

1. WEST UNION BAPTIST CHURCH. 1844

“Located in Washington County, about six miles north of Hillsboro. Self-organized, at the house of David T. Lenox, with seven members, May 25, 1844.

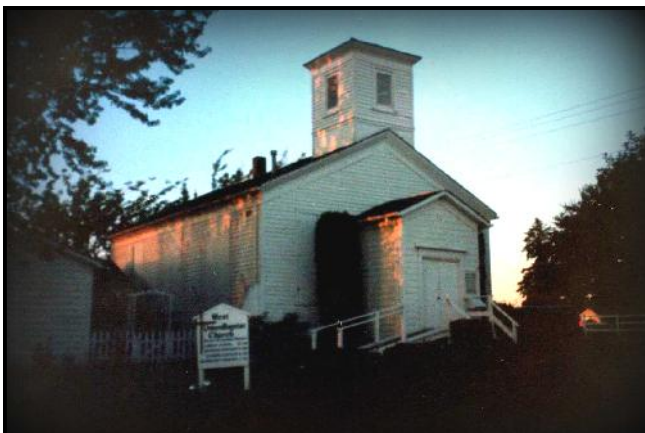
“As oft as ye eat this bread and drink this cup, ye do show the Lord’s death till he comes.” How solemn and impressive must these words have sounded to the little Baptist church at West Union, when on May 11, 1845, they were first uttered by a Baptist minister west of the Rocky Mountains....Nearly a year before, without minister or deacon, they had organized themselves into a little church; and without failure or interruption, had kept their meetings alive and glowing “by the reading of sermons and religious exercises.” They had no preaching, save two discourses by Enoch Garrison, a Methodist minister, until February, 1845, when Rev. Vincent Snelling, an immigrant in 1844, and the first Baptist minister west of the Rocky Mountains, preached for them, and the same day, he and his wife, Sister Adelia Snelling, presented letters, and were received with great joy into the church. These were the first accessions....”

COVENANT

“Whereas: In the providence of God, a few names of us, the professed followers of Christ, who hold to one Faith, one Lord, and one Baptism, having been thrown together in these wilds of the West, and being members of churches in the United States, desirous of keeping the worship of God in our neighborhood, and in our families, -- We agree that we hereby constitute and come into union, first giving ourselves unto the Lord, and then unto each other, we do covenant and agree that we will meet together to worship God and keep the commandments and ordinances of God’s house, and are hereby constituted into a church.

“David T. Lenox, William Beagle, Alexander Blevins, Henry Sewell”
Louisa Lenox, Lucinda Beagle, Lavina Blevins.

Excerpt from: BAPTIST ANNALS OF OREGON - 1844 - 1900 - VOL. 1
by REV. C.H. MATTOON
COPYRIGHT 1905
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PP. 1-3
CUT OF REV. VINCENT SNELLING TO RIGHT
FROM SAME SOURCE



Cemetery is next to this Historic Church

OAKLAND ENQUIRER.

OAKLAND, CALIFORNIA, FRIDAY EVENING, APRIL 17, 1891.

VOLUME XXVII.

A PATRIARCH.

Death of California's First
Protestant Minister.

Rev. Dr. O. C. Wheeler Passes Away
in His Oakland Home, Full of
Years and Honors.

A Sketch of His Long and Eventful
Life—The Funeral Will Take Place
at the Masonic Temple on Sunday
Afternoon—The Military Will Render
Honors to the Deceased.

Rev. Dr. O. C. Wheeler died at his home in Oakland Thursday afternoon at 4:30 o'clock, after a long illness from which his friends some time since ceased to expect that he would recover. He appeared to suffer from no particular disease—it was a general breaking down of the system from old age and over-work. It was the peaceful death of the venerable patriarch—the natural death of the strong man who has lived out all his days and at last passes away in accordance with the general order of nature.

The funeral of Dr. Wheeler will be held from Masonic Temple under the auspices of Oakland Commandery, No. 11, Knights Templar, probably on Sunday afternoon, though the hour is not as yet decided on. The deceased left a sealed statement which



was opened after his death and found to contain his expressed wish that his funeral be conducted under the auspices of Oakland Commandery. His wishes will be carried out to the letter.

The hour of the funeral will not be decided until this evening. Arrangements have been delayed to await the reply of the daughter who is in Seattle. Word was received this morning that she could not be present.

The funeral will undoubtedly be the largest that has ever been held in Oakland for some time past. The Fifth Regiment of Infantry will turn out as funeral escort, as a mark of respect to their deceased chaplain.

A USEFUL LIFE.

The Story of the First Protestant Minister in California.

Rev. Osgood Church Wheeler, D. D., LL. D., was the first Protestant minister in California, preached the first Protestant sermon in San Francisco, built the first meeting house there, started the first Sunday school, and delivered the first Fourth of July oration in San Francisco or on the Pacific Coast.

He was born in the township of Walcott (now Butler) Wayne county, N. Y., on March 13, 1816, being the tenth of a family of twelve children.

His early educational opportunities were exceedingly limited, but on leaving home at the age of 21 he resolved to make it his first business to obtain the most thorough education that the schools of his country could afford, which was certainly a daring aim considering the fact that he had but 37½ cents in money and one suit of clothes and was suffering from ill health.

AN EIGHT YEAR COURSE.
That he made good his resolution is evidenced by the fact that he worked his way through an eight-year course at Madison University, graduating with high honors from both the college proper and the theological seminary and was married and settled as a pastor before the age of thirty.

He was ordained as a minister at East Greenwich, Rhode Island, where he became the first pastor of the Baptist church. In two years, a fine church had been erected and he had met with such success that he was called to a more important field in Jersey City, New Jersey. Here he found the church, owing to previous mal-administration, divided into three factions, but he soon restored harmony and organized a strong body.

He had no sooner inaugurated a prosperous administration than he received a call from the secretary of the American Baptist Home Mission Society, Rev. B. M. Hill, D. D., on the first of November, 1848. The secretary notified him that he was wanted to go to California as the Pioneer missionary. To this, Dr. Wheeler gave a prompt refusal, saying that he had just got his church into such shape that he would not exchange it for any pulpit in the United States.

DIDN'T WANT TO COME TO CALIFORNIA.
The secretary answered that it was because he had his church in such shape that they wished to entrust him with the California mission. Again Dr. Wheeler declined, but he was finally prevailed upon to accept. The day the decision was made, Dr. S. H. Cone, pastor of the First Church of New York and president of the society that was sending him out, said: "Do you know where you are going, my brother? I would rather go as a missionary to China, or Czebin-China, than to San Francisco. Don't you stir a step, unless you are prepared to go to the darkest spot on earth." Within fourteen days, however, Dr. Wheeler resigned his pastorate, closed up all his business for life, made a trip to Philadelphia, preached ten sermons, delivered three addresses and was on board the steamer Falcon with his wife in time to sail for San Francisco at noon on December 1, 1848.

He arrived at the Chagres river in nineteen days, thence to Graces in a dug-out, thence to Panama on a mule and thence to San Francisco on the steamer California, arriving there February 26, 1849.

SUNDAY SCHOOL WITH ONE PUPIL.

He commenced preaching in the residence of Mr. C. L. Ross, and proposed to organize a Sabbath school to be taught by himself and Mrs. Wheeler. When the hour arrived, however, but one child put in an appearance—the little son of the late Governor George of Pennsylvania. For four Sundays there was the solitary pupil and two teachers, and finally Mr. Ross advised the abandonment of the attempt, especially as there were only about half a dozen people attended the sermons. Dr. Wheeler persisted, however, saying that he would succeed or die, and such success did his pluck meet, that in the following July he bought a \$10,000 lot on Washington street, cleared off the shrubs, did the first carpenter work with his own hands and in twenty-one working days, completed and dedicated the first Protestant church in California. It was a simple structure, 30x60 feet, the roof being made of the old sails of a brig then in the harbor. Everything about the church was of the plainest nature, yet it cost \$3000 in gold. At the dedication service the house was full, but Mrs. Wheeler was the only female present.

FIRST PUBLIC SCHOOL.

At the request of Mr. John C. Felton, a Massachusetts teacher of experience, Dr. Wheeler donated the free use of the church for a school, and there was started the first public school on the Pacific coast.

During the summer and autumn large numbers of Colonel Stevenson's volunteers, and others, were taken seriously ill, but found careful nurses in the doctor and his wife. In recognition of these services Colonel Stevenson subsequently presented him with a letter of thanks and a handsome gold watch and chain.

In October, 1849, the First Baptist Church, of which he was pastor, resolved to assume his entire support, thus relieving the treasury of the society that had sent him out. A committee of three, appointed to estimate the cost of his support, made an estimate by their own household expense and fixed the sum at \$10,000 a year, and recommended that he be paid monthly, in advance. At the end of five months the cost of living had been so greatly reduced, that Dr. Wheeler asked the society to reduce his salary one-half.

On February 27, 1850, Dr. Wheeler was elected president of the Pacific Tract Society, and continued to be re-elected until his removal to Sacramento.

FOURTH OF JULY ORATION.
In response to a published invitation, Dr. Wheeler delivered the first Fourth of July oration in California, at the plaza, and the speech was published at public expense, and this was followed by many other secular addresses.

In 1850 H. W. Haight beat him by one vote for the chair of the Grand Division of the Sons of Temperance, but as Mr. Haight never officiated, Dr. Wheeler as second officer, filled the chair during the first year of its existence.

The drafts made upon him for the first five and a half years so affected his throat that for seven years following, he was utterly incapacitated for public speaking.

STARTS A NEWSPAPER.

In 1852 he removed to Sacramento where he took charge of the church and edited the first religious paper of his denomination on the coast, his first year's experience costing him \$3000.

In 1854 he resigned and visited the Eastern States, and while there was kept constantly employed by the society in delivering addresses in several States. In 1854 he was elected secretary of the State Agricultural Society, and again in 1856.

In 1863 he resigned and accepted the position as chief clerk of the Assembly, and on the conclusion of the term was presented with a handsome testimonial.

MEET A FEDERAL OFFICER.

At the close of this service he was appointed unexpectedly Collector of Internal Revenue for the Fourth California District, and while engaged in that work he was called upon to go to San Francisco to take charge of the United States Sanitary Commission on this coast. Within ten months he had organized 375 "Soldiers' Aid Societies," and from these sources had collected and forwarded to the Commission in New York \$197,000.

GENERAL BAGGAGE AGENT.

In 1869 his wife died, and this so prostrated him that for a time his own life was despaired of, but he finally regained his health and in 1871 he accepted the invitation of the Central Pacific Railroad Company to organize and build up their work in the baggage department, and achieved such success that in 1873 the company sent him on a tour through twenty-six States and Territories and Canada, inspecting the conduct of the work in every important railroad office. This position he held up to the day of his death, and up to the time of his sickness about 250 men, scattered over 3500 miles of railroad lines controlled by the company, made daily reports to him of every baggage check issued, to whom and by whom, where carried and to whom delivered, these reports aggregating about 370 a day. By his own system of filing, he reduced the expense of his office fully one-half, and in a moment could place his hand on any desired report.

In April, 1871, Dr. Wheeler married his second wife, Miss Ellen B. Frisbie of Quincy, Ill., they meeting in Sacramento during her visit to California with her mother in search of health for the latter.

MASONIC CONNECTIONS.

Dr. Wheeler early identified himself with the Masonic order, passing through all the departments, including those of Knights Templar and the "Egyptian Masonic Rite of Memphis," ninety-five degrees, and appointed in nearly all "stations" and "chairs."

In May, 1870, California College conferred upon him, in view of his eminent learning and ability in the department of theology, the honorary degree of D. D., and in July of the same year the University of Jackson, Tenn. conferred on him the honorary degree of LL. D.

In mental labor he was a man of wonderful endurance, and after office hours and work he was regularly in his library from 7 to 12 p. m., working often sixteen hours a day. He was very thorough in research, as shown in his lectures on "Music," "Libraries," "Masonry" etc.

As a manager he was respected by those from whom he exerted the most rigid compliance with his rules, while as a presiding officer he was noted for his promptness, decision and urbanity.

In the temperance field Dr. Wheeler was always an active worker and held many of the highest positions in the organizations to which he belonged.

He was elected president of the American Baptist Home Mission Society in 1887.

He was elected president of the California Baptist Home Mission Society in 1889.

He was elected president of the California Baptist Home Mission Society in 1891.

He was elected president of the California Baptist Home Mission Society in 1893.

He was elected president of the California Baptist Home Mission Society in 1895.

He was elected president of the California Baptist Home Mission Society in 1897.

CALIFORNIA STATE LIBRARY
CALIFORNIA ROOM
MICROFILM COLLECTION
SACRAMENTO, CALIFORNIA

Note:-
Wheeler was the
Pioneer Missionary
to California
of the
American Baptist
Home Mission Society

From the Files of Our State Archives

Folsom Hosts Valley Association

The Landmark Baptist Church, Folsom, Ca., Bro. Wallace Cooper, pastor, was host to the (Sacramento) Valley Missionary Baptist Association, Sept. 5-6 — and a wonderful host they were. Sorry the Sentinel camera failed to get pictures.

The meeting was most harmonious

Hi-Ho Idaho

Missionary Thomas Judd gives us great news from the potato country. He reports 25 professions of faith at the Ada County Baptist Church in the last three weeks, and 24 professions at the Wendall, Idaho mission over the same period. Most of these have already been baptized, and the new mission is off to a good start in attendance and offering as well.

Bro. Tex Popponi, from the Owyhee Baptist Church, Homedale, Idaho, says that the foundation is down for their new church plant and the work is progressing.

A missionary pastor is needed at the new work at Wendall mission very badly. They are endeavoring to locate property there to build at present. Those interested in this work should contact: Thomas D. Judd, 1123 East First St., Meridian, Idaho 83642.

Good News - Oregon

Bro. Roger Crabtree, while sending

and business moved smoothly. Bro. Housewright, the local missionary, reported that the church in Redding expects to be self-supporting next year, and that he will serve as missionary there only until that time.

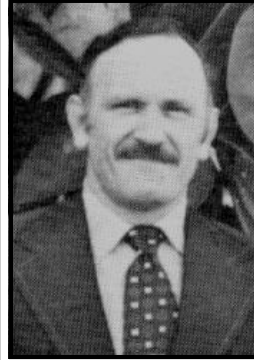
Twenty churches were represented at the meeting and one new church came into the fellowship. Bro. E. A. Sharver was re-elected as moderator, with Bro. Pat Christian as assistant; Bro. Ray Bynum was also re-elected clerk with Bro. Wallace Cooper as assistant. Bro. George Walton was retained as parliamentarian with Bro. Ralph Simonton as assistant. The 1976 meeting will be with Shasta Missionary Baptist Church of Redding, Sept. 10-11. Bro. Allen Adkins is to preach the annual sermon, with Bro. Walton as alternate, and Bro. Ottis Dees is to preach the Friday evening sermon, with Bro. Housewright as alternate.

Williams To Highlands

Bro. Bob Williams has accepted the call of the Highlands Missionary Baptist Church, North Highlands, as pastor, and will begin his duties there September 21. Bro. Williams has been pastor at Santa Rosa for several years.

We still have churches in the state needing pastors — and now Santa Rosa is a part of that list.

Hi—Ho Idaho



Thomas Judd

Williams To Highlands



Robert Williams

National Appeal for Funds

Research Not Free

The History and Archives Committee of the American Baptist Association has been doing a great deal of work this year toward gathering information on the background and statistics of true Baptists. A great deal of research, etc., has gone into their efforts, and this involves expense. We are therefore asking that churches and individuals interested in the work of these brethren toward accumulating accurate Baptist history please make some kind of financial contribution to help them in their work. Such contributions should be sent to Robert Ashcraft, P. O. Box 1641, Lakeland, Fla. 33002. Be sure to mark it for the History and Archives Committee (ABA).

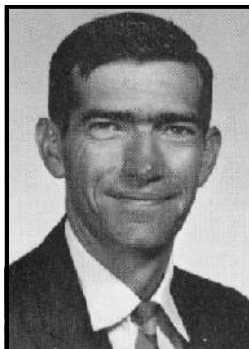
The Baptist Sentinel—October 1975

The Baptist Sentinel—June 1975

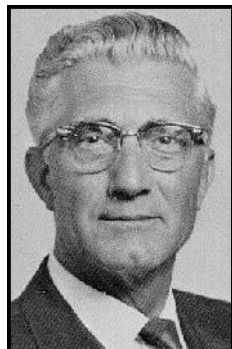
Photo Gallery for the Sacramento Valley Association



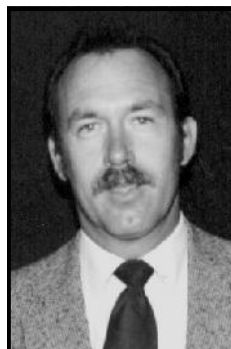
Wallace Cooper
Host Pastor



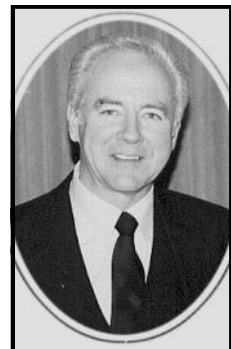
David Housewright
Local Missionary



E. A. Sharver
Moderator



Pat Christian
Asst. Moderator

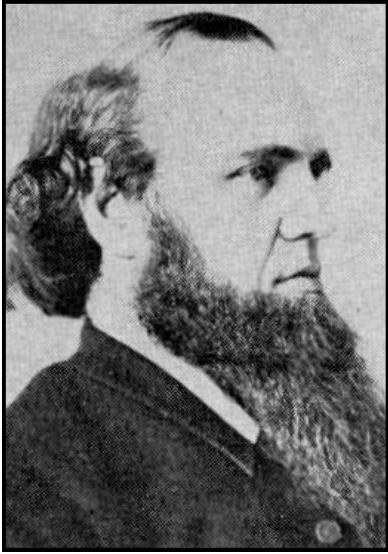


Ray Bynum
Clerk



George Walton
Parliamentarian

Adoniram J. Frost



BRO. FROST'S BIBLE READING.

Rev. A. J. Frost, of San Jose, then deeply interested and impressed the audience with a Bible reading on the "Eight Together with Christ:" "Crucified with Christ."—Gal. iii : 20. "Quickened Together."—Col. ii : 13. "Raised together."—Eph. ii : 6. "Seated together."—Eph. ii : 6. "Sufferers together."—Rom. viii : 17. "Heirs together."—Rom. viii : 17. "Glorified together."—Rom. viii : 17. "Living together."—1 Thess. v : 10. All of which is true of him that believeth. Bro. Frost's time was extended ten minutes by vote of the Convention.

*Excerpt from 1876 California State Baptist Convention, pages 12 & 13
Provided by Jim Brower*

A. J. Frost—Adoniram Judson Frost, D.D. was born in Parishville, N. Y., Sept. 12, 1837; converted and baptized at eighteen; entered the St. Lawrence Academy at Potsdam at twenty; at twenty-four was licensed to preach; took the full college and theological courses at Hamilton, and graduated with high honor in 1867. He was pastor at Syracuse, N. Y., Bay City, Mich., and of the University Place Church, Chicago, Ill. In 1876 he removed to California; was three years pastor at San Jose, and in 1879 took charge of the First church at Sacramento. In 1878 California College conferred upon him the degree of D.D. Dr. Frost has a commanding presence and genial countenance; has a rich voice and magnetic eloquence: he instantly fastens the attention of his hearers, whether as preacher or presiding officer. His broad sympathies give him great influence over men; his independence inspires courage. His mind is vigorous, analytical, and strong. He investigates his subject with resolution, pursues it to the end with fidelity, and forces conviction. His ministry is marked with great success in winning souls and strengthening churches. He has much influence among his brethren in all the churches of California, and is one of their most influential counselors and officers in Associational, educational, Sunday-school, and missionary organizations.

The Baptist Encyclopaedia By William Cathcart - 1881

As printed in History of Landmark Baptists of California Volume, pages 89-90

History & Archives Committee— The California Association of Missionary Baptist Churches of California

Why Study Church History?

There is a common saying today, among those who choose to ignore the facts of history, to the effect that they, "do not care about where they have been, but they are only interested in where they are going." With this philosophy we cannot heartily agree. We most certainly believe that a wise man will be concerned about where he is going, and we do not recommend that a man travel blindfolded. However, we maintain that regarding the course of the church we cannot chart our future accurately without accurate information on past travels. Maps and charts are made from information accumulated by those who have traveled that way before. When traveling in new territory no wise man will ignore maps and charts which are available to him. Logs of ships are important. The files of our government are important. The facts in such records are not to be ignored. Therefore, as the churches make history and that history is recorded, the facts thus recorded are important to us. It was Solomon who said, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." Only a fool cannot learn from history.

Therefore, the future course of ecclesiastical organizations and their relationship with the churches of the Lord Jesus Christ may be determined as much by a study of true history as by studies of their own planning.

If we are to ignore the History of the churches then we will be disregarding the Bible itself, for much of the early history of the true churches is recorded in the New Testament. Indeed it is here that the true churches of our Lord must go to set their compass and chart their course. It is true record of history.

May the old volumes of history never die.

The Baptist Sentinel— April 1977

Dr. Graves in San Jose & San Francisco

From My Personal Microfilm Archives

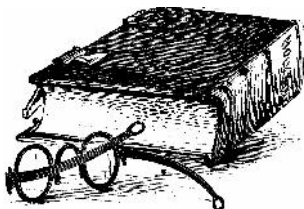
Dr. Graves in San Jose.

EDITOR EVANGEL: This staunch defender of the faith as it was "once delivered to the saints," has come and gone, and left a decided impression on our community. He has kept "the dew of his youth" remarkably for a man of his years, and for one who has performed such protracted service in the denomination. He has served a longer term of editorship than any man of our ranks in America, if not in the world; and yet this controversialist seems to thrive in contesting every inch of the ground on which the church stands.

Yesterday morning he preached a remarkable sermon on the communion question. Two illustrations were "too good to keep." He was endeavoring to show that there must be a common faith in the ordinances, before there could be communion at the Lord's Table. A few years ago the Old School Presbyterians and the New School Presbyterians both held their General Assembly in Philadelphia. On Saturday evening of that memorable week a member of the New School Presbyterian Assembly made a motion that a joint communion service be held the coming Sabbath. A brother of the New School arose *instantly* and said: "This motion is an insult to this body. We left the Old School Presbyterians because we could not fellowship their views, and shall we now make a mockery of the Lord's Sup-

per by pretending to hold a fellowship which does not exist?" The motion for a united communion service was lost by a unanimous vote. (Will the Presbyterian papers please copy?)

The second illustration was concerning the Pan-Presbyterian Council held in Dublin last spring. Fifteen different kinds of Presbyterians from all parts of the world were represented in that Council. A similar motion was made for a union communion service on the Sabbath. Stuart Robinson, of Kentucky, instantly rose to his feet and said, "Brethren, I am astonished that such a resolution should be offered on this floor. Have we not met in solemn convocation to devise a creed that shall unite and harmonize all the branches of the Presbyterian Church throughout the world? That work of union is not yet accomplished, and we are invited to a communion service where discordant beliefs still rankle in our breasts. Such a resolution is an insult to the intelligence of this Council." The resolution for a united communion service the next day was lost by an overwhelming vote. (Presbyterian papers please copy.)



Hence Baptists are consistent when they hold that only those whose views are common on the great principles of the gospel and its ordinances are entitled to come to the Lord's Table. One Lord, one faith and one baptism will result in one communion. There must be unity of belief and practice before union.

The sermon was not only argumentative and scriptural—it was tender and melting in its pathos and profoundly convincing. When he came to the last part of his discourse he spoke of the Lord's Supper not only as memorial, but as a prophecy. "As oft as ye eat this bread and drink this cup ye do shew the Lord's death till He come." His views of the second coming of our Lord are almost identical with those of Brother Brown, the evangelist. Dr. Graves believes that there will be no Millennium till Christ comes the second time.

He also believes that coming to be very near, and his daily prayer is, "Come, Lord Jesus, come quickly." And can we not all say, "Amen; even so, come Lord Jesus." His sermon on Spiritualism in the evening was a master-piece of logic, exposition and satire, which held the large audience spell-bound for over an hour and a half. He is to deliver the same in the Temple, Mr. Editor, and by all means have a short-hand reporter take it down verbatim, and then publish it far and wide in THE EVANGEL. A. J. FROST.

Published in *The Evangel*.
Vol. 1, No. 2—January 10, 1879.
By I. S. Kalloch.
San Francisco



Isaac S. Kalloch
Pastor of the
Metropolitan Temple
And Author of Article
below.

Dr. Graves at the Temple.

Dr. Graves has been putting in a grand week at the Temple. The congregations have been large and exceedingly attentive, and the lectures have been rich, rare and racy. Baptists have been strengthened in their faith, and their enemies have been confounded. It is seldom that a people has such an intellectual and theological treat as they have had from Dr. Graves. His visit to this Coast was at the right time, and will be productive of great good. He has found the Baptists of San

Continues on Column 3

Continues from Column 2

Francisco in substantial unity with him in his doctrinal views, and he has been received by them with a warmth and enthusiasm that must have touched his heart. We have heard a great deal about Dr. Graves' "landmarkism," "hardshellism," etc., but we have heard little from him to which we could object; and much that we have received with the greatest delight. His views on the paramount and unrivaled position and power of the local church are such as we have entertained to their fullest extent ever since we were old enough to study its principles or its polity. His objections to "delegates" and preference for the term "messengers" have been stated by us in THE EVANGEL. His views of the power of the church to ordain and depose, independent of councils or presbyteries, are such as we have many times defended in these columns.

In our issue of April 19, 1877, referring to a movement for the ordination of a brother by the then approaching State Convention, we said: "We publish this action under emphatic protest. The precedent is one that should not be set. It would soon convert our Convention into a synod, or something worse. For the peace and decency of our beloved Zion, we protest against the whole business." We are not specially anxious to prove ourselves at one with any other man unless he happens to be at one with us. But we will confess to a good deal of pleasure—as well as just a little surprise—to find ourselves so nearly in accord with Dr. Graves. We will only

add that he is a delightful and pleasant Christian gentleman whose presence in our family for a week has been a continual pleasure to the household. The good Lord continue him long to His churches!

Published in *The Evangel*.
Vol. 1, No. 3—January 17, 1879.
By I. S. Kalloch.
San Francisco



December 10, 2014
 From: MBC Pixley
 Re: Landmark Baptist Historian
 December 2014 Vol. 4—Num. 8
 Bro. Cullifer,



I always enjoy reading the articles that you send each month. I am thankful for you and the committee for keeping our history and also the current happenings of the churches in California.

I was reading the article regarding Bro. Maples on page 6 and noticed that it states that he helped in the organization of the Pixley MBC in 1940. I do believe these two facts are in error. I went to our record books to confirm my suspicion. The Pixley Church was organized on June 3, 1939 after a two week revival held by Bro. Lee Dowdle. Bro. Maples name does not appear anywhere in the record of organization.

I know that a lot of hard work and long hours have gone in to the organization of our History and Archives. I am not being critical of the work, but I thought you might want to know what our records say regarding this statement about Bro. Maples.

In His Great Love,
 Bro. Kevin Rachel
 Pixley MBC



December 10, 2014

I appreciate your notice of correction and the spirit in which it was sent. That information has gone unnoticed until now. I'll make the correction in the Historian for January 2015 and if you don't mind I'll print your e-mail. George Wood is making changes to the 2 Volume book our committee published in 2010. I'll let him know as well.

Thank you.
 Fraternally,
 Bob

Except Below from the 1940 California State Missionary Baptist Association Minute Book.

PIXLEY MISSIONARY BAPTIST CHURCH
C M B A T O

At the close of a series of services conducted by Elder Lee Dowdle, a council composed of members of Corcoran, Ford City, Taft, Bakersfield, and Ducor Baptist churches assisted in the organization, with 11 charter members. The church covenant and articles of faith as set forth in J. M. Pendleton's church manual were adopted. We also declared that we would NOT accept Alien Immersion, Open Communion, Pulpit Affiliation and Modernism or Conventionism in any form.

The church is doing fine and three stand approved for baptism. Ordained deacons, Jim Higbee and H. A. Barton. We own two lots and a nice church house which is clear of indebtedness.

J. A. Maples, Moderator.
 Mrs. O. R. White, Church Clerk.

PIXLEY MISSIONARY BAPTIST CHURCH

PIXLEY MISSIONARY BAPTIST Church began May 22, 1939 when Bro Lee Dowdle came to Pixley and secured the schoolhouse to hold a series of meetings that continue until June 3rd. On June 3, 1939 the church organized. Present on the council were; Bro Lee Dowdle-Moderator, and Sis Sara Moore from Taft as clerk. Charter members of the church are; Bro Ola R. White, Sis Ola R. White, Sis S.M. White, Bro Lee Dowdle, Sis Lee Dowdle, Bro L.M. Dowdle, and Sis L.M. Dowdle.

The church built their building and held their first services on August 13, 1939. Bro. J.A. Maples was called as pastor on Oct 8, 1939, Bro Jesse Scott was called and became pastor May 12, 1940 till April 23, 1942, Bro H.R. Cline was called June 3, 1942 and accepted June 7, 1942. Bro Cline resigned on Oct. 20, 1946, Bro Floyd Ingram was called as pastor Dec. 4, 1946, resigned July 18, 1948, Bro Jesse Scott Aug 25, 1948 to June 18, 1952. Their present building was built and dedicated May 6, 1951.

Other Pastors and the dates of their service are as follows; Bro Jim Wilkins July 11, 1956 to Feb 1, 1959, Bro W.W. Ames Nov 20, 1959 to June 17, 1962, Bro James Taylor April 15, 1965 to Feb 10, 1971, Bro Dennis Wharton June 6, 1971 to Feb 3, 1974, Bro Bill Wallace April 21, 1974 to ? Bro Dwayne Hodges was called as pastor and he accepted in December of 1978.

The church ordained as deacons; Bro Royce McGrogor Oct 19, 1947, Bro Willie Miller and Bro O.D. Crouch were ordained as deacons June 7, 1951, and Bro Tom Miller and Bro Warren Scott were ordained as deacons Feb 24, 1961.

Bro Tim Westbrook surrendered to preach on Nov 26, 1961 Sunday morning and preached his first sermon Sunday Night Nov 26, 1961. The Church has baptized 426 persons, a homecoming was held on May 23, 1976 it was the churches 37th anniversary they had approximately 99 present for Sunday School and approximately 140 for preaching. A roll call was taken and 60 of the 80 members were present.

Landmark 50th Jubilee Book 1931-198
 California State Missionary Baptist Association
 page 75

From the Files of Our State Archives

Maples, J. A.
April 25, 1940

Story of a Great Life Told By the Man Who Lived It

J. A. MAPLES

(For the present—a few weeks—
at Gull Point, Fla.)

I was born June 16, 1875 at Water-
valley, Mississippi. At the age of
four years my parents moved to
Morgan County, Alabama, near
Hartselle, later to Walker County.
When twelve years of age we left
Jasper, Alabama and moved to
P-can Gap, Texas where at the age
of fifteen I united with the Baptist
Church and was baptized by Elder
Jack Clem.

That Fall I was a charter student
in Burlington College at Greenville,
Texas. Dr. S. J. Anderson, the presi-
dent, had promised to find a home
where I could work for my board.
I got an able boy, R. L. Carter, to
hitch his father's plow team to a
borrowed hack to take me to Green-
ville and without fear or trembling,
nothing doubting, I was on my way
to college. If they had graded the
last school that I had attended per-
haps I might have been classed as
a fourth grade student. I was happy,
I seem to hear even yet the music
of the rattling chains of that plow
harness as the horses plodded on
their way.

It must have been embarrassing
to both Dr. Anderson and his good
wife having two unexpected country
boys to come in on them at night,
but they were so gracious we al-
most felt that we were doing them
a favor. It must have made a deep
impression on Dr. Anderson for he
at once took time from many press-
ing duties to find me a place where
I earned my board, working before
and after school hours, and he never
failed to mention my unexpected
moving in on him when talking to
the student body or when making
his appeal to associations for help
for the college.

My refreshing ignorance of prop-
erty and faith to go to college
with only fifty cents in money, one
celluloid collar and an extra pair
of socks must have amazed that good
man but in every way he proved
himself a friend. Books, supplies and
matriculation fee were all supplied
and I suspected he used his own
funds for this purpose.

I ate no idle bread—I was living
at a boarding house where I got up
at 5:00 a. m. and went to the market
first, then went to the livery barn to
milk the three cows that I had to
take back and forth through the
public square to the pasture out in
the country. I carried in the wood
for the fourteen rooms, changed
clothes, had breakfast and then went
to school. As soon as my last recit-
tation was over I went to my tasks
at the boarding house. My last duties
in the evening was washing the
dishes for the thirty-two people in
the boarding house. I usually had
the dining table all set by 9:00 p.
m. when I was all ready to go to
my room. If it was wash night I
washed out my linens and dried
them in my room. When the good
landlady caught up with me, she
had me put my linens with her
laundry. Getting to my studies so
late and already fatigued, it was
necessary to bathe my face in cold
water many times to be able to stay
awake until one or two o'clock in
the morning when I got through
with my lessons.

One day the landlady said, "Al-
bert, the cook will do the dishes
tonight and you and I are going to
hear a lecture by Ernest Willie
(Will D. Upshaw)". I tried to get

April 25, 1940

ORTHODOX BAPTIST SEARCHLIGHT

off. I claimed I didn't have the time.
She insisted and to please her I
went. It was at the First Baptist
Church. Dr. Anderson, introducing
the speaker said; "This boy's spine
was injured and for some years he
lay upon his bed, but was so am-
bitious that they put him in a plaster
parish cast and a wheel chair and
sent him to college where he earned
his own way with his pen, and
graduated. Now he is paying the
way of sixteen young ladies in
Beattie Tiff College.

Just then Will D. Upshaw was
pushed on to the rostrum in a wheel
chair. I was thrilled—I could not
keep back the tears and my heart
almost burst. I was ashamed of my-
self for ever thinking of my hard-
ships. I was filled with zeal and
ambition. That was almost forty
years ago but it was my spring-
board from which I jumped into
real life.

I didn't try to do much preaching
the first year I was in school, con-
ducting only cottage prayer meet-
ings once a week.

When my home Association con-
vened I was present, walking every
step of the way which was forty-
seven miles.

When school was out I held my
first revival. This was at Caney
School House under a brush arbor.
There were forty-three professions
of faith, a church was organized
which called me as pastor.

I spent that vacation period hold-
ing revivals in Hunt, Della, Gon-
zalez, and Medina Counties, Texas.
It was on the recommendation
of J. P. Ponder, one of the best mis-
sionaries in Texas, that I was elec-
ted by the Denton County Associa-
tion as missionary and colporteur
of that county.

From Denton County I entered
Baylor University and while a stu-
dent I was called as pastor at Kirk
and also at Groesbeck, Texas.

In 1900 I entered the campaign
against the liquor traffic and for
fourteen years I averaged six ap-
pointments each week. I saw more
saloons close their doors than any
man living.

I was elected by the Southern
Baptist Convention as a member of
the first standing committee of
temperance on the recommendations
of Dr. Connor, Secretary of the
Home Mission Board and Dr. Will-
ingham, Secretary of the Foreign
Mission Board I was invited to the
First World Baptist Alliance meet-
ing in London, England to speak on
the curse of strong drink. I had a
campaign stationed in Canada but
on the outbreak of the World War
at their request I cancelled my en-
gagement.

In the Fall of 1919 I was elected
Superintendent of Missions in New
Orleans and Director of Missionary
Activities of the students in the
Baptist Bible Institute. They pro-
posed to build for me a gospel car
that would seat twenty-five for open
air services and to convey the young
preachers to mission points, etc.;
and, as soon as possible, establish
a down town mission where services
would be held daily.

I was notified by the secretary of
the Home Mission Board of the
Southern Baptist Convention that I
had been elected as one of the evan-
gelists.

Dr. W. W. Hamilton, Superinten-
dent of the Evangelistic Staff, was
through New Orleans while I was
there and I had the opportunity to
confer with him with reference to
my election to his staff.

He told me I had been elected

particularly because of my experi-
ence in open air, street, shop and
factory services, and that since his
plan was to go to the largest cities
with the whole staff of Evangelists
and singers for simultaneous re-
vivals in forty or fifty churches,
that my task would be to arrange
new day services for these evangel-
ists in shops, factories, street meet-
ings in the afternoon and midnight
services in the theatres. This being
in keeping with my long experience
campaigning it appealed to me and
so I accepted this position.

Our first campaign was in San
Antonio, Texas, where this plan was
carried out. But in the campaign in
Birmingham, he thought it wise for
me to conduct one of the revivals
in addition to the noon day services
and we found that I had plenty of
time to do this, since it is easy to
find shops and factories regardless
of the religious proclivities of shop
superintendent and where men and
women are courteous and some even
glad to hear the real gospel singer
and a short evangelistic sermon
while they eat lunch. In addition to
the salvation of some, here is an
opportunity of creating interest in
the city-wide evangelistic campaign
by giving the name and location of
each church taking part.

At the end of this campaign the
superintendent of missions in his
published account of the results said
that of the four outstanding vic-
tories that mine was one of them.

So this plan was adhered to as
long as I was with this staff of the
Home Board Evangelists.

I resigned, not because of Dr.
Hamilton nor his methods for he
was most gracious and true to all
his staff; but because there was a
growing dissatisfaction about the
Home Board Evangelists sending the
offerings they received directly to
the Home Mission Board instead
of allowing the churches to send
them to their representative state
mission boards first. So insistent
were some of the state mission se-
cretaries that the Home Board
Evangelists could not hold meetings
in some places unless the offerings
were sent from the church to the
State Mission Board. Board domi-
nation! Freedom gone. Alas!

After I resigned I attempted to
do independent evangelistic work
but I found that the churches
wanted only State Board Evan-
gelists so that the funds received
in the meetings could be credited
to that church's mission pledge.
The machine seemed to be com-
plete.

There might have been many
reasons why I was not considered
by the churches. But it soon appear-
ed to me that I had two very serious
handicaps, the first one was that I
had some very definite ideas on
creation, the origin of man, etc. and
had not failed to express them in
language that did not have a double
meaning; and often to the conster-
nation of some teachers and a lot
of equivocating, vacillating, compr-
omising, fence-straddling and double-
crossing preachers who act about as
silly as a canary bird trying to sing
a tom cat to sleep by trying to gain
good standing with half-baked
scientists, evolutionists, and enemies
of God in general.

The second handicap was that I
had not learned the coveted art of
feeding my hearers milk shakes,
mostly foam, and blended with
sleeping powders which would
allow worldly minded church mem-
bers to sleep while the world rush-

ed on to hell. But instead a well-
placed coal of fire on the back of
some of these tarapins caused some
of them not only to collapse but
prolapse as well. Some of the
preacher brethren expressed great
appreciation of what I had done in
the past and spoke of my ability
and only hoped for an opportunity
to help me get in touch with some
church, asking me to let them know
of any pastorless churches that I
might learn of so that they could
speak a good word for me.

But where I had gone and worked
up an interest and in one case the
church had made up its mind to call
me as pastor and the board mission-
ary who professed sympathy for me
found this out. He went out and
told them "Brother Maples is a good
preacher but he is already made.
He can go no higher, why not call
a young man that is in the seminary
and help him so that he can stay in
school and perhaps you will be de-
veloping another great preacher." I
didn't blame the young man nor the
church, but the machine worked like
it was well oiled, and their mission-
ary saw to it that a machine man
got that pastorate.

I continued to hold street and
cottage meetings, visiting jails etc.
Some times going as far as fifty
miles afoot when I could not catch
a ride and where pastorless churches
inquired of "the powers that be"
about me they got either the answer
that I was an unsafe leader or that
I was a Norristite.

I spent several unhappy years
trying to hob-nob with the Con-
vention, be true to my convictions,
etc., but the proverbial camels back
at last cracked and I decided to
make both the Convention and my-
self happy by getting out. And
although the Convention has not as
yet passed any resolutions of thanks
to me for the favor I conferred on
her by this step, yet I take it, that
silence gives consent.

One person, however, did bewail
the fact that since leaving the Con-
vention and joining the Missionary
Baptist Association I am no longer
"Reverend" but just simply Elder
Maples.

I never felt freer, happier, nor
more like preaching than since I
joined the Missionary Baptist Asso-
ciation. Selah.

Note: The churches will miss a
great opportunity if they fail to
engage Doctor Maples to hold their
protracted meetings. For the next
few weeks address him at Gull
Point, Fla.—H. M. B.

Missionary Baptist Church—Ojai —Archives Photo—



Lester Scott
14955, Ave. 313
Visalia, Calif. 93277



MAY
--JUNE
1973

Landmarks

"Remove not the ancient landmark, which thy fathers have set," Pro. 22:28.
John R. Blalock, Editor, 2718 S. E. 27th, Portland, Ore. 97202-Tel. 235-1287

HOW TO ORGANIZE A BAPTIST CHURCH

"A Baptist Church is an executive body, not a legislative body," is a statement agreed upon by all my old Baptist teachers, my own father as well. This means that churches are not to make laws, rather they are to carry out the laws and commands in God's Word.

Concerning the number needed to organize a New Testament church, Baptists have always gone to the Bible, where Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20. Therefore we believe that a church may be organized, if necessary, with no more than two members, though this is seldom done except on a mission field where only two or three qualified Baptists are available to form a church with authority in baptizing new converts. But a large number are not necessary.

My own father, who organized many churches over this Pacific Coast in his day, always said that if he found one sound and dedicated Baptist family in a place, he had the nucleus for organizing a church. Note that in the New Testament many churches were in someone's house, and no doubt that family in that house had been the nucleus for organizing the church there.

As Baptists, we understand a New Testament Church to be a group of Scripturally baptized followers of Christ, who have voluntarily fellowshiped together as a church in order to worship and serve God. Baptists have never made any laws and are unable to make any laws as to just how or by what method such a group shall come together and organize into a church.

(Continued on Page 2)

ABOUNDING GRACE

Just now I am moved to write upon this subject because there are those who teach that God's grace is extended to only a certain chosen few, "the elect", who receive that grace simply because they have been chosen, while others have not had grace extended to them because, it being "irresistable grace," they, too, would receive it and be saved. God's word does not teach such favoritism as this.

"But where sin abounded, grace did much more abound." Rom. 5:20. This verse from Romans 5, the "much more" chapter, makes plain the extent of God's grace.

I: WHERE SIN ABOUNDED

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. How far did sin abound? Surely no one can deny that the Bible teaches that sin abounds to all men from Adam down to the end of time. "There is none righteous, no, not one." Rom. 3:10. "For all have sinned and come short of the glory of God." Rom. 3:23. Again and again the Bible teaches that sin is universal to all mankind. And because sin is universal, the penalty, death, is also universal. "It is appointed unto men once to die." Everywhere, on every hand, the dead and dying, the funerals and cemeteries bear mute witness to the truth of God's Word. Sin and death have abounded to all mankind.

II. BUT WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND.

How can anyone interpret this otherwise than that God's grace does abound to all mankind? Moreover that this grace is much more abounding even than the sin?

(Continued on Page 3)

Page 2

Organize a Baptist Church--Con.

Usually a group of Christians are led by some missionary or other ordained minister into bringing about the organization of a church, however the first Baptist church ever organized in Oregon, before 1850, had no ordained minister to help them or to pastor them until quite some time after they had organized.

With the many churches all about today, usually nearby churches of like faith and order are invited to send their pastors and ordained deacons to take part in the organization program. Usually this is planned before hand, and the visitors are given parts such as reading the articles of faith, reading the covenant, prayers, special exhortations and of course the main sermon. Primarily these visitors are invited to witness to the testimonies as to experience of salvation and of baptism of those going into the organization, and the soundness of the doctrines upon which they are agreeing as a church. If they are satisfied with these, it is customary, then, for the ordained visitors to meet as a council and to vote to recognize the new church as a Scriptural church of Christ. This report is of course carried back to their home churches so that the new church is immediately admitted into full fellowship with them. These practices are entirely Scriptural, being based upon Christian principles of mutual respect and cooperation.

However Baptists recognize no authority in this matter except the local church. If the members of a new church have met the Scriptural qualifications as to salvation and baptism, and were united together upon doctrines that were Scriptural and Baptistic, even though the whole council or part of the council should vote not to recognize them, they would still be no less a Scriptural, New Testament Church. Among true, independent Missionary Baptists, I don't think such a thing could ever happen, but among others it sometimes does. J.R.B.

FROM THE EDITOR

We continually thank those who remember us here and hope to be more and more a blessing to you and in the service of Christ.

April 15th seven of the mission here in Portland joined at Union Baptist Church, Sheridan, and since then my mission work has been extended. I am now preaching for them Sunday and Thursday evenings and also at Sheridan Sunday mornings. Thursday evening the services are usually at the Marquand home in Oregon City, and Sunday evening services at the Folsum home in Portland. They also hold Sunday morning Sunday school and church services in one of their homes each Sunday. Bro. Folsum or Bro. Marquand speak at these services. They have adopted the name, "House of Prayer Baptist Mission." Recently two have professed salvation in Sunday school classes. Sister Folsum also leads weekly home Bible study classes in Oregon City and has now started a Bible club for children there also. We rejoice in the missionary zeal of this group.

--John R. Blalock

OREGON NEWS AND NOTES

Recently we have learned that Eld. M. J. McCraw has resigned as pastor at Fossil, Oregon, because of poor health. We also learned that Eld. C. V. Blanchard has resigned as pastor at New Pine Creek of the First Baptist Church of Goose Lake, which recently celebrated its 100th anniversary. We sincerely pray God to bless and lead these pastors and also these churches that each may find the right man for the place.

.....

May 12th Young Peoples Rally at Union Baptist Church was a wonderful day of fellowship enjoyed by all. Bro. Curtis Dearing of Coquille (Empire M.B.C.) did a fine job of leading the program. At noon there was a sumptuous dinner out under the oak trees.

Autobiography of Glenn Ridings



HISTORY OF GLENN RIDINGS FOR CCA HISTORY AND ARCHIVES COMMITTEE

Glenn was born October, 6, 1948 in Wewoka, OK. He was born again at the age of 10 in October 1958. His family were members of Capital Heights Baptist Church (a Southern Baptist Church) where he received baptism from that church.

September 1960, Glenn moved with his family to Searcy, AR (they lived closer to Griffithville, AR with a Searcy rural route address). The family joined the Pleasant Grove MBC where Glenn was a member until he moved to Shreveport, LA to attend Baptist Christian College as an accounting major in August of 1966. He attended Griffithville schools from 7th grade through 10th grade. In the summer of 1964 the family moved to Des Arc, AR. Glenn attended Des Arc High School during his Junior and Senior year. He flourished in his Business Administration courses. He graduated on the National Honor Society in May of 1966.

His most formative years were during 1960 and 1966 being raised on the farm. He learned much about life during these years that aided him in many different aspects of life. He developed that character trait, as his aunt once said, "You can take the boy out of the country, but you can't take the country out of the boy."

Glenn moved to Shreveport, LA in August 1966 to attend Baptist Christian College as an accounting major. He joined the Baptist Tabernacle in Shreveport where Dr. Jimmy Tharpe was the pastor. He became very active in the church there where he learned how to witness to be people about the Lord. On July 26, 1967, Glenn answered the Call of the Lord and announced his call to the ministry. It took a while for him to learn what it meant to surrender to the Lord, but once he learned that, he has been diligent to be faithful to the Lord in all he does.

In March of 1969, Glenn was drafted into the U. S. Army. He did his basic training at Ft. Polk, LA. In May of 1969, he was transferred to Ft. Sam Houston in San Antonio, TX for his Advanced Individual Training (AIT). After completing his training at Ft. Sam Houston he was transferred to Ft. Ord, CA near Monterey, CA.

While at Fort Ord he started serving as a Dental Assistant working with the Doctors in the Hospital Dental Clinic. He learned many different skills and worked in many different departments in the clinic. He served as an X-ray technician, Dental Hygienist and finally as NCOIC (Noncommissioned Officer in Charge) of the clinic.

Glenn was promoted through the ranks ending his army career as a Specialist 5th Class (E-5). He left active duty on January 5, 1972.

While serving at Fort Ord, Glenn joined and was very active in the FMBC of Salinas. He worked with the youth and was the music director until he completed his active duty tour. During this time, specifically on July 20, 1971, he was officially introduced to Nadine Russell by her older brother and friend to Glenn, Randy Russell.

Glenn and Nadine were married on April 20, 1973. Shortly after their marriage, in May of 1973, Glenn submitted to baptism by the First Landmark MBC of Sunnyvale, CA. After much teaching among Missionary Baptist of California, Glenn came to the conclusion that his Southern Baptist baptism might be questioned. He made the choice to submit to what he determined for sure to be scriptural baptism to remove all doubts.

In July 1973, Glenn and Nadine moved to Linwood, CA to attend California Missionary Baptist Institute and Seminary. They joined the Antioch MBC of Linwood, CA. Bro. Melford Keeling was the pastor. Bro. Keeling was also a first cousin to Carliss Russell, Nadine's father. During this time the Lord gave Glenn and Nadine their first of three sons, Darren Glenn on November 28, 1974, Thanksgiving Day.

In 1975, the Artesia MBC church of Hawaiian Gardens called Glenn to be their pastor. He pastored there for a year. In May of 1976, Glenn accepted the call of the New Hope MBC of Keyes, Ca to be their pastor. He was pastor there until September 1978. During this time the Lord gave Glenn and Nadine their second son, Steven Carl on July 31, 1977.

Glenn and Nadine moved to Visalia and joined the FLMBC of Visalia in September of 1978. They lived and worked in Visalia for two years until the New Bethel MBC of Bakersfield, CA called Glenn to be their pastor. He pastored there from October 1980 to October 1983. During this time their third son was born, another gift from God, Dusten Lloyd on December 1, 1981.

In October of 1983, Glenn and Nadine and sons, moved to Escondido, CA to pastor the FLMBC there. He pastored there until April of 1988. It was then that the LMBC of Sheridan, CA called Glenn as pastor. He pastored there until June 1990. They then moved to Fresno and joined the FMBC of Fresno. While there for 6 years, Glenn completed all of his classroom work for all of his Theology degrees. He received his bachelor degree in May of 1993. Their oldest son, Darren got

Biography of Glenn Ridings—Continued

married to Jennifer in May of 1996 while they were still in Fresno.

Glenn served in many different positions in the church in Fresno while there. He served as Christian Education Director, Music Director and lastly as Youth Pastor.

In July 1996, Glenn and Dusten moved to Lancaster. Glenn was called as pastor of FLMBC of Lancaster. Nadine followed in November, she had to finish up a commitment at the Christian School where she was teaching. Glenn and Dusten moved down to get established so that Dusten could get registered in Desert Christian School. He started high school that year.

While pastoring in Lancaster, Glenn's and Nadine's son, Steven, married Valerie on October 19, 2003. They drove to Fresno for the wedding. Ever since Glenn and Nadine moved to Lancaster, Steven always claimed that they moved away from home. Also, Dusten married Sarah in August 14, 2004.

Glenn served as Pastor of FLMBC of Lancaster for 9 years. While in Lancaster, Glenn finished his thesis for the Master of Theology Degree which he received in May of 2004. In July 2005, Glenn resigned as pastor. They moved their membership to the FMBC of Redlands immediately. Glenn was elected as Music director and Christian Education Director the following month.

Glenn and Nadine felt lead of the Lord to move their membership to Redlands while they were waiting on another field of service. Little did anyone know that in December of 2005, the FMBC of Redlands would vote to start a Seminary and call Glenn as the Assistant Pastor of the church and Administrator of the Redlands Missionary Baptist Institute and Seminary (RMBI).

Shortly after Glenn and Nadine moved their membership to Redlands, Glenn volunteered to teach the FMBI extension class in Redlands. Glenn chose to teach the Apologetics course and in the process of teaching, he began writing his thesis for the Doctorate of Theology. He completed his thesis and turned it in March 2007. His thesis was approved and in May of 2007 he was granted the Doctorate of Theology degree.

RMBI started classes in August of 2006. We have been serving the Lord and equipping the Saints, our school theme, since then. In September of 2014, we started our 9th year of service.

In July of 2011, Glenn had the privilege to participate with a team from the FMBC of Redlands on survey trip to the Amazon Rain Forrest of Peru. After many trips and reports from one of our members, Bro. Ron Ludikhuizen, the church felt lead of the Lord to find out if He wanted us to start a work in Peru. Our team consisted of our Pastor, Bro. Tim Chambers, Assistant Pastor, Glenn Ridings, and Bro. Ron Ludikhuizen and Bro. Mike Stevens. We came back convinced that the Lord want FMBC of Redlands in Peru. The team made a recommendation to the church to start a work in Peru. The church accepted the recommendation and voted to start a work in Peru.

The following year, September 2012, the same team was sent once again to determine the exact location where to start working. Pastor Craig Stephens, Lighthouse FMBC of La Habra joined us on this trip. We came back with a recommendation to start the work in Libertad, Peru with the city of Mazan as the basis to work from.

In February 2013, our pastor, Tim Chambers, and our missionary to Simi Valley, Juan Santoyo, met in Peru and they got to baptize four people who committed to baptism and to membership in the FMBC of Redlands, CA. Since then, there have been a total of 19 baptized.

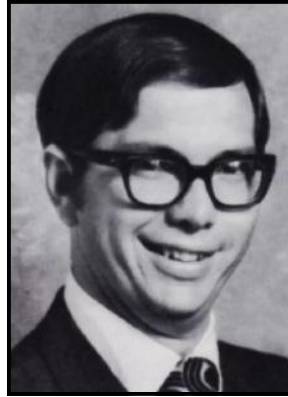
In November 2014, Bro. Santoyo and Bro. Ridings met Bro. Ron Ludikhuizen in Iquitos, Peru and traveled to Libertad. We were able to bring Spanish Literature and help organize them so they will be meeting on a regular basis with material to study together. We also help the get a church building started. Bro. Santoyo and I helped for two days before we left to head home. Bro. Ron was able to stay another week and the completed the roof which is critical in Peru. They need the roof to protect the rest of the work from the rains.

Glenn has written the following books as text books for RMBI: Defense of the Faith, Missionary Baptist Distinctives , Old Testament Survey, New Testament Survey, A Biblical Approach to Evangelism (with help from Bro. Oscar Hendrix, Apologetics (by Pastor Wayne Ivett, edited by Glenn), Manners and Customs of the Bible (assisted by Pastor Wayne Ivett), Missions, A Study of the Book of Acts – Learning how to plant churches

I pray that there will be many more years of service to the Lord before He calls me home either through the grave or the air.

Glenn Ridings
December 2014

Biographical Photos of Glenn Ridings



From The Facebook Page Of Glenn Ridings

1974 CMBI



2006 Coop



2006 SVMBA



2007 SVMBA



2007 Coop



2008 Coop



2009 Coop



2009 Coop



2010 SVMBA

This Row Gleaned
From The
Facebook Page
Of
Glenn Ridings

