

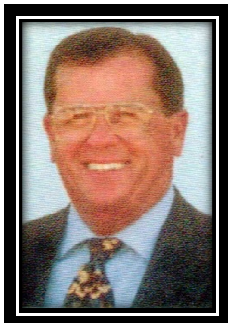
LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

August 2011 - Volume 1 ~ Number 4

*"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*

This Editor has just re-read the *Landmarks of the West* - An historical sketch of Landmark Missionary Baptist churches on the West Coast by A. D. Harris, published in 2005. It should be a book on the library shelf of every California Baptist.



In Chapter 5 - Early California, on page 72 he writes: "I would not hastily say that O. C. Wheeler was a Landmarker because of his association with Presbyterian and Congregational ministers. According to his report to the first baptism in San Francisco, he said, "...Rev. S. H. Wiley, of the Presbyterian mission at Monterey....who at my request read portions of scripture, and announced the hymn...Rev. Mr. Hunt of the Congregational Church offered

prayer. (I could not then, nor can I now see how he could have prayed more earnestly and appropriately if the exercises had been in and of his own church)." Allowing Protestant ministers to take part in a baptismal service is foreign to Landmark Baptists and, therefore, raises the question to whether or not O. C. Wheeler was a Landmarker..."

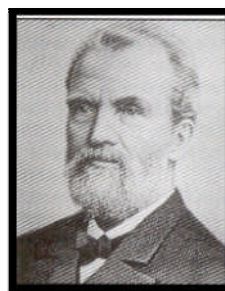
The "Baptism in the Bay" to which Bro. Harris refers was the First Baptist Baptism in California, on October 21, 1849. The candidate was Col. Thomas H. Kellam. Osgood Church Wheeler gives a full account of this event in his *The Story of Early Baptist History In California*, dated April 13, 1889. [See Volume One of the *History of Landmark Baptists of California*, published by the History & Archives Committee of the Cooperative Association of Missionary Baptist Churches of California, pages 34-37.]

This Editor has never made the claim that O. C. Wheeler was a "Landmarker". Rather, he was a Baptist and that fact is indisputable. He was a typical Baptist for his day and should not be unfairly judged for errors of action in this very early period of his history in California. Remember, at this time he was the only Baptist minister in the State. In over 20 years of diligent research this occurrence was never repeated, seeming to be an anomaly, rather than a regular practice. No effort is made to excuse or justify his allowing of a Presbyterian and Congregational Minister to participate in this service. It is a fact of the historical record, in Wheeler's own words. However, this may have been an example of the justification for J. R. Graves to ask J. M. Pendleton to address the issue in the 1854 article *An Old Landmark Reset: Ought Baptists to Invite Pedobaptists to Preach in Their Pulpits*.

Due to the significance of Pendleton's article, it is reproduced here. It is believed that many of our modern Landmarkers have never read it nor are they conversant with the proposition espoused by Pendleton and Graves.

An Old Landmark Reset Ought Baptists to Invite Pedobaptists to Preach in Their Pulpits?

J. M. Pendleton



In the discussion of this question opinions which have originated from our feelings and partialities should, as far as possible, be discarded. An honest and an earnest desire to know the truth should gain ascendancy of the heart; for then there will be a willingness to adopt the conclusions to which the truth leads. "Buy the truth and sell it not" is the language of reason as

well as revelation. There is no advantage in error. So far from it, it is mischievous, hurtful, pernicious. A false principle in science operates injuriously until its unsoundness is detected. An error committed in laying the foundation of a government diffuses its influence throughout the superstructure reared on that foundation. Error can never be harmless, and even should it be apparently so, it is owing to the counteracting presence and operation of truth, There is no faith so important as that which God has revealed in his word. All other truth yields to the superior value of truth divine. The injunction - "Buy the truth and sell it not" - is eminently wise. The truth is a jewel of such transcendent worth that it ought to be bought at any price and sold at no price. Let him who secures this jewel retain it. Let him not consider its alienation from him a possible thing. Let life be surrendered rather,

The question, Ought Baptists to recognize Pedobaptists preachers as gospel minister's? - must receive either an affirmative or negative answer. It does not admit an ambiguous response. The truth is in the affirmative or negative. And the writer will aim to show that truth requires the question to be answered negatively. Some, perhaps, will say there is great uncharitableness in my object and that nothing but bigotry could prompt me to attempt the execution of such an object.

And others still may exclaim, "He is throwing himself beyond the circumference of the sympathies of all evangelical denominations." "But none of these things move me." With me it is a very small thing that I should be judged of man's judgment: he that judgeth me is the Lord."

In this day of spurious liberality and false charity much is said about evangelical denominations and evangelical churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model. Pedobaptist denominations, therefore, are not evangelical. Pedobaptists churches, as they are called, are not

evangelical. There is supposed to be a wonderful virtue in the epithet evangelical. It is used as a balm for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring the denomination at once within the pale of respectability and fellowship. It is used with an injurious latitude of meaning. It gives currency to many doctrines and practices which deserve emphatic condemnation. "Evangelical Alliances," so called, may, for aught I know, have done some good; but there is danger lest they infuse greater vitality and energy into the errors of those who enter into the co-partnership. The religious nomenclature of the age requires serious revision. It is high time to call things by names expressive of their properties. The language of Ashdod should not be heard within the precincts of Zion. Nor should the language of Zion be employed in describing what belongs to Ashdod. More, perhaps, is meant by "the form of sound words," than most persons imagine. But to return from this apparent digression.

If Pedobaptist Societies are not churches of Christ, whence do their ministers derive their authority to preach? Is there any scriptural authority which does not come through a church of Christ? And if Pedobaptist ministers are not in Christian churches, have they any right to preach? That is to say, have they any authority according to the gospel? They are doubtless authorized by the forms and regulations of their respective societies. But do they act under a commission some of the injunctions of which they utterly disregard. The ordinance of baptism in its action and subject they pervert. They change the order of the ascending Savior's Last commission, and administer what they call baptism to infants who give no proof of discipleship, and who are naturally incapable of going through the process of discipleship. Are we at liberty to bid those men "God speed" and aid them in deceiving the world, by acknowledging their societies as churches, and themselves as veritable gospel ministers, who invert the order established by the Head of the Church?

Would Pedobaptists recognize as a minister of Christ a good man whom they consider unbaptized, and consequently disconnected from what they would term every "branch of the church?" They would not. They would say to such a man, "We would not judge your heart - we do not deny your piety, etc., but we cannot countenance you as a preacher as long as you remain unbaptized and sustain no ecclesiastical relation." This is in substance what they would say, and I ask if Baptists should not look on Pedobaptist ministers just as the latter would look on unbaptized men who might choose to go forth and preach? If Pedobaptists are unwilling to recognize as ministers of the gospel men who, in their judgment have never been baptized, why should Baptists be expected to do so? Consistency, so far from requiring it requires the very opposite. Pedobaptists cannot reasonably complain of us, for in this we act on the principle which their practice sanctions. Believing their preachers unbaptized, we cannot with the shadow of propriety recognize them as gospel ministers. If Jesus Christ intended that his ministers should be the servants of the church - and have the sanction of the church in their work - who can be a minister of Christ according to the gospel without belonging to the church? No one will say that a church can send forth a man to preach who does not belong to her body, and over whom she has no jurisdiction. The writer does not say there are not pious, devoted men in the Pedobaptist ministry, but he denies that they have

scriptural authority to preach. He denies in reference to them just what they would deny in reference to a pious Quaker minister. The so-called baptism of a Pedobaptist preacher is no more authority for preaching than the no baptism of a Quaker. The former is as evidently out of the church as the latter. It is as well to discard an ordinance altogether as to pervert and caricature it. Neither Pedobaptists nor Quaker have baptism among them, and "where there is no baptism there are no visible churches."

Now, if Pedobaptist preachers do not belong to the church of Christ they ought not to be recognized as ministers of Christ. But they are so recognized wherever Baptist ministers invite them to preach or exchange pulpits with them. As to calling them to pray, it is a different matter; for men ought to pray whether they are in the church or not. *"But to invite them into our pulpits to pray, is to recognize them before the world as gospel ministers, since custom consecrates the pulpit to acknowledged gospel ministers, and therefore, when we act with them in a ministerial capacity, speak of them as gospel ministers, or receive their acts as those of gospel ministers, we plainly and 'more loudly than with trumpet tongue,' proclaim them gospel ministers, and consequently their societies as gospel churches - and if so why not commune with them?"* ~ J. R. Graves. But they ought not to preach unless they have membership in the church of Christ.

To this all will agree who have scriptural baptism, as well as those who substitute it for that which is no baptism. Baptists and Pedobaptists differ materially. Their views are totally dissimilar as to the design of baptism, the elements that enter into the composition of a gospel church, the form of government, etc. These differences are by no means nonessential, but a recognition of Pedobaptist preachers as gospel ministers is a virtual proclamation of their non-essentiality. The people so understand it. They are ready to say that there can be no material differences between the views of ministers who exchange pulpits and perform other acts of ministerial recognition and thus the custom of exchanging pulpits, originating, as it probably did, in the excess of an unscriptural charity, has a tendency to obliterate the line of demarcation between truth and error.

Many a man no doubt has become a Pedobaptist because Baptists have so acted as to make the impression that there is no great difference between them and their opponents. Alas, that there are some Baptists whose disposition to compromise with adversaries leads them to act as if they were not only ashamed of their distinctive principles, but wished everybody else to be. I am heartily ashamed of such Baptists.

If it is not absurd to suppose such a thing, let it be supposed that there were persons in the apostolic times corresponding to modern Pedobaptists. Can any Baptists believe that Paul, beholding the practices of such persons - seeing the sprinkling of infants substituted for the immersion of believers - would recognize the ministers of such sects as ministers of Christ acting according to the gospel? Surely not. Paul would have protested against such a caricature of the Christian system. He would have said to such ministers, "Will ye not cease to pervert the right ways of the Lord?" The great apostle would have done nothing that could have been construed into a connivance at error. And why should Baptists now?

We have reasons "to thank God and take courage" that our number in the United States is now over 4,000,000 members,

and that it is constantly increasing. But would we not have been much more numerous than we are if we had no more religious intercourse with Pedobaptists in the days of the persecution in Virginia and Massachusetts? There cannot be a rational doubt of it. All compromises with Pedobaptists have been disadvantageous to Baptists, and they will always be. These dishonorable compromises have ever involved an implied understanding that Baptists were not to preach the whole truth on the subject of baptism. The teachings of the New Testament on this subject are held in abeyance. No man, it is true, can preach the whole gospel and leave baptism out; but in these Union Meetings it is thought best to leave it out for the sake of harmonious cooperation. It is to be hoped that the day of these Union Meetings is passed away, never to return. It is time for it to be understood that Baptists and Pedobaptists cannot "walk together," because they are not "agreed." The impossibility of "walking together" without agreement was recognized in the days of the prophets, and why should there be a vain effort to make an impossibility then a possibility now? Every such effort is unwise, and involves on the part of Baptists a sacrifice of principle.

It is often said by Pedobaptists that Baptists act inconsistently in inviting their ministers to preach with them, while they fail to recognize them at the Lord's table. I acknowledge the inconsistency. It is a flagrant inconsistency. No one ought to deny it. Booth, in his "Vindication of the Baptists from the charge of Bigotry in refusing to commune with Pedobaptists at the Lord's table." does not and cannot refute this charge of inconsistency. It defies refutation, and the only way to dispose of it is to take away the foundation on which it rests, Let Baptists cease to recognize Pedobaptist preachers as ministers of the gospel by, inviting them to preach and the charge of inconsistency will be heard no more.

Our refusal to commune with Pedobaptists grows out of the fact that they are unbaptized, and out of the church. We say they have no right to commune as unbaptized persons. Pedobaptists, however, have as much right to commune unbaptized as they have to preach unbaptized. That is to say, they have no right to do either. The Baptist argument on "Communion" possesses great power, but it is paralyzed whenever Pedobaptists can say, "You invite our ministers to your pulpits, but you do not invite us to commune with you." Let Baptists repudiate the inconsistency that most of them have been guilty of for half a century, and then their Defense of Close Communion will be perfectly triumphant. It will stand a tower of strength, against which Pedobaptists will vainly turn their artillery. No Baptist who recognizes Pedobaptist preachers as ministers will ever write a consistent Treatise on Communion. It is high time for all our brethren to know this. Consistency requires that while we fail to invite Pedobaptists to the Lord's table, we should not maintain ministerial intercourse with their preachers.

And another thing follows: The official acts of Pedobaptist preachers have no validity in them. Their falsely so-called baptisms are a nullity. Immersions administered by them ought to be repudiated by Baptists. How is it? Pedobaptist ministers are not in the visible kingdom of Christ. Now then can they induct others into it by baptism? Can they introduce others where they have not gone themselves? Would it not be a violation of all governmental analogies to allow those to act as officers of a kingdom who are not citizens of that kingdom? It may be argued that in case of necessity an irregular act is not an

invalid act. As to immersions by Pedobaptist preachers there is no necessity, and never was. There are Baptist ministers enough to administer baptism, and they love to do it.

It is high time for those who ridicule immersion and yet perform it rather than lose a valuable member, to be discountenanced. They deserve the contempt of all honorable men. They are willing, for selfish and sectarian purposes, to perform an act in the name of the Sacred Three, and yet make light of that act! Such men I leave in the hands of a merciful God.

I have now attempted to establish the position that Baptists ought not to recognize Pedobaptist preachers as gospel ministers. Whether I have accomplished my object I leave for others to say. In conclusion I will notice some of the objections which will probably be urged against the view here presented. Pedobaptists will say, This doctrine repels us from our "Baptist brethren." The time has been when this would have been a recommendation of rather than an objection to the doctrine. In other days repulsion from, was considered more desirable than attraction to, 'Baptist brethren.' The sentiment was once fearfully prevalent that Baptists were more worthy of prisons, fagots and death, than of pulpits and communion tables. What country has not witnessed their martyr sufferings? What soil has not been stained with their blood? They have been persecuted by Rome Pagan and by Rome Papal; for the latter inherited all the cruelty of the former. Rome has ever found FIRE her most effectual argument.

In the early part of the sixteenth century the light of Luther's reformation began to dawn on Europe, and Baptists probably began to flatter themselves that the days of persecution were ended. But this was not so. Luther was not their friend - Zunglius thought them worthy of death - and the true idea of religious liberty never entered Calvin's mind. These eminent Reformers were in several respects more nearly allied to Romanists than to Baptists.

And who does not know that Protestant England has had a prominent agency in the work of persecution? Who does not remember the inhuman saying of Rogers at the burning of a Baptist? 'Burning alive,' said he, 'was no cruel death, but easy enough.'

It seems from testimony not to be disputed that Edward Wightman was the last person "that suffered this cruel kind of death (burning) in England; and it may be remarked that William Sawtre, the first that suffered in that manner for his religious opinions was supposed to have denied infant baptism; so that this sect had the honor both of leading the way, and bringing up the rear of all the martyrs who were burnt alive in England, as well as that great number of those who suffered this death for their religion, in the two hundred years between, were of this denomination."

This is Pedobaptist testimony, and let it speak for itself. Who has not read the story of Baptist suffering in the Colony of Virginia before the Revolution? There are persons now alive whose ancestors preached through prison grates in that renowned commonwealth. And the sterile sod of Massachusetts has been enriched with Baptist blood. Puritans shed it - men who braved the danger of the deep that they might enjoy religious liberty, and since then Baptists have risen in scale of respectability that sects, which once looked upon them with disdain, now court alliance with them. Beware, Baptists, beware. Whipping and fining and imprisonment are not the only methods

by which you can be injured. There is the embrace of apparent love which is the embrace of death. Error loves to ally itself to truth and the interests of truth suffer by every such alliance.

It will probably be said the position of the author of this treatise is in conflict with the charity of the gospel. If so, "it is a grievous fault." There is no term used more frequently than charity ~ there is none more strangely misunderstood. A man of charity is generally supposed to possess what are termed "liberal principles," and those who have these liberal principles, in nine cases out of ten, have no fixed principles at all. "Charity rejoiceth IN THE TRUTH." That is a spurious charity which does not recognize truth as a jewel of priceless value. It is a misfortune that the severance of truth and charity has ever been considered a possible thing.

True charity will prompt Baptists not to connive at the errors of Pedobaptists, but to protest perpetually against those errors. And this is done most effectually by a decided advocacy of the truth and an emphatic condemnation of whatever militates against it. How can Baptists utter a consistent, sensible, effective protest against the many errors of Pedobaptism if they recognize Pedobaptist preachers as gospel ministers? It cannot be done. But a refusal to recognize them in their capacity is an impressive condemnation of their errors. True charity prompts this course.

Some fainthearted Baptists may say that if the sentiment advocated by the writer is made practical it will bring great unpopularity and odium on the Baptist denomination. This objection is scarcely worthy of consideration. The question refers not to unpopularity and odium, but to right and truth. What is right? is the inquiry. What does a jealous maintenance of truth demand of us? popularity is a bauble, dependent for its existence on the capricious direction public opinion takes. Jesus, our Savior, was unpopular. His doctrines were unpopular. The first Christians were unpopular. We shall have illustrious predecessors in unpopularity. And the advantage of our consistency will more than neutralize the disadvantages of unpopularity.

Odium! What Baptist is afraid of odium? If our people are not yet familiarized with it they ought to be; for the very day Paul was taken a prisoner to Rome our sect "was everywhere spoken against. There has been time enough and opportunity enough from then until now to learn to bear odium patiently. Light is adapted to the eye - sound to the ear - birds to the air - fishes to the water and Baptists to odium. There is no cause of complaint.

It will probably be said that the tendency of those views will be to interfere with the social relations of neighborhoods and communities? The writer thinks otherwise. Why should there be any rupture of social ties? There is no necessity for it. I will illustrate: The officers of Masonic Lodges are not invited into Odd Fellows Halls and vice versa. This is no interference with the social relations of the two orders.

Episcopal preachers do not recognize the preachers of other denominations as gospel ministers, nor do I know that the social relations of neighborhoods are affected thereby. There is no good reason why they should be. I would have Baptists, as neighbors and citizens, to exemplify every social virtue; but let them not do that which will inevitably be construed into a connivance at what they deem material errors. The question must be, WHAT IS RIGHT? And THEY MUST DARE TO DO RIGHT, LET THE CONSEQUENCES BE AS THEY MAY.

Of reformers, alas Campbellites, I have said nothing, because, as they reject infant baptism they cannot be placed in the same class with Pedobaptists. Important arguments, conclusive against the latter, would be without force or pertinency in their application to the former. I take it for granted that ministerial and religious intercourse between Baptists and Campbellites would be utterly unjustifiable. They differ fundamentally in their views of repentance, faith, regeneration, justification the influences of the Holy Spirit, the design of baptism, etc., etc. They are not "agreed," and they cannot walk together. An attempt to do so would involve deep hypocrisy and a culpable sacrifice of principle.

If for the sentiments presented in this treatise, the author should be stigmatized as a bigot while the justice of the charge is positively denied, he is willing, if need be, to wear the stigma till death should efface it.

Bowling Green, Kentucky - 1854
Reprinted from: *The Memoirs of Elder J. N. Hall*
By W. M. Barker - Chapter IV /pages 43 - 57



Pendleton's Grave Marker
Fairview Cemetery
Bowling Green, Kentucky

James Madison Pendleton
Nov. 20, 1811 - Mar. 4, 1891



Photo from the
<http://baptisthistoryhomepage.com>



The Second of a 12 part Series in the
Western Baptist by J. H. Miller

THE SECOND COMING OF OUR LORD NO. 2

BY J. H. MILLER.

In the former No. I mentioned the tremendous destruction of human life under the plagues poured upon men; and some may look upon the matter as mere wanton cruelty; but let it be remembered that the Lord created the world and man upon it, and then planted a garden in the most pleasant and salubrious part of it (at the head of the Persian Gulf), and put into that garden everything of fruit and good things that man could wish for; and gave it and the whole world to him and his posterity; (Ps. 115 :16.) and with all these great bestowments and blessings, the man and his wife at the very first temptation renounced their allegiance to their Creator and bountiful Benefactor, and transferred their allegiance and all the gifts bestowed to the awful, unreconcilable enemy of God and man, and the great majority of their posterity have followed the amazing example.

Now when Christ pays their debt to the eternal law Divine in a score of blood, from the Divine heart —following the Roman spear— His blood fell upon the HEART of the earth (Matt. 12: 40), Jerusalem was so called because —just as all the blood of the human system passes through the heart —so the commerce of the nations N., N. E., N. W. of Jerusalem, passed through that vicinity into Egypt, Ethiopia and back the same route, making Palestine the world's trade-route and trade center.

Now when Christ had created all things [Col. 1: 16] through the traitorous act of our first parents giving themselves, the world and all over to Satan, making him the god of this world [2 Cor. 4: 4 aionos — age] they were by law put under the penalty of death, and a curse laid upon the world, which has become polluted by men's manifold murderous transgressions, until it will have to be regenerated by fire. 2 Pet. 3:10—13.

We are only tenants at will, for the earth is the Lord's and the fullness thereof. Ps. 24: 1, 2. But men have taken possession of it, and call it THEIR OWN and now go to work to prove that God in Christ did not create them; and that God has no creative claim on them, because they have descended from the monkey; and that the world also was produced by the fortuitous concourse of atoms through the laws of attraction and gravitation. So men wrap it up, and [using the horsemen's parlance] taking the bits in their teeth, they are running — post haste — into evolution, wholesale into Modernism and infidelity, which will ultimate in Atheism.

In spite of all this, our Lord in regaining His property, exercises forbearance and mercy all thru His proceedings, as indicated by the rainbow about the throne Rev. 4: 3, at the moment of arranging the preliminaries. Then in chapter 8: 3-5 the Priest Angel at the altar (our Great High Priest) puts incense [an emblem of his own infinite merit] to the prayers of all saints [and that prayer is, Matt. 6:10 -It will be done on earth as it is in heaven] and that Priest Angel takes His censer full of fire of the altar and casts it into the earth, producing a commotion that should make the whole world sit up and take notice. The work done by the fire of that golden censer [gold is a symbol of absolute Divine holiness], fire filled censer is a prelude to all the work of the seven trumpets.

The mystery of God [the scheme of redemption] will be finished during the sounding of the seventh trumpet, which will bring upon the world the pent up fury of the wrath of the Omnipotent God. The first trumpet effected the third [heavenly number] of the trees — burning them up and all green grass is burnt up. [Westcott and Hart, in their Edition of the Greek N. T. have it "one third of the earth, trees and all green grass]

The second trumpet hurls something like a great mountain burning with fire into the sea [Mediterranean, most likely] and the third part of the sea becomes blood, and a third of the living things in the sea died and a third of the ships were destroyed. The Lord is very reluctant to let any of the plagues strike His infinitely loved creature man; but having had it written in His book and given them fair warning by casting the contents of the fire filled censer into the earth causing thunderings and lightnings and an earthquake, and then the effects

of the first and second trumpets, man has cause to think on his ways and turn to the loving and merciful Redeemer.

Many do probably; but the vast majority continue their determined rejection of the rightful of mankind and the world and all things within it. But the third trumpet drops a great star upon the world, which is called Wormwood; this comes in contact with a third of the rivers and fountains of waters which are embittered so that many die from drinking of the water.

Now he is beginning to bring the plagues upon men, which become more and more severe. [Continued in next issue.]

Originally published by R. Y. Blalock in *The Western Baptist*,
Volume 1 - Number 3 dated January 15, 1922.

Baptist Ephemera
Unknown Date

REVIVAL
CRUSADE FOR CHRIST

"I AM THE VOICE OF ONE
CRYING IN THE WILDERNESS
MAKE STRAIGHT THE WAY
OF THE LORD." Jn. 1:23

HEAR
EVANGELIST
Clay Hunsucker

September 16 through 30

Jesus died that you
might have life

REVIVAL TIME SUNDAY 11 a.m. - 12 a.m. each night 7:30 p.m.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isaiah 55:7

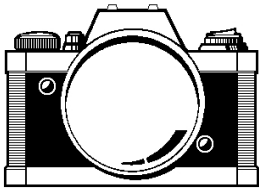
"Clay was born in Provo, Arkansas, September 1, 1905. He was saved and baptized in the FMBC in 1925. He surrendered to preach and did missionary work in Texas for several years.

His first pastorate in California was the FMBC in Pomona. He then pastored in Oregon for three years. He was the first speaker at Visalia FMBC on their 25 anniversary August 12, 1981, and as he started to preach he suffered a cerebral hemorrhage causing paralysis to his right side and loss of speech. He passed away August 1986."

Excerpt from the *History of Landmark Baptists of California* page 99.

Please Send Comments
or Articles of Interest to:
Robert Cullifer, Editor
e-mail:
Lbfolsom@aol.com

Minister Photos Needed



If you have or know of
someone that may have minister
photos, please send a jpeg
image of the following brethren
to:

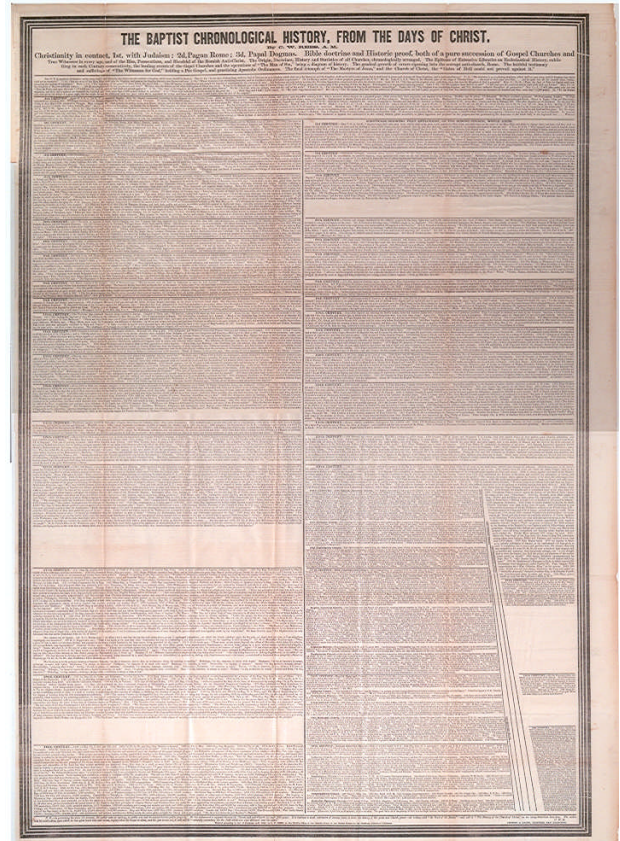
e-mail: Lbfolsom@aol.com

Robert Gonzales
M. L. Goodnight
Tom Green
W. P. Griffin
Luis E. Guevara
J. H. Hambey
W. N. Handlin
Travis Hanna
Jess Hawkins
S. W. Henard
Lewis E. Henderson
Silas Hill
David Lee Hooper
Lee Royce Horton
James H. Howard
Dan Hudson
Howard M. Hulls
J. L. Inman
F. Alden Irving
Charles Jameson
Charles Jeffus
S. S. Johns
Robert L. Johnson
Lee Joliff
John C. Jones
Richard B. Jones

More requests each month.



**The Baptist Chronological History,
From The Days of Christ.
Written by C. W. Rees
as printed in San Francisco, California
while he was pastor of the
First Baptist Church-Petaluma, CA.
1860**

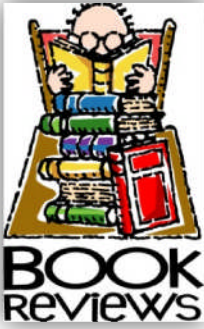


Bro. George Wood has undertaken the task of transcribing this document, approximately the size of our wall mounted Church Covenant. It is anticipated that a booklet will be prepared for circulation soon.

This document was discovered at the Bancroft Library, University of California in Berkeley and a digital scan was commissioned. It is presented here as an example of the rich Heritage Baptists of California have.



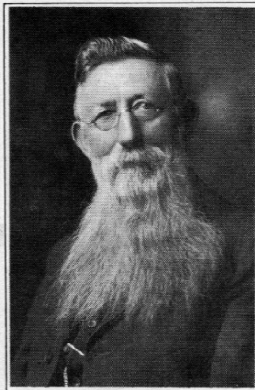
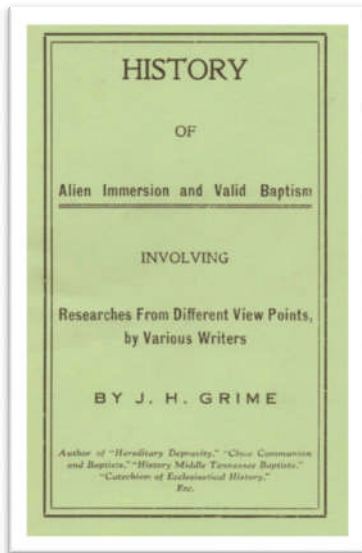
**First Baptist Church,
Petaluma, California.
Internet Image**



An excellent work on the subject of Alien Immersion and Valid Baptism by Elder John Harvey Grime, published from Ridgely, Tennessee, May 14, 1909.

Republished in January 1969 by J. Hall Grime of Lebanon, Tennessee.

79 page Phamplet



ELDER JOHN HARVEY GRIME
July 29, 1851 — August 8, 1941

FOREWORD

This History of Alien Immersion and Valid Baptism was written by my father, Elder John Harvey Grime, who was for 66 years an active Baptist minister. It was published sixty years ago when my father was living in Ridgely, Tenn. Since the question of alien immersion continues to cause discord within the Baptist ranks, it is hoped that the re-publication of the information contained in these pages will serve to strengthen the convictions of genuine Baptists as they read of the interpretation, stand, and practice of Baptist stalwarts of other days. May the contents of this booklet continue to be an inspiration to all who have an appreciation for our Baptist heritage to "earnestly contend for the faith which was once delivered unto the saints". Jude 3rd verse.

J. HALL GRIME
Route 9
Lebanon, Tenn. 37087

January 15, 1969

INTRODUCTION.

We have just read in manuscript, "History of Alien Immersion and Valid Baptism," by Elder J. H. Grime, of Ridgely, Tenn.

As we finished the last page a hearty amen came fully endorsing the book. It is just what it purports to be, "A History of Alien Immersion." It is largely a compilation of historical facts on the subject, a clear demonstration of the fact that Alien Immersion is a modern fad of liberalists, who are more anxious to be popular than they are to be right. The book is well arranged, is clear, logical and most timely.

It should be read by all our Baptist people, and the just acknowledgment made of the timely service rendered to the cause of truth.

Would it not be timely for every real Baptist Association to go on record, by publishing their disapproval of this illogical, inconsistent, modern practice of the few lax, would-be leaders, and thus put a stop to the inroads of error which lead unmistakably to disintegration and confusion? Let Baptists be Baptists, contending earnestly for the faith.

J. G. BOW,

Associate Editor Western Recorder.
Louisville, Ky., May 25, 1909.

- Chapter I - Valid Baptism verses Alien Immersion.
- Chapter II - Early Churches.
- Chapter III - English Baptists.
- Chapter IV - American Baptists.
- Chapter V - Eastern Baptists.
- Chapter VI - Virginia Baptists.
- Chapter VII - Baptists of North and South Carolina.
- Chapter VIII - Georgia Baptists.
- Chapter IX - Southwestern Baptists.
- Chapter X - Tennessee Baptists.
- Chapter XI - Kentucky Baptists.
- Chapter XII - General Observations.

California Baptist Family Photos



Jona & Mary Wright - 1922



Jona Wright

Photo courtesy of Elder Connie Wright

Jona Wright and Family - 1931



Jona & Mary Wright with children, Lee, Jesse, Celeste,
Connie & Flynn
Photos Courtesy of Jeri Wright Malone

Jona was born in Glenwood, Arkansas, November 1, 1901.

He was saved in a cornfield after hearing Jim C. Patterson preach. He was baptized by Mt. Pisgah MBC in Glenwood, Arkansas

He married Mary Willis in OK, and the Lord blessed them with 11 children, five boys and six girls.

Two of the boys, Lee and Connie became Missionary Baptist preachers and one, Jesse became a deacon.

He surrendered to preach in 1936 in Sobell, Oklahoma, and was ordained in Oleta, Oklahoma.

He pastored two MB Churches in Oklahoma, Oleta and Apple, and ran two sawmills.

He then moved to California and pastored the Ridgecrest and Keyes Missionary Baptist Churches.

He died in 1990 in Riverbank, CA.

From the History of Landmark Missionary Baptists of California - Volume 2, page230

Prepared nby the History % Archives Committee of the Cooperative Association of Missionary Baptist Churches of California.