

LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee." Deuteronomy 32: 7

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FINALLY FOUND



The Cooperative Association
of Missionary Baptist
Churches of California

The new address for our
History & Archives Website is:

www.calmbc.org

It was last updated
on March 6, 2014

WELCOME TO CALIFORNIA

Brother Pedro Piña
New Pastor
at Jezreel Missionary Baptist Church
Bakersfield



Pedro was born December 20, 1986 in Juarez, Chihuahua, Mexico.

He was saved and baptized at the age of 6 in Juarez.

He attended TBI, Henderson, Texas from 2008-2014.

Pedro was ordained by the Corinth MBC (Texas) in June of 2009 and has served as a missionary in Center, Tatum and Longview Texas.

On April 9, 2011 he married Gloria and they currently have 3 children:

Annabelle, age 4;
Selah, age 3; and Pedro, age 9 months.



Bro. Piña

At Hume Lake-2016

Jorge Reyes Piña

—Pedro's Father

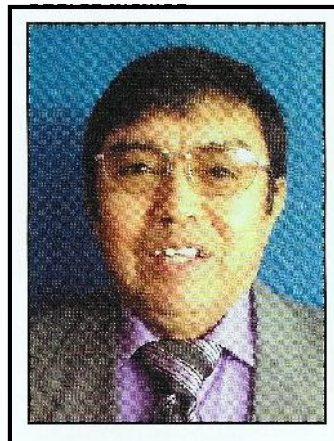


Photo from *The Baptist Monitor*

March 2015 Issue

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*It was a genuine blessing to meet
you
and your family at
the Hume Lake Retreat this year.
May God bless your
Ministry in Bakersfield.*

Piña—Continued on Page 8

From the Evangel—October 4, 1860 The Field—Number Three

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THE EVANGEL:
D. B. Cheney, Editor And Proprietor
San Francisco.
Thursday Morning, October 4, 1860.
Volume 3—Number 13.

For the evangel.

The Field — No. 3

The field has *difficulties*. This is not peculiar to California. All lands have difficulties; no field is exempt; no Christian laborer has ever found the work of the world's evangelization an easy task. If we fly from difficulties in one form, we are sure to meet them in another. Let us look at these difficulty somewhat in detail; they may not be so formidable after all; not so great but that they may be overcome by faith, and love, and truth.

The first difficulty is found in the greatness of the field. "The harvest truly is great, and the laborers are few." The centers of population are very numerous, and widely separated. How to occupy these points, and make them citadels of Christian power and light, is a question that puzzles the best minds in our denominational ranks. The demand is great and urgent, and the supply is very limited.

Another difficulty is found in the pecuniary inability of our infant churches to sustain their pastors, to say nothing of their ability to put into operation an aggressive and effective missionary system. The first wants, or rather necessities, of a new State are physical. Houses must be built, lands cleared and fenced, roads opened, and streams bridged, farms stocked, and business commenced. It requires time to get returns for these outlays, so as to admit of expenditures for the nobler interests of man. It is not a matter of astonishment that the churches of this State have not done more, but that they have done so much. Neat and tasteful houses of worship are found in every village and town, and a remarkable liberality manifested by those to whom the gospel is preached. Nothing similar has ever been seen in a State of ten years growth. Still it is true, owing to the high cost of living, that our churches, as a general thing, are not able to sustain their pastors.

The unsettled condition of a large portion of our population, especially in the mining districts, presents another difficulty.—The failure of water, or the exhaustion of the mine, is attended by a general stampede. Preaching stations are suddenly broken up, and churches are scattered to the four winds. The fruits of faithful labor disappear in a day, and our Elijah's are "left alone." And even in towns that are permanently established, there is much fluctuation among the inhabitants, that frequently places in jeopardy the very existence of the church.—This state of things is owing, in a great measure, to the fact that a large proportion of the population came here with the intention of returning home as soon as their circumstances became improved. But this difficulty is growing less year by year. As the vast resources of the soil, and almost unearthly beauty and healthfulness of the climate became known and appreciated, the population will become fixed, and greatly increased in number.

The most formidable difficulty of all arises from the moral condition of a large portion of the population. From the extreme paucity of religious influences in former years, and the absence of social and moral restraints, and the power of extraordinary temptations, many have sunk in the utter godlessness and contempt for all religious institutions. Atheism, infidelity, universalism, and other errors are rife all over the land. Added to this is a vast amount of educated intellect engaged in fierce warfare with God, and all that is good in man. But none of these things move us. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Difficulties properly viewed, instead of filling us with dread and discouragement, will call forth our best energies, to level the mountains and fill up the valleys, and "prepare a highway for our God."

C.R.H.

Rev. C. R. Hendrickson, Pastor of the Sonora Church

Transcription using Dragon:
Naturally Speaking Software.
August 31, 2016.
—RWC, Editor

Humboldt Regular Baptist Association

the Baptist Sentinel—The Dalles, Oregon



The Baptist Sentinel
September 16, 1897

Humboldt Regular Baptist Association

It was moved by Brother J.I. Douglas, seconded by Elder T.J. Simmons and carried by a unanimous vote that we submit the following report to the Sentinel:

The Association met at the Baptist Church of Van Duzan Valley, Sept. 2nd, with a full delegation from all the churches besides many visiting brethren.

Our association was one of the most Pentecostal meetings that has ever been witnessed during the history of the Association.

Thursday evening elder G.W. Burris preached the annual sermon with much enthusiasm.

Friday morning the meeting opened at 8:30 a.m. After the devotional exercises led by Elder T.J. Simmons, Elder G.W. Burris was elected moderator, and Mrs. T.J. Simmons, clerk.

The letter from the Calistoga church asking for admission to the Association arrived too late.

After the appointment of committees, Article 14 of our constitution, which reads as follows, "No church receiving alien immersion shall be eligible to membership in this Association," was referred to for amendment as the alien Baptists have done so much the past year to have it stuck out of our constitution. It was moved by Elder Simmons, seconded by Brother J.L. Douglas and carried by a unanimous vote that it be strengthened as follows: "*This article is not subject to amendment.* In case of division on Article 14, so long as one member holds to Article 14, he or she shall hold the Association."

Concerning Whitsitt, it was moved by Elder Simmons and adopted by a unanimous vote, "Resolve, that we as an Association denounce witnessed Whitsitt of the South and the position he has taken as heresy.

Presented by Elder Simmons and adopted by unanimous vote, "Whereas our State Board of Education has in the United States history, complied under their direction, referred to the Baptists as one of the newer denominations, and Whereas, the work of the Roman Catholics in the United States has in that text book, in our judgment been given to our young people in a far better light than the records of history justify. Resolved that we hereby express her unqualified disapproval of said text book."

—Continued next Column

Moved by brother J. L. Douglas, seconded by brother J.D. Cobb and carried by a unanimous vote, Resolved, that we, the Association recommend the withdrawal of the hand of fellowship from brother J.F. Carney for and iniquity.

The committee on Literature reported as follows: "We, the committee on Literature recommend to the brethren in our field, the BAPTIST SENTINEL as a Coast paper as it is the only sound paper on the Pacific coast, the *National Baptist Flag*, and the *American Baptist Flag*. We recommend as Sunday school literature the National Baptist Sunday school literature.

In the reports from the churches that were presented to the Association, there were complaints made of how their progress had been hindered by the work of the aliens.

Our association is a unit on doctrine. There is not one member who would receive alien baptism.

Brother Foster who came out under Elder Simmons three years ago is to be ordained on the fifth Sunday in October. He is a man full of enthusiasm, loved by all and has kept the Freshwater church wonderfully received; he is noted for his long sightedness.

The Executive Board has engaged elder T.J. Simmons as missionary in the field for the ensuing year as it was under him that the churches were built and organized into an Association. A committee was appointed to secure a house for Elder Simmons in Eureka, the county seat, a city of about ten thousand, where he will reside the ensuing year.

Yours in Christ,
 Mrs. T.J. Simmons,
 Clerk of the Assoc'n.



**If cell phones
 exited in
 the days of Moses**

Found on Facebook

Our California Letter

From the Baptist Sentinel—The Dalles, Oregon



Gleanings From The Baptist Sentinel —California Notes—

September 16, 1897

Our California Letter.

I have been appointed by Elder T.J. Simmons as a correspondent for the SENTINEL from this corner of the field. I am residing at present, on my father's dairy ranch of four hundred acres, situated in Eel River Valley, four miles from Ferndale, a town of some three thousand inhabitants. We have all just returned home from the Humboldt Regular Baptist Association held with the Van Duzan Baptist Church. It was one of the most refreshing, soul inspiring times ever witnessed in Humboldt County; can report a large attendance. The Spirit was present in power and we believe much good was accomplished. Elder Simmons and wife are soon to take up their residence in Eureka, and remain here. Since they have been with us the work has been progressing very rapidly. They have opened a new part of the field at the Williams Creek school house some two miles above Ferndale, which is quite promising. We expect through their work in this field to have organized and added to our next Association two or three new churches. And if it were not for the work of the alien Baptists there would be nothing to hinder. I am Corresponding Secretary for the Humboldt Regular Baptist Association; any one wishing for information may address me at Ferndale, Humboldt Co., Calif., and correspondence will be gladly and promptly attended to. Elder Simmons introduced your valuable paper into our Association and plead earnestly in its behalf. We hope you may receive a number of subscriptions from this County. Praying that God's richest blessings may rest on all his true followers, I am, Yours for Truth,
Miss A.M. Stinehoff,
Ferndale, Calif.

~ 1897 ~

Feb. 11 ~ Eld. L. B. Harvey has removed from Reedley, California, and taken the pastorate of the San Pablo Baptist church.

Feb. 18 ~ A recent letter from Elder J. T. Prior informs us that he has moved from Arbuckle, Cal., and has accepted a call as pastor at Santa Clara. May the Lord keep, sustain and abundantly bless our brother in his new field of labor.

Aug. 26 ~ Elder T. J. Simmons, of California, has volunteered to represent the SENTINEL in his State, and has authority from us to take subscriptions, collect cash and push the circulation of the SENTINEL. Are there not others who will "go and do likewise?"



~ 1898 ~

Jan. 27 ~ Ukiah, Cal., Jan. 11, 1898.

EDITOR SENTINEL: Concerning the stand of righteousness taken by Eld. T. J. Simmons through the columns of the SENTINEL, I feel it my duty to encourage that stand, as it should have been taken over thirty years ago when all of our churches were Baptist churches. I heartily recommend the stand taken by Humboldt association in their minutes, article 11, which reads as follows: "No church receiving Alien immersion shall be eligible to membership in this association." I do believe if it were possible for us to pattern after the Humboldt association, we could soon clean out of our ranks all of the loose element. Unless we at once take a stand against the Alien Baptists, we soon will be blotted out. I am over

Yours in the truth,
James Howard.

BAPTIST COMMONER

"THE COMMON PEOPLE HEARD HIM GLADLY"—MARK 16:7.

VOLUME 3, NUMBER 18

TEXARKANA, ARK.-TEX., JAN. 11, 1917

\$1.00 THE YEAR

PUNGENT PARAGRAPHS.

Somebody said the reason the lions did not eat Daniel was because he was full of grit. It certainly takes grit to accomplish any thing worth while in this unfriendly world. Sand in the craw is very necessary to success.

A missionary of a board up north was asked to resign by the church he was serving as missionary pastor. He refused, and gave as his reason that the "Lord and the secretary did not want him to resign." I wonder which one had the most influence over him, the Lord or the secretary?

The church at Blue Ridge, Texas, has called Eld. J. A. Rich, and it is understood he will accept. Blue Ridge is a fine body of brethren and sisters and Blue Ridge. The editor has been surprised since the death of Brother Lagis and is glad to report that they have found a pastor. They deserve the very best.

Eld. H. Bryan Prayner has been called to the care of the church at Ennis, Texas, to succeed Brother Parker, who has entered upon his work as B. M. A. secretary. Prayner is a good preacher and we wish him well in his new field. He has been north where they are "loose" that his soul revolted at their looseness. By this time he can see whereun-to-conventionism leads.

The Mississippi Evangelist, a Campbellite paper in Mississippi, says that if the Methodist Church is the true church, then we must "look to the Methodist Church for salvation." Then it follows that if the Campbellite Church is the true church we must look to it for salvation. How strange men will look to the church instead of Christ for salvation.

A saloon keeper has recently willed the most of his property to asylums for the poor and helpless. His reason for it was that he had repented of his wicked life and wanted, so far as possible, to make amends. He had made his money by making people poor and helpless and now he wants the money thus made to undo so far as possible the evil he had done. Real repentance carries with it the fruits of amended life.

What does 1st John 5:7-8 mean? asks a brother from Alabama. The Father, means God, the Word, means Jesus Christ, and the Holy Ghost means the Spirit. These three are one. The Trice God—the Trinity—bears record to our salvation. There are three on earth, the Spirit, the water, the blood bear record of our salvation. The Spirit produces salvation by the blood and the water of baptism publicly proclaims this glorious fact.

Brother J. J. Long writes from Bookwood, Ala., and says the Commoner is the first paper he reads when more than one comes at a time, and that he wants some of the good preachers who believe the doctrines advocated by the Baptist Commoner to come his way. He will take good care of such a preacher. Some of our Home missionaries should take his name and address and go that way. This year should be the biggest year in work that we have ever known.

Brother D. Farmer writes that the First Baptist Church of Jonesboro, Ark., has recently dismissed its services to engage in a hob nob with the Methodist congregation at that place. He wants to know if that is Baptist practice. It certainly is CONVENTION Baptist practice. There is nothing more common than such as that among CONVENTION Baptists. They have quit contending earnestly for the faith and protesting against heresy. Nearly all of the board element have ceased to maintain strict Baptist peculiarities.

BIBLE STUDY LEAFLETS

By BEN M. BOGARD

For Sale by The Baptist Sunday School Committee
Price, 10 cents per dozen, assorted

THE WORK OF THE CHURCH

The church is not a saviour. But it is the work of the church to lead people to the Saviour, who can save to the uttermost all who come unto God by him. In the church men and women can honor God as they could not standing out alone.

1. The church is commanded to go into all the world and preach the Gospel to every creature.

Matt. 28:19-20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you even to the end of the world."

The church is here commanded to go and evangelize the world.

The church is commanded to baptize the people who believe.

The church is commanded to instruct the people who are converted in all the things commanded in the New Testament, the all-sufficient rule of faith and practice.

It was to the church the promise was made that the Lord would be with them even unto the end of the world.

It was not to individuals that this Great Commission was given, and hence the church must do the preaching, by means of its ministers, and the church must do the baptizing, by means of its authorized administrators, and it is the church that must do the instructing of the converts.

This being true, the church must maintain control of all the work of the Lord. The preaching must be done by the authority of the church, and the baptizing must be under the control of the church and by its authority, and the teachings must be kept in the hands of the church.

Thus we learn from the great commission that preaching to be regular must be under the control of the church; baptism to be valid, must be by the authority of the church, and the Sunday School and Young People's meetings must be by the authority of the church. The church must not only be consulted, but the church must really control the work all along the line. Of course, the church can do this by appointed representatives.

The command to go into all the world and preach is a command to do mission work. Thus we see that the church, not conventions, must do the mission work.

2. The early preachers came back and reported their work to the church, thus recognizing the authority of the church.

Acts 14:25-27: "When they had preached the word in Perga, they went down into Attalia; and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work they fulfilled. And when they had called the church together, they rehearsed all that God had done with them." This makes it plain that they had gone out recommended by a church and they came back and reported their work to the church which had sent them out.

3. The object of church work is not to take the world for Christ, but to bear witness of the Lord. The world will never be taken for Christ by the work of the church. Christ shall come and take it for himself at the end of this dispensation.

II Tim. 3:13: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." That passage does not look like the world will get better and better until it is taken by the church for Christ.

Why, then, do any work at all, if the case is hopeless? The case is not hopeless. We can obey the Lord in our work and thus win the reward for faithfulness, and we can be the means of saving some.

I Cor. 9:22: "I am made all things to all men, that I might by all means save some."

We should do what God commands because he commands it, and we are rewarded for faithfulness.

The Baptist Commoner, Texarkana, Ark-Tex., Jan. 11, 1917



HOME and FOREIGN MISSIONS

Foreign Missions:

ABRAHAM GEORGE AND WIFE Pacific
 Row to Oregon, Box 271 Beach, Wyo. Coast.
 CHARLES TEBBER AND WIFE Tai An Fu, Shantung, China
 S. M. JUBERGEN AND WIFE Beirut, Syria
 L. M. GALASSI AND WIFE Caserta, Italy
 MRS. FREDRICK GEBBE Tai An Fu, Shantung, China

Home Missions:

C. C. WINTERS Missionary Treasurer
 McNell, Ark.
 O. W. JARRELL Texarkana, Arkansas
 J. A. SCAMMOR Canton, Georgia
 J. W. BRADWELL Kalam, Texas
 W. G. GRAY Dover, Mississippi
 T. J. SIMMONS Knoxville, California
 J. W. LOTT Columbia, Mississippi
 J. W. WALLACE Whitney, Texas

ARKANSAS STATE MISSIONARIES.

- C. A. Rogers, Jansenstown, Ark.
- J. M. Stone, Stephens, Ark.
- J. A. Peters, Sallisaw, Oklahoma.
- J. A. Smith, Little Rock, Ark.
- C. W. McDonald, Sheridan, Ark.
- Elder W. E. Davis, Mountain View, Ark.
- Elder J. A. Williams, Sheridan, Ark.
- Elder J. T. Gathright, Ozdan, Ark.
- Elder Walter Griffin, Tupelo, Ark.
- Treasurer of the State Association of Baptist Churches of Arkansas, J. A. Smith, 905 Main Street, Little Rock, Ark.
- Treasurer of the Orphan's Home, Texarkana, Ark., J. W. Sims, Mayell, Ark.
- Treasurer of the Missionary Baptist College, T. C. Rushing, Sheridan, Ark.
- Manager of the Sunday School Literature, C. A. Gilbert, Texarkana, Ark., Tex.

Names and addresses of Missionaries for China:

- A. E. Laraway, Tai An Fu, Shantung, China.
- Miss Zarahia Leonard, Huntington, Ark.
- Miss Pearl Long, Mayfield, Ky.
- R. E. Schneider, Cherokee, Tex.
- Miss Bertha Brevard, Fairview, N. C.
- Miss Gladys Aslaworth, Fairview, N. C.
- Miss Annie McLean, Rowland, N. C.
- John A. Abernathy, Heddenre, N. C.
- L. C. Mathedy, Ferguson, N. C.
- T. L. Blalock and wife, Lodge, N. C.

OUR VOYAGE.

S. S. China, Sept. 10, 1920.

It seems a long time since we started from Asheville, N. C., and it has been about a month. Remembrance of the good things and loved ones with all that home and home surroundings mean to us as we get farther and farther away may make the time seem longer. Added to this some hardships of the journey have not been conducive to hastening time. On our long tiresome railroad journey to San Francisco we looked eagerly to its end. In the few busy days there getting ready to sail we were now anxious to try the ocean waves; but scarcely were we out of the Golden Gate and away from land till we felt we had seen enough ocean to do us for a season and now the longing of our hearts was for land, land anywhere, and the sooner the better. But alas! our anchor had

been lifted and our faithful old ship had put out for the other side of the globe; and let her roll as she would, and seasickness hold us in its clutches till life itself was more than a burden, there was nothing to do but to stick to the old ship. It mattered not whether time went slowly or fast, or whether the sea was rough or smooth, seasick or well, we could do no more than to settle down to the inevitable and just wait and go along with the ship. For to run ahead with eager, feverish haste in our thoughts would not get us there one hour earlier and vain it was to sigh for our home land and country, with its "flesh pots of Egypt" left behind when we were going further and further away.

Of course seasickness we had, for I doubt not this would even come on land sometimes if we imagined ourselves at sea. But to some of our party it surpassed dreams and imagination. Especially was this true with my wife. Sometimes I think she felt it she did not actually say it: "Land! Land! I shall never see it!" Some sicknesses are worse than death it is said, and seasickness is one of them I suppose, but bad as it is, few if any people ever have the satisfaction of dying with it.

However, upon the whole our party has gotten on well and at present seems quite as well as when we started. And no wonder, for a calmer voyage could not have been expected. Taking it all the way from San Francisco to Japan the captain said he never had made a trip over so calm a sea. Certainly up to the present we have much for which to be grateful, and we trust it will be so to the end of our journey. I am sure all of our party prayed for a peaceful sea for the voyage, and no doubt many dear friends at home did the same.

Our ship was crowded to overflowing with passengers, which always brings one in touch with not only a variety of people, but with some who give us a chance to exercise Christian patience and long suffering. We should be thankful for these as well as others, for they are a means of grace to us; that is, give us an opportunity for exercising a good deal of grace. But this class are the rare exception on a ship as a rule.

This is in a large measure a missionary ship; for most all of our English speaking passengers are missionaries. I think we have over seventy in all. Here, too, we always meet many shades of beliefs which are calculated to shake one from the old moorings if not well established in the teaching of the Word. How blessed it is that when one is out on the wide and restless sea of "fame" and "sharline" to be aboard the "Old Ship of Zion" that is true and real, and never has foundered or run aground,—the Everlasting Word. As here we take our stand we can say to our souls, take thy rest, for no waves of opposition to our ship will ever overcome her. O, how precious this truth comes to be as we trust and believe it as a whole—believe that it is all everlastingly true and that when land and sea and rocks and mountains are no more it stands unshaken. How befitting it is that the great God we love should give us something so sure and steadfast for our souls. Why do we not read it more and feed our souls in strength, joy, power and fruitfulness in service? We can never be strong Christians without feeding upon the Word. Yet how few of us go day by day to its blessed pages hungering and thirsting to know more, to drink deeper of this living water?

We had a restful change of eight hours in Honolulu. It was good to be on land that short while even though we scarcely had time to shake

our sea legs off. Some remarked as we came back to ship they still felt as if they were rocking to and fro and even the pavement on the streets seemed to be in motion. The time spent there, anyway, was worth while, apart from the mere joy of again being on land, for we had time to visit a few places of interest in the city, such as the aquarium and the museum, besides feeling we were in a veritable tropical fairyland. For on every land our eyes feasted upon the trees, fruits and flowers, strong, beautiful and new to our party. After our long run of twelve days and being Thursday out as we crossed the Meridian, again our vision fell upon land. We were in sight of the Sunrise Kingdom, Japan, the marvel of the modern world in the way of material revolution and progress. A great people, great nation, which has proven herself capable of great things. She is now a nation with which the whole world has to reckon. And in almost an unthinkably short time she has arisen from a helpless, defenseless people to the proud station of a first rate power. Yet, one cannot think of Japan in all of her progress and refined ability as a people without a sigh. Her progress is grossly material and material, and one can but feel she is like the one out of whom the evil spirit had gone, who was later possessed with seven other devils more vile than the first. I wonder how much of this is due to the fact that mission work has in a large measure attempted to meet the needs of Japan through modernism and progressive methods instead of planting themselves upon the Everlasting Word, the Rock of Ages, and letting God take care of the results?

The saddest chapter that missionary history has written or ever will write is the facts concerning missionaries being sent out now by the hundreds, almost, who have absolutely no message for these lost people. Their faith has been so shaken in God's word that they are adrift with practically the same philosophy and doctrine of good works that the heathen themselves have. A bloodless religion, a powerless Christ, a fabricated Bible, a pantheistic God is just about what many missionaries are bringing out here for these people. And alas! they have gotten it out of seminaries and so-called Christian schools in Christian (?) America. We discovered that we had some such missionaries on our steamer. This is truly discouraging, but thank God there is a brighter side. We have "the seven thousand who have not yet bowed the knee to Baal," and will not do so, for they love the Lord as their personal Saviour and all in all, and love and believe His entire word. Some of these, too, were on our ship.

Tai An Fu, Shantung, China.

September 21.

With praise and thanksgiving I finish my letter at our station and home in China. I had hoped to finish before I left Shanghai, but was too busy. Though I get it off later, our friends everywhere will be glad to have it wind up with the good news that our party is all here at the end of our journey, safe and sound. We have had a welcome by all the friends here, both Chinese and Sister Carolyn and Bro. Laraway, who had made all plans possible for us and have housed us for the time being and helped our new missionaries to get down to the study of the language. Today they had their first lesson and all seem enthusiastic over the prospects of getting it.

There are many problems before us in this field. But there is a great and eternal door open before us and there are many adversaries. So we want

September 10, 1920 Correspondence of T. L. Blalock as printed in *The Baptist and Commoner* Little Rock, Arkansas Vol. IV. (New Series) No. 28—October 27, 1920 Pages Six and Seven

above all else your prayers, and want you all to feel this work is yours as well as ours. Since you have made our hearts glad by supplying passage money, we feel assured you will continue to do your part in keeping us supplied. So with confidence in Him who is so wonderfully faithful, we press forward. *Pray for us.*
 T. L. BLALOCK.

L. D. Perdue—1926-2016

Random Notes

Editorial Column

A GREAT PEOPLE

It is refreshing to be able to write an editorial like this.

Through the NORTHWEST BAPTIST NEWS and several hundred personal letters sent out, many of you have been informed about the accident Bro. Harold Loyd, our faithful missionary working in Helena, Montana, received. The response to this need has been tremendous.

As of this date, Bro. Loyd's medical expenses have amounted to over \$5,400.

There will be a few other expenses in addition to this to take care of future doctor visits and x-rays. There is a possibility that an accident insurance carried by the church may cover \$2,000 of this amount. We do not have a definite commitment from them yet.

The remainder of this amount has been coming in from all over the country. It appears the total amount will be met very shortly for these expenses. In fact, we very likely will receive over this amount. It has been suggested that in the event Bro. Loyd should receive more than is necessary, the additional funds be applied to the building program for Helena. This Editor is sure that all who have given would be in favor of this.

This writer is reminded of Moses and the Children of Israel when they were building the tabernacle. The response was so gratifying in receiving a freewill offering from the people that Moses sent out the word, "it's enough."

We thank the Lord for the wonderful response the finest people on God's green earth have given on meeting this missionary's need. It is such a blessing to be identified with Missionary Baptists who really care.



MISSIONARY BAPTIST HISTORY

The Northwest is rich in Missionary Baptist history dating back to the very early pioneer days. Much of the work in California came through the states of Oregon and Idaho.

This Editor is working on a project of obtaining all information available on the history of the Lord's Churches from the time the work was established here in the west until the present time. He will be meeting with the messengers from the old California Association in Yuba City this month. He is also soliciting the cooperation of the Cooperative Association of Missionary Baptists in California, and the Washington, Idaho and Montana Associations.

This Editor will be contacting various independent Landmark Missionary Baptist Churches in the different states and has written Bro. John Blalock in Portland, Oregon requesting his assistance in this matter. Bro. Blalock is very knowledgeable in the history of Missionary Baptists. His father, R.Y. Blalock, was active in the Missionary Baptist work during the 19th and 20th centuries.

It is hoped all of the churches and brethren will cooperate in this endeavor. When this material is compiled it will be readily available for all who desire it. Eventually, it is hoped that a historical publication can be printed.

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

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Northwest Baptist News—April, 1981



Northwest Baptist News—April, 1981

Remembrances of Doug Perdue

Dr. Larry Crouch

Sent via e-mail—Aug. 24, 2016

"I was in Seminary class with Brother Perdue in Fresno in 1944. My parents, Charles and Ann Crouch were students. I was about 15 months old. When I enrolled in School at the Seminary in Sacramento at 18, He took great fun in telling me that he changed my diapers and he reminded me of it several times through the years. Finally at his 90th birthday party, when that subject was brought up, he said, "Well that's not exactly what happened. You were on a palate in the floor between your parents and me. I watched you, but the changing was left to your mom!" Then he gave me a big grin. I was smiling a sigh of relief after wondering about that story for 55 years the truth was finally told!"



Bro. L.D. Perdue 1926-2016

July 14, 2016 the Lord called one of his faithful servants to come home. Luther Doug as Perdue was a shining light who was eager to share his love for Christ with everyone he met. Even at age 90, his greatest joys was to preach at the Liberty MBC he attended in Modesto, Ca, or at the retirement community where he resided.

L. D. Perdue was born April 3, 1926 in Oakdale, Ca. He was the 5th of nine children. Bro. Perdue accepted Jesus at age 14, and was baptized by the Riverbank MBC soon after. He surrendered to preach at age 17, and as soon as he graduated High School was on his way to the Little Rock M.B. Seminary, where he would meet and marry his wife of 61 years, Maurine (Cook) Perdue.

He was ordained to 1944 at the age of 18. Bro. Perdue preached his first sermon on July 4, 1943 in Riverbank, CA. His text was James 5: 6: "The effectual fervent prayer of a righteous man availeth much." He treasured his time in seminary and loved to visit whenever he was in town. He felt blessed to have as his professors Bro. Bogard and Bro. Guthrie. He often spoke of his first encounter with Bro. Bogard with a chuckle and a sparkle in his eye. He told of how Bro. Bogard would treat the boys "roughly" when they first enrolled to weed out those who did not have "stickability." Well, Bro. Perdue certainly had stickability!

He joyfully served in the Lord's churches for 86 years. He

served as California State Missionary and always had a heart for mission work, organizing 18 under his leadership. He pastored in Arkansas, California, Oregon, Washington and Alaska. He led in organizing two seminaries (Lauderdale in Sacramento, Ca, and Northwest Baptist Institute in Bend, Or), assisted in and led at least 59 building programs, and spent countless hours working in the History & Archives of the West Coast - all while whistling! In 2004 Bro. Perdue was presented with the History Merit Award at the ABA by the messengers. He was proud of his award but never served for recognition.

Bro. Perdue loved his friends and family dearly but he loved his Savior most of all. Towards the end of his earthly life, he would often state he was "home-sick" for his heavenly home and all the loved ones he had there. Bro. Perdue is survived by wife, Gloris, and three daughters, Becky Loyd, Sam's Lawallen & Pricilla McCright. Pricilla's husband, Tom pastors the Porterville MBC in Ca., and also attended the Little Rock Seminary.

Before he died, Bro. Perdue wrote letters to his seven grandchildren, and eight great-grandchildren, speaking of his love for Jesus Christ. He urged his family to always stay in church. I will close with some of his words: "To my children and their children. Be faithful to the Lord and His church. Be true to yourself and each other. Live by the Bible and remember what Christ said in Luke 10:27: "Thou shalt love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and love your neighbor as yourself."

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From The Searchlight
—Posted on Facebook by Pricilla McCright

Baptist Sentinel.

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Missionary Baptists of the Pacific Coast.

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THURSDAY, SEPTEMBER 2, 1897.

THE OLD, OLD STORY.

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

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

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

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

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

was ordained by Elders Simmons, Colyar and Carney.

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

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

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

"EUREKA, Oct. 1, 1896.
REV. G. W. BURRIS.

PORT KENYON, Cal.
Your letter received; its contents noted. This church cannot send delegates to your Association as we do not recognize your churches as churches at all as they have not been recognized by the Board. J. H. McDONALD,
Church Clerk."

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

The above statements are true,

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

- Yours for truth,
ELD. T. J. SIMMONS, Ferndale, Cal.
ELD. GEO. W. BURRIS, " "
(MRS.) O. J. SIMMONS, " "
(MRS.) EMMA STINEHOFF, " "
(MRS.) B. R. GRAHAM, " "
C. L. STINEHOFF, " "
B. GRAHAM, " "
W. STINEHOFF, " "
J. L. DOUGLAS, Rhonerville, " "
H. T. NATWICK, " "
(MRS.) O. C. NATWICK, " "
J. D. COBB, Cuddyback, " "
L. COBB, " "
MRS. C. PETERSON, Port Kenyon, " "
L. HODGKINS, Freshwater, " "
STEVE HODGKINS, Jr, " "
REV. M. FOSTER, " "
S. HODGKINS, " "
FRANK JAMES, Eureka, " "
ANDY McBERTH, " "
August 2, 1897.

REMARKS.

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

Piña—Continued from Page 8

The Baptist Monitor - September 2014

Local Mission Work Needs Help

Our local missionary, Pedro Piña, is doing an extremely good job witnessing and spreading the gospel in the Longview and Tatum, Texas areas. Brother Piña is a third year student at Texas Baptist Institute Seminary. He and his wife Gloria have two daughters, Annabelle and Selah. This young family is dedicated to God and could use some help on a monthly basis along with special project needs. Please read his report below and see how you can be a part of bringing the gospel to the East Texas Hispanic community.

AUGUST 2014 REPORT

My Brothers and Sisters in Christ,



Pedro Piña

I want to thank each and every one of you for your continued prayers and support. May the good Lord fill your lives with blessings and peace for your faithfulness. We have had two families visiting a Longview these past two months. One is a family of six and the other of three. In Tatum there is a family of six and four. We have been praying for more help in both works.

It seems as if God is calling my brother, Uriel Piña, to come from Florida to Henderson to attend seminary. Maybe he will be able to help in Tatum, as he has experience preaching, while we focus on Longview. Pray that God's will be done and that He provides for Uriel's needs, as it is one of the things holding him back from coming to seminary.

There is some work that needs to be done in the Tatum building with the rotten floor and it needed to be fixed. If there is anyone out there that would like to help us with this please let us know. We would greatly appreciate it.

I would also like to mention that while we were out for spring break, the church money was stolen. We were going to use some of this money to work on the building in Tatum.

We passed out flyers back in April at the Pean Festival in Tatum with Bethel MBC. Unfortunately we have not seen results from it.

Brothers and Sisters, it seems very hopeless at times for us but we know the Lord still wants us to be fruitful. Please pray that God gives us more wisdom and knowledge of His word and His will and for His guidance.

There is a mission work in Acacia, Oshunba Mexico that we prayerfully support. Brother Ruperto Miranda is the Church Planter there. His church is Iglesia Nuevo Amanecer. He owns a small tortilla factory and that is where he has his field services. The work there is growing rapidly with several professions of faith and baptisms. He has been asking me to help him seek the paid support for a church building they have already started. Please let us know if you would like a full report of his work there.

Thank you again for all your prayers and support.

LOVE IN CHRIST.

Pedro Piña
267 Garden Lane
Henderson, TX 75653
(915) 799-4153
ppina@gmail.com

Brothers and sisters, this is a worthy missionary. Please, please help him. Send any offerings to Unity Missionary Baptist Church, 1421 N 10th St., Longview, TX 75601.
Ray Williams, pastor
Unity MIBC

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*I may have previously posted
this Article
"The Old, Old Story"
from The Baptist Sentinel,
but it is certainly worthy
of a Reprint,
especially in light of the
upcoming 100th Anniversary of
The Landmark Missionary
Baptist church in July 2017.
T. J. Simmons led out in
its organization.*