

# 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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## **The Ordination of Francisco Yanes**

**June 15, 2013**



The Ordination was a tremendous success. Francisco and Mahala Yanes passed with flying colors. A special "thank you" to the Sisters of Trinity MBC, the best servers of catered Bar-B-Q ribs, ever. The members honored the meeting beforehand with a deep cleaning the building. God bless all!

*"So the churches were being strengthened in the FAITH, and were increasing in number daily," Acts 16:5.*

Richard Carnes of Tulare, was elected to preside over the meeting; which, he handled beautifully. Rick Howard, pastor of Liberty MBC, Modesto, interrogated the candidate. He stayed in Genesis awhile, then to the New Testament. Eric Cooper from Tulare wrote it all down and filled the duty of the clerk. Eric is such a good writer. David Barnum, a member of Citrus

Heights, did a great job in explaining the Word, presenting Francisco with a brand new Bible. Steve Miller, Pastor of Redondo Beach, Cal., preached a grand message about the ordination; even, including the duties of the wives. Brethren came from the Los Angeles area; including: Redondo Beach, Rialto, Carson and Whittier, California. Closer to home, South of the valley were Tulare, Modesto (twice) and Hughson, California. Finally, Churches nearest to our area included Yuba City, Folsom and, of course, Citrus Heights, California.

Excerpt from: GoodNewsLetter—Number 478 June 19, 2013



FRANCISCO YANES ORDINATION COUNCIL - JUNE 15, 2013  
TRINITY MISSIONARY BAPTIST CHURCH - CITRUS HEIGHTS, CA

The men that made up the presbytery to assist the Trinity MBC in the ordination of Bro. Francisco Yanes:

Elders Dave Barnum, Eric Cooper, Richard Carnes, Jim Burkes, Fay Wersky, Nick Winkleman., Ron Cook, Alan Standley, Tim Westbrook, Richard Perfecto, Steve Miller, Ron Whittemore, Steve Waters, Rick Howard, Robert Cullifer and Tom Brassfield.

Thank you Bro. Steve Waters for providing this list of brethren.

In addition to the 500 photo captured at this Service, almost 2 hours of video were captured of the examination and Ordination Sermon, which will be available soon.

Bro. Yanes did an outstanding job of declaring what he believed. A genuine blessing to take part in this.



Pastor Rudy Rodriguez  
Grace MBC—Anaheim, CA

## Denominational Communion: ABA.

### Pastor Rudy Rodriguez

[Facebook Post—June 17, 2013]

There was a time in our history as Baptists that we came together at associational meetings and observed the Lord's Supper. This is also called "Close Communion." The logic, after all we are of like faith and order as churches of the Lord Jesus Christ. The scriptural support for "close communion" was taken from Acts 20:1-11. It was during the 1800's and during that time J.R. Graves began to question such practices. He really began to Biblically examine such a doctrine and practice. Little did he know that the process of biblically examining the doctrine of the Lord's Supper would lead him to publishing a book on the subject. His book is known as, *Old Landmarkism: What is it?* Thanks to J.R. Graves and J.M. Pendleton, who also considered the doctrine, corrected many churches from such an erroneous and unbiblical doctrine-denominational communion AKA close communion.

The fact is when Luke recorded Acts 20:1-11, Paul had already written 1 Corinthians. In 1 Corinthians 11:17-34 he gave them God's opinion on the doctrine of the Lord's Supper. Simply put, it is for the local church to administer and observe the Lord's Supper, not an association of churches getting together. Bottom line is, would Paul teach one thing to the Corinthians and practice another while in Troas with "messengers" from other churches?

I've said all that to say, I'm glad to be here with the messengers of the Lords churches that comprise the ABA. Even more thrilled that we will not be observing the Lord's Supper as a Denomination. All because men like J.R. Graves and J.M. Pendleton were able to examine the scriptures and embrace the Biblical doctrine concerning the Lord's Supper.

It is humbling to be a member of one of the Lords Churches.

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### *Two Examples from the pages of Baptist History— Being the only two discovered thus far. One from 1850 / the other from 1874*

Excerpts from: *MINUTES OF THE SAN FRANCISCO BAPTIST ASSOCIATION*  
PROCEEDINGS CONNECTED WITH THE ORGANIZATION OF THE SAN FRANCISCO BAPTIST ASSOCIATION,  
HELD IN SAN FRANCISCO, CALIFORNIA, SEPT. 25, AND OCT. 25-28, 1850

—Page 12—

The Committee upon Devotional Exercises presented the following Report:

1. That a meeting for prayer and conference precede this Evening's Session, commencing at 7 P. M.
2. That a prayer meeting be held to-morrow morning, commencing at 10 o'clock.
3. That Rev. L.O. Grenell preach at 11 A. M. 4. That Rev. J. W. Capen preach at 3 P. M. Services to be followed by administration of the Lord's Supper.

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Excerpts from: *MINUTES OF THE EASTERN BAPTIST ASSOCIATION.*

The second annual meeting of the Eastern Baptist Association commenced its annual session with the First Baptist Church of Surprise Valley at Cedarville, on Friday, May 22, 1874, at 10 o'clock, AM., by Elder J. D. Bonner reading the 1st chapter of Hebrews, and offering prayer.

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SABBATH SERVICES.

Met at 11 A. M., sung, "This is the day the Lord hath made."

Elder Rees read the 15th chapter of 2d Corinthians, and led in prayer.

The congregation sung, "Come thou Fount of every blessing," after which Elder Rees preached from Prov. 12:16.

Sung "Jerusalem, my happy home."

The church doors were opened. Three were received by letter, and the Lord's Supper was observed.

**Pastor Rudy Rodriquez referenced Graves book: Old Landmarkism What is It? NOTE: The excerpt below is not the complete Chapter dealing with this subject:**

**From: Old Landmarkism: What Is It?**

J. R. Graves  
Memphis, January 1, 1880  
— — BOGARD PRESS  
Texarkana, TX 75503

**CHAPTER VII.  
THE LORD'S SUPPER**

*A local church ordinance, not denominational, or social — Inter-  
communion between different religious bodies, having diverse organizations and diverse faiths, or between "sister" churches, con-  
trary both to the genius of scriptural church building and the symbolism of the ordinance.*

"Because there is one loaf, we, the many [members of the one church at Corinth] are one body; for we all partake of the one loaf." — I Cor. 10: 17. *Trans. Emp. Diaglott.*

"Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them unto you." — I Cor, 11:2.

**THE SEVENTH MARK OF THE MODEL  
ECCLESIA.**

The Lord's Supper was observed as a local church ordinance, commemorative only of the sacrificial chastisement of Christ for His people, never expressive of personal fellowship, or of courtesy for others, or used as a sacrament.

That the Supper is a commemorative ordinance, instituted by Christ, to be observed in each local church, until He comes again, every Baptist will admit. This implies that each participant must, at least, be a member of scriptural church, which also implies that he must have been scripturally baptized — immersed. Now the question I wish more particularly to discuss in this chapter is:

*Can a local church, scripturally or consistently, extend the invitation to participate beyond her own membership and discipline?*

I well know that but few brethren can follow me in this discussion with unprejudiced minds, such is the power of denominational precedent over us all. I shall, without doubt, be confronted, at the very threshold, with the "traditions of fathers," and the almost immemorial "usages" of the denomination. But it weighs not a feather's weight with me; though it can be proved that Baptists, since the days of Paul, and that by the very churches he planted and instructed, have practiced inter-communion, the question is, "What were the instructions *he* gave?" These must constitute the "Old Landmarks" to guide us in the observance of this ordinance, and not "denominational usage," or the mis-

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**— — OLD LANDMARKISM 59**

takes and errors of our fathers, if our ancestors did, indeed, err from the "old paths." The writer can easily remember when Baptist Associations were wont to close their sessions by celebrating the Lord's Supper, and this they did for years; but was it right because our fathers did it? Who will advocate this practice today, or what Association on this continent will presume to administer the supper? And yet, what a clamor would have been raised about the ears of the man who, *in those days*, had lifted his voice in condemnation of it! Fifty years our fathers were wont to advise the churches to send their licentiates to the Association to receive ordination, and it was wont to select a Presbytery, and between them ordain the minister. But who will advocate so unscriptural a procedure *now*? Twenty-five or thirty years ago, the overwhelming majority of our churches in the South would indorse a Campbellite, and alien immersion as valid; but there is not an Association in the South, let the question be fairly laid before it, would indorse them today. And why? Because the, attention of the churches have been called to a serious consideration of the question by discussions, *pro* and *con*, and scriptural truth and consistency have triumphed.

Now, touching the Lord's Supper, Baptists have not departed from "the form of sound words" in formulating their belief. They universally hold that it is a local *church ordinance*, *i. e.*, an ordinance to be observed in and by a local church, but they have generally fallen into a "slip-shod" way of observing it, quite as unscriptural as either of the bad "usages" I have mentioned above.

They now generally observe it, not as a strictly local church ordinance, *i. e.*, confined to the members of the singular church celebrating the rite, but as a denominational observance, as belonging to the kingdom rather than to each local organization of the kingdom. Many and great evils, and gross inconsistencies, damaging to our denominational influence and growth, have sprung out of this practice, which it is my object to point out. Encouraged, as my faith is by the past, I believe that in a few years our churches will, as a *body*, return to the "old paths," in this, as in other matters, and walk in them, and find rest from the opposition which they have justly brought down upon their own heads.

[CONTINUED ON PAGE 4]

## THE EVILS OF DENOMINATIONAL COMMUNION.

It opens *the door* to the table to all the ministerial impostors that pervade the land. They have repeatedly started from Maine or Canada, and "gone through" all our churches to the Southern Gulf and the Pacific coast, and they can usually be traced back to the place whence they came by a grass-widow left in "perplexity" every one hundred and fifty, or two hundred miles on the "back track." These impostors hold "revival meetings" until all their borrowed sermons are exhausted, and make it a point to do all the baptizing, and have the weakness of some other ministers to keep a record of the number of their baptisms. It is needless to say that the church is often divided by their influence, and left in confusion and disgrace when they are exposed. California can witness to the evils resulting from these characters.

The remedy is, let no strange traveling preacher be admitted to the table as participant, nor into our pulpits, until the church has written back and learned that he is in all respects worthy.

*Denominational communion* never has been sustained, and never can be, but at the expense of peace. It has always been the occasion of discord among brethren. It has alienated churches one from the other. It has distracted and divided Associations, and all for the very good reason that it is departure from the simplicity that is in Christ.

It has encouraged tens of thousands of Baptists, on moving away from the churches to which they belong, to go without transferring their membership to a church where they were going, as they could have the church privileges — preaching and COMMUNION — without uniting with, and bearing the church's burdens. Nor has it stopped here. It has done more in this way to multiply backsliders and apostates all over the country than any other one thing that can be named. If Baptists could have no such privileges without membership, they would keep their membership with them and enjoy it.

To this *evil* may be traced four out of five, if not nine out of ten, of all the councils called to settle difficulties between churches during the last twenty-five years. The difficulties have in one form or another, grown out of this practice, and would not have been, had our churches observed only *church* communion.

All the scandal heaped upon us as "close-communion Baptists," with much of the prejudice produced in the public mind and fostered against us, has come from our *denominational communion*. Had our churches severally limited their communion,

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OLD LANDMARKISM

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as they have their discipline, to their own members, we should no more have heard of "close-communion Baptists" than we now do of "close-membership Baptists," or "close-discipline Baptists."

We annually lose thousands and tens of thousands of worthy persons who would have united with us, but for what *they* understand as our unwarranted close-communion. Our practice can never be satisfactorily explained to them as consistent, so long as we practice a partial, and not a general, open communion. Our denominational growth is very materially retarded by our present inconsistent practice of intercommunion. If we practiced strict church communion, these, and all Christians, could understand the matter at once; and no one would presume to blame us for not inviting members of *other* denominations to our table, when we refuse, from principle, to invite members of other Baptist Churches — our own brethren.

It is freely admitted by reliable brethren who enjoy the widest outlook over the denomination in America, that for the last few decade of years the general drift has been, and now is, setting towards "open communion" — it is boasted of as a "broadening liberalism." There are numbers in all our churches — and the number is increasing, especially in our fashionable city and wealthy town churches — who are impatient of the present restrictions imposed upon the table; because, not being able to divide a principle, they are not able to see the consistency of inviting members of sister churches, and rejecting those whom we admit to be *evangelical* churches, as though all evangelical churches are not sister; nor can they divine why Pedobaptist ministers are authorized to preach the gospel and to *immerse*; are invited to occupy our pulpits, and even to serve our churches as supply pastors *for a season* — all their ministrations recognized as valid, and yet they are debarred from our table. They work for us, and we refuse to allow them to eat. The only ground upon which we can successfully meet and counteract the liberalizing influences, which are gently bearing the Baptists of America into the slough of open communion, is strict local church communion, and the firm and energetic setting forth of the "Old Baptist Landmarks" advocated in this little book.

We have had assurances of the correctness of this statement from many of the standard men in our denomination.

In the last conversation had with the late Bro. Poindexter, of Virginia, he freely expressed himself in substantially these words:

"You are aware that I have not fully indorsed all your positions

known as Old Landmarkism, but I wish you to know my present convictions for your encouragement. I have carefully examined all the arguments, pro and con, and watched the tendency of things the last twenty years, and I am prepared to say that I am convinced that what you call 'Old Landmarkism' constitutes the only bulwark to break the increasing tide of modern 'liberalism,' — which is nothing but open communion — that threatens to obliterate every vestige of Bible ecclesiasticism from the earth, Though my sympathies, and *feelings*, and practice, often, have been upon the liberal side, yet I am convinced that Baptists, if they long maintain their denominational existence, must stand squarely with you upon these principles."

Bro. J. P. Boyce, the distinguished president of the Southern Baptist Theological Seminary, Louisville, Ky., publicly declared on the floor of the Mississippi Baptist State Convention, at Jackson, Miss., 1876, what he had before stated to us privately — that he was a Landmark Baptist.

He has openly proclaimed to the world his repudiation of "alien immersions" by immersing, in 1879, Bro. Weaver, pastor of a Baptist Church in Louisville, Ky. Bro. W., twenty years before, had been received into a Baptist Church on a Methodist immersion.



**A Query from 1999**  
**“Inter-Church Communion”**

*See page 8 for excerpt from the Glorious Church*

**Subject: Historical Question**

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Subj: Second attempt?

Date: 4/16/99 12:15:30 PM

From: [ennisjw@netzero.net](mailto:ennisjw@netzero.net) (Justin Ennis)

To: [Lublin@ocs.net](mailto:Lublin@ocs.net), [LonWiggins@aol.com](mailto:LonWiggins@aol.com), [jntee@juno.com](mailto:jntee@juno.com), [heritagefr@aol.com](mailto:heritagefr@aol.com), [Drc224@aol.com](mailto:Drc224@aol.com), [cabahist@aol.com](mailto:cabahist@aol.com), [Andy789@netzero.net](mailto:Andy789@netzero.net), [Alive2God@aol.com](mailto:Alive2God@aol.com)

Gentlemen: Please ignore this email if I have sent this to you twice, sorry.

**Subject: Historical Question**

Gentlemen,

I am not a pastor, but I noticed your site on the A.B.A. web page. I would like you to amplify upon a statement Roy Reed made in his book, *The Glorious Church* (Chapter VIII, page 66). He mentions that "Inter-church communion was almost a universal practice of the Missionary Baptist churches in the state of California... until just a few years ago."

I would like you to respond to the following: First, I would appreciate any historical background information about this statement. I was surprised to read this statement because all I have ever heard is that missionary Baptist churches (A.B.A.) have always practiced closed communion. I have asked a few preachers here in Oklahoma, but they were unable to answer me directly.

Second, can a church, in your opinion, practice "close" or "open" communion, and still fit the definition of a Landmark church? I would appreciate any information you could provide, and I will keep your responses confidential.

I just graduated with a education degree in history; therefore, I was glad to see a historical committee take the initiative to create a web page. I am looking forward to your replies.

Thanks, Justin Ennis

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Subj: Re: Second attempt?

Date: 4/16/99 3:24:34 PM From: Cabahist

To: [ennisjw@netzero.net](mailto:ennisjw@netzero.net)

Bro. Ennis,

I wanted to fire off a quick response to you query. This is the first time I have seen your request.

From my research, going back to the Gold Rush, I would have to say that Roy Read was mistaken. I can send you some historical evidence to support my claim, if you'll provide me with a mailing address and let the US Postal Service deliver it to you. I'll check the reference in Bro. Reed's book and respond more fully after I have done so.

Many of the earlier California churches drifted away, i.e. began practicing Open Communion / Close (as opposed to Closed) Communion, Alien Immersion, and other non-Landmark Bible principles.

Here is my personal belief

**No New Testament Church can scripturally observe the Lord's Supper  
with any people not of her membership. Therefore, it is to remain as closed  
as it was when Jesus established the ordinance.**

There is some evidence, however, that in the past century, some churches combined during the Annual Meetings and took Communion. California churches that we readily identify with today, those organized in this century have universally kept the Lord's Table where it belongs, in a local, scriptural, N. T. church, with Christ as its Head, and only the Local Membership participating.

I look forward to gathering some information for you. I'm thrilled with the response. You are the first that I know anything about. We have only started, in the near future we will have a wide range of information posted on the website. Any suggestions? Most of our committee are pastors with a passion for history.

Bob Cullifer, pastor

Landmark Baptist Church

Subj: Reed Query

Date: 4/16/99 5:36:37 PM Front: Cabahist

To: [ennisjw@netzem.net](mailto:ennisjw@netzem.net)

CC: [andy789@nctzero.net](mailto:andy789@nctzero.net), [jcountslr@juno.com](mailto:jcountslr@juno.com), Jerhenn CC: [jmtcc@juno.com](mailto:jmtcc@juno.com)

Dear Brother,

I am embarrassed to admit that I can't find a copy of Roy Reed's book in my home library. I haven't read it in years and can't remember the citation you gave. It would be helpful to know if we are talking the same language. Here is an example:

There are three types of Communion practices (That I know of.)

Closed... Where only members in that particular local church partake.

Close.... Where members of any church of like faith partake.

Open....Where any believer, of any church, regardless of Faith and Practice partake.

I point this out because I've read some things where Baptist brethren refer to "Close" when they are clearly talking about "closed".

A brief timeline of California Baptist History.

The California Cooperative [Assn.org](http://Assn.org) in Feb. 1952. Churches in fellowship with this Association have always practiced "Closed" Communion or they drifted into Heresy and no longer represented in our work

The Above Assn. separated from the California State Missionary Baptist Man. which was org. in Jul. 1932. Here again, the fellowshipping churches were strictly Landmarker in Faith and Practice. If any church practiced the "Close" or "Open" Communion, it was due to a drifting away from the principles of the Word of God and they quit fellowshipping in the Association. I can't remember any particular church practicing this error while in the fellowship of either Associated work

[Note: California was the claimed territory of the Northern Baptists, until the SBC organized their Convention work here in the early 1940's. Most, but not **all** Northern Baptist were into serious drift during the last two Decades of the 1800's. There were some churches, however, that remained true to the teaching of Scriptures.]

The Eastern Baptist Assn. of California and Oregon was organized in 1873, it was from this dual State Association that the above named Assn. came. This Association was organized as a strictly Landmark Association.

(In 1868, the scripturalness of a church that practiced Open Communion was a national Topic. Associations all over America were taking a strong stand for the Historic Truth of "Closed" Communion. Most of the information regarding this issue has been prepared in a Two Volume Collection, called THE CALIFORNIA LANDMARK BAPTIST HISTORICAL COMPENDIUM -- VOL. 1 & VOL. 2. Other publications are available that document the position of West Coast Baptist, from the Gold Rush Era to just the 1930's. See Website for listing of Titles.)

An important thing to remember about the West Coast is that Baptists from all over America came West, bringing with them their Home Church Faith and Practice. More on this later.

Bob

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**Reed Query**

Subj: Thanks for the quick response

Date: 4/16/99 8:55:44 PM Pacific Daylight Time

From: [ennisjw@netzero.net](mailto:ennisjw@netzero.net) (Justin Ennis)

To: [cabahist@aol.com](mailto:cabahist@aol.com) (Bob Cullifer), [andy789@netzero.net](mailto:andy789@netzero.net) (Ronald E. Anderson)

Gentlemen,

Thanks for the quick response! First, let me apologize for not supplying you with more documentation for Reed's quote. Reed stated: "Inter-church communion was almost a universal practice of the Missionary Baptist churches in the state of California (where the author grew up and was ordained to preach) until just a few years ago Gradually many Missionary Baptists that have held this position in the past are dropping it in favor of a strict closed communion, that is, confining to the membership of the local congregation." (Reed, Roy. The Glorious Church (Texarkana: Bogard Press 1955) p.66. I am almost 99% sure that Bogard Press still publishes this book. He made this statement in the context of explaining the different views of communion. He made this statement at the end of chapter 8 to show that some Baptists have not always practiced "closed" communion. He then used the above quote as an anecdotal remark to finish out the chapter.

I would love to carry on any other correspondence concerning church history or other related topics. My interest in the subject allowed me to visit France and Italy four years ago with a group of A.B.A. preachers in Arkansas to visit many Waldensian and Albigensian sites.

I graduated from the seminary in Little Rock, and then moved on to college afterward, and I finally finished my status as a "professional student" last year. I have an theology and secondary teaching degree in English and history; however, I am now a "Mr. Mom". When my wife and I finished school a year ago, we both decided I would stay home for a few years with our two year old son. Oh, well I stop my rambling. I am looking forward in hearing back from you, and I repeat, if you want to correspond further I would be interested.

Adios,

Justin Ennis

2308 West Twin Oaks St Broken Arrow, OK 74011 [ennisjw@netzero.net](mailto:ennisjw@netzero.net)

Subj: Re: Thanks for the quick response  
Date: 4/16/99 9:10:39 PM  
From: Cabahist  
To: [ennisjw@netzero.net](mailto:ennisjw@netzero.net)

Dear Bro.

I was saved in 1970 and introduced to Reed's book shortly thereafter. I have read it several times, but it has been years. The quote never caught my attention before. I still think he was mistaken. I became interested in California Baptist History, only recently. I was drafted by the Chairman of the History & Archives Committee to assist him in researching. We both live in Sacramento and I am knowledgeable of the resources in town for historical research. Sonny Williams and I have been gathering information from 1848 to 1932. Bro. Reed wasn't yet in the work at that time. I find it hard to imagine, However, inter-church communion going on with the likes of the Blalock's and Hunt's around. I am going to delve into this further, conversing with Bro. Perdue in the next few days. He went back to Little Rock with Reed. There are a few other brethren still around who may be able to shed light on this subject.

Thank you for your interest.  
Bob Cullifer

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Subj: Roy Reed's Book  
Date: 4/19/99 4:59:19 PM  
From: Cabahist  
To: [ennisjw@netzero.net](mailto:ennisjw@netzero.net)

Dear Bro.,

I have contacted a few of the older members of our History & Archives Committee and asked them about Bro. Reed's statement in "The Glorious Church", i.e. Bro. G. A. Williams (Chairman) , L. D. Perdue (Project Coordinator). I also spoke with an older brother from the area. The consensus was that inter-church communion was not a universal practice in California. Bro. Reed grew up in the Tulare church and was ordained there in 1944. I will try to speak with someone from the Tulare church and see if they can advise us in this matter.

I will be sending you a sampling of written material in a few days. Included in what I will send is the 1887 Circular Letter for the Eastern Baptist Association of California and Oregon. Eld. W. E. Adams pretty much nails a lead on a strict "Closed Communion" for the Lord's churches. The Letter was unanimously adopted by the 1887 Messenger Body.

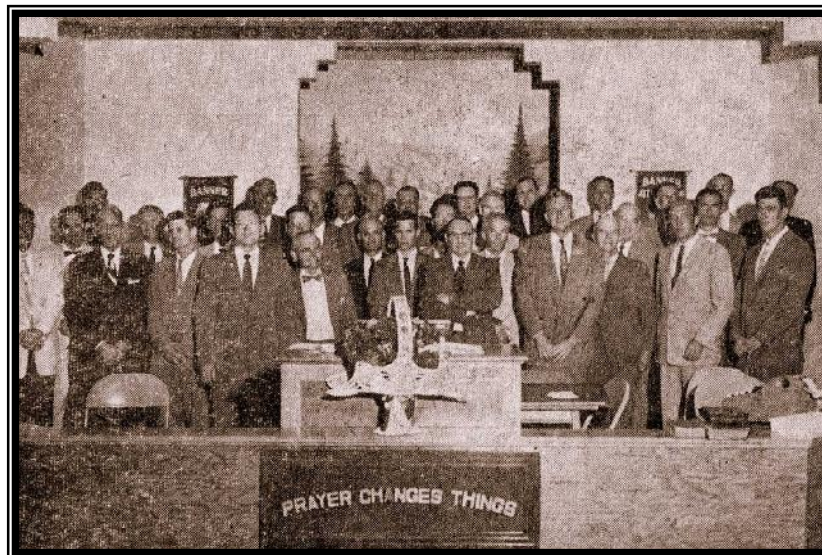
I found a copy of "The Glorious Church" in the History Center of the Folsom Church, so at least now I will not have to be totally embarrassed. I will let you know any additional information I am able to dig up.

In passing, I would be interested in knowing if any other committeemen responded to you and if we were in agreement on this issue. And for the record, you can use any of the material I have sent or will send to you in the future, in any way you like. I appreciate your offer of confidentiality, but when it comes to our doctrinal beliefs, I am not ashamed.

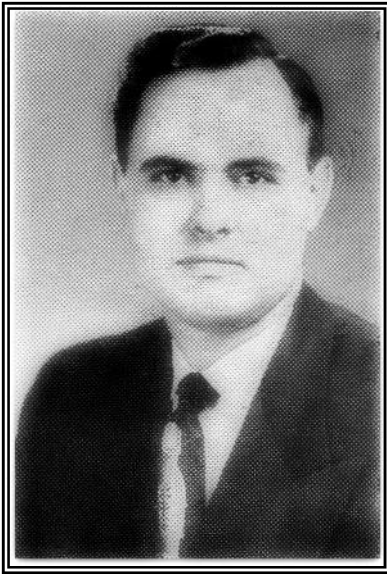
Bob

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## In Search of the Original Photograph



This photo was taken at the 1957 Cooperative Association Meeting held in McFarland, CA.  
If you know of anyone who has a copy of the original Black & white photograph, please let me know.  
[Lbfolsom@aol.com](mailto:Lbfolsom@aol.com)



*Elder Roy M. Reed  
Monticello, Arkansas  
1955—ABA Yearbook*

## “Inter-Church Communion”

Below is a scan of page 66 & 67

heaven but prayer is our only means of communication with God as long as we are here on earth.

Before this chapter is concluded on the Lord's supper the writer feels that brief attention should be given to a practice that lies somewhere between an open communion and a strict closed communion position. It is that practice of inviting visitors who are members of a sister church of the same faith to participate in the communion service of a church. This is what is commonly referred to as "Inter-church" communion. In this case the Lord's supper is restricted to the Baptist denomination rather than just to the local congregation. This was the position so strongly advocated by the late Dr. B. H. Carroll of Southern Baptist Convention fame. It is the position held by a majority of convention churches and by a small minority of Missionary Baptists.

Inter-church communion was almost a universal practice of the Missionary Baptist churches in the state of California (where the author grew up and was ordained to preach) until just a few years ago. Gradually many Missionary Baptists that have held this position in the past are dropping it in favor of a strict closed communion, that is, confining it to the membership of the local congregation. The writer personally feels that this is the only Scriptural practice for some very logical reasons: (1) A local church can only exercise discipline over those of her own membership. In order to restrict the Lord's supper to the orderly, which the church is certainly commanded to do, she must restrict the Lord's supper to those over whom she has the right of discipline. Since it has already been pointed out that the supper is not a test of fellowship it is

therefore not an insult to a visiting brother or sister to refuse to commune with them. (2) Since the Lord's supper is an ordinance of the church it is a local church matter. The universal church theory has already been proven erroneous in a preceding chapter. It has also been shown that there is no such thing as "The Baptist Church" unless one is speaking of one local church in a certain locality.

"An Interpretation of The English Bible," by B. H. Carroll, Volume on Acts, Page 363, Paragraph headed, "At Troas."

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The Lord's supper is not intended to be a denominational ordinance. As a church ordinance, visiting baptists have no more right to participate in it than they would to join in other church matters, such as calling a pastor, etc. Inter-church communion is not to be considered serious enough an offence to make it a test of fellowship because there are even stronger differences among Baptists on other doctrines. Nevertheless, for the above stated reasons, let us cast our personal vote against the Inter-church communion practice as being out of harmony with the Scriptures.

From the New Testament Scriptures it has been shown that the New Testament church practiced the Lord's supper as an ordinance of the local church. It was never taken except within the membership of each individual church.

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Excerpt from: THE GLORIOUS CHURCH By Roy M. Reed  
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## A New Project for the History & Archives Committee of the Cooperative Association of Missionary Baptist Churches

The National History & Archives Committee produce a DVD of Minutes & Yearbooks for 1905—2009. Our State Committee has authorized a project to create a similar work covering the Cooperative work from 1952 to 2012.

We are in need of an original 1957 Yearbook for the purpose of acquiring a better image of the photos printed in it. Bro. George Wood is the project coordinator. Progress report: The first three decades have been scanned and almost complete as PDF files. Contact Bro. George at—gwendalwood@cox.net

I have been working on the task of scanning Minutes/Yearbooks for the Old State Association and have completed the following years: 1934 / 1935 / 1936 / 1941 / 1944 / 1945 / 1946 / 1947 / 1948 / 1949. Your help in securing the years: 1932 / 1933 / 1937 / 1938 / 1939 / 1939 / 1940 / 1942 / 1943 — would be greatly appreciated.

I am also working on the task of scanning Minutes / Yearbook of the Eastern Baptist Association of California and Oregon, beginning with 1874 Minutes, which has been completed