

# 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*



## **A Landmark Our Fathers Set**

**J. R. Graves**

***"Remove Not the Ancient  
Landmarks Which Thy  
Fathers Have Set "***

**Proverbs 22:28**

Some Baptists may be ready to oppose the position taken by Brother Pendleton in this tract supposing it to be some NEW PRACTICE sought to be introduced. It is an OLD practice sought to be revived. It is an old landmark, which a modem and false charity and an unscriptural liberality have well nigh removed, that is sought to be replaced. It is a coming up of the consistent Scriptural ground, which our brethren the martyrs, from the first ages. boldly and fearlessly stood upon and consecrated with their blood. It was the ground occupied by the first Baptists of America, and it is ground that we, as Baptists, must occupy at all sacrifice, or betray our cause and the ultimate triumph of our principles and our influence.

Yielding to the sophistry and specious charity of Open Communion, Baptists of Great Britain have well nigh lost their visible existence, and this new form of "open communion" - "pulpit communion" - this demand upon us on the part of Pedobaptists to recognize their societies before the world as gospel churches and their ministers as legitimate gospel ministers, by inviting them thus into our pulpits, and addressing them thus in our convention and through the press, clearly involves the surrender of our distinctive principles. Our ancestors would not yield to this unjust and absurd demand, and accordingly drew down upon their devoted heads the cruel hatred and fierce wrath of Pagans, Papists and Protestants.

We say it has been the constant practice of Baptist churches to hold no fellowship with corrupt and irregular "churches," from the day the first irregular and corrupt "churches" were organized. The practice of re-baptism commenced as early as 251, one century before sprinkling (save in cases of sickness) or infant baptism had a recognized existence, and therefore the practice could not have originated, as some have affirmed,

because Baptists could not recognize infant baptism or sprinkling. It was for the same reason that we now urge for baptizing all, who have received the rite in any form from Pedobaptists and Campbellites - i.e. because such irregular and corrupt bodies are not churches of Christ.

We quote first from a Historical Essay, by J. N. Brown, (Editorial Secretary of the American Baptist Publication Society, Philadelphia, prefixed to the Memorial of Baptist Martyrs.) He says: "Pedobaptism had no recognized existence, "even in the so-called Catholic Church until after the Council at Nice, (nor indeed until the time of Gregory Nazianzen A. D. 363) so we have no proof whatever that it ever existed in the pure churches, or CATHARI, who separated from the Catholics in the preceding century, in the time of Novatian A. D. 251. This large body of Dissenters from the Catholic communion were called Novatians by their adversaries; but as the historian Socrates testifies, they called themselves in Greek, CATHARI (in Latin PURITANI), signifying THE PURE; and the name was designed by them to announce the fundamental principle of their separation, which was the preservation of a pure church membership, communion and discipline. They held that the Catholics had so dewed from the original constitution of the church, in this respect as to have forfeited their claim to that honor; and hence invariably baptized all who joined them from the Catholic churches. Hence, they are the first in history who are caged ANABAPTISTS, that is, RE-BAPTIZERS; although of course, they denied the propriety of the appellation, as they believed the baptism administered by a corrupt church to be null and void."

So we say today, and therefore should no more invite the ministers of corrupt "churches" - human societies - into our pulpits to preach for us than we would papistical ministers.

"The Donatists baptize all persons coming from other professing (Christian) communities." This conduct Augustine (Catholic) disapproved, and observes:

"You (Donatists) say they are baptized in an impure church by heretics." Orchard's His., p. 95, which see throughout for the practice of Baptists.

These authorities indicate the faith and practice of the Baptists for the first ten centuries.

In the year 1120, we find a "Treatise Concerning Anti-Christ" etc., among the writings of the Waldenses.

In defining Anti-Christ they say:

"It is not any particular person ordained to any degree, or office, or ministry, but a system of falsehood (as a false 'church' or ecclesiastical system, etc.), opposing itself to the truth, covering itself with a show of beauty and piety, yet very unsuitable to the church of Christ as by names and offices, the Scriptures, and the Sacraments, and various other things may appear. The system of iniquity thus completed with its ministers, GREAT and small (as we find in the Romish, Episcopal and Methodist societies), supported by those who are induced to follow it with an evil heart and BLINDFOLD - is the congregation which taken together, composes what is called "Anti-Christ or Babylon, etc. "One of the marks of an anti-Christian system or anti-Christ these Waldensian Baptists declare to be ~"He teaches to baptize children into the faith and attributes to dm (baptism) the work of regeneration, thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism."

Do not all the Pedobaptist sects do this, as well as the mother church of which they are branches, or her daughters?

The Romish church says that "BAPTISM IS NECESSARY TO SALVATION."

The Greek or Eastern church, which finally separated from the Roman or Western church about 1054, maintained that whoever is baptized by "IMMERSION IS REGENERATED, CLEANSED AND JUSTIFIED."

The Swiss church says, that by baptism we are "RECEIVED INTO THE COVENANT AND FAMILY, AND SO INTO THE INHERITANCE OF THE SONS OF GOD."

The Bohemian church says, that in baptism the Lord "WASHETH AWAY SIN, BEGETTETH A MAN AGAIN, AND BESTOWETH SALVATION."

The confession of Augsburg says, "baptism is necessary for salvation."

The confession of Saxony says, "BY THIS DIPPING THE SINS BE WASHED AWAY."

The Episcopal church of England says, by baptism we are "MADE MEMBERS OF CHRIST AND CHILDREN OF GOD."

The Westminster Assembly say in their confession, baptism "IS A SEAL OF GRACE, OF OUR ENGRAFTING INTO CHRIST - OF REGENERATION, ADOPTION AND LIFE ETERNAL."

The confession of Helvetia says that by baptism the Lord "DOTH REGENERATE US AND CLEANSE US FROM OUR SINS."

The Confession of France says, that by baptism, "WE ARE ENGRAFTED INTO CHRIST'S BODY."

The Methodist church, through Mr. Wesley, says, "BY BAPTISM WE WHO ARE BY NATURE

THE CHILDREN OF WRATH ARE MADE THE CHILDREN OF GOD."

The Campbellites teach that regeneration and immersion are synonymous terms, and that actual remission of sins is conferred in the, ac is but too notorious.

Now how did these Baptists think it became them to treat every such anti-Christian sect?

Hear them:

"And since it hath pleased God to make known these things to us by his servants, believing it to be his revealed will according to the Holy Scriptures, and admonished thereto by the command of the Lord, we do, both inwardly and OUTWARDLY, depart from anti-Christ.

Had these Baptists affiliated with Papists, by calling them "brethren" and recognizing their priests as Christian ministers, by inviting them into their pulpits, or "stands," to preach for then would they have appeared to the world to have "OUTWARDLY" departed from them as the, ministers of an anti-Christian Society?

What the descendants of theses Waldenses consider as "outwardly" departing from anti-Christ we learn even after Luther, and Calvin, and Henry VIII had set up their divisions, or kingdoms, the leaders and rulers of which demand that we consider and recognize them as churches of Christ.

Bullinger, a distinguished Protestant historian, in the year 1540, tells us what Baptists considered as OUTWARDLY DEPARTING FROM ANTI-CHRIST. He says:

"The Anabaptists think themselves to be THE ONLY TRUE CHURCH OF CHRIST, and acceptable to God; and teach that they who by baptism are received into their churches OUGHT NOT TO HAVE ANY COMMUNION (Fellowship) with (those called) evangelical or any other whatsoever for that OUR ( i.e. evangelical Protestant or reformed ) churches ARE NOT TRUE CHURCHES ANY MORE THAN THE CHURCHES OF THE PAPISTS.

"I most conscientiously believe with my brethren of the sixteenth century that Pedobaptist and Campbellite Societies are no more entitled to be considered or recognized as gospel churches, or churches of Christ than the "church" of Rome; the Episcopal hierarchy of England, or the Methodist hierarchy of America, than the Romish hierarchy of America - names, or piety of individual members neither change principles.

The above historical facts are sufficient to show the faith of Baptists on the Continent of Europe from A. D. 300 to the 16th century.

The faith of the Baptists in England in 1615 is clearly set forth in the following extract which I copy from the Georgia Index of 1843. The correspondent

signs himself "J. L. R.," which are the initials of one of the ripest scholars-us in the South:

"The conclusion is irresistible, that they did not consider even immersion valid when it was the act of an unimmersed administrator. The principle of action doubtless was, that there could be no valid baptisms unless the administrator was authorized to baptize by a PROPERLY CONSTITUTED CHURCH. Hence, in vindication of the Baptists of London, published in 1615, the ground is taken that 'all baptism received either in the church of Rome, or England, is invalid; because received in a FALSE, CHURCH and from ANTI-CHRISTIAN MINISTERS.' Crosby, Vol.. 1, p. 273. They refused to sanction the acts of any administrator, who derived his authority from churches which perverted the ordinance of baptism. This is firm Baptist ground and the position is impregnable.,

If English or Protestant Episcopal ministers are anti-Christian ministers, are not Methodist Episcopal and all Pedobaptist ministers equally so - being alike members and ministers of false churches? And ought Baptists to affiliate with, or recognize such by act as official and gospel ministers? Ought they not to separate from such outwardly, MINISTERIALLY, and by all external acts? It is a very plain question to my mind.

The practice of the early Baptists in New England and Vii has been referred to by the author of this tract. I will only add two extracts from the history of Pennsylvania and Virginia Baptists. The Philadelphia Association in 1746 decided that to receive into Associations those with whom we cannot communion, is inconsistent and not to BE WINKED AT, because it opens the door to greater and more dangerous conceptions, and is itself subversive of the being and end of an association. Is not the reason of Baptists, which was valid in 1746, valid today? Why, than should we invite Pedobaptist and Campbellite ministers to seats and participation in our Associations?

Semple. in his account of the New River Association, Virginia, says: "Between these (Methodists and Presbyterians) and the Baptists a good understanding subsisted; insomuch that a considerable party (which has yearly increased) were of opinion in the Association that they ought to INVITE THE PRESBYTERIAN AND METHODIST MINISTERS TO SIT WITH THEM IN THEIR ASSOCIATION AS COUNSELORS; but not to vote. This subject underwent lengthy investigation, and finally was DECIDED AGAINST INVITING."

Elder Semper, a veteran Baptist justly remarks:

This was assuredly a VERY PRUDENT DETERMINATION; first because it might trend to confusion, and secondly, because it would probably rather interrupt than promote friendship. Seeing, in most cases, as it respects the intercourse between man and man too much familiarity often ends in strife. We should be more likely to continue in peace with a

neighbor, whom we treated with distant respect due a neighbor, than if we were to introduce him to our domestic concerns. \* \* \* Steadfastness in our principles, and charity towards those of others, are not inconsistent with each other.

It can be seen from the above that this pulpit and associational affiliation and communion with Pedobaptists is a LATE thing and if continued in will prove a Pandora's box to our denomination.

I endorse the opinion of Elder J. S. Baker, than whom no man in our ranks is worthier of respect:

"WE HAVE LOST MORE THAN WE HAVE GAINED BY ASSOCIATION AND COOPERATION WITH PEDOBAPTISTS." These facts submitted are sufficient to show the footsteps of our forefathers, when their history could be traced by blood and persecution - when their names were cast out for nought.

Let our churches of this age decide who are seeking to introduce new practices, who are attempting to break down the old landmarks and lead them away from the old paths, those who would introduce this new phase of open communion - this recognizing human societies as gospel churches, by inviting their ministers into our pulpits, and receiving their baptisms as valid, and calling them our brethren in writing and in conversation; or those who in the face of bitter scorn and the fires of the inquisition of public opinion, hold forth the old, tune-worn, fire-scathed banner, glowing with the inscription of the martyrs!

Editor Tennessee Baptist Nashville, TN.

*Reprinted from:*

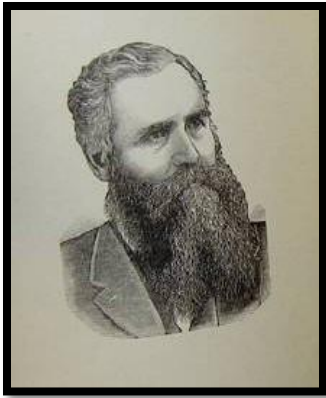
**THE MEMOIRS OF Elder J. N. HALL**

**By W. V. BARKER - Chapter VI / pages 88 - 97**

**History & Archives Committee Microfilm Collection**



**Elder J. N. Hall**



**THE SECOND COMING OF  
OUR LORD NO. 5  
BY J. H. MILLER**

Originally published by R. Y.  
Blalock in *The Western Baptist*,  
Volume 1 - Number 6  
dated April 15, 1922.

**THE SECOND COMING OF OUR LORD NO. 5**

BY J. H. MILLER.

I wish the reader not to forget how reluctant the Lord is in the trumpet pealing, to allow their force to come in personal contact with His creature man. In His love for man, He has delayed this contact till the fifth trumpet sounds - even having thrown a warning note of, "Look out now, for three 'Woe trumpets' are coming next."

"And the fifth angel sounded, and I saw a star fall" (fallen—Greek, see Luke 10:18 and Isa. 14:12). This star is an intelligent actor - he receives the key of the bottomless pit, unlocks it and a dense smoke from hell rises and fills the air till the sun is darkened; and out of this comes multitudes of infernal hellish locusts. They have the sting of the scorpion, and are to kill no one, but only to torment mankind five months - and only the people "who have not the seal of God in their foreheads." Were this confined to those sealed of the tribes of Israel, there be but 111,000 who would pass through the terrible ordeal; but in Eph. 1:13, Paul says, "In whom ye also, after that ye believed ye were sealed with that Holy Spirit of promise." (see also Eph. 4:30). Then for the encouragement of the Gentiles Rev. 7: 13 to end of chapter we have those sealed of the Gentiles - in white robes coming out (now literal rendering) of the tribulation, the great one. These are mentioned in Chap. 16: 15 - "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

These last are "foolish virgin" saints. Shut out from the wedding chamber because of unpreparedness, they pass thru dire afflictions, but still "are kept by the power of God through faith unto salvation."

The fifth trumpet resulting in loosing those scorpion-like locusts, brings a terrible torment to the incorrigible enemies of Christ our Lord; and so innumerable, flying everywhere - giving the very nearly fatal scorpion-like sting, and continuing their awful work for five months - not killing anyone, but giving such intense agony that those stricken by the locusts will be in such terrible pain that they will wish to die; but the comfort of death is not allowed the sufferer. The work of the trumpets gradually coming to this point it is not surprising that the next trumpet should be a fiercely, terrible killing one. These tenants at-will on the earth, "the earth is the Lord's, and the fullness thereof" - these incorrigibles not willing for Christ to take possession and bless them along with the earth - there seems nothing that can be done but to kill off, as 2 Peter has it, "natural brute beasts made to be taken and destroyed" for warnings enough have been by word and doings.

Pollok in his book, "The Course of Time" has his bard tell of the latter time when,

"Blood trod on the heels of blood  
Revenge, in desperate mood met revenge—  
War brayed to War, Deceit deceiv'd Deceit;  
Lie cheated Lie, and Treachery  
Mind and Treachery, and Perjury  
Swore back at Perjury, and Blasphemy  
Arose with hideous Blasphemy, and Curse,  
Loud answered Curse; and drunkard stumbling fell  
O'er drunkard fallen; and husband husband met  
Returning each from other's bed defiled;  
Thief stole from thief and robber on the way  
Knocked robber down; and Lewdness Violence,  
Met Lewdness, Violence and Hate;  
And Mercy, weary with beseeching,  
Had retired behind the sword of Justice  
Red with ultimate and unrepenting wrath."

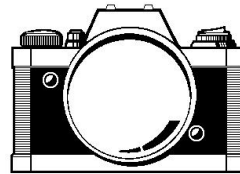
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With these conditions, it can't be any surprise that the sixth trumpet should be what it is - 9:13, 24. "And the sixth angel sounded his trumpet, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in [at or by] the great river Euphrates." These were loosed, "for an hour, and a day, and a month, and a year, for to slay the third part of men" - probably meaning mankind. The opening of the second, third, and fourth seals was to kill the fourth part of mankind - the world's population (at beginning of the world-war) was, approximately, 1600 millions, one fourth would be 400 millions, and by the time Russia gets thru her winter's starvation

of millions, the number will be about completed. Then that number [1600 millions] less 400 millions will leave 1200 millions; then v. 9:15 the angel loosed from the river Euphrates, slaying one third of mankind will make another 400 millions. But the killing is done by 200 million of cavalry from the bottomless pit. "During the Judgment period the wall of separation between earth and hell is very thin," says a writer.

**Minister Photos Needed**

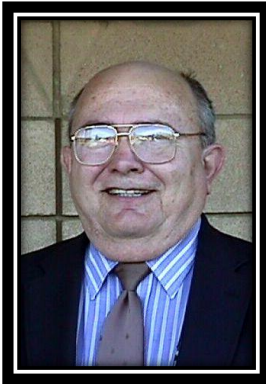


If you have or know of someone that may have minister photos, please send a jpeg image of the following brethren to:  
e-mail: [Lbfolsom@aol.com](mailto:Lbfolsom@aol.com)

- Fred Marchand
- E. J. Martin
- Guy S. Martin
- Rickey Martin
- Fred Matthews
- Bill Mayes
- Daniel Maynard
- W. M. McCart
- T. R. McClaren
- S. Rex McClung
- John K. Means
- Johnny Bob Metzger
- Bill Mickel
- Claud H. Miles
- Lloyd Earl Miller
- Perry D. Miller
- Glen Raymond Mil
- Ray Miller
- Ron Miller
- E. L. Mize
- Arville A. Moore
- Claude Moore
- James Moore
- Noel Moore
- Raymond Moore
- Samuel E. Moore

More requests each month.

CALIFORNIA  
 LANDMARK BAPTIST  
 MEMORIAL PROJECT



In April of 2001, Bro. Ronald Anderson of Carson and I began work on developing a Collection of California Baptist Memorials. Both of us believed it to be a project worthy of our attention. The vision was to capture the Death Notice of our Baptist Brethren from as many sources as possible, Baptist Newspapers, Minute Books and Local Newspaper Obituaries, locate and preserve available photos for our present and future generations. Bro. Ron was a diligent and faithful worker up to his death, prior to our 2007 History & Archives Committee Meeting.

AMONG THE OTHER PROJECTS Bro. Ron worked on was the Publication of the Autobiography of Rueben Y. Blalock, the Four Lectures on Missions by R. Y. Blalock, an Index for holdings of the History & Archives Committee and an Index for Pastors & Churches.

The first entry in our Collection was for Leroy Nixon, as Published in the Baptist Sentinel, November 21, 1956. As of this date, we have been unable to secure a photo of Bro. Nixon.

Deacon Floyd W. Cooper  
 of the Highlands Missionary Baptist Church  
 North Highlands, California

**BAPTIST SENTINEL**  
 MISSIONARY BAPTIST -- ABA  
 BELLFLOWER, CALIFORNIA  
 OCTOBER, 1973

**"A GREAT MAN IS FALLEN"**  
 II Samuel 3:38

On August 6, 1973, Bro. Floyd W. Cooper, a most faithful and cooperative deacon, passed from this life. This loss is deeply felt by the pastor and members of Highlands Missionary Baptist Church.

Bro. Cooper was ordained to the office of deacon by the Landmark Missionary Baptist Church, Lakewood, Colorado in 1956 and served faithfully in this office until his death. Bro. Cooper was well known among Missionary Baptists and his life has left a mighty mark

in the world. This great Christian gentleman has been an influence in the lives of hundreds who have been made better men and women for having known him. His example has been one that Christian men can follow with pride. He was truly a pastor's friend and those with whom he has labored found pastoring made easier because of the life he lived and the job he did.

Bro. Cooper was vitally interested in the bus ministry of Highlands Missionary Baptist Church and faithfully worked as driver and in visitation since the beginning of the bus ministry here. We have established "The Floyd Cooper Memorial Bus Fund" through which the influence of his life may inspire others to be faithful to God in the winning of lost souls and building churches that will stand for New Testament faith.

Bro. Cooper was assistant moderator in the Sacramento Valley Association. The wisdom, kindness and gentle leadership of this great Baptist deacon will be greatly missed by the churches of our area and here at Highlands in particular. Our loss is surely heaven's gain.

From the Baptist Sentinel - October 1973

Printed in the Interest of ASSOCIATION BAPTISTS  
 NOVEMBER 21, 1956

**Fresno Pastor Goes Home**

Brother Leroy Nixon, pastor of the Zion Missionary Church in Fresno for the past two years, went home to be with the Lord on Nov. 14. Funeral services were conducted by A. T. Adkins and Harold Cole. Interment was in the Westminister Cemetery in the Los Angeles area, with C. C. Middleton conducting graveside services.

We shall miss Brother Nixon. He wrought a good work with the church in Fresno in spite of several operations and being ill most of the time. They have grown in number and have added substantially to their building. May God's blessings rest on the bereaved. Sister Nixon can always cherish the memory of a husband faithful to the Lord and His calling.

**Cooperati**  
 The messenger Cooperative As held with the Ne Missionary Bap their invitation of teen churches s and several sent

**Word Fro Publicity**

Brother S. E. publicity d Churches of the operative Associ the churches Coastal Area Co ciation of Mis Churches, have placing an ad a tions of churches of service and na tors, in one of metropolitan pap Brother Coms deavoring to p

A TRIBUTE TO G. A. (SONNY) WILLIAMS



My work on the History & Archives Committee is a direct result and an extension of Bro. Sonny's ministry, in the field of historical endeavor. His passion for the work was kindled with his first acquaintance, when in August of 1944, he was baptized by the Riverbank Church. He saw the value of preserving a record of the people of God in California.

Through the years, he saved Minute Books and other printed materials. By December of 1968, he sent forth the *Annals of California Missionary Baptist 1932 - 1968* and thus laid the foundation for future historical pursuits.

My service in this area has been at *his direction*, under *his leadership*, and for the purpose of *assisting him* in

compiling the necessary information to produce a written history of our Landmark Missionary Baptist work in California. Although his dream of a comprehensive written history has not yet been realized, he had the foresight of inspiring others with his vision.

It has been both a pleasure and an honor serving with him in this great work. He boldly went, where none of us had gone before, back to the beginning of California Baptist History. With the spirit that drove the 49ers to our great State, he sought out the golden nuggets of historical truth. It has been a great privilege to rejoice with him in each new discovery and my dear brethren, there have been many. He has exhausted his energy and laid down his earthly tabernacle, but his work will continue.

No other man has had such a profound impact on my life and ministry than has Bro. Sonny. He has introduced me to much that has blessed my heart and enriched my life, through the continuing ministry of our California Baptist brethren, who being dead, yet speaketh. Their trials, weaknesses, labors, steadfastness, failures and triumphs are a source of encouragement and strength.

In the closing words of the Preface to *Annals of California Missionary Baptist 1932 – 1968*, Bro. Sonny wrote:

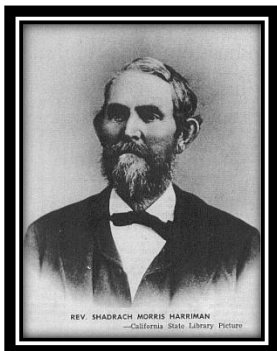
"To the younger, I send this history with a prayer that you, too, will love the Baptists of California and the principles for which they have stood. I hope that you will dedicate your life to upholding the truth that God gave to His churches to "guard safely" till Christ comes again. The Baptists have left a legacy that this generation, and future generations, cannot afford to neglect or disregard." These were not mere words to Bro. Sonny. He aroused a keen interest in me by his deep and abiding love for our history and the brethren that made it. He has passed on his zeal to the "younger", he has laid a solid foundation from which to build. His labors have not been in vain.

Robert W. Cullifer, pastor

Landmark Baptist Church - Folsom, California

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## Early California Baptist Ministers



**PASSING OF A  
FATHER IN ISRAEL  
FULL OF YEARS AND HONOR  
REV S. M. HARRIMAN  
GIVES UP THE BATTLE OF  
LIFE  
AND GOES TO HIS REST**

At the advanced age of ninety-three years, Father Harriman laid down the burden of life last

Tuesday and passed to the rest to which his long and faithful services to humanity so abundantly entitled him.

For nearly half a century Rev. S. M. Harriman was a familiar figure in Western Yolo. For more than an average life time he labored in the vineyard of the Lord, and to all men he offered not only words of hope for eternal happiness, but to them set an example that was inspiring for the best ideals here on earth. Of rugged character and strong determination to do the right as he saw it, Father Harriman was a typical pioneer and a leader of men. Every community in which he walked is better for having felt his presence.

Shadrach Morris Harriman was born in Kanawha county, West Virginia, April 30, 1814, a son of John and Nancy Morris Harriman, both of whom were natives of Virginia, and who traced their ancestry back to Wales, where the Harriman name fades into antiquity. In the New World the family took an active part in the stirring events that redeemed America from barbarism and finally wrenched it from the tyranny of a foreign despot. One of the grandfathers was a prominent figure in the battle of Point Pleasant and other engagements, and was finally in the time of peace, shot off his horse while in the discharge of his duty as sheriff of the county, by an Indian. John Harriman, the father of Shadrach, was a farmer, and died on the same farm where he was born. At the early age of twenty-one years Shadrach was married to Miss Eveline C. Spurlock, a native of Virginia, and four years later the young couple moved to Ray county, Missouri, from whence in 1861, with an ox team, they started for California. En route the party was attacked by Indians and robbed of all they possessed. On foot the brave party traveled from Ft. Bridger in Utah to Carson River, where they were met by government forces sent to rescue them, and finally arrived at Sacramento September 19, 1861. Mr. and Mrs. Harriman came to Yolo County immediately and settled on government land in old Buckeye Township, residing there until 1882. The place is now the home of J. H. Ely.

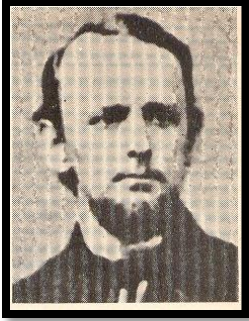
In May 1833, Mr. Harriman became a member of the Baptist church, and in 1859 he was ordained a minister, preaching the gospel from then to the time old age incapacitated him from the arduous duties of a minister as well as a farmer and enterprising citizen. At Denver, Colorado he delivered the first series of sermons ever given in Colorado, and he was pastor of the Baptist church at Buckeye ----, the building being removed to Winters in 1875, where he also preached.

To Mr. and Mrs. Harriman nine children were born, but two of whom are living – F. B. Harriman, of Buckeye and Mrs. Nanne Campbell, wife of J. C. Campbell of Winters. There are twenty-two grand children and nine great grand children. Mrs. Harriman died May 6, 1886, at the age of sixty-nine years.

Funeral services were held in the Baptist church Wednesday, the pastor preaching a short sermon on the resurrection, and the hope of those who die in the Lord. A quartet rendered a number of Father Harriman's favorite hymns, and the body was laid in Masonic cemetery to await the coming of the life giver.

*From the WINTERS EXPRESS ~ APRIL 10, 1908*

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## BENJAMIN BRIERLY

In the last issue of the *EVANGEL* it was stated that the Rev. Mr. Brierly died in Nevada, July 21<sup>st</sup>. He had been sick about one month, from a complication of diseases, but chiefly congestion of the liver. During his sickness his family were all away from him -- his wife, an invalid at all times, had

been seriously ill for some weeks previous, and had been stopping at their daughter's, near San Jose. She made the attempt to reach him before he died, but was a few hours too late. Their eldest son, being in port, and hearing of his father's dangerous illness, hastened to him, and reached him in time to receive his dying father's blessing. A funeral service was conducted by Rev. O. C. Wheeler, in the church completed under Mr. Brierly's ministry, in Nevada, on Wednesday p. m., in the presence of a crowded assembly. Mr. Wheeler remained in Nevada over the following Sabbath, and preached a commemorative sermon, which we understand is to be published. It was his design particularly to unfold Mr. B's life and labors in this State. The remains were brought to this city, for final interment at Lone Mountain Cemetery. A public funeral service was held Sabbath morning, July 26<sup>th</sup>, in the First Baptist Church, where Mr. B. was six years a pastor -- a church, like that of Nevada, built under his ministry. Here again a very large congregation gathered, embracing many who knew and esteemed the deceased while pastor of the church.

The devotional services were conducted by Rev. H. A. Sawtelle, pastor of the Second Baptist Church, and Rev. H. Richardson, of San Pablo, a life-long friend of the deceased. The pastor of the First Church preached a sermon upon Col. 3:2 -- "Set your affection on things above, not on things on the earth." At the grave, Rev. Mr. Richardson made a few remarks, reciting some early reminiscences, and led in prayer (the deeply afflicted family bowing there, and offering themselves to God), and the body was deposited in its place till "the earth and the sea shall give up their dead."

At the close of the sermon the preacher gave an outline sketch of Mr. B's life. He did not attempt any careful analysis of character nor summary of labors, supposing that these would receive attention from other hands. Regarding this sketch as of general interest to our readers, we give it to them entire:

"Benjamin Brierly was born in York county, England, November 24, 1811. He lived 51 years, 7 months, and 27 days. At a very early age he was placed at school: but from the time he was seven years old till he was twenty, this was a privilege he did not enjoy. When he was ten years of age his father removed to the United States, leaving the family

in England. As Benjamin was the oldest of five children, and the means of the family were very limited, he was compelled to engage at once in active labor for their support. During this time he met hard fare, such as the children of the poor, especially in England, too often meet. When he was thirteen his mother died, and soon after he, with his brother and sisters, came to the United States.

During the great religious awakening that prevailed in the East, and especially in New England, in 1831, when young Brierly was twenty years old, he was baptized and united with the Baptist Church, in Cummington, Mass. He has, however, been known to say, that if he were to date the period of his conversion he should go back to the time when he was a little boy, and learned Bible lessons sitting on his grandmother's knee.

A few months after his baptism he decided upon a course of study for the ministry, and entered the preparatory school at Newton, Mass. He had not then enjoyed the advantages of a school for thirteen years, but he had been a diligent and extensive reader -- particularly of history and general literature. After remaining for a time at Newton he went to New Hampton, N. H. At the two schools he remained about four years, They were years of struggle, such as many a poor student has known, but years of great profit to Mr. Brierly. Brief though his term of study was, he formed scholarly habits that he carried with him through life. He there laid the foundation upon which he has since reared a noble superstructure. His reading became varied and extensive, and he held not only the pen of a ready but of a vigorous writer. Considering his early advantages, Mr. Brierly achieved for himself an enviable position as a man of letters. A few of his more elaborate productions have come under our observation; as, for instance, his sermon before the American Bap. Home Miss. Society, delivered in New York in 1847 or 1848, and published by vote of the Society; and his "Reasons for becoming a Baptist," published some three years ago in this city, but without his name; and we but express the general estimate of them when we say that they are very superior productions.

Completing his prescribed course of study in the Fall of 1835, Mr. Brierly was ordained pastor of the Baptist Church, Dover, N. H. From that time till 1848, some thirteen years, he was pastor at Great Falls, Springfield and Middlebury, VT., Manchester, N. H., and Salem, Mass. He also rendered service for a limited period in that State for the American and Foreign Bible Society. Hoping to improve his health by along sea voyage, he sailed from Boston February 9<sup>th</sup>, 1849, and landed in this city the 22d of the following August. He remained in this State a little than two years -- at first near Mukelumne Hill, afterwards in the valley of San Jose and at Sacramento.

At San Jose he was appointed chaplain of the first legislature of the State, and for a time preached there steadily. Early in 1851 he was elected pastor of the Baptist

Church in Sacramento, and was reported by them as their pastor that year to the Association. He supplied the church a few months, but in the Fall of 1851 he went East. He remained there, however, only a short time, but returned with his family, with whom he arrived in this city in May, 1852, having been himself a second time around Cape Horn. Soon after his arrival here he was elected pastor of this church, where he remained about six years; this being his longest pastorate. On leaving this pastorate he went again to the valley of San Jose, where he remained for the most part about two years, or until he accepted the pastorate of the church in Nevada in April, 1860, where he labored till he died. From his ordination till his death was a little more than 27 ½ years. During this time he was pastor of six churches in New England, and three in this State. Some five or six years of his ministerial life he did not fill the pastoral office.

Mr. Brierly was called to many important positions among his brethren in this State. In 1851 he was Moderator of the San Francisco Baptist Association. In 1852 and 1855 he preached the annual sermon; in 1853 he wrote the circular Letter, and in 1857 and 1858 he was Corresponding Secretary. Since that time he has not met with the Association.

His childhood experience of toil was but an earnest of his life experience in this respect. He led a life of unceasing toil. Engagements multiplied upon his hands, until he was compelled to labor under the painful sense of constant, unremitting pressure. His early experience in caring for others also foreshadowed the later experience of the man. Naturally possessed of great kindness of heart, he could not turn a deaf ear to the voice of distress, no matter from whence it came.

Of his labors as a pastor with all the churches whom he served, this is not the time nor the place, even if we were possessed of the information, to speak. That he sought earnestly to do the work, while in the pastoral office, of 'a good minister of Jesus Christ,' we think none who knew him will deny; that he was a perfect pastor, we are sure if he were living and could speak to-day he would be the last to claim.

He was well established in Christian doctrine in general, and from intelligent conviction was loyal to the denomination of which he was a member. With the doctrines and practices of Baptist Churches he was thoroughly familiar, and was an able expounder of them. He was well read in our best authors.

When a pastor in this city, he gave all the influence he possessed in public and in private to the reformed government of the city; and since the commencement of our national troubles he has labored with his pen and his voice in support of the National government. Some of the most pungent articles we have read upon the enormous guilt of treason and rebellion, have been from his ready pen.

Mr. Brierly was a most devoted husband and father. True, in his domestic relations, he carried again and again the cup of affliction. The wife of his youth and two of his children passed before him to the spirit land, and a continent will lie between their dust and his. He leaves a wife and four children, all of whom are with us today, to mourn his loss. For them earnest prayer will be offered, and deep, heartfelt sympathy cherished by many hearts, both here and in the Eastern States. While they mourn their loss, they mourn not as those who have no hope. They have reason to be thankful that the head of the family was spared to them so long; that he was permitted to watch over and care for his children when they most needed a father's protection.

But we may not longer dwell upon these themes. Our brother has finished his work and gone to render up his account. It is for me to learn the lessons which his experience may teach us, to stimulate and strengthen us for life's great work. Our trust must be where we doubt and his was -- in the atonement of the Redeemer. Could he speak to us of himself to-day, from the heavenly world, he would only say -- 'A sinner saved by grace.' For us there is no other trust. Let us all, therefore, seek that grace; that we may be ready for the Master's call, whether it shall be heard 'at midnight, or at cock-crowing, or in the morning.' May God in mercy give us the hearing ear, for there comes to us from this confined form, from the open grave, from the book of God, and from eternity, the voice: "Set your affection on things above, not on things of the earth."

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