

# LANDMARK BAPTIST HISTORIAN

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

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*From the 1871 Minutes of the Fourteenth Anniversary of the Pacific Baptist Association, page 18*

## **CIRCULAR LETTER. AGONIZING PRAYER.**

And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—Luke xxii: 44.

"As soon as Zion travailed she brought forth her children," says Isaiah. Nay more; he even implies that a nation might thus be born in a day.

The wrestling Jacobs, God calls his princes; "for as princes, they have power with God and men, and shall prevail."

Moses agonizes forty days and nights, without food, before God, and saves the millions of Israel from destruction. The return of the Jews from Babylon, and the great revival following their return, were preceded by weeks and months of fasting and prayer on the part of Nehemiah, Ezra and Daniel. Christ in the garden, and the whole company of the disciples in the upper room, by agonizing prayer and supplication, made possible the wonderful revivals of their time and of all coming ages.

So when Paul would go to Rome "in the fullness of the blessings of the gospel of Christ," he beseeches the Roman Christians, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that they would agonize together with him in prayer to God; that both he and they may be refreshed"

Christ himself says: "I have chosen you and ordained you; that whatsoever ye shall ask of the Father in my name, he may give it you."

The great reformation was preceded and accompanied by the agonizing prayers of the wrestling thousands of Israel, in the eaves, dens, dungeons and mountain fastnesses, as well as on the rack, enduring the most dreadful tortures.

God is glorified in our asking great things of him, as well as in giving us great things.

Dear brethren and sisters! Are we agonizing together in prayers to God that we may be refreshed? May not sinners in all the world say to us, as the ship-master said to Jonah: "What meanest thou! O sleeper? Arise! call upon thy God, if so be that God will think upon us, that we perish not?" Have you, dear brother and sister, prayed in your church during the last year? Have you ever been heard to pray? Will any one hear you pray during the coming year? Shall three or four brothers and sisters do all the praying in your church? O, if all our brethren and sisters would do as Christ says, "always pray and not faint," what glorious revivals we would soon enjoy in all our churches? May God pour out upon our pastors and brethren and sisters "the spirit of grace and supplication." until "they shall look upon him whom they have pierced and shall mourn for him as one mourneth for his only son, and until there shall be a great mourning in Jerusalem, all the families mourning apart and their wives and daughters apart; then "the feeble among them shall be as David, and the house of David shall be as God."

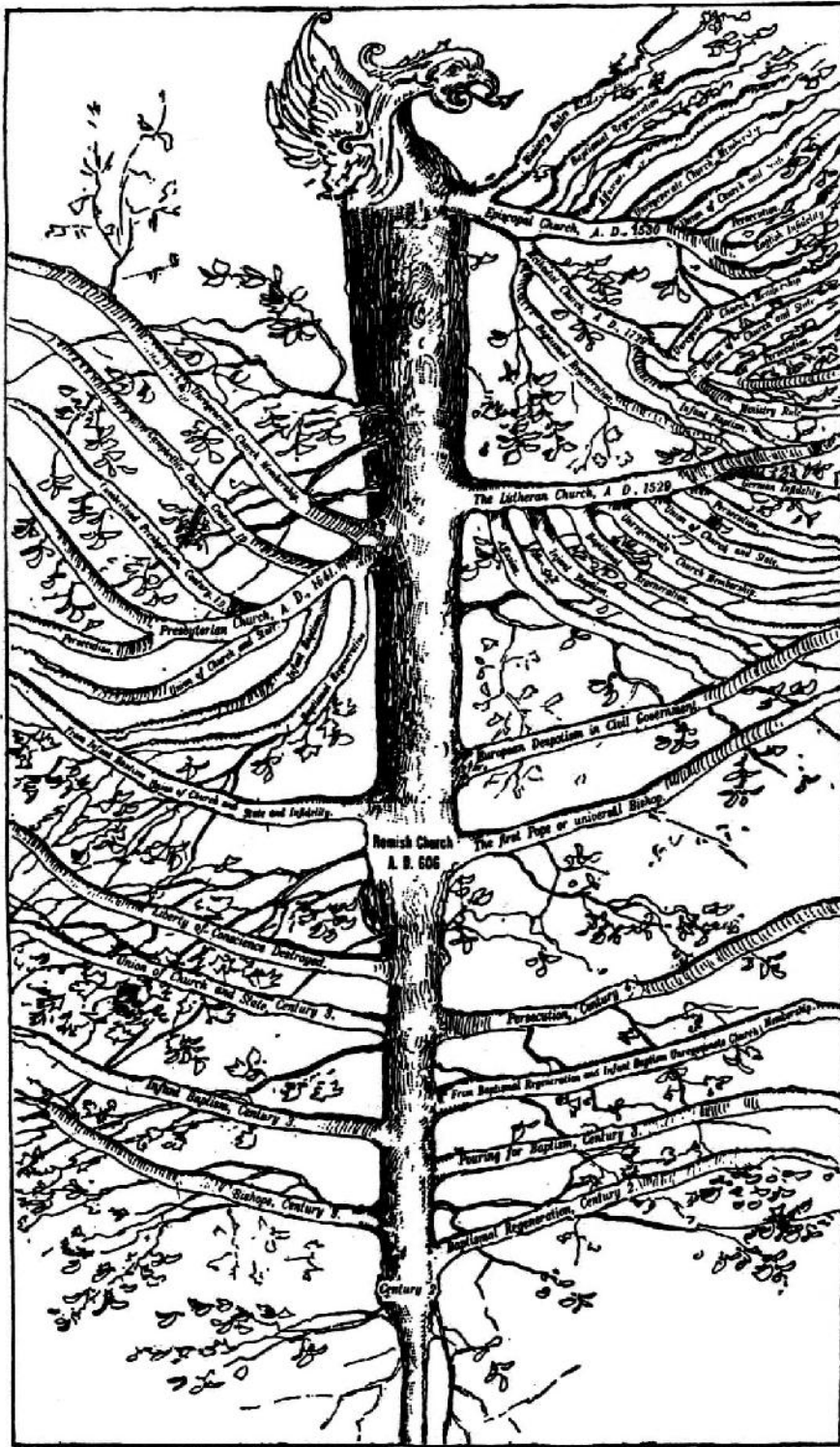
The 1871 Pacific Baptist Association Minute Book from the personal Library of Jim Brower

# Tree From: Baptist Church Perpetuity

By W. A. Jarrel, D. D.

1894—Dallas, Texas

Rev. 20:2.



**ROMISH CHURCH TREE.**

See explanation on other side of this sheet on which this tree is. Also study carefully the chapter in this book on the Fruits of Baptist Churches.

## EXPLANATION OF THE ROMISH CHURCH TREE.

This tree begins with a small trunk and increases in size as the beginning and the growth of the Romish Church. The sign board on it, on which is "Romish Church, A. D. 606," shows where we must date the *real* first Romish Church, because there is the first *real* universal bishop or pope. "Baptismal regeneration," "affusion," "infant baptism," etc., as they appear on the tree are recorded in history. Higher up the tree is seen the growth of modern sects out of the Romish, together with their branches and their fruits as corresponding to the nature of the Romish tree out of which they have grown. Historians of different creeds (as seen in the chapter of this book on the Fruits of Baptist Churches,) prove the leading modern churches but the Romish Church *partly* reformed—the Reformation incomplete.

On baptism saving, Dr. Charles Hodge, Presbyterian, says: "Baptism is not only a sign and a seal, it is a *means* of grace." Of infant baptism, he says: "It assures them of salvation if they do not renounce their covenants."<sup>1</sup> See my book on Campbellism, pp. 5-20, where the Presbyterian faith in baptism as saving is abundantly shown.

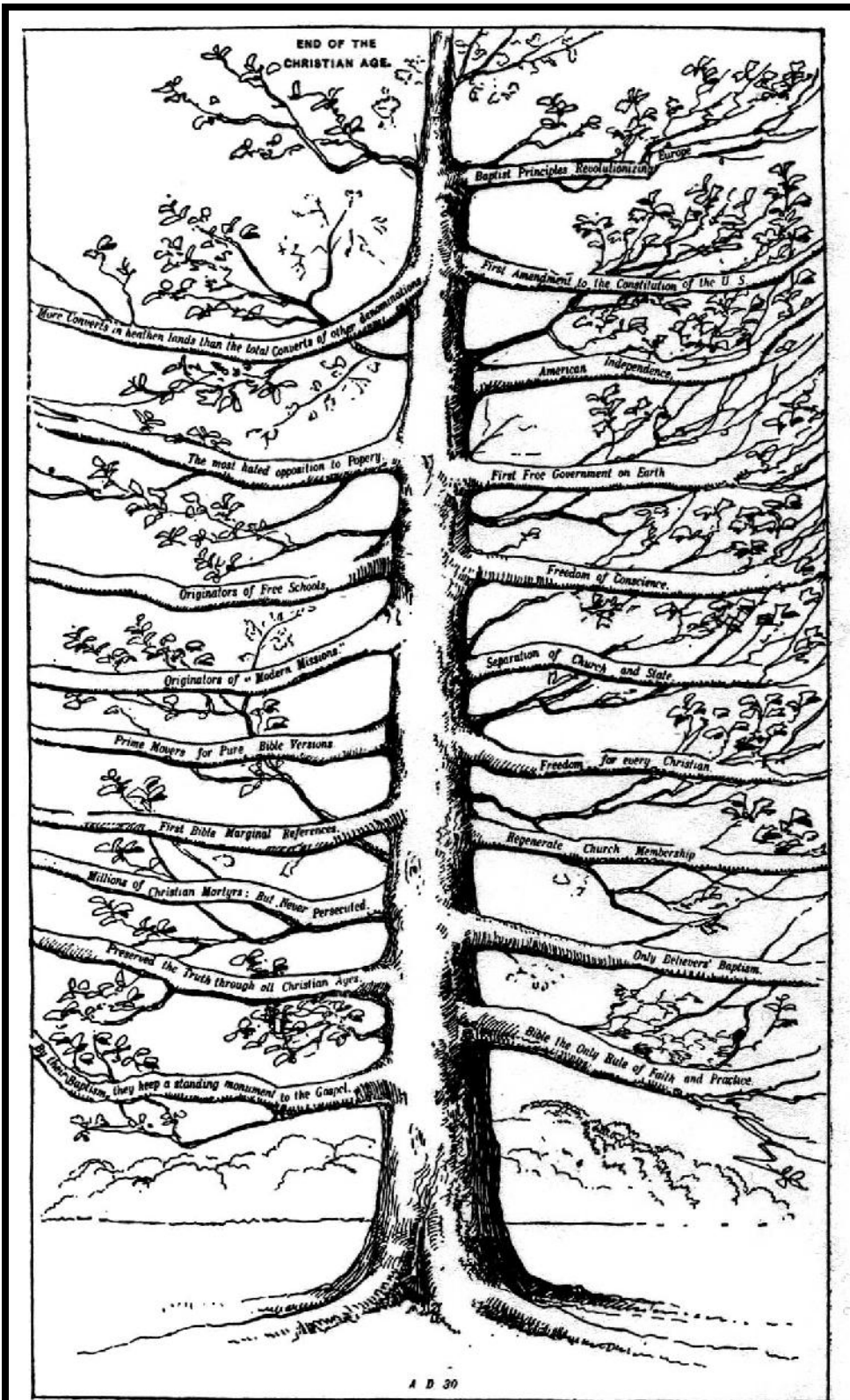
As to Methodism teaching water salvation, John Wesley, its originator, says: "By baptism, we, who are 'by nature the children of wrath' are made the children of God."<sup>2</sup> Substantially the same statement is read in recent Methodist theological works, the Discipline and the Church hymn books. All this—see Chapter XXVIII of this book on Fruits of Baptist Churches—results in an unregenerate and worldly church.

Campbellism having been originated by the Campbells and Stone, who were Presbyterian preachers, it is of Presbyterian growth. See my book on Campbellism.

<sup>1</sup> Hodge's Syst. Theolo., VOL 3. pp. 589, 590.

<sup>2</sup> Wesley's Doc. Tracts, p. 249.





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**BAPTIST CHURCH TREE.**

For explanation see Chapter XXVIII of this book on the Fruits of Baptist Churches.



W. A. Jarrel, D. D.

Advertisement Printed in  
*The Baptist Sentinel*  
 January 10, 1895

**BAPTIST CHURCH PERPETUITY  
 OR HISTORY.**

BY W. A. JARREL, D. D.

With an Introduction by  
 REV. W. W. EVERTS, JR.

The latest and by far the best book on the subject treated. To those who may not agree with the author in all his positions, the book is valuable for the wonderful amount of information compiled therein. This work is the result of many years study on the part of the author. Read what the following able critics say.

W. WILLIAM CATHCART, D. D., Philadelphia: "Every Baptist should possess the work."

J. B. GAMBERELL, D. D., Pres. Mercer University, Ga: "I wish many B. Y. P. U. would adopt it."

H. B. WESTON, D. D., Pres. Crozier Theological Seminary, Pa: "I have read your book with much interest and no little amazement at the amount of investigation which it manifests."

A. HOVEY, D. D., L. L. D., Pres. Newton Theological Seminary, Mass: "I can say without hesitation that your Baptist Church History has proved interesting reading to me. . . . I prize very highly a connected account of the dissenting churches, which in many respects were similar to Baptist churches of our day. Such is the record of facts given in this volume. . . . It will prove to be interesting and profitable reading to many others as well as myself. The Lord has always had witnesses for the truth in every age."

JOHN T. CHRISTIAN, D. D., (Author of "Baptism and Communion,") Louisville, Ky: "The very best work on the subject."

Rev. Wm. R. BIGHWELL, D. D., William Jewell College, Mo: "The best book of its kind known."

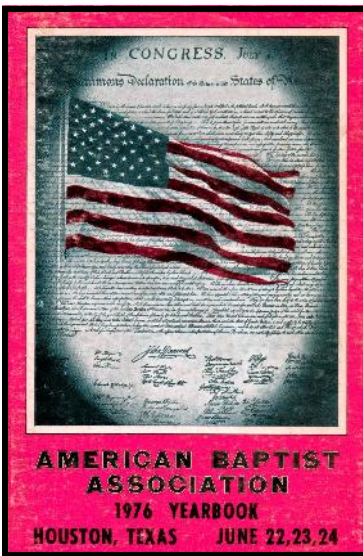
T. H. BRITCHARD, D. D., North Carolina: "Your examination of the case seems to me the most critical, scientific, and elaborate that I have yet had the privilege of examining."

THE WATCHMAN, Boston: "Dr. Jarrel makes the best argument in support of church succession, which it has been our fortune to meet."

JOHN C. CLIFFORD, D. D., Pres. Baptist Union of Great Britain, London, England: "I heartily thank you for your work. I have to-day made the work the basis of an address at a baptismal service. The book contains 479 pages, handsomely

bound in cloth. Price \$2.00.  
 Address THE BAPTIST SENTINEL,  
 Dayton, Wash.



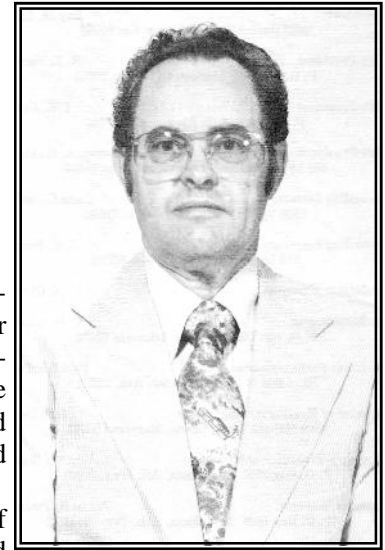


## 1976 ABA President

Roy M. Reed

### PRESIDENT'S ADDRESS

#### Baptists in America—Champions of Liberty



It is with great pleasure that I officially open the 1976 session of the American Baptist Association in the year of our Nation's Bicentennial Anniversary. As the name of this Association implies, we are Americans. Thank God for the opportunity of reaffirming our allegiance to this beloved nation which has traditionally been the land of the free and the home of the brave.

Every Baptist church member in America can be proud of the part Baptists have played in establishing, defending and preserving the freedoms in the United States: Freedom of worship, freedom of the press, freedom of speech and the right of public assembly. Many who are enjoying freedom today do not realize the price Baptists have paid for this blessing.

Ever since the First Baptist Church in America, started by John Clarke in 1638 at Newport, Rhode Island, Baptist people have been, above all else, champions of liberty. When this nation began, two hundred years ago, we triumphed over superior military forces because our spirit of liberty ran high.

It is a fact of history that Baptists had already been fighting a battle for religious liberty for at least 138 years prior to the Declaration of Independence on July 4, 1776.

Dr. John Clarke was a Particular Baptist from England; the Particular Baptists were Missionary Baptists. They were the ones who sent William Carey to India in 1793. Charles H. Spurgeon, the great English preacher, was a Particular Baptist.

When the First Baptist Congregation was formed at Newport in 1638, they were not welcome. Freedom of worship was not then a reality in the new land. Our Baptist forefathers had left their homes in England, Wales, Scotland and Germany seeking a place where they could worship God according to their own interpretation of the Bible. They were seeking freedom. They did not want to be a part of the official state church. Most of the early New England colonies established churches by legislation. The Congregational Church became the official church of all the New England States except Rhode Island. The Church of England became the official church of Massachusetts, Virginia and the Carolinas.

Consequently, when Baptists sought to establish their own independent congregations in this new land, they were persecuted, arrested, and in some cases severely punished for no other crime than their efforts to propagate the faith once delivered to the saints.

Baptist churches in America for over 300 years have been distinguished for at least three things: (1) for their doctrinal soundness, (2) for their moral purity, and (3) for their strong fight for religious belief. For this they were persecuted.

Baptists have learned many lessons which we must never forget. We know by the experience of blood and tears that an absolute separation of church and state is necessary to maintain unrestricted religious liberty.

Persecution was no new experience to the Baptist forefathers in America. The fact is that Baptists have been persecuted for almost 2,000 years. In the ancient Piedmont Valleys, in the Black Forests of Germany, in the Bedford jails and the burning stakes of England and Scotland ever since the days of the First Baptist on earth, a man sent from God whose name was John.

This same persecution followed our Baptist forefathers to the shores of North America. For the crime of "preaching the Word of God without a license," officers of the law broke up their meetings and Baptist ministers were publicly jailed and expelled from town after town.

One of the thrilling anecdotes of Baptist history was the occasion when a great American patriot, an attorney named Patrick Henry, although himself a member of the Anglican Church, came to the Baptist defense. A Baptist preacher named Jeremiah Moore was put on trial at Fairfax, Virginia, for preaching without a license from the State church. Patrick Henry found himself in strong agreement with the Baptist position on religious liberty. Consequently, he rode several miles on horseback to serve without fee as an attorney for the defense. In his impassioned plea to the jury Patrick Henry walked to the desk of the court clerk, grabbed the paper containing the charge against the defendant and cried out: "Great God, Gentlemen, great God! Putting a man in prison for preaching the gospel of the Son of God?"

Because of their missionary zeal, Baptists multiplied in this new land. The only state that gave them complete freedom was Pennsylvania, primarily because the founding Quaker, Mr. William Penn, believed in and allowed complete religious freedom. The first Association of Baptist churches was formed in Philadelphia in 1707. From that Philadelphia Association came

the well-known Philadelphia Confession of Faith which was the prototype of the doctrinal statement of the American Baptist Association. More than 250 years later we still honor and publish a similar confession of faith as a declaration of things surely believed among us.

Largely because of Baptist influence the First Amendment to the American Constitution forbade the religious persecution of any person and guaranteed religious freedom to all Americans.

In more recent times, another great Baptist forefather, Dr. Ben M. Bogard, stands out as an example of the Baptist position on religious freedom. In 1928, a famous atheist named Charles Smith, with a young assistant named Dan Gilbert, came to Little Rock, Arkansas, to propagate atheism. These men rented a vacant store building and set it up as a headquarters for atheist literature. The outraged citizens of Little Rock smashed the store-front windows, burned the literature and led Charles Smith down the streets of downtown Little Rock with a rope around his neck until he was rescued by police and jailed on an anti-blaspemy charge, Dr. Bogard went on the radio the next day offering to pay the man's fine and defending his freedom to be an atheist if he so chose. He then challenged Mr. Smith to a debate on his atheist beliefs.

Our Baptist position today is still in the tradition of our forefathers. We are Americans—freedom-loving, Bible-believing Americans. In this year of the Bicentennial, we once again reaffirm our belief in the freedom of conscience for all men, even though we believe that many, though sincere, are wrong. We pay our own way because we reject government support which keeps us free from government control in our schools and our churches. We oppose and abhor heresy in every form, but we would fight to the death for a man's freedom to be a heretic if he so chooses—mindful of the truth

that our God shall require every man to give account at the day of judgment.

We believe in the freedom of the individual and in the free moral agency of every man, the freedom to say yes or no to the commandments of our Creator with full knowledge of the inevitable consequences.

The modern ecumenical movement may continue to grow until it sweeps every denomination in the world into one great world church. When that satanic goal materializes, Baptists will still be standing where they have always stood, for the last 200 years—earnestly contending for the faith once delivered to the Saints, defending liberty, and waiting for the coming of the Lord from Heaven.

As we give thanks to Almighty God for the liberties we enjoy, let us be aware of the price our forefathers have paid for this liberty.

*Scanned from pages 19—22 of the 1976 ABA Yearbook*

## Brief Biography



Brother Roy M. Reed was born near Coalgate, Oklahoma, June 17, 1926, the son of James Hershel and Roxie Reed. He surrendered to the ministry at an associational meeting in Riverbank, California, in November of 1943, and was ordained a year later by the Missionary Baptist Church in Tulare, California. He received a year of Bible training in Fresno, and later enrolled in the Missionary Baptist Seminary in Little Rock Arkansas, in 1944. While in the seminary at Little Rock, he met and married Doris Scroggs. To this union were born four children: Timothy Reed, Jeanie Cash, Philip Reed, and Tammy Yarbrough, all of whom now live in southern California.

He served as pastor of Landmark Baptist Church, England, Arkansas; Holy Creek Missionary Baptist Church, Dierks, Arkansas; Pauline Baptist Church, Monticello, Arkansas; Calvary Missionary Baptist Church, Duncan, Oklahoma, and First Missionary Baptist Church of Bellflower, California, where he served for almost 24 years, beginning in November of 1962.

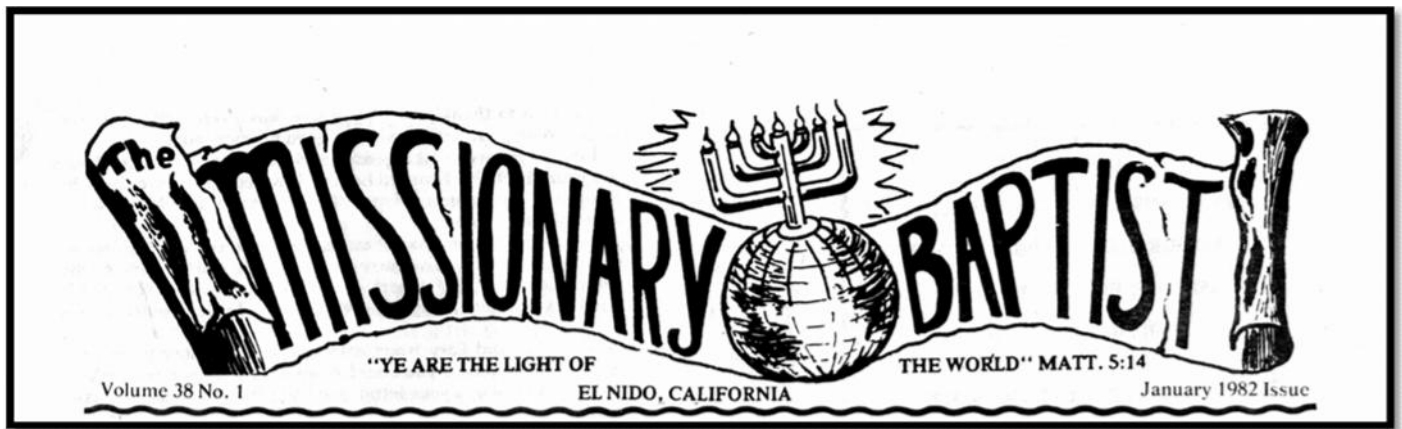
Brother Reed was active as both student and teacher in the Oklahoma Missionary Baptist Institute of Marlow, Oklahoma, where he earned his Doctor of Theology degree. He served as president of the California Missionary Baptist Institute and Seminary for almost twenty-four years.

The associated work of Missionary Baptists was of prime interest to Brother Reed throughout his entire ministry. He served as moderator of the Baptist General Assembly of Oklahoma from 1956 - 1962. He was president of the American Baptist Association in 1976 - 77. He has also served as a writer of our Sunday School literature. He was clerk of the American Baptist Association from 1955 until 1976. He served as Moderator of the California Cooperative Association of Missionary Baptists in 1964 and 1965. For the last several years he has served the California association and the American Baptist Association as parliamentarian. He was also recognized as an author, having written a number of books. He was widely used as a special speaker, as an evangelist, and as a lecturer.

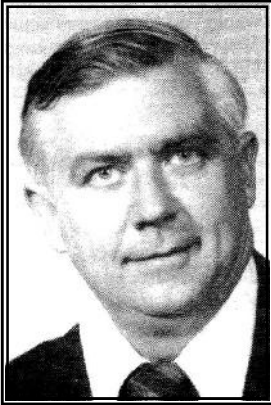
He departed this life to be with the Lord on June 19, 1986, from his home in Bellflower.

*History of Landmark Baptists of California—Volume Two—Page 165*

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



## The Merced, El Nido and Airport Churches traced to Christ and the Apostles



(Elder Bill Brown asked me to research the origin of the church with him because of some church history documents and books in my personal library. Although these facts are well known by many of our pastors and brethren. I believe they may be of some interest) - Dwayne C. Hodges  
The Missionary Baptist Church of Merced was endorsed as a mission by the El Nido Missionary Baptist Church and organized into a New Testament Church May 18, 1950. Charter members of the church were: Charles Brown, Velma Brown, Homer Duren, M. H. Lund, Mary Lund, Dorthy Lund, Irla Lund, Orbie Harris, Bill Mello, Esther Mell, and Elsie Speed. The church now meets at 1244 N. Weaver Ave., Merced, California.

The present pastor Elder Bill Brown, served the church from 1971-1978. He returned in 1980 after pastoring the Airport church in Modesto. Besides pasturing several churches. Brother Brown did mission work for the Ford City church of Taft. His efforts resulted in the organization of the Landmark Missionary Baptist Church of Bakersfield on October 18, 1963. (It is encouraging to note that the good church in Bakersfield continues to grow under the able leadership of Elder Art Tabor, the present pastor.)

The El Nido Missionary Baptist Church was organized on May 17, 1938. Elder R. Y. Blalock, the missionary, went to the El Nido area from the Airport church at the request of Brother G. W. Harris who had just moved to the area from Oklahoma. The following people were present at the first meeting of the church: Mr. and Mrs. G. W. Harris, Howard Sevedge, Cecil Harris, Mrs. T. W. Gudgel, Estella Harris, W. J. Sevedge, John L. Sevedge, Orbia Harris, Tessie Sevedge, Elder W. S. Wilburn and Edwin Sevedge.

Elder A. F. Simmons was the moderator of the organizational council. Also on the council were: Brother Cecil Harris, Eld. R. Y. Blalock, Elder S. W. Dowdle and Elder W. E. Dowell. The church has had a steady growth and now meets in a beautiful sanctuary near the first chapel and parsonage on Hwy 99 in El Nido. The church sponsors the northern area youth camp, The Missionary Baptist paper and is active in Baptist work throughout the state. The present pastor, Elder Herbert Schuh, is in his 27th year of fruitful service.

The Airport Landmark Missionary Baptist Church is now located at 1520 Oregon Drive in Modesto, California. This distinguished church was organized at the site of an arbor on the corner of Oregon Drive and Thrasher Street. Hebron Heights Missionary Baptist Church of Salinas, California (now called First Missionary Baptist) sponsored the work.

Elder R. Y. Blalock was the missionary and first pastor. The record shows: Elder R. Y. Blalock, Elder John Cooper, Elder J. R. Bowers, Deacon C. L. Hunt, and Elder J. W. Watson made up the council with Alma Robinson acting as the temporary clerk.

Airport has had a succession of good pastors and has influenced California in mission work. At least six churches in the state trace their lineage to the Jerusalem church through this body.

Elder Richard A. Harless was pastor from 1951-1971. This gives him the distinction of having served the church longest in that office. The church continues to prosper under the leadership of the present pastor, Elder Thelmar A. Bratcher. (The above information is found in Landmark 50th Jubilee 1931- 1981 pp. 32, 33, 61, 66 and 71).

It is well known by our brethren in the state of California that Elder R. Y. Blalock was baptized by the Grassy Creek Missionary Baptist Church of the Roan Mountain Association in North Carolina. He came west in 1896 and organized churches in Washington and Idaho. The church in Caldwell, Idaho is now 55 years old and was organized by Brother Blalock. Stan Scarpa is now the pastor of Caldwell church.

When Brother Blalock was in Concord, California he published a little booklet on the subject of Baptists traced from the

Apostles to America. He stated on page 1 "The churches of Roan Mountain Association of North Carolina, where I was baptized in 1881, refused to receive any one on alien immersion." What was the origin of these churches?

Thomas Armitage in his History of the Baptists published in 1887 records on pages 757-758 that Rev. John Gano, Benjamin Miller and Peter P. Van Horn preached the gospel and organized churches in North Carolina. These Baptist preachers were sent by the churches of the Philadelphia Association in the 1780s (Minutes of the Philadelphia Association 1707-1807). It is important to note that the Baptist churches of the Philadelphia Association were strict Baptist churches. This was long before the beginning of the Northern Baptist (Triennial) or Southern Baptist Conventions.

Armitage quoted from the records of the Lower Dublin or Pennapeck church on page 707. This church, one of the early churches in America was organized in 1687. The records state: "By the good providence of God, there came certain persons out of Radnorshire, in Wales, over into this Province of Pennsylvania, and settled in the township of Dublin." This links the churches in America to the churches in Wales.

The Hillcliff church in Wales, England may be one of the oldest bodies of Christians in the world. It most certainly dates beyond the 9th century A. D. I am told that it still has regular services. It must be remembered that the early records of the church were destroyed in the Dark Ages. However, there are records in the ancient graveyard that testify of an early age. On page 6 Davis in the History of the Welsh Baptists gives the origin of the Welsh Baptists in this way. "In A. D. 63 while Paul was Prisoner at Rome. A Welsh lady and her husband, whose name was Pudens, visiting in Rome were converted under Paul's preaching. They are referred to in Acts 28:30 and II Tim. 4:21. These people carried the gospel into Wales." (pp 16 Baptist Churches In All Ages by Ben M. Bogard).

Roy Mason in his book The Church That Jesus Built quotes some valuable historical information on page 110. I will start with the information on the Hillcliff church.

"Link Three, Hillcliff church was organized by Aaron Arlington A. .D. 987. See Alex Munston's Israel of the Alps. p.39.

Link Four. Lima Piedmont church ordained Aaron Arlington in 940. See Jones' Church Histor<sup>y</sup>. p. 324.

Link Five. Lima Piedmont church was organized by Balcolao. A. D. 812. See Neander's Church History. Vol. 2 p. 320.

Link Six. Balcolao came from the church at *Timto*, Asia Minor. See Neander's Church History, Vol. 2, p.320.

Link Seven Timto church was organized by Archer Flavin. A. D. 738. See Mosheim's History. Vol. 1, p.394.

Link Eight. Archer Flavin came from the Darethea church. organized by Adromicus, A. D. 671, in Asia Minor. See Lambert's Church History. p. 47.

Link Nine. Adromicus came from Pontifossi. at the foot of the Alps in France. See Lambert's Church History. p. 47.

Link Ten. Pontifossi church was organized by Tellestman from Turan, Italy, A. D. 398. See Nowlin's Church History, p. 182.

Link Eleven. Turan church was organized by Tertull from Bing Joy. Africa, A. D. 237. See Armitage's Church History, p. 182.

Link Twelve. Tertullan was a member of the Partus church at the foot of the Tiber, that was organized by Polycarp, A. D. 150. See Cyrus' Commentary of Antiquity, p. 924.

Link Thirteen, Polycarp was baptized by John the Beloved or Revelator on the twenty-fifth of December, A. D. 95. See Neander's Church History, p. 285.

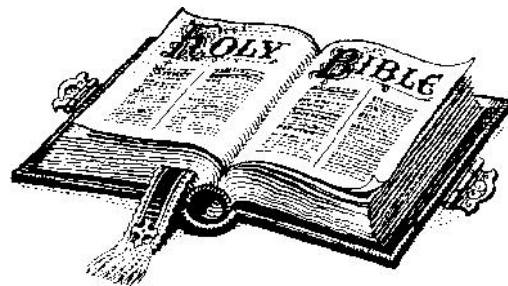
Link Fourteen. John was with Jesus on the Mount. Mark 3:13-14: Luke 6:12-13."



#### Brush Arbor meeting in Modesto—1937

Out of which came the organization of the  
Airport Missionary Baptist Church on  
September 19, 1937

Cullifer Photo Archives





# CALIFORNIA BAPTIST HISTORICAL PDF COLLECTION

## Titles of the first 50 Subjects of 75

(Part of an ongoing project)

Available via E-mail by request

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4. Report on the "Far West."	O. C. Wheeler	1854	7
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6. First Steamship Pioneers-O. C. Wheeler	O. C. Wheeler	1874	32
7. Our Ministerial Destitution	O. C. Wheeler	1859	6
8. The Chinese in America	O. C. Wheeler	1860	21
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10. San Francisco Baptist Association Minutes (Expanded)	Robert Cullifer	1850	18
11. Farewell To The California Missionaries		1850	10
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13. First Steamship Pioneers-Charles L. Ross	O. C. Wheeler	1874	11
14. Autobiography of John F. Pope	John F. Pope	1889	56
15. History First Baptist Church - San Francisco			
16. Centennial History First Baptist Church - Sacramento	Edgar Stickney	1950	54
17. Centennial History First Baptist Church - San Jose	Unknown	1950	
18. Golden Jubilee-History FBC - Santa Rosa	W. L. Gaston	1902	43
19. Centennial History First Baptist Church -Santa Rosa	Shaffer/Brigham	1952	24
20. 50 Golden Years-First Baptist Church, Berkeley	Unknown	1939	36
21. Centennial History First Baptist Church -Fort Bragg		1987	
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26. Fragments of Minutes Eastern Baptist Association	Robert W. Cullifer	1873/1902	
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36- Missionary Baptist Manual	R. Y. Blalock	1944	27
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38-. Four Short Lectures on Bible Missions	R. Y. Blalock	1945?	16
39. History of the Middle Oregon Baptist Association	C. H. Fredenburg	1944	26
40. Heavenly or Divine Government	C. H. Fredenburg	1943	31
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47. Harold Cole Booklet	Committee	1978	22
48. In Memory Of-12 Brethren	Dwight Patterson	Unknown	18
49. Sermon Outlines	Allen Adkins	Unknown	33
50. Ekklesia	Luther Cooper	1965	19