

# LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

September 2011 - Volume 1 ~ Number 5

*"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*



## THE BRIDE OF CHRIST

BY

Elder Charles Crouch

A Sermon delivered to the  
Friendship Missionary Baptist  
Church, of Sacramento on their  
Fifth Anniversary Service  
**APRIL 29, 1951.**

**Lesson** ~ Leviticus 21:10-14; "And he that is the HIGH PRIEST among his brethren.... He shall TAKE A WIFE IN HER VIRGINITY. A WIDOW, OR A DIVORCED WOMAN, OR PROFANE, OR A HARLOT, THESE SHALL HE NOT TAKE: BUT HE SHALL TAKE A VIRGIN OF HIS OWN PEOPLE TO WIFE."

**Text** ~ 2 Cor. 11:2; "I have espoused you to ONE HUSBAND that I may present you a CHASTE VIRGIN."

There are at least two outstanding truths in the above scriptures. They are: 1. The high priest is a type of Jesus our high priest forever. 2. The bride of the high priest had to meet certain qualifications. Now we are agreed that Paul was writing to the Church of God at Corinth in the text and he sets forth the qualification of a Church being a chaste virgin. Putting the lesson scripture with the text scripture we have this: Jesus our high priest can and will have a bride ~ this bride will be his Church, BUT THE CHURCH TO BE HIS BRIDE MUST MEET CERTAIN QUALIFICATIONS. We shall in this message notice briefly these qualifications. They are seven. The qualifications:

**1. A LIVING BRIDE** ~ No man wants a dead bride, who would choose a dead woman for a bride? Sinners are dead in trespasses and sins therefore no sinner can begin to qualify to be in the bride until he is born again. Peter said in I Pet. 2:5, "Ye also as LIVELY (full of life) stones, are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." All the saved ARE IN THE FAMILY OF GOD: BUT ALL THE SAVED ARE NOT IN THE BRIDE. What bridegroom marries THE WHOLE FAMILY? Rather he chooses from out of the family the bride that meets his qualifications. Notice in the lesson verse it says, "HE SHALL TAKE A VIRGIN FOR HIS BRIDE FROM HIS OWN PEOPLE. (Family or children of God.) A person can have two kinds of relations. Blood relations and marriage

relations. That is, when one is born he immediately has blood relations with father and mother, but he may not have any marriage relations at that time. So when a sinner is saved he has blood relationship with Jesus and now having LIFE and BLOOD relation he can also have marriage relationship: that is, be in the bride. Rom. 7:4, "Wherefore, my brethren, ye also are become DEAD TO THE LAW by the body of Christ;

**2. AN ENGAGED OR ESPOUSED BRIDE** ~ Paul gives us a great lesson in Eph. 5:22-33 concerning husband-wife relationship and says in verse 33, "I speak concerning Christ and the Church." The espousal vow is found in verses 22-24, SUBMISSION TO CHRIST (the husband-bridegroom), CHRIST THE HEAD. When one is baptized scripturally he takes this vow upon him: that is, in baptism he enters the Church and says by this act that he will be SUBJECT TO CHRIST IN ALL THINGS AND MAKE CHRIST THE HEAD, I Cor. 12:13, "For by one spirit are we all BAPTIZED INTO ONE BODY." Baptism is the first act of submission to Christ for the one who has accepted him as Savior and now desires to have marriage relationship with Him. Many are saved who did not and have not submitted to this espousal vow: therefore they cannot be in the bride.

**3. A FAITHFUL BRIDE** ~ Faithful to the espousal vow. The lesson of Mt. 1:18-21 concerning Joseph and Mary and the birth of Christ shows that a couple engaged should be as faithful to one another as if they already married. So then the espoused Church or bride must be faithful - subject to Christ the Head in all things. The marriage vow can be broken. Rom. 7:2-3, "For the woman which hath a husband is bound by the law to her husband so long as he liveth: but if the husband be dead (Christ shall never die) she is loosed from the LAW of her husband. So then if, while her HUSBAND LIVETH, SHE BE MARRIED TO ANOTHER, she shall be called an ADULTERESS." So the lesson scripture says the bride cannot be an harlot, or a divorced woman. The Church must be subject to the LAW OF HER HUSBAND. SUBJECT to the Head in all things. In Rev. 3:4-5 John tells us that a Church can cease to be a Church by LOSING HER FIRST LOVE. Anytime a Church makes someone else her head, submits to someone else but Christ, espouses and embraces false doctrines, perverts the ordinances: THAT CHURCH BECOMES AN ADULTERESS AND THUS CEASES TO BE IN THE BRIDE. Notice again the lesson verse says the bride

cannot be PROFANE. This word means, Unconsecrated, temporal, ungodly, unholy, worldly. Many members of the local church are profane. They will not be in the bride. A Church that knowingly and willingly retains such in her membership and will not exclude them in submission to the LAW OF THE HEAD of the Church; PUTS LOVE FOR THOSE PROFANE MEMBERS ABOVE THE HEAD AND HIS LAW AND THUS STAND IN DANGER OF CEASING TO BE THE BRIDE.

**4. AN INVITING BRIDE** ~ Rev. 22:17' "The Spirit AND THE BRIDE SAY COME." The true bride is about her first work in spreading the gospel and saying come to the lost. MANY CHURCH MEMBERS ARE NOT SAYING COME EITHER BY WORD OR ACTION. IN FACT THEIR UNGODLY LIVES ARE DRIVING THE LOST AWAY FROM THE CHURCH AND BRINGING REPROACH UPON THE BRIDE. Such will not be in the bride THOUGH THEY HAVE THEIR NAMES ON THE CHURCH ROLL. The true bride will be letting her light shine, Mt. 5:13-16 and Phil. 2:15.

**5. A WATCHING - WAITING BRIDE** ~ We have before us a wedding scene. The Bride and groom have announced their engagement. The wedding day has been set. Invitations have been sent out. The quests have arrived. The bridesmaids are there, so is the best man, BUT THE BRIDEGROOM HAS NOT ARRIVED. Time goes by. It begins to grow late and still the groom has not come. The quests get sleepy, the bridesmaids and best man begins to slumber, BUT NOT THE BRIDE. SHE IS WIDE AWAKE. WATCHING. SHE WILL NOT SLEEP NOR SLUMBER FOR SHE IS WAITING FOR THE ONE SHE DEARLY LOVES. Lk. 12:35-40, "Let your loins be girded about, and your lights burning; AND YE YOURSELVES LIKE UNTO MEN THAT WAIT FOR THEIR LORD, WHEN HE WILL RETURN FROM THE WEDDING; THAT WHEN HE COMETH AND KNOCKETH THEY MAY OPEN UNTO HIM IMMEDIATELY. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them sit down to meat, will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the son of man cometh at an hour when ye think not." Lk. 21:34-36, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (excess in eating and drinking) and drunkenness, AND CARES OF THIS LIFE, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall

come to pass, and to stand before the Son of man." Mk. 13:32-37, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly HE FIND YOU SLEEPING. And what I say unto you, I say unto all, WATCH." The bride then will not be engaged in the inordinate, unreasonable pursuit of the things of this life, knowing the groom is to provide ALL THESE THINGS, but will be engaged in EXECUTING HIS LAW AND WATCHING FOR HIS RETURN.

**6. A CLEAN BRIDE** ~ She will be free of the LEAVEN of I Cor. 5:7-13; Rom. 16:17; 2 Thes. 3:6; Tit. 3:10. Now notice Eph. 5:25-27, "Husbands love your wives, even as Christ loved the Church, and gave himself for her; that he might sanctify (set her apart to be his bride) and CLEANSE HER WITH THE WASHING OF WATER (BAPTISM) by the WORD (CLEANSING UP OUR OUTWARD MAN BY GIVING HEED TO THE WORD Ps. 119:9). That he might PRESENT HER TO HIMSELF a glorious church, NOT HAVING SPOT OR WRINKLE OR ANY SUCH THING; BUT THAT SHE SHOULD BE HOLY AND WITHOUT BLEMISH. This washing by water and cleansing of the word has no connection with inward salvation. Rather it is baptism after salvation and the CONFORMING OF THE LIFE TO THE WORD AFTER SALVATION: THAT IS A SUBJECTION TO THE HEAD AND HIS WILL IN ALL THINGS AS ONE GROWS IN GRACE AND KNOWLEDGE. As this knowledge of his will is learned, it is done gladly because the bride truly makes Christ the head. MANY CHURCH MEMBERS ARE NOT SUBMISSIVE TO HIS WILL EVEN WHEN THEY LEARN ABOUT IT AS THEY GROW IN KNOWLEDGE. SUCH WILL NOT BE IN THE BRIDE FOR THEY ARE NOT SUBJECT TO HIM IN ALL THINGS. THEY HAVE NOT CLEANSED UP THEIR LIVES BY GIVING HEED TO THE WORD. Example: A young, unsaved girl who dressed as a flapper, painted, hair braided, etc., was saved. Soon afterwards there was a remarkable change noticed in her manner of dress. She was asked why. She stated that Christ had told her in the WORD EXACTLY HOW WOMEN PROFESSING GODLINESS SHOULD DRESS. So instead of going ahead and dressing as a flapper to attract the attention of men, she dressed as God said she should. She also broke her engagement to a young man who was not saved: For Christ said to not be unequally yoked together with unbelievers. THIS IS WHAT IS MEANT BY THE CLEANSING BY THE WORD. The bride of Christ WILL LET THE WORD CLEANSE HER.

**7. A READY BRIDE** ~ Rev. 19:7-8, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and HIS WIFE HATH MADE HERSELF READY." This does not mean the READINESS OF SALVATION, BUT THE PERSONAL READINESS OF THE BRIDE. When a man chooses a bride she is already alive (saved) but when the wedding day comes there is a PERSONAL READINESS OF THE BRIDE THAT SHE ALONE CAN PERFORM. The bride of Christ will be ready. Her readiness will consist in the six qualifications that have already been given. She will be ready because: She is saved, she has taken the espousal vow, she is faithful to the vow, she has invited others, she has watched, she has cleansed herself. Vs. 8, "And to HER was granted that she should be arrayed in fine linen, clean and white: FOR THE FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS. (Not the righteousness of Christ imputed to the believer, but the PERSONAL RIGHTEOUSNESS THROUGH THE CLEANSING OF THE WORD.)

There will be a special, more fancy dress for the bride than anyone else present at the marriage. Ps.45:14, In raiment OF NEEDLEWORK also vs. 13 HER CLOTHING IS OF WROUGHT GOLD. Notice also here in Ps. 45:14 that there will be BRIDEMAIDS THERE: the virgins HER COMPANIONS THAT FOLLOW HER. There will be quests there also, Rev. 19:9 and Mt. 22:1-14. Also John the Baptist will be the best man, Jn. 3:29-30.

***What a privilege! What an honor! To not only be saved eternally, but to be in the bride of Christ. The qualifications are clear. Can you qualify?***

REPRINTED FROM:  
**THE CALIFORNIA MISSIONARY BAPTIST**  
 FRESNO, CALIFORNIA  
 JUNE 15, 1951  
 VOLUME 11 - NUMBER 8

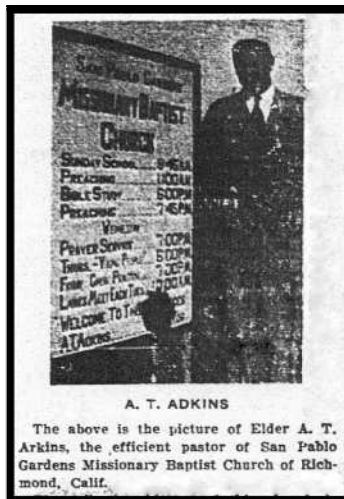
### **Landmark Missionary Baptist Church, Martinez**

The LMBC, Martinez, with Missionaries Morris Pike and J. L. Wisdom, aided by R. Y. Blalock, was organized June 25, 1939. Since being organized, the church has had several names and locations beginning as San Pablo Gardens MBC, Pinole. The outstanding church has led in many ministries, many men surrendered to the ministry who have done great things in California Baptist history. The church welcomed the mergers of Unity MBC, San Pablo in 1980 and Emmanuel MBC, Martinez in 1991.

The following served as pastor: R. Y. Blalock, two months, 1939; J. L. Wisdom 1939 - 42; J. W. Scott 1942 - 45; A. T. Adkins 1945 - 47; Floyd G. Ingram 1948 - 64; F. W. Nunn 1964 - 70; C. C. Middleton 1971 - 76; Charles Jeffus 1977 - 84; Larry Reeves 1985 - 88; Bill Gurnett 1990 to present (2009).

The church represented in Old State until 1976 and began representing in the Coop in 1977. The church has missions and missionaries in Ohio and Asia, prison ministries and a school. They recently built a large addition to their facilities.

Excerpt from the *History of Landmark Baptists of California*



#### **Editors Note:**

This image was printed from microfilm. If anyone has an original photo please send it to:  
 Lbfolsom@aol.com.

~~~~~  
 The following history of this church by Brother Adkins:

### **History of the San Pablo Gardens Missionary Baptist Church,**

**17th and Broadway Ave., San Pablo, Calif.**

Organized by Missionary R. Y. Blalock, June 25, 1939.  
 Pastors: Elder R. Y. Blalock, June 1939 to Feb. 5, 1941. Elder J. L. Wisdom, Feb. 1941 to March 8, 1942. Elder J. W. Scott, May 1942 to July 1945. Elder A. T. Adkins, Sept. 1945 and now pastor.

From the Jerusalem Church until now, she has had this commission: Go ye therefore and teach all nations baptizing them in the name of the father, the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." - Matthew 28:19-20.

Ephesians 3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

"Baptists were found in every age from the days of the Apostles, standing true to the Kingdom which Christ came to establish." This statement is quoted from Religious Denominations, page 197. This is a true statement, for Baptists began with Jesus Christ.

Will you follow the line of History from this church back to the Jerusalem Church? Notice the following links:

1. John the beloved disciple, baptized by John the Baptist, and a charter member of the Jerusalem Church, which Jesus organized. Lk. 6:12-16; Mt. 16:18; Acts 1:21-22.
2. John the beloved disciple baptized Polycarp A. D. 90. Neander's Church History.
3. Polycarp organized Partus Church A. D. 150 (Cyrus Commentary of Antiquity)

4. Turtullan came from Partus Church and organized Turan Church A. D. 237. Armitage Church History, page 132.

5. Tellestan came from Turan Church and organized Pontifossi church A. D. 394. (Nowlan's Church History, vol. 2, P. 318.)

6. Andromicus came from Pontifossi church and organized Darathea church A. D. 671. (Lambert's Church History, p. 47)

7. Archer Flavin came from Darathea church and organized Timto church A. D. 738 (Mosheim's Church History, p. 394)

8. Balcolao came from Timto church and organized Lima Piedmont church A. D. 812. ( Neander's Church History, Vol. 2, p. 320)

9. Aaron Arlington came from Lima Piedmont church and organized Hillcliff church A. D. 987. (Jones' History p. 324. Many churches were organized in Wales and England from Hillcliff church.)

10. Elder John Clark came from England and organized Newport Baptist Church in Rhode Island, the first Baptist Church in America A. D. 1638. (J. R. Graves in "First Baptist Church in America.)

11. Elder H. Roller came direct from Hillcliff church to Philadelphia Baptist Association in 1809 and organized many churches in the United States, (See History of the Philadelphia Association.)

12. From Philadelphia Association Missionaries came down into Western N. C. and organized many churches, among them Grassy Creek Baptist Church.

13. R. Y. Blalock was baptized in Grassy Creek Church the second Sunday in May 1881. He was ordained to preach by Franklin St. Baptist Church, Louisville, Ky. June 4, 1895. He came West in June 1895, and organized or assisted in organizing ten churches, among them this Church, on June 25, 1939, with fifteen charter members, at Pinole, Calif.

The church location was moved from Pinole to El Sobrante Hall after several months. After worshipping there for a few months it was then moved to an old abandoned chicken hatchery in a canyon in East Richmond. From there it was moved to its present location.

It had reached a low ebb in 1942 when Brother Jesse Scott came and held a revival and the church was revived, calling him for pastor. Under his able leadership the church built the present building and baptized many believers. God has blessed with many being saved and an almost continuous growth since that time. Allen Adkins was called as pastor in Sept. 1945, accepting the church and moving into the field then. Bro. Scott had resigned in Sept., 1945.

You can see from this array of evidence that this church has been organized by the authority of a succession of churches from the Jerusalem church, which was established by Jesus during his personal ministry. (not on the Day of Pentecost).

It is incorporated into the deed of this church that as long as just one member holds to the independent principles of the church in standing for the principles of Mission work done directly by the church and not through any other organization or board, that they can hold the property and be considered the church. Thus you can see that those of conventions and boards who turn the work of the church to other agencies can never propagate and lead this church into those unscriptural practices. WE DO NOT CO-OPERATE WITH THE SOUTHERN BAPTIST CONVENTION because of their unscriptural practices, such as sending missionaries by boards, etc., but we do believe in churches co-operating with other churches of like faith and order in supporting CHURCH SENT MISSIONARIES. Thus we do associate ourselves with other scripturally practicing Missionary Baptist Churches and are sometimes called "ASSOCIATIONAL BAPTISTS," however, we do not believe or practice having the missionaries sent by gatherings of messengers from the churches at an annual meeting called the "Association."

We send messengers to meet with messengers from other churches at ASSOCIATIONAL meetings ONLY for the purpose of counsel and recommending of better methods and co-operation in the Lord's work. None of the actions taken by messengers at such meetings are binding upon any local church and serve only as recommendations. Missionaries recommended at such meeting are not binding upon any church for each church is a sovereign body under Christ that cannot be ruled by any ecclesiastical head. WE RECOGNIZE NO HEAD BUT CHRIST AND NO HEADQUARTERS BUT HEAVEN! We are a heaven-ordained body and responsible only to our head, Christ! EXPLANATION -

As so many practices are abroad in the world and as Christ gave to His church only, the command to baptize and teach, we recognize only the baptism authorized and administered by a Missionary Baptist Church that believes and practices the same. Not all who call themselves Baptists keep the ordinances pure as commanded (Mt. 28:19-20; 1 Cor. 11:2) but will receive the baptism (?) of those who cannot trace themselves back to Christ and do not practice in the New Testament manner. WE DO NOT RECOGNIZE AS CHURCHES THOSE WHO WILL RECEIE MEMBERS UPON ALIEN IMMERSION. - If those other churches (?) were honest in their belief that they are the true church THEY WOULD NOT RECOGNIZE OUR BAPTISM AS VALID--BUT--THERE IS NO DENOMINATION OR RELIGIOUS BODY ON EARTH THAT WILL NOT RECOGNIZE OUR BAPTISM AS VALID! WHY???

There are those who teach that everyone who is born again is in an invisible church of Christ. THIS STATEMENT IS FALSE AND WE CHALLENGE ANYONE TO SHOW SCRIPTURE FOR "THE INVISIBLE CHURCH." - IT IS NOT THERE!

Church membership has nothing to do with salvation and only the saved have any right to membership in the Lord's Church. Every saved person of whatever denomination will have his place in heaven but it is a special privilege to be in the Bride of Christ! See Eph. 3:21; 5:32; Rev. 19:7 and Rev. 21:9-26.

Unsaved friend, our articles of faith may teach you the way of salvation. Read the following messages from God: John 3:16; 5:24; 3:18; Romans 10:9-13.

Dear saved friend, are you in the Lord's church? Do you have scriptural baptism?

**As Printed in *The Western Baptist*  
November 5, 1947  
Vol. 3 - No. 3**



**Brethren from the San Pablo Church - 1946**

Left to Right: Jesse W. Scott, Harold Hendrix, R. R. Farris, Floyd Ingram, Allen Adkins, and Roy Bell.

Courtesy of Tom Bell family album



**MEMORIALS**  
**Allen T. Adkins**  
**September 19, 1914-**  
**January 8, 2000**

**CALLED HOME TO GLORY**

This phrase no doubt, is one of the more precious phrases that we as servants of the Lord could ever hear. Allen T. Adkins was born September 19, 1914 and was called home to glory on January 8, 2000. Paul the Apostle said it best, when he

said in II Timothy 4-7-8, *"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."* This best describes my dad, my brother in Christ and my father in the ministry.

He was saved in 1930. He then was baptized by the Chickasha, Oklahoma 12th Street Baptist Church, October 16, 1932. He married my mother, Marie Renshaw, also October

16,1932. The following Wednesday dad announced his call to preach. This was during the depression days and jobs were scarce. However, he was fortunate to have brethren, such as C. A. Smith, M. F. Eppler, R. R. Farris, W. T. Spradlin and G. W. Crawford, to help teach him as he could not afford to attend a Bible school.

He was ordained to the gospel ministry November 4, 1935. Soon after he began to preach in quarter-time and half-time churches. This didn't put much food on the table for his family, and as a result he had to work and preach to keep going, which kept him busy preaching and raising a family. There were four boys born to this family, Otis who lives in Salem, Oregon; Dan who lives in Roseburg, Oregon, Mack and Jesse who live in Coquille, Oregon.

The church at Chickasha, Oklahoma called him as pastor in 1940, and after about 2 years he left and a little while later he moved to California. While in California he pastored at San Pablo, Antioch, Armona, Bellflower, McFarland, then back to Armona. After about 6 more years there, his nerves and equilibrium problem returned and he had to resign. They moved to Sacramento and in 1976, my mother passed away. After that, dad lived with my wife and me for about 3 years.

After mom's death dad was reacquainted with Lois Hiebert, who had been a member of the Antioch church while he was pastor. In August 1979, I went to Mississippi and performed the wedding for them. They were remarried for over 20 years. Lois was very good to him and we love her very much. From this marriage, dad had three stepdaughters, Jeanette Bowden of Brussels, Belgium; Marjorie Sumrall of Hattiesburg, Mississippi; Diane Chaney of Pittsburgh, California.

Dad was Dean of the school at Theodore, Alabama and when the school was moved to Hattiesburg, he had the opportunity to teach there also. He pastored churches in Mississippi, but I do not recall all of them, so I will not try to name them.

I am very thankful to have had him in my life, as he helped me so much during the 35 years I have been in the ministry. When I needed advice he was there. Sometimes I would call him on the phone and unload my burdens on him and he would tell me to turn it over to the Lord. I gained so much from his ministry over the years, which helped me in mine.

During the years of dad's ministry, he wrote several books. He enjoyed writing Christian books in order to help others grow in the Lord. I'm sure the work he did will live on long after his death. He was a member of the Unity Baptist Church at his death. He taught in Bible School, taught the Adult Sunday School class and many other tasks. He loved that church and they loved him.

Dad was very committed to the Lord and His church. He wanted to always be in the center of His will, and he was to the end.



**Submitted by Dan Adkins**  
California Cooperative Association  
of Missionary Baptist Churches  
2000 Minute Book, Pages 6 & 10



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



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

THE SECOND COMING OF OUR LORD NO. 3  
BY J. H. MILLER

In my last number I tried to show the reluctance of our blessed Master to strike his creature man by bringing the plague inflicted by the first trumpet upon vegetation, and man is not personally touched by it; but he should turn to the book of Revelation, chapter 8, to see how soon he will be made to feel the force of a coming plague.

The fourth angel sounds his trumpet and the sun is smitten with a darkness and coldness that diminishes his light and heat one third; the moon and stars suffer the same. This will come closer to the people, as it will make it difficult to raise the crops necessary to sustain the human family.

The Signs of the Coming of our Lord.

I will pause here with the work of the trumpets before entering upon the effects of the woe trumpets, to give some indications of the near coming of the blessed Master, lest some may imagine it very far away and so put off the necessary preparations for His appearing till too late. I will mention a few the most clearly apparent.

"The falling away"—2 Thes. 2: 7—For the mystery of iniquity doth already work; only he who now letteth (hindereth) until he be taken out of the way and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. But this revelation of that Wicked cannot be until a falling away occurs (verse 3). Is that falling away upon us already? Some of our leaders can talk about the "Old slaughter-house religion," tho the Bible says we are redeemed by His blood, we are saved by His blood, we are sanctified by His blood, and, without shedding of blood is no remission. (Heb. 9: 22).

During my ministry in Iowa, two young men — members of my church — the older one some 30 years of age, and licensed to preach, and the younger some 20, but thinking he would have to preach — both went to Chicago University to get the education they needed for their life ministry; they met their traveling expenses of several hundred miles, matriculation, and the general expenses attendant thereupon. But what was their mortification when their teacher began telling them that the gospel didn't always mean just what they tho; that we were to interpret the account, of miracles, in a reasonable way — that man was descended from the monkey, etc., etc., etc.

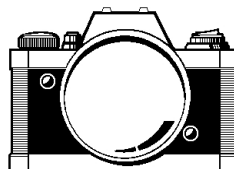
It was only some six weeks till they both came home. The older one was a little more prudent than his younger brother, so he said his teachers didn't leave him enough of the Gospel to be really worthwhile preaching it, but the younger began preaching evolution in the Sunday School class the first Sunday after he got home; and he made it so hot that a member of the class came and told me that that Chicago-taught boy is saying some strange things, and they want you to come and see about it. But the older brother had caught onto the trouble, and got the troubler to leave the class. But this was the end of their trying to preach; and their faith in the Bible was so completely wrecked that those two men's lives were virtually useless—as far as the cause of Christ was concerned.

This great sloughing of Baptists (falsely so called) when they endeavored a "forward movement"—seemingly thinking to immediately take the world because of the more than 30 denominations were to move onward—cleaning every thing up as they went, the devil's wilderness before them and Paradise behind them.

That expression —Slaughter-house religion —is degrading it to a level with the blood of the brutes slaughtered there; and it is a horrid blasphemy. But there needs be shown how this falling away began. In the Pennsylvania Association about the year 1750 a question was sent into their meeting, "Shall we be allowed to receive to our membership those from other denominations who were immersed after they were saved, before their baptism?" The answer was a very positive, "NO." Then the Moderator told those messengers from that never to allow even the tho; of receiving alien baptism, for the act would cause us trouble, make confusion, produce divisions —and we all see how truly his prophecy has been fulfilled. But again some 15 years later, the same question came to that body. This time a lively debate resulted, and a large majority voted, "No!" But several years later it came again, with this modification — "This is a

specially good family, influential and rich, and we need their help." A resolution that each church is an independent body and is responsible to no one but Jesus Christ, etc., etc., on the same line, and we will allow the churches in our body. That church received that rich family and thus by open communion in baptism, many of our people are ready for it at the Lord's supper— though Rom. 16: 17 to the contrary notwithstanding. [Continued next month.]

Originally published by R. Y. Blalock in *The Western Baptist*, Volume 1 - Number 4 dated February 15, 1922.



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](mailto:Lbfolsom@aol.com)

Don Kallner  
Larry T. Kelley  
Mitchell Kendrick, Jr.  
Norval Quincy Ketchum  
Jack Koehler  
More requests each month.

Baptist Art From The Past  
1899 Home Mission Monthly





## Women of Faith in California

### Mary McCalister

Sister Mary was born in Yoder, Colorado on August 19, 1926. Her parents were Ray and Lena Sloan. She was raised in a family with several siblings: Lavina, Esther, Eva, Charles and Dorothy. When she was 18 months old the family moved to Jerome, Idaho.

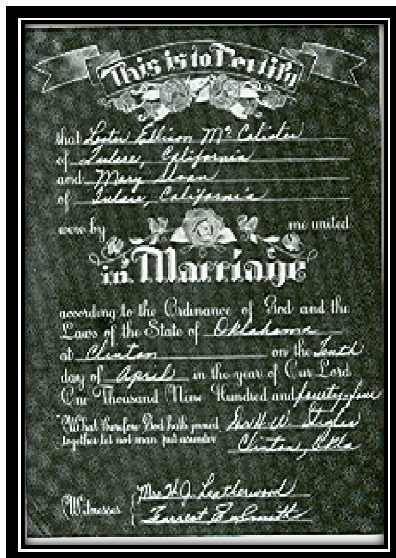


A Grammar School Photo

A Young Mary



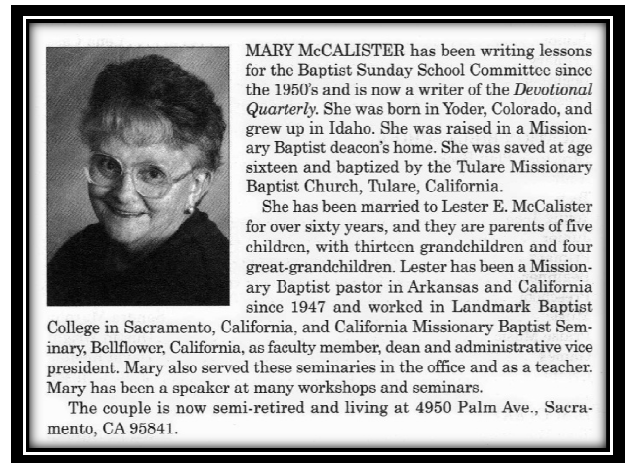
April 1944 Wedding Photo



Sixth Wedding Anniversary - In Little Rock, Arkansas



Family Photo Circa 1961 at North Highlands



MARY McCALISTER has been writing lessons for the Baptist Sunday School Committee since the 1950's and is now a writer of the *Devotional Quarterly*. She was born in Yoder, Colorado, and grew up in Idaho. She was raised in a Missionary Baptist deacon's home. She was saved at age sixteen and baptized by the Tulare Missionary Baptist Church, Tulare, California.

She has been married to Lester E. McCalister for over sixty years, and they are parents of five children, with thirteen grandchildren and four great-grandchildren. Lester has been a Missionary Baptist pastor in Arkansas and California since 1947 and worked in Landmark Baptist College in Sacramento, California, and California Missionary Baptist Seminary, Bellflower, California, as faculty member, dean and administrative vice president. Mary also served these seminaries in the office and as a teacher. Mary has been a speaker at many workshops and seminars.

The couple is now semi-retired and living at 4950 Palm Ave., Sacramento, CA 95841.

American Baptist Association 2010 Yearbook page 158

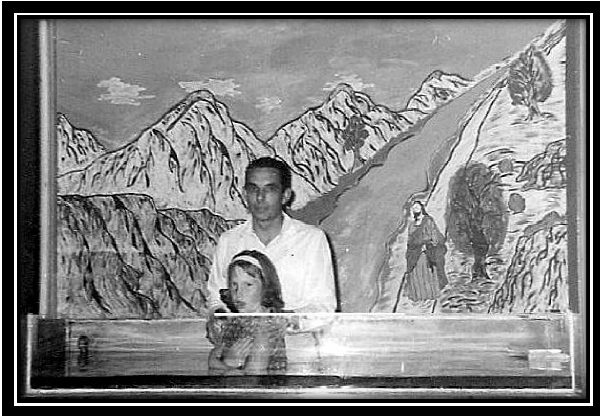


# KAT'S KORNER

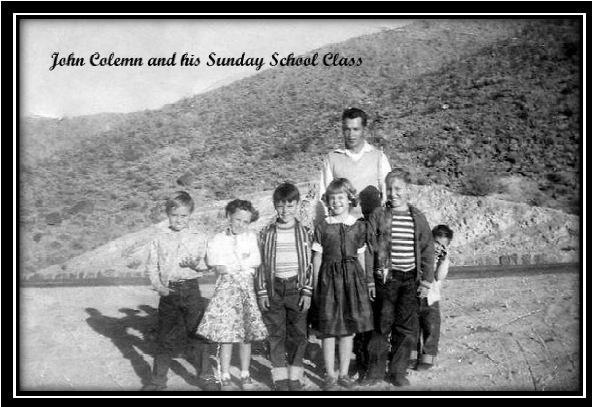


Posts from Kathryn Coleman

Modern Technology has done much to enhance the preservation of our Baptist History & Heritage. Periodically, material posted by Kathryn will be included in this Newsletter.



Bro. Shady Burdette preparing to baptize Kathy Coleman- May 14, 1967



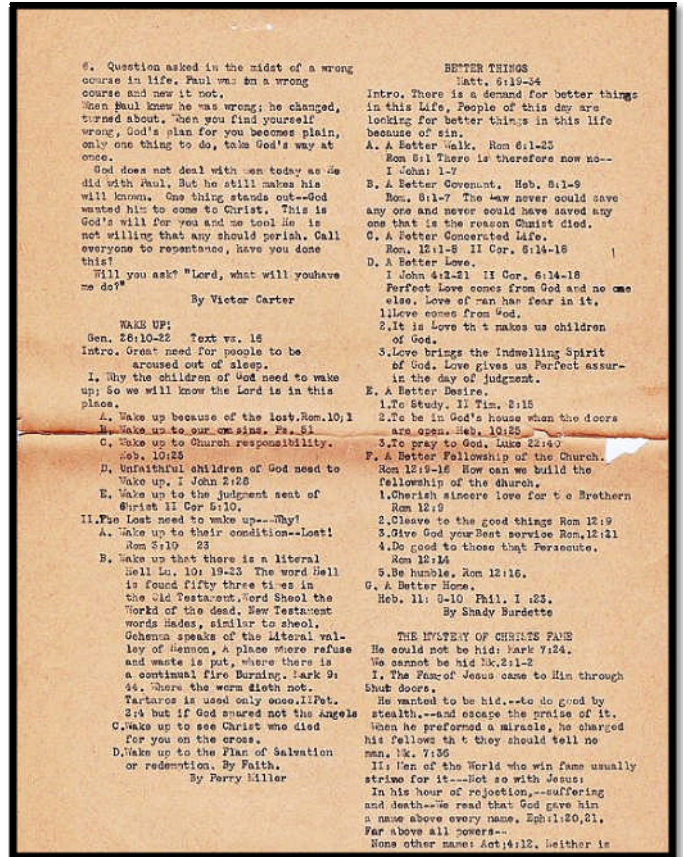
John Coleman and his Sunday School Class



Bro. Jim Huls & family  
Pastor at Palm Desert

## Sermon Notes: Better Things

by Shady Burdette



Found in Bro. Benny Taylor's Bible



Eld. Shady V. Burdette  
From Landmark Jubilee 1931-1981

What historical treasures do you have in your possession?  
Please send them our way.