

LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

November 2013 - Volume 3 ~ Number 7

"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."

In This Issue: -

1966—MODERATOR'S OPENING SPEECH—WHY WE ARE HERE

Bill Hoppert.....page 2

1989 Memorial Page

For Bill Hoppert.....page 3

1853 Circular Letter—Benjamin Briery
"The Church of Christ and the Christian's
Obligations to it."page 4

D. B. Ray Said It—*The Baptist Sentinel*—
April, 1977.....page 7

**Early California Baptist Church
Edifices—Sampler**.....page 8



Melford Don Keeling, Th. D., was born December 3, 1937, in Salinas, California to Millard and Allie Pike Keeling. He was saved

at age 10 and baptized by First MBC, Armona, California. Mel married Betty .lo Wright October 19, 1957, while serving in the U.S. Air Force. He often said that would have been his career had God not called him to preach.

Mel's children are: Jimmy and Kathleen Lawson, David and Lisa Keeling, Daniel and Angelique Keeling. His grandchildren are: Jennifer, Jeff, Jonathan, Sarah, Kimberly, Jared, Genessa, Julianna, and Jocelyn, plus Sydney and Karen.

Melford was ordained to the full work of the Gospel Ministry on February 17, 1968, by Landmark Baptist Church, South Gate, California. He graduated from and was an instructor at CMBI in Bellflower, California and later served as president of NBI in Bend, Oregon. Mel was a member of the ABA Standing Missionary Committee and he was elected to the Baptist Sunday School Committee for 25 years serving as chairman for 13.

Mel loved being a pastor and ministered in several churches before coming to Cypress Baptist Church in 1999. He retired in 2005; however, his ministry continued in preaching, teaching and counseling until he was promoted home early Sunday morning, October 20, 2013. Job 19:23-27

- Copied from *Memorial Brochure*

2013—53rd. Session of the Sacramento Valley Missionary Baptist Association



Officers & Speakers Elected for 2014

Left to Right: Loren Browning (Missionary Sermon), Andy Beaver (Moderator), David Lopiccolo (Asst. Moderator), Roger Bowline (Clerk), Deb Cullifer (Asst. Clerk), Brian Mauldin (Annual Sermon), Bob Ross. (Alt. Missionary Sermon)



Ministers of the Sacramento Valley Missionary Baptist Association

Front Row (Left to Right) Robb Gonzales, Rick Hunt, David Lopiccolo, Andy Beaver, Cliff Scheer, Houston Kelley, Jim Kral, and Robert Cullifer.
Back Row (Left to Right) Gabe Rivera, Jose Pulido, Jayleon Weidner, Scott Tourville, Brian Mauldin, Frank Palmer, Loren Browning, Aaron Bryan, Ed Robinson, Jerry Smith, and Bob Ross.



1965 Coop. Assn. Photo

MODERATOR'S OPENING SPEECH

by Bill Hoppert

WHY WE ARE HERE

Brethren and Messengers of the Lord's Churches, I enjoy an honored privilege today, but I am more deeply impressed with the serious responsibilities which rest upon all of us on this occasion. There are assembled here as representatives, or messengers, of the New Testament Churches in this great state, and no people have ever had a wider field of endeavor; none have experienced greater freedom and liberty, or more material prosperity than we enjoy today. While we rejoice in this happy state, let us never forget that the Master has said: "... For whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." Luke 12:48b.

Why are we here? First, may I declare that we are not here to sit in judgment upon the problems and grievances of either brethren or churches, for the Messenger Meeting is not a court of appeal, nor can we exercise any authority over the local, autonomous churches of this Association. May we never, for a moment, entertain this ideal We are here to counsel

but not to legislate.

We are not here to elicit, combine, or direct the energies of these churches into one denominational program.

We are not here for publicity, for we do not covet worldly glory and acclaim. Jesus said: "... the world knoweth us not, because it knew Him not." 1 John 3:1b. I have often said that it is all right for the ship to be in the water, but it is too bad when the water gets into the ship. When churches become filled with the world--the world's ways, the world's philosophy, and the world's goals--they are as surely sunk as the ship that is filled with water!

However, we are here to promote Christian unity and fellowship among the churches of this Association. In unity there is strength, and the commission our Lord gave to His churches requires strength. We have no small task; the work is earth's greatest; the fields are white unto harvest as never before, and laborers are needed as desperately in our day, perhaps more so, than during any other period of history. We are called the Cooperative Association. May God grant that we shall live up to our name, let's cooperate in our unsurpassed opportunity in this great state!

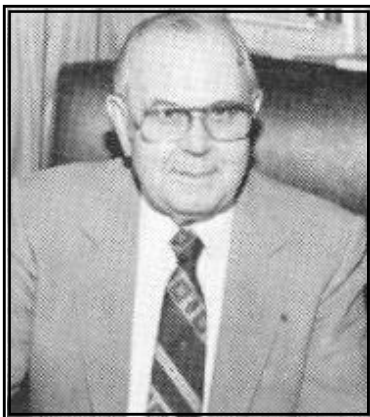
We are here also in the interest of mission work, both at home and in foreign fields. May the Lord grant us vision to see the need and opportunity in both of these areas. The Hammond Atlas lists approximately one thousand and fifty cities in the state of California; we have churches in about one-hundred of them. The state has fifty-eight counties, and we have churches in about twenty-two of them. This should reveal our opportunity and obligation at home. Below us to the south lies an humble nation; yea, continent on its knees pleading, as the man of Macedonia of old, come over and help us. I have seen this field. I know its need and willingness to receive the gospel. The Lord has never set a greater open door before Missionary Baptist Churches! Our Brethren, returning from fields around the world, zealously seek to inspire us in this work of foreign missions. As I watch nation after nation close their doors to missionaries and the gospel, I am concerned that we may well be seeing our last opportunity to do the work which we have too long postponed.

We are also here in the interest of Christian Education. Seminary work is mission work--mission work of the greatest importance! God's sacred word poses the question: "... how shall they hear without a preacher?" Romans 10:14. I am aware that seminaries can't make preachers, but they can greatly assist those whom the Lord has made ministers of His word. I am persuaded that the Christian Education Report should be one of the high points in our deliberation. All of our seminaries are in sore need of pastors and churches who will plead their cause before God in prayer and before men in earnestness. Are we not wise enough, Brethren, to discover ways and means to make our pastors and churches more aware of the great worth and need of all our schools engaged in Christian education? I challenge you to try!

Then, too, we are here to lift up the blood-stained banner of Prince Emmanuel by our witness, by our conduct in this assembly and in this city, and by sincerely and earnestly taking care of the business of this assembly in an humble and Christ-like spirit.

These are our objectives here today!

My Brethren and Sisters in Christ, it is with joy, intermingled with sincere humility that I now open this 16th annual session of the cooperative Association of Missionary Baptist Churches of California.



Bill D. Hoppert 1919 - 1988

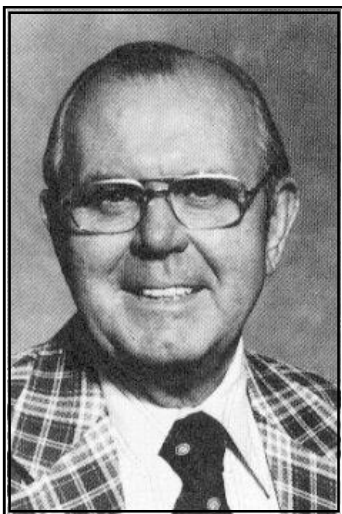
Bill D. Hoppert was born March 27, 1919, in Nail, Arkansas and went home to be with the Lord April 29, 1988, in Exeter, California. Brother Hoppert was married to Jewell Cowell on December 12, 1938 and at the time of his death, they had been married over 49 years. They had five children: four boys - Bill, Doyle, Harold, and Dewayne; one daughter, Mrs. Christine Dill.

Brother Hoppert was saved under the ministry of Brother J. W. Kessner at Central Baptist Church of Fort Smith, Arkansas. It was there that he surrendered to the ministry in 1947 and was later ordained to preach the Gospel on April 11, 1948. During the next 8 years, he pastored several churches in Arkansas. In 1956, Brother Hoppert, following the leading of the Lord, moved his family to California, where he spent the rest of his life serving the Lord through His churches. Brother Hoppert had a burden and special love for the state of California where there is such a tremendous need for the precious Gospel of Jesus Christ. His lifelong goal was to see stable, Bible-believing, Christ-honoring churches in this state that will be preaching the Gospel when Jesus returns.

During his ministry in California, Brother Hoppert pastored the First Missionary Baptist Church of Corcoran, First Missionary Baptist Church of McFarland, First Landmark Missionary Baptist Church of Visalia, and the Tulare Missionary Baptist Church where he was Pastor at the time of his death.

Brother Hoppert, who held Bachelor of Arts and Master of Arts degrees in English from California State University in Fresno, was a strong supporter of our seminaries in California. During his ministry, he held many local, state, and national associational offices. At the time of his death, he was a member of the Baptist Sunday School Committee. Brother Hoppert was an able preacher, a diligent teacher and a compassionate pastor. However, above all else, he will be remembered as a kind and humble servant of the Lord Jesus Christ. We shall miss him greatly.

California Cooperative Association of Missionary Baptist Churches—1989 Year Book, Page 5



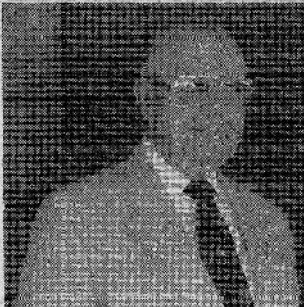
1979 CMBI Photo



Bill Hoppert Preached the Introductory Sermon

1983 Coop Minutes p. 9

BILL HOPPERT



his wife, Jewell, on December 12, 1938. He is survived by his wife and four sons: Bill, Doyle, Harold, and Dewayne; one daughter, Christine Dill; three brothers, Stanley, Roy, and Troy; one sister, Elwanda Kramer; twelve grandchildren and 3 great-grandchildren.

Funeral services were held May 3, 1988, at Visalia, California, and hundreds of loved ones, friends, and associates gathered to pay their respects. I. K. Cross and Kenneth Ashlock conducted the services.

"To know him was to love him" best expresses the universal feeling about Bro. Hoppert. He loved the Lord's work and dedicated his life to it. He was a peaceable man and promoted peace and unity everywhere he went. He was a true friend of CMBI and contributed much to the school in wisdom and guidance. Indeed, heaven's gain is our loss as we mourn the death of this great man.

BILL D. HOPPERT

Bill D. Hoppert, age 69, passed away Friday, April 29, 1988, at his home in Exeter, California. He came to California in 1956 and pastored the Corcoran, McFarland, Visalia, and Tulare Missionary Baptist churches.

Bro. Hoppert, born March 27, 1919, in Nail, Arkansas, was the son of Carl and Essie Hoppert. He grew up in Arkansas and worked in CCC camps and served in the U. S. Army. He married

Article on the Right from:
The Baptist Sentinel—Bellflower, California
Volume 30, No. 5—May, 1988

From the Minutes of the Third Anniversary
of the
San Francisco Baptist Association
Held With the
Pine Street Baptist Church, San Francisco, Cal.,

June 19 - 13, 1853

CIRCULAR LETTER.



*Benjamin Brierly
Cullifer Archive Photo*

BELOVED IN CHRIST:—Last year we addressed you upon "SHIPWRECK OF RELIGIOUS CHARACTER;" our topic for the present is, "THE CHURCH OF CHRIST AND THE CHRISTIAN'S OBLIGATIONS TO IT." We select this, partly, because the theme is a pleasant one; but, chiefly, because we fear that many who dwell in the courts of the Lord overlook the design of the Church, and have too indistinct views of the nature and extent of their obligations to it. Should it happen that to be otherwise with you, our word of exhortation may still do good. We would have you bear in mind and inculcate it upon others.

1st. **THAT THE CHURCH ORIGINATED WITH GOD.** There are those who, ranking it in their creed with the numerous benevolent institutions, which are the glory of our age, would divest it of its divine character. With them it is not "the bride, the Lamb's wife;" "the New Jerusalem sent down from God," but an offspring of man's humanity. We would have you view it as God's gift to man, as an organization of "high celestial birth,"—a sun, from whence all these lesser orbs receive their light. For such a faith there are many reasons. The goodness of its design, the extent to which it proposes to carry the work of reform, and the methods by which it seeks to achieve its work, show that

SAN FRANCISCO BAPTIST ASSOCIATION. 15

it is not from man. Again, had human wisdom and strength only guided and protected it, it could not have outlived the treachery of its friends, nor the opposition of its enemies. Like the bush on Horeb, it has remained unconsumed, because the Holy One of Israel is in it. It is God's Church, and unless you distinctly recognize this fact, you can never give to it that warmth, or depth, or strength of affection, or steadiness of service, or amount of sacrifice, or supremacy over all human institutions, to which it justly lays claim.

2d. **IN THE DIVINE ESTIMATION, THE CHURCH IS OF GREAT WORTH.** The Divine Being is unlimited in resources, but is never wasteful. In creating the universe, He made not a sun-ray or a sand-grain more than was necessary to the completion of his perfect designs. All was done and furnished that was necessary, and no more. The absence of a single flower petal, or forest leaf, would have left his work incomplete. All through the physical world there is just matter, and form, and force sufficient to complete the Divine design.

A similar economy pervades the system of grace. The outlay, in this department, has been greater than in the other, but there has been no waste. Four thousand years was a long period of preparation, but it was required to bring in "the fullness of time." The Mosaic ritual was gorgeous and expensive, but it had not one element of grandeur or cost beyond what was necessary to the accomplishment of its design. The Christian economy has its "unspeakable gift," but even this, "Heaven's most wondrous work," was indispensable. Angelic worth could not have redeemed us. It was necessary that He, whom Isaiah calls "The mighty God, the everlasting Father," should "bear our sins in his body;" he must be made "a man of sorrows," and suffer for us in a life of weariness and death of shame. And he did suffer. But there was not a sigh or tear, a reproach or pang, a wound or blood-drop too much. All was necessary to make the Captain of our salvation perfect, and enable him "to save to the uttermost." God's estimate of the Church is seen in the cross. Then study it. Endeavor to get clear views of what Christ sacrificed and suffered that he might redeem it unto himself. Never forget, that it is worth all that God has given or done for it—not in itself, but in Christ.

3d. **THE WORLD NEEDS THE CHURCH.** Infidels may malign it—the spirit of hate persecute it, and an unsanctified wisdom under value it; but it is the hope of the world. History is worth something here. Its pages are crowded with facts, and it lays at our feet the accumulated experience of thousands of years, and millions of men, it tells us, that it is not in the dark places of the earth, "whose habitations are full of cruelty," that the Church dwells. Nor is it in such places that her attendants, (and the fruits of her own spirit,) the benevolent reforms of the age, exist. Such sections of the world she has entered, but darkness fled at her coming, and the cruel rites of superstition gave way to the "tender mercies" of Chris-

tianity. Where she went, the poor were cared for; the sorrowing comforted; the benighted enlightened; the polluted and lost sanctified and saved. This sun of the moral firmament has warmed, beautified and blessed every home and heart upon which its beams have fallen. Lands, which at its coming were desolate as the desert, by its influence have been made to bring forth abundantly. The "light of the world" and the "salt of the earth;" its preservative power, and the beauty and brightness of its glory, have been acknowledged for centuries. We will not work out the answer, but leave it for you. What would the world be worth without the Church? Sodom

16

MINUTES or THE

and Gomorrah were without it, and they ripened fast for destruction. Heathen nations, now, are without it, and who would exchange a home under the shadow of the sanctuary for one in Pagan lands?

4th. IT IS THE DUTY OF ALL CONVERTED PERSONS TO CONNECT THEMSELVES WITH

THE CHURCH. The law Of Christian profession is not made for a few Christians, but for all. It does not impose upon some the duty of a public profession, and exempt others. But the commands of Christ, and the practices of the Apostolic Church, show that a public profession followed almost immediately upon conversion. We only need name Lydia, the Jailor, the Eunuch, and the events on the day of Pentecost. In those days men repented, believed, were baptized; and continued steadfastly in the Apostle's doctrine and fellowship. The ordinances of the Church link the 19th century with the first, and bring us into unison with the scenes at Enon, and the upper room at Jerusalem. But what would become of the Church and its ordinances, if a public profession of faith was to cease, and the baptismal vow and sacramental oath were never more to be uttered? But how can we prove that it is the duty of any to unite with the Church, except by arguments which show that it is the duty of all? If it is right for any to keep back, providential hindrances excepted, it is right for all. The duty is universally binding. They who have "died to sin," through Christ, should be "buried with him" If they are his sheep, they should enter his fold; if they have been saved by his death, they should keep the feast which commemorates the sacrifice. This must be so. No one has a right to pursue a course of conduct which, if it were pursued by all, would destroy the Church. Those converted persons who neglect a public profession of religion do this, and you have a duty towards them. We do not wish to excite a sectarian spirit, or set you about a crusade of proselytism, but we may not fail to remind you that you owe a labor of love to this class of persons.

5th. IT IS THE DUTY OF THOSE WHO ARE IN THE CHURCH, TO LABOR FOR THE ADVANCEMENT OF CHRISTIAN Love. It is said of the Revelator, that when his extreme age prevented his discharging the full duties of a pastor to the church where he had labored, he was led each Sabbath into the congregation, where, spreading forth his Lands, he would say, "Little children, love one another." What a lovely manifestation of the spirit of his epistles; How important that all should cultivate it. This spirit commends its claims by several considerations. Union is strength,—as the twisted and united fibres of a cable have an aggregate of strength, which they would not have if they acted separately, so Christians increase their strength by union. Union is pleasant,—Israel's sweet singer exclaimed, "How good and how pleasant it is for brethren to dwell together in unity." It gives influence,—whenever the attention of the world is arrested by the manifestation of this grace, so that men say, "See how these Christians love one another," the Church becomes the exponent and exemplification of the spirit of Christianity. Her step becomes steady, her mien graceful, and her attractive power is so increased, that men are drawn within her sacred enclosures. It is Scriptural,—The Apostolic command is, "Keep the unity of the Spirit;" and further, "If Christ so loved us, we ought also to love one another." It is reasonable,—Plucked from the same pit, rescued by the same power, serving in the same cause, cherishing the same hope and hastening to the same heaven, it is folly and madness to war with one another. Offences must needs come, but woe to him who introduces them among brethren.

SAN FRANCISCO BAPTIST ASSOCIATION. 17

When Christ says, "This is my commandment, that ye love one another, "there is something peculiarly significant in the phraseology. He does not say, this is a commandment of mine, or one among many others equally important, but "This is my commandment,"—it is among the others as the sun among the stars. Do not forget it, —the Saviour would not have you; His prayer is, that we all may be one.

6th. IT IS THE DUTY OF CHURCH MEMBERS TO SYMPATHIES WITH EACH OTHER. Christianity and selfishness are as much antagonisms as Christianity and sin. If he cannot be a Christian who does not love God, neither can he who does not love his brother. But, indifference to the suffering, is nearly allied to hate. Christ, whose spirit we ought to have, is "touched with the feelings of our infirmities;" "Weep with those that weep;" "Bear ye one another's burdens and so fulfil the law of Christ;" Look not every one on his own things, but also on the things of others." These are passages, the authority of which we cannot question. nor do they leave us in doubt about the duty they enforce. Kind words, deep Sympathies and Christian regards for each other, such as will make the words of the poet more than poetry, is required

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

Happy and honorable is a church where this spirit prevails—the Holy Spirit will dwell in its midst, and "God, even, our God, will bless it."

7th. IT IS THE DUTY OF CHURCH MEMBERS TO CHERISH A SPIRIT OF MUTUAL FORBEARANCE.—There must necessarily be great diversity of talent, taste, temperament and cultivation in a Church; for, while the Holy Spirit produces a family likeness in all who are "heirs of God," it leaves among them marked points of dissimilarity. It brings a Peter and a John, a Luther and a Melancthon into the same Churches. There the rich and the poor, the learned and ignorant, meet together. Associated in the same body will be some of broad views and generous impulses, and others in a measure contracted and selfish—some who are never ready to think, and others who are never ready to act. With a nature "sanctified but in part," and such a diversity of temperaments and attainments, there will often arise occasions when it will be necessary to "forbear one another in love." Innumerable are the divisions among brethren, which would have been prevented, had a proper forbearance been exercised. Be slow to anger, remembering that "he who ruleth his own spirit is greater than he who taketh a city "

8th. FORGIVENESS OF INJUSTICE IS ANOTHER DUTY WHICH CHURCH MEMBERS OWE TO EACH OTHER.—The whole system of grace originated in a willingness to forgive. This led Jehovah to think of our salvation, the Redeemer to die for it, and through this we have obtained hope of eternal life. The importance of this grace is taught by Christ when he connects it with our prayers for daily bread, but still more when he makes us pray that the measure of our forgiveness towards the injurious should be the measure of His forgiveness toward us. "Forgive us our trespasses as we forgive them who trespass against us," is a terrible prayer for a man to offer when his heart is filled with bitterness, and he is unforgiving. Barrenness of soul, spiritual darkness, fruitless prayer, painful backslidings, distressing doubts, and final ruin, are among the natural conse-

18 MINUTES OF THE

quences of an unforgiving spirit. Brethren, seek for this grace. Do not forget that an opposite spirit is a bar to Divine forgiveness.

9th. IT IS THE DUTY OF CHURCH MEMBERS TO LABOR FOR THE ADVANCEMENT OF THE CHURCH AND THE PROGRESS OF CHRISTIANITY.—True piety asks, "Lord, what wilt thou have me to do?" It feels that life has some aim above mere personal enjoyment, and religion some object above and beyond our own ease. It embodies action as well as feeling, and admits that it has something to do as well as enjoy. Religion is not a thing of rhapsodies and day-dreams, an ornament for show, or an object with which to foster selfishness and indolence. It has stern realities, responsible duties, and unceasing calls for sacrifice and effort. It causes men to look round for opportunities to do good; brings them into the Sabbath-school, the prayer-meeting, sends them to visit the sick, gather in the ignorant and vicious, and makes them abundant in good works. The monasticism of past ages has no adaptation to the wants of the present. A cloistered piety is as useless as the iron armor of ancient knights. Religion now must battle with the world ; it is out for action, not for parade, and must not shrink, whatever labors or sacrifices are demanded. A piety that is stingy in the measure of its gifts, and greedy in pursuit of enjoyment—that asks "how little" it can do for the cause of Christ, rather than "how much," cannot be the gift of Christ, nor such as must instrumentally convert the world. It will require a different spirit to earn the "Well done, good and faithful servant" Seek for this. "Be steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain." Fix it in your mind that you can do something, and set earnestly about it. In a thousand ways you can cause your influence to be felt. Make your mark upon the world, and let it be such that, at the Judgment, you will not wish it erased.

LASTLY, IT IS THE DUTY OF EACH MEMBER OF THE CHURCH, ACCORDING TO HIS MEANS, TO BEAR HIS PROPORTION OF THE NECESSARY EXPENSE CONNECTED WITH THE MAINTENANCE OF PUBLIC WORSHIP.—1st. They are bound to do this on the ground of reciprocity. To thousands the Church is pecuniarily as good as a Savings Bank. The theatre, the ball-room, fashionable parties and Sunday rides, formerly drew heavily upon their means. Religion and the Church save them from these expensive amusements, and some portion of these savings the cause of Christ is entitled to. 2d. On the principle of justice. Each is a partaker of the common benefit of public worship, and therefore each should bear his share of the cost. 3d. The Bible urges this. It would not have one burdened and another eased, but commands each to "Lay by on the first day of the week, as God has prospered him." Money is not religion, but it is necessary to the maintenance of it. The Church needs dollars as well as prayers, and he who only gives the latter, when he has the means of bestowing the former, might as well keep back both. Judaism cost something, and so

does Christianity. The selfish and unprincipled may urge this as an objection, but we would have you bear in mind that religion costs less than the world pays for that which yields no profit. A single vice costs New York more, annually, than is paid to all the ministers in the United States, A single gambling-house in San Francisco costs more than is paid to all the preachers in the city; and a brief visit to our State of a foreign singer, or actress, or dancer, draws more heavily upon the means of a community than all the insti-

SAN FRANCISCO BAPTIST ASSOCIATION. 19

tutions of Christianity. Religion costs something! and so does food, and clothing, and education, and medical advice; and he would reason strangely who urged such an objection against these. But Christianity is worth more than they. You need the sanctuary and the ministry. You do not wish the one to be made a place of traffic, nor the other to give time and ability to the world which are needed by the Church. The Bible rule is, "Freely ye have received, freely give." "Let him that is taught in the word communicate unto him that teacheth in all good things."

Brethren, we leave these suggestions with you. May their fruits be seen in your increased liberality, usefulness and piety. And, when he who raised the Lord Jesus Christ from the dead shall call you before him at his appearing, may He say to each of you, "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

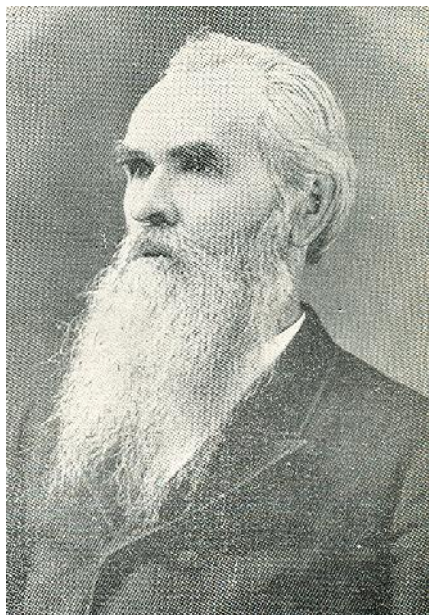
May the grace of our Lord Jesus Christ be with your spirits! Amen.

B. Brierly

The Baptist Sentinel— April, 1977

D. B. Ray Said It

Dr. D. B. Ray, a Kentuckian, was a Baptist preacher before, during and after the Civil War. He lived during a period when religious debates were common, and held over 40 of them, and, according to the "Baptist Encyclopedia," his discussions were frequently followed by revival. Perhaps his best known work is "Baptist Succession," and in it he writes the following on page 349:



"Most persons fail to distinguish between organizations and individuals. Many things may be true of organizations as such, which are not true of the individuals which compose those organizations. It is true, as an organization, that the Church of Rome is represented as the "Mother of Harlots;" but this is not true of every individual member of the Catholic church. Individually, there are, in the church of Rome, many virtuous, honorable, conscientious, high-toned, charitable men and women. And more: I am confident that there are some of God's dear children in the Romish Babylon. The same, and more, may be said of the churches which came from Catholicism; for the reformed churches are improvements on popery. The unchastity of these societies has regard to their false worship, in giving the honor to men that should be given to God alone. God, by the mouth of the prophet, pointed out the cities of Samaria and Jerusalem under the figures of two debased 'harlots;' and yet, there were some virtuous people in those cities, even some of God's prophets. Mixed or 'open' communion involves the recognition of these organizations with whose members we commune. The ancient witnessing Waldenses were what are now called 'close' communists. They maintained, at fearful cost, the Bible teaching of restricted communion. They walked in this 'narrow way.' They possessed the same peculiar characteristic features which now calls down the frowns of the world on the Baptists."

From Chapter Eight—The 1641 Discovery, under General Summary Statements, we quote the following:

“Sixth: It is historically true that all the hostile armies of the SEVEN HEADED DRAGON and the TWO HORNED PAPAL BEAST have failed to destroy or even break the chain of Baptist Succession during the entire 1260 years of the wilderness conflict of the affianced bride of Christ. In fact, this wilderness period, where the church was preserved from the face of the dragon, was doubtless her purest period from entanglements with the world.”

Baptist Succession—A Hand Book of Church History by D. B. Ray

—Revised by Author, 1912. Footnotes by W. R. Newberry, Jr.

THE KINGS PORESS Rosemead, California - Copyright 1949—page 46

Early California Baptist Church Edifices—Sampler

Minutes of the

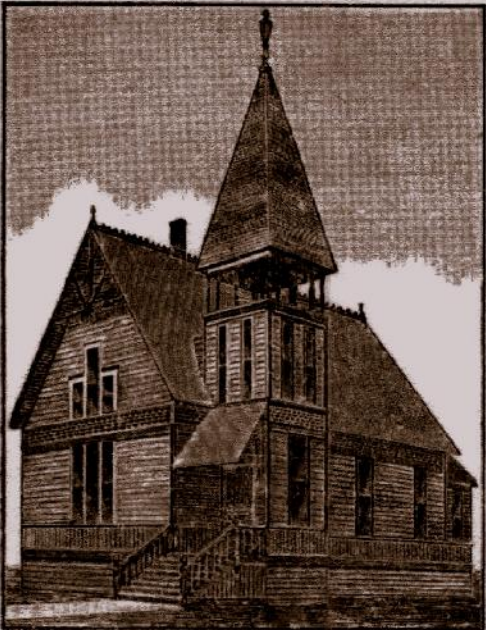
FOURTEENTH ANNIVERSARY

OF THE

General • Baptist • Convention,

OF CALIFORNIA

Held at *Swig Lakes, Santa Cruz, June 28th to 30th, 1895.*

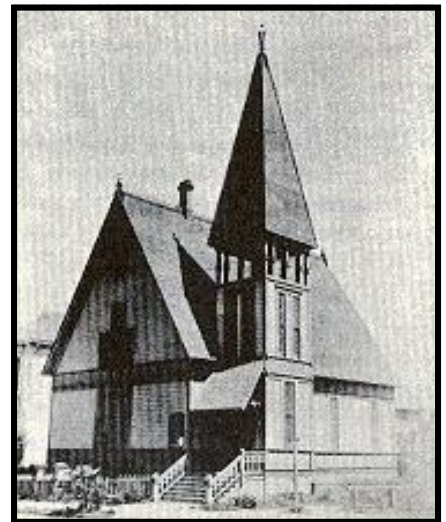


This Convention has helped build fifteen church edifices similar to the one shown in this cut. They have been built chiefly through the labors of Missionaries Wood and Connelly. Four churches are now asking aid to build in populous centers having no church edifices of any denomination. They must have \$100 each or they cannot build. Who will help them?

Also Minutes of Auxiliary Organizations held in connection with the Convention: Board of Managers of the General Baptist Convention, California Baptist's Resort, Woman's Baptist Home Mission Society, Baptist Education Society of Central and Northern California, Pacific Baptist Theological Union, Baptist Historical Society, Baptist Young People's Union.



FBC Auburn



FBC Napa



FBC Pleasant Valley

According to this cover of the 1896 General Baptist Convention of California, 15 church edifices had been built, similar to this one in Santa Cruz.

Church architecture is an interesting facet of Baptist work and housing our Baptist people is important in building up the Lord's work.

In later years, a few ministries has been created to fill this need. CMD and Chapel Builders (with numerous other churches sponsoring Builder programs.)