

# 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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**May God Richly Bless You & Yours**

## **Ordination of Zak Crouch—November 8, 2014 Cypress Baptist Church—Sacramento, CA**



Presbytery surrounding Elder Zak Crouch



New Pastor of First Missionary Baptist Church—Oakdale, CA

# Dr. C. E. Hunt on Election

The California Missionary Baptist—April 15, 1951

THE CALIFORNIA MISSIONARY BAPTIST

APRIL 15, 1951 / P3

## ELECTION

I have before me two books written by Elder G. E. Jones, the first written entitled, "GOD'S ETERNAL PURPOSE," the second, "GOD'S ELECTION OF GRACE." The latter just off the press. I obtained it at our Easter Week State Association, from Brother A. A. Harris, who has been swept off his feet by Brother Jones' teaching on the subject of "ELECTION."

I informed Brother Harris that I mean to answer Brother Jones' book, and he said when I answer it I will get my money back. So I shall have the book free. Brother Travis Hubbard gave me the other one, with the understanding that I was to answer it, but learning that Brother Jones was writing another one, I have waited to get it, that I might have the privilege of answering any new arguments that he may have advanced.

May I say when I was a young preacher, a few years younger than Brother Harris is now, I studied under a man, mighty in the scriptures, three years, who was the strongest on "Election," of any whom I have ever known, excepting John Gilpin. He believed, and taught, that God gave those who were of the elect, open ears for the truth, but those who were not of the elect, God did not give them ears to hear: meaning that God closed their ears to the truth, and it was impossible for them to be saved. I, like other of our young preachers, did not have a Bible Background sufficient to offset such heresy, and rebel it; therefore I drank it, was poisoned with it, and preached it till 1927, just ten years from the time I began to study under that great Bible teacher. I preached it to Roseville church when pastor there first, Brother Simmons, who taught me, preached it to Roseville church after I left her. But three years later, Roseville church called Elder Ben W. Brock, who was her pastor six years, and he did a master job of drawing all that poison from her spiritual veins; and when I was her pastor the last time, THREE YEARS, I gave her the truth on "ELECTION," as I shall set forth in these writings, and no Hardshell Electionist will ever turn her from her straight course on that great subject, anyway, while the ones live to whom Bro. Brock and I preached nine years.

May I say right here: THE BIBLE TEACHES THREE KINDS OF ELECT, OR THREE ELECTIONS. First CHRIST. Second ISAIAH, in Abraham. Third THE REGENERATED AND BORN AGAIN. Of the third, no one was ever elected a minute before he was born again, saved and regenerated, became a child of God through faith. These things, I shall prove till even Brethren Jones, Gilpin and Mason, and all

whom they have poisoned, will be able to understand, and be ashamed of their past teaching and preaching on the subject as I am of mine. I regret that Brother Brock did not follow my pastorate at Mt. Shasta. After I had preached that Hardshell doctrine to them, seven years, I was unable to preach it out of them the next six years, supporting myself, and the church died because of Hardshellism, in less than a year after I left her. HOW PITIFUL FOR MEN TO PREACH A DOCTRINE THAT NULLIFIES THE SPIRIT OF EVANGELISM AND KILLS CHURCHES. I repeat, spiritually speaking, "IN DUST AND ASHES," BROTHER JONES' NEW BOOK

Beginning with the "preface" of Brother Jones' book, I note that he says, page one, "Drs. Graves, Pendleton, Grimes, J. B. Moody, Broadus, Ford, Boyce, J. T. Moore and other leading Baptists taught that God elected people before the foundation of the world."

I knew personally none of these men but J. T. Moore. I associated with him many years, and heard him preach repeatedly. If he believed this theory I never heard him mention it. I have read after these, others he mentions, and agree that they taught it. I turn to the fourth page in Bro. Jones' preface, where I read, "THE HOLY SPIRIT IS OUR TEACHER. WE MUST FIRST BELIEVE IN HIS TESTIMONY BECAUSE IT IS HE THAT SPEAKS." (Caps mine). Here I want Brother Jones to inform us: Which time did the Holy Spirit teach these men? When they taught his theory of "election," or when they taught that Daniel 2:44 WAS A PROPHECY OF THE SETTING UP OF THE CHURCH? He tells us that the Holy Spirit is our teacher. Brother Moore did not believe that Dan. 2:44 was a prophecy of the church, and if he believed Bro. Jones' theory of election, I never detected it in my many years of association with him. He differed from these other brethren on Dan. 2:44, also on Election. Which of these big men did THE HOLY SPIRIT TEACH? If the Holy Spirit taught these men Bro. Jones' theory of election: what right has Bro. Jones to say that the Holy Spirit taught them wrong on Daniel 2:44? Bro. M. B. Hubbard preached on this kingdom subject, and acknowledged that he read it from Bro. Jones writing. Again I ask, when did the Holy Spirit teach these other men? If he taught them and Bro. Jones the same doctrine on "ELECTION," why did He not teach Bro. Jones the same doctrine on Dan. 2:44, that he taught these other men? Will Brother Jones tell us that the Holy Spirit has received more light on the Scriptures since these other Brethren died? Brother Jones has his theology twisted before he gets into his subject of "ELECTION." Either he is wrong on the Holy Spirit being our teacher, or he is wrong when he uses

men's teaching to prove his doctrine on one while he differs from them on another doctrine more important. I am glad I have Brother Jones' book before me. I am going to say without fear of successful contradiction: Brother Jones is wrong on both lines of thought and is also wrong on Dan. 2:44.

Questions:

If Brother Jones takes these great preachers as authority on Election, why does he reject them on Daniel 2:44?

If the Holy Spirit is our teacher today, or has been since the Bible was completed, why is Brother Jones putting himself up as a Bible teacher of young preachers? Is he afraid the Holy Spirit might not teach them correctly on Election and Daniel 2:44?

If the Holy Spirit is our teacher since the Bible was completed, why did Brother Jones go to High school and college to get his education?

Was he afraid to trust himself to the teachings of the Holy Spirit? Or, did he think the Holy Spirit needed his teachers' help? Does he now think the Holy Spirit needs his help in teaching young preachers?

If Daniel 2:44 is prophecy of the setting up of a kingdom in a time of a fifth kingdom as Bro. Jones' theory forces on its subjects, why was not a fifth kingdom mentioned? Why was the God of heaven to set up a kingdom in the time of the fourth kingdom?

If God elected all who would be saved, before the foundation of the world, how could it be possible for any who were not elected to be saved?

The next point I come to in Brother Jones' book, still in the preface, page one, that believing in apostasy comes from one being ignorant of the Bible doctrine of Election and predestination. I quote from his book: "If they had been informed on the doctrines of election and predestination this would not be the case. A right understanding of these truths will make it forever impossible for one to believe in the doctrine of apostasy of a child of God. These great doctrines are the foundation on which the truth of our security rests. To seek to build an argument on the security of the believer and ignore the doctrines of election and predestination is like trying to build a house without a foundation."

If this is not Hardshellish, I have never read it in any Hardshell teaching, and I have never heard it in any Hardshell preaching; and I have heard a lot of it. Here you have it, my brethren: OUR SECURITY RESTS ON THE FOUNDATION OF ELECTION AND PREDESTINATION: NOT ON THE BLOOD OF CHRIST WHICH COVERS OUR SINS OUT OF THE SIGHT OF GOD. And if a man is not elected before the foundation of the world, it matters not how he may want to be saved, there is no hope for him. I repeat, I heard

that in my teaching three solid years, I had in mind that we must find the elect, and if one realized the word or the Spirit of Conviction, he was not of the elect, and I should waste no time with him. Too, I believed and taught, that if I preached the gospel in reach of people and they did not come and hear it, that gospel would condemn them, and it proved they were not of the elect. Men should be ashamed that they ever listened to that sort of soul destructive doctrines. Jesus said go out into the streets and lanes of the city and compel them to come in. This Hardshell doctrine is responsible for doubtless millions going to hell. May the LORD AWAKEN HIS PREACHERS TO ITS DANGERS AND SOUL DESTRUCTIVENESS.

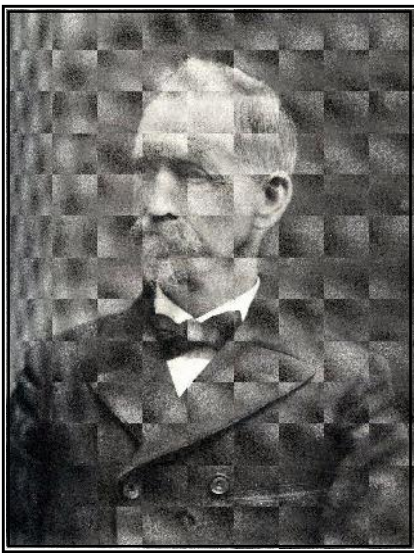
"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him (not whosoever was elected) should not perish, but have everlasting life. More next issue.

C. E. HUNT

## Third Paragraph Excised

May I say when I was a younger preacher, a few years younger than Brother Harris is now, I studied under a man, mighty in the scriptures, three years, who was the strongest on "Election," of any whom I have ever known, excepting John Gilpin. He believed, and taught, that God gave those who were of the elect, open ears for the truth, but those who were not of the elect, God did not give them ears to hear: meaning that God closed their ears to the truth, and it was impossible for them to be saved. I, like other of our young preachers, did not have a Bible Background sufficient to offset such heresy, and rebel it; therefore I drank it, was poisoned with it, and preached it till 1927, just ten years from the time I began to study under that great Bible teacher. I preached it to Roseville church when pastor there first, Brother Simmons, who taught me, preached it to Roseville church after I left her. But three years later, Roseville church called Elder Ben W. Brock, who was her pastor six years, and he did a master job of drawing all that poison from her spiritual veins; and when I was her pastor the last time, THREE YEARS, I gave her the truth on "ELECTION," as I shall set forth in these writings, and no Hardshell Electionist will ever turn her from her straight course on that great subject, anyway, while the ones live to whom Bro. Brock and I preached nine years.

NOTICE



**Rev. John Simpson Ross-**

A whole chapter should be devoted to the life and work of this saintly man. For more than any other one man he has contributed to the growth and the morale of the Association. He sowed the whole Mendocino coast from Point Arena to Usal with Baptist sentiment and directly or indirectly was responsible for the organization and work of the most of the churches that have come and gone and remain on the coast.

Though a man of rare scholarly attainments and marked pulpit ability, who could have shown in metropolitan pulpits, he chose to let his clear strong light shine in the darker and obscurer places. A man of gracious presence, bearing himself always with perfect dignity and poise, yet this quiet, genial gentleman felt that he was called to minister to the people of the backwoods, often uncouth and ignorant and rough. And this scholarly backwoods pastor, who subscribed for and read his Greek newspaper published in Athens, preached to the clear understanding of his humblest parishioner. And this gentleman with the dignity and bearing of culture and refinement won the respect and love of even

## Rev. J. S Ross Letter He Labored in the Clearlake Baptist Association for many years

Cleone California  
31 October 1903

"Malcolm McIntosh,

My dear old time friends. I am writing to you both. I hope you are both alive and in a moderate degree of health. At our time of life we cannot expect to escape the infirmities that naturally come with old age. I am thankful for my continuous good health. I am still active and able to be about. I have just got relieved from preaching about 3 months ago. I tried to give it up about 3 years ago but could not as there was no one to take my place. As it is I am liable to be called out any day to funerals and marriages. I attended 2 funerals this week. My wife and I are still living with our children at Cleone 12 miles north of Caspar our own home. Our oldest son William is away all summer, about 35 miles from here. He and another man have a contract to cut and haul out saw logs. William does the teaming driving 4 oxen and 8 large horses together and hauling several logs at once according to size. They use an engine to haul them down the hillside first - he gets good pay. 80 dollars a month besides half the profits on every thousand feet of lumber they put in the river. Every log is measured and counted and they know every night what they have done during the day. They employ in the camp from 50-60 men. They close down middle of November till next spring. Our second son John is 17 miles south of Cleone at Mendicino. There is a large saw mill and lumbering establishment there. Several hundred men in different departments. He is superintendent over all and in full charge over the mill, camps, tie-making, shipping and c. and c. This is a very good position, one of the best on the coast. He has a free house, firewood, milk, vegetables. Keeps a fine team of horses and has a man to attend to them and do other chores round the place. John is married. They have a girl and a boy. Robert our youngest son has had charge of the farm here this year and it has kept him pretty busy. Keeps men part of the time. They raise cattle, have also a small band of sheep. Mrs. Miller our oldest daughter is a widow, lost her husband 7 years ago. She is literary in taste and tendency. Is a great worker in "Womans Christian Temperance Union" is vice-president for State of California. She is with us when not away. Anna our youngest daughter is also here and helps with the work. Mrs. Ross however is the greatest worker among us. She is strong, healthy, active and energetic. Never had a sick day hardly since we were married 39 years ago 15 Sept. last. We are very happy in our relationship here. Children are all passionately fond of their mother. The house is large, roomy and convenient in every way - hot and cold water all through the house and horse trough full all time. Milk five cows and Mrs. Ross attends to butter making and has the proceeds for herself. However, she does not use it for herself but for all the rest of us. She is always giving away but always has abundance.

I find employment always to keep me busy. It is a pleasure for me to work and do things around to help. I am not asked nor expected to work in fact I do not see what I could do if I had to work for a living. I have not been able to lay by any money. But I am in a most comfortable home here. There is a large sitting room with an open fire place, brick chimney and we generally keep fires every night. We have an endless supply of wood. There is a man here that has been with us now 13 years in fact since he was a boy. I get him to do the hard work and I plan for him when Robert is away. This farm is in two parts. This part through which the coast

the most uncouth and blasphemous. He filled a unique place on the Mendocino coast, where the most of his ministry has been wrought. His long horseback circuits took him up and down the coast for nearly a hundred miles and everywhere he was known and venerated. Even the highwaymen of the early times respected Mr. Ross. He would never mention it unless questioned but once in answer to your historian's question he told how riding along one dark night a robber stopped him and demanded his purse, but when he heard his victim's voice, he recognized it and said, "Go on, Mr. Ross, I don't want any of your money."

[Continued on Page 4]

highway runs is about 3 miles east from the Pacific Ocean in sight of it. The other part is called "Bald Hill Ranch" it is 3 miles farther east and south. Robert is over there now putting in the crop. There are 3 houses and 3 barns with sheds, stables etc. on these farms. Our boys are slow in getting married. We retain our old home at Caspar and intend doing so. It is now rented part of the house to a family. All our furniture and things are left there as they were when we lived in it. My library is there yet and I miss it.

I am thankful every day for my many mercies – God has been so good to me. I receive a great deal of kindness. I have so many friends here and also back in Canada where I lived 24 years (viz. from 1847 to 1869 and during 1875-76). I am in continuous correspondence with these friends ever since. Many, yea very many, have passed away and have crossed over the flood. In my young days in Canada I taught school for several years. Among my pupils was a young girl a Miss. McDonald. She married afterwards a Mr. Black. He died some years ago. She owns now a woolen factory. Last year she sent me a fine piece of cloth to make me a suit of clothes. I am now wearing that suit and think so much of it especially that it was manufactured where I spent many happy years and then that it is the gift of my dear lifelong friend. In fact that is the fourth suit of clothes I have had sent me from Canada, but by other parties since 1869. A few months ago a lady friend of mine, wife of a lumber man who had sold their property and were leaving, sent me a beautiful black horse, a present. It belonged to an uncle of hers in San Francisco, who paid 250 dollars for it when a colt. I think so much of it and use it myself. Sometimes I go in the saddle and at other times in a buggy. John made me a present of a new buggy and saddle about 3 years ago.

I hope you and your wife are enjoying fair health. I am sorry your hand is unable to control a pen. I would like so much to hear from you and how you are getting on. I am interested in the family of your dear departed brother John. I was sorry at last accounts to learn that they were not doing as well as you would wish.

Times are good here just now. Business is lively, commerce flourishing and manufacture prosperous. If I was a young man with my present experience and able to make a forecast of the future I would make my home in the Dominion of Canada, that great belt north of United States, the wheat granary of the world. A country that affords territory enough to give to give homes to 200 millions of people – that took 30,000 Americans from their own homes last year and likely many more this year. But no use speculating, better for us now in the words of Paul "to desire a better country that is heavenly". Trusting you are confiding in him, enjoying his favor and resting in his love.

I am your old friend, J.S. Ross  
I have preached for 40 years my memory fails now"

The writer has heard Mr. Ross say, "Perhaps I made a mistake. Perhaps it was not justice to my family. Perhaps it was not good training for the little churches to which I ministered. I think if I were to live my life over again, I would insist upon some definite compensation. And yet, what could I do? The people to whom I ministered were scattered and poor and a large part of the time there were no church organizations at my preaching stations. How could I demand a salary?"

And so this dear man has put in his life spending and being spent in genuine unselfish service, and for many years he has been having his reward. Few men have received such unqualified love and homage of their worlds as he has and does of his.

And he has saved the Mendocino Coast for the Baptists. Other denominations in seeking a foothold on the coast met this sentiment: "We believe in Mr. Ross, in his religion, his scholarship and his judgment. If we ever join any church, it will be the one that Mr. Ross represents."

Some of the outstanding facts and dates of his life are these:

John Simpson Ross was born March 31, 1834, in Ross-shire, Scotland. His Scottish plaid of the Ross clan he always treasured as the badge of a clan for which he need not blush. He spoke the Gaelic fluently and in one of his Canadian pastorates preached in that language. He was left an orphan at a very early age, and according to the custom of the times was bound out as an apprentice to a shoemaker to serve until he was 21 for his board and clothes. He came to Canada in 1847, brought, if the writer is not mistaken, by his apprentice master.

But the Creator never intended John Ross to be a shoemaker. So slight was his interest in shoemaking and so great was his thirst for knowledge that

[Continued from Page 3]

The annual rainfall on the Mendocino coast is large and sometimes the streams that come down from the Coast Range become torrents in a few hours. In the early days of Mr. Ross' ministry there were few bridges on the coast, and he often forded the streams at real peril. But he kept his appointments, rain or shine, if possible, with little regard for his own comfort. And this he did, not for a princely salary, but for real love of Christ and his kingdom. He never received a salary on the coast. He gave the bread of life without money and without price, and how he lived and supported his large family only his Master knows. He could tell of almost numberless instances when the barrel and the cruise were almost empty and some clear gift of Providence kept them from becoming quite empty.

And the heroism and the faith and the sacrifice on the part of his noble wife must not be forgotten. Somehow, God only knows how, by wise economy and loving care she made the scanty resources go around and wifely devotion and mother love made the home a precious haven of rest and place of strength to her often weary and care-worn husband and to her young and growing children. These pastors' wives, not less than the pastors themselves, deserve a love and recognition which they all too rarely receive.

[Continued from Page 4]

it was finally apparent to his master that the lad should have an opportunity for schooling, which was granted him. In 1856 he graduated from the Normal School at Toronto, and was thus enabled by teaching to carry himself along and continue his studies.

In 1858-59, he studied at Colgate Academy, and at Woodstock College from 1861 to 1863. In 1863 he graduated in theology.

The road this orphan lad had travelled to reach his theological degree had been obscure and hard and beset with difficulties such as few young men have to meet, but he had obtained his degree. His life work was now definitely before him. That same year he was ordained to the work of the Baptist ministry in Thurso, Canada. He was pastor in Thurso and Clarence from 1863 to 1869.

In 1869 he came to California. For a time he preached in San Pablo and then came to Caspar, which was already a thriving mill town on the coast. Perhaps he was not conscious of it at the time, but in coming to the Mendocino coast he had now found his field.

There was no church organization at Caspar or on the whole Mendocino coast, and of the few Christians living there some of the financially strongest were representatives of another denomination. But Mr. Ross won their hearts and remained until 1875. In that year he was called to Tiverton, Canada, to preach to a Gaelic congregation and such was the blessing of God upon his ministry there that the church was in continuous revival during the whole year of his stay.

But Mr. Ross' field and his heart were in California. So leaving that large and prosperous church he came back to this western land again. From 1878 to 1880 he was pastor of the Zion (now Hamilton Square) Baptist church in San Francisco. Then the lure of the north coast, with its needs, its privations and its hardships, became irresistible with him and constrained by the Spirit he must needs go back to Caspar again and begin those long, hard itineraries by which he reached the new towns springing up around the saw mills.

From 1881 to 1887 he preached at three points, Caspar, Kibesillah and Westport. Twenty-four miles is a long horseback ride between preaching stations and there are ten considerable streams to be crossed between Caspar and Westport, two of which are even classed as rivers and several of them are of followed, dodging the breakers as best he might. But undaunted by distance or fatigue or exposure or peril, Mr. Ross made his trips for six years. Organizations were affected at each of these places and church houses secured.

About this time the lumber interests moved away from Kibesillah and Fort Bragg began to claim a place on the map. Mr. Ross began work at Fort Bragg.

From 1887 to 1891 he held the fort and continued to build patiently and wisely at Caspar and Fort Bragg. The Fort Bragg church was organized, grew and secured a property and came to the point where the church felt that it could go alone and that it must have a pastor for full time. Mr. Ross then took up Westport again in conjunction with Caspar and carried those two fields twenty-four miles apart for a year.

All this time he was cultivating other points beside those named. As a result of these outside labors in 1893 Mendocino City Baptists, in the face of considerable opposition on the part of leading citizens, organized and for the next ten years Brother Ross was pastor at Caspar and Mendocino. Mendocino also acquired a church house.

Since that time the infirmities of age have prevented his doing continuous pastoral work.

For a time he was engaged in writing his autobiography, which we hope Mrs. Miller, his talented daughter, will complete for publication.

Never physically strong, the Lord spared him to complete his great work and he has reached the age of 85 years. For many months now he has been helpless and speechless, tenderly ministered to by his family, and it is not too much to say that people of the whole coast are lovingly watching at his bedside.

In journeyings oft and in perils oft and constrained by the same love of Christ which constrained the Apostle Paul, the record of his life, allowing for changes of the age and conditions of civilization would sound not unlike that written by the great Apostle in the eleventh chapter of Second Corinthians.

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**From CHAPTER IX—A Few Biographical Sketches**  
***Semi-Centennial History of the Clear Lake Baptist Association of California***  
**JUBILEE VOLUME—By A. J. Sturtevant—1870-1920—Pages 71-77**  
**The Times Journal**  
**Ukiah, Cal.**

**Submitted by Jim Brower**

# From The Files of the History & Archives Committee

## Eld. J. A. Maples Pacific Coast Missionary

Eld. J. A. Maples, a strong preacher, sound in the faith, safe and sound, is located in Los Angeles and is already engaged in the work.



### ELD. J. A. MAPLES, Missionary

His address is 157 South Catalina Street, Los Angeles 4, California. If any place on the coast needs a real preacher, he can be reached at that address.

People all over the land who have friends, children, any one who they know in California, should send their names to this missionary so he may look them up and get them enlisted in the Lord's work. Many people are good Baptists back in the other states but when they get to California they seem to forget all about their church and are lost to the work. Help Brother Maples in finding them.

The Baptist Searchlight



### Maples, J. Albert (ABA)

Brother Maples was born June 16, 1875. He surrendered to the ministry in 1895. He attended Burleson College in Texas and received a Doctor's Degree. He was an Interstate Missionary for the American Baptist Association. The New Hope Missionary Baptist Church in Los Angeles, California endorsed him as Missionary. He worked the last 20 years of his life in California and Arizona.

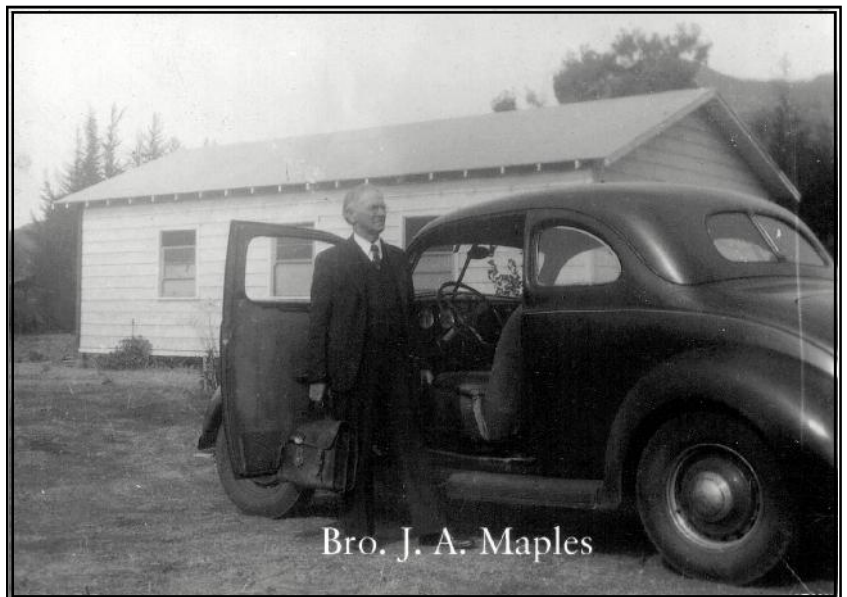
He left the SBC in the late thirties and became a leader in the ABA work in Florida.

In June 1940, he was with Brother Clarence Hardin in a revival meeting in Santa Paula, California, and help organize a church there. He was listed as one of the Missionaries in the California Missionary Baptist Association in 1940. He helped organize the Pixley Church in 1940. Several other churches in California and Arizona were organized under his work.

He departed this life on November 12, 1956.

Excerpt from: *The History of Landmark Baptists of California—Who We Are* Volume 2—pages 124 & 125

History and Archives Committee (2010) Cooperative Association of Missionary Baptist Churches of California



Remember  
Our  
  
Missionaries

PLEASE JOIN  
Clovis Missionary Baptist Church  
AS WE CELEBRATE OUR

# 35th

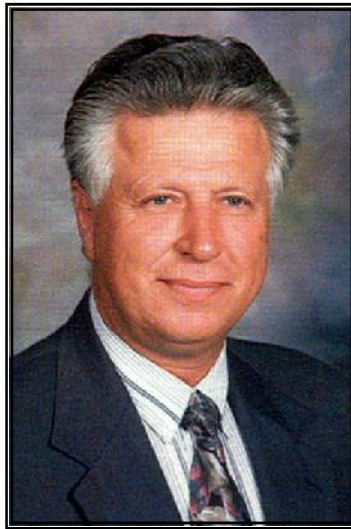
## ANNIVERSARY

HONORING OUR PAST  
PREPARING FOR OUR FUTURE

SATURDAY, DECEMBER 6 - 10:00 AM  
SUNDAY, DECEMBER 7 - 10:00 AM

SUNDAY MORNING GUEST SPEAKER  
**KENNETH W. BEENE**  
FORMER PASTOR

LUNCH WILL BE SERVED



Kenneth Wayne Been  
1997 ABA Pictorial Directory

**Beene, Kenneth Wayne—**

Brother Kenneth was born September 21, 1943 to strong MB parents. He grew up in California and was saved and baptized in the McFarland MBC, August 1954.

He served as State youth president in 1962 and surrendered to preach September of 1962. In 1965 he married Linda and they have three sons.

He was called to preach and ordained at FMBC, Bellflower in February of 1967 and went on the State field as missionary for the Coop Association. He pastored at Redding and Visalia MBC 1969-77. He then pastored Myrtle Creek, Oregon until May of 1982.

After coming back to California he pastored the Arroyo Grande MBC from 1982-93 and then Clovis MBC 1993-2005.

Excerpt from: *The History of Landmark Baptists of California—Who We Are*  
Volume 2—page 14  
History and Archives Committee (2010) Cooperative Association of Missionary Baptist Churches of California

**Clovis, Missionary Baptist Church (ABA)**

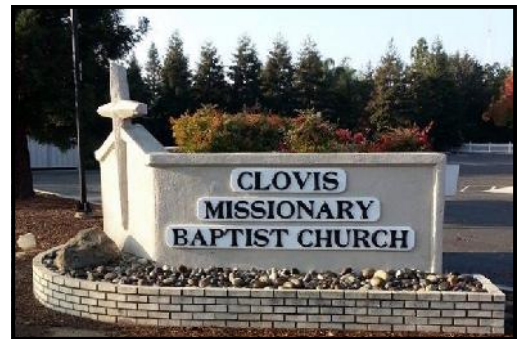
The MBC, Clovis, sponsored by FMBC, Porterville, Missionary Monroe Patterson then Missionary Harold L. Spence, was organized December 1, 1979. The following served as pastor: Harold L. Spence from 1979-86; Paul Hurth from 1987-92; and Wayne Beene from 1993-2005. The church built a church plant.

*Landmark Baptists of California—Who We Are—Volume 2—page 258*  
History and Archives Committee (2010) Cooperative Association of Missionary Baptist Churches of California

Current Pastor:- Russell Bailey



Photos below provided by:  
Sal N. Lopicollo VI



**Clovis Church Organized**

The mission at Clovis, CA, sponsored by the First Missionary Baptist Church of Porterville, George Bernasconi, pastor, was organized as a Missionary Baptist Church on December 1, 1979, at 10 a. m. Pastor of the newly organized church is Harold Spence who has worked faithfully with the mission for some time.

The church covenant was adopted after being read by David Hill, and the articles of faith, read by Kenneth Beene and Ron Cowart from the Baptist Way Book, were also adopted. The organizational prayer was led by Monroe Patterson, and the sermon for the occasion was delivered by Roy M. Reed on "What Constitutes a New Testament Church."

Thirty five charter members went into the organization with eight more to be added who could not be present for the organization because of their work schedule. The name of the new organization is the First Missionary Baptist Church of Clovis. Thirty-four of our preacher brethren were present for the occasion. Bro. Spence states that though they are now a church they are requesting the aid of the churches a little while longer because the tremendous cost of construction leaves them unable to completely support a pastor.

*From The Baptist Sentinel  
January 1980*

# The Western Baptist

VOL. 1

APRIL, 1962

NO. 1

Come to Church for **EASTER SERVICES**

## Thirty First State Meet In Pixley

The Thirty First session of the California State Association of Direct Missionary Baptist Churches will meet with the Pixley Missionary Baptist Church of Pixley, California, Tuesday morning at 9:30 a.m.

This is the oldest association in the State of California. At this session we expect messengers, not only from the churches in California, but also from Oregon, Washington and Oklahoma to meet together with the Pixley church to discuss the advancement of the Kingdom work.

In 1961 there were 45 churches that either sent messengers or letters to the 30th annual session when it met with the New Hope church in Los Angeles. We are expecting an increase at this session. If the messengers who do attend would bring pillows with them, I am sure that it would be of help to the good people of the Pixley church in their bedding of the messengers.

I know the Pixley church and her good pastor Elder W. W. Ames, having worked with them in a Revival effort about 10 months ago. I can assure you that the people there will treat you like the kings and priests that the Bible says you are.

There will be pre-association services Monday evening April 16th. The church in Pixley will be setting the time for the evening services to start. Let us begin now to make plans to be there for the first service and stay to the last, so that we will not miss any of the blessings that we have a right to expect God to shower upon us in this meeting.

## First Issue of Paper

This is the first issue of an old state paper that we the Airport Missionary Baptist Church are re-activating. We have felt the need for some time now of another paper that would champion the Direct Mission cause. We are not in opposition to any other paper that is being published at this time. However, from time to time, we may be forced to expose the error in other publications in the interest of the cause of Christ.

May it be understood with this first issue, that this paper will only champion the cause of Direct Missions, and those who have proved that they stand on these principles. We will not advertise Associations that have Machines, or brethren who cooperate with them or affiliated with them.

This church, editor and staff stand united against all Convention Baptism, the union of church and state and machinism of all kinds.

We believe that the commission was given to the local church as found in Matt. 28:19,20. That the Bible plan of missions is recorded in the Book of Acts, 13th and 14th chapters. That no man, or group of men, association or otherwise has any business setting missionaries salaries and their fields of labor. We own no other head but Christ, have no other headquarters but Heaven and recognize no leadership apart from the Holy Spirit. We believe that missionaries are to be called of God, set apart and sent by the local church as directed by the Holy Spirit of God. That scriptural Associations are but the voluntary sitting together of messengers from the local churches to discuss that which might advance the Lord's great Kingdom work. And, that these gatherings are to have no power or authority over the local churches or any missionary whoever he may be.

We are depending on churches and brethren, of like Faith and order, to help us in carrying on this needful publication. By the gathering of subscriptions at the rate of \$1.00 per year and the churches, who believe as we do, sending small monthly offerings so that we can have the very best paper among Baptist. If each church would send \$2.00 per month to the paper, we could send bundles to each church and not depend on subscriptions. However, we realize that some will not send any, while others, we pray, will send more. We pray that there will be enough that the cause may continue to be represented by this paper. We ask you to pray about this and then act.

We have the consent of Eld. R. Y. Blalock of Concord, California to use the name of the paper he published until he had his stroke. In fact, Bro. Blalock was the one who talked this church and pastor into the publishing of a paper. He asked us to assume the California Missionary Baptist publication when Bro. C. E. Hunt sent his letter out asking some brother to take it up and carry it on. However, when I made the offer to Bro. Hunt, he stated that he didn't want to give up the paper. But, by this time the Airport church was ready to publish one, so we decided that our work could support two papers, if it would, and we voted to start again the "Western Baptist."

## Alien Immersion

Jude 3—"We are to earnestly contend for the faith once delivered unto the saints." Some shall depart from the faith.

It is hard for some people to believe that just because a Church has a Baptist name it is not necessarily scriptural. There are many different kinds of Baptists and practices.

I would like to give a few examples of the practices of Baptists. I have investigated some of the Baptists in California; for example, I know of a Baptist Church in Northern California which organized with over 40 members from at least 12 different religious beliefs. This Church is known as a Baptist Church (Northern).

**SOUTHERN BAPTISTS:** (Known as the Southern Baptist Convention). Example of their practices — A girl who was baptized by a lady pastor who had been ordained by a Northern Baptist Church presented herself to a Southern Baptist Church. The pastor didn't feel that she should be received on her baptism. He left the Church soon after this. The Church called a more broad minded preacher for pastor, and the girl was received as a member on her baptism.

Another Southern Baptist Church that I investigated had two members, one had Free-will baptism, and the other had Methodist "baptism". Their broad minded pastor said that he wasn't going to cause trouble by trying to get them out.

Another leading Southern Baptist pastor said, "I know that we are sound because we don't take Yankee Baptism." I asked him to explain what kind this was; he said it was Methodist, Presbyterian, etc.

(continued on page 4)



R. A. Harless



# From The Files of the History & Archives Committee

## Elder Houston Kelley

I am writing in regard to your request for some information concerning myself.

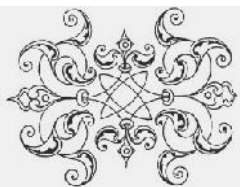
I was saved at the age of 11 and baptized by the Morning Star Missionary Baptist Church Tucker, Oklahoma. I surrendered to preach October 1971, while a member of the First Missionary Baptist Church, Springfield, Oregon. Then I attended C.M.B.I. Extension School in Winston, Oregon 2 years. I was ordained by the First Missionary Baptist Church, Roseburg, Oregon, on November 3, 1973. Pastored the St. Helens Missionary Baptist Church from October 1973 to November 1974. I resigned the church and moved to Bellflower, California, where I have been attending C.M.B.I. for 1½ years. My family and I are members of Sharon Missionary Baptist Church, Long Beach, California, where Bro. M. D. Keeling is pastor. The Klamath Falls Missionary Baptist Church has extended the call to me to do mission work in Lakeview, Oregon. I have accepted this call and hope to be on the field by the first week in June.

I have been hearing good things about the School at Bend. I would appreciate it if you would send me a couple of copies of the School curriculum for the fall classes.

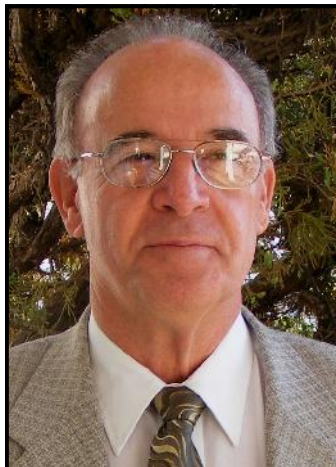
We are looking forward to coming back to Oregon to serve the Lord. We hope to see you soon.

Yours in Christ,  
Houston Kelley

Northwest Baptist News  
May 15, 1976  
Vol. 1—No. 7



1976 CMBI  
Yearbook Photo

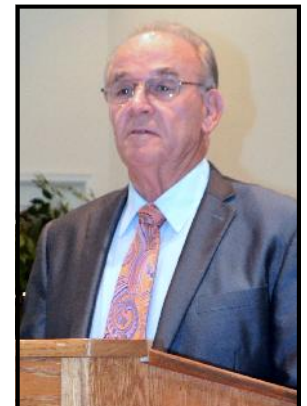


2007 SVMBA Photo  
Cullifer Archives

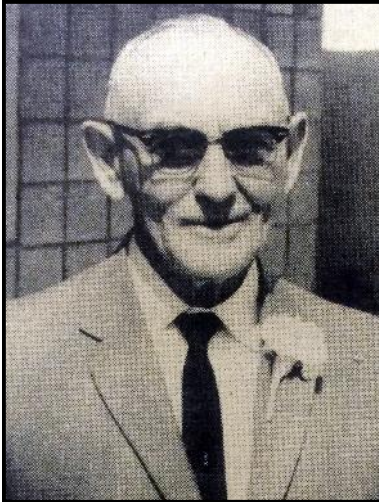


2014 SVMBA Photo  
Cullifer Archives

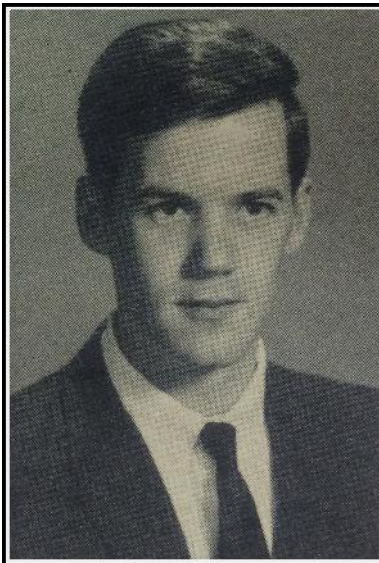
## Through the Years with Houston



# From The Files of the History & Archives Committee



**C. E. Hunt**  
The California Missionary Baptist  
March 22, 1972



**Guess Who:-**  
From The California Missionary Baptist

**Missionary Baptist HERALD**  
SOUNDING FORTH THE GOOD NEWS  
*"Go ye into all the world and preach the Gospel to every creature."*

AUGUST 1985

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## Promoted Home

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**GERALD C. LOYD**

In the early afternoon of Saturday, July 20, 1985, Bro. Gerald C. Loyd departed his earthen dwelling place to be reunited with the Lord. He died of cancer.

Bro. Loyd had an exceptional command of the Scriptures and the ability to read and translate the Greek text without hesitation. He was a well educated man without the benefit of formal seminary training.

He served as missionary to Northern California, leading in the organization of the church in Ord Bend. In addition, he pastored the churches of Easton (now known as the First MBC, of Fresno), Los Angeles area, Cloverdale and Rio Dell.

Funeral services were conducted in Santa Rosa with Brethren Godbehere & Bowline officiating.

Bro. Loyd is survived by his wife, Evelyn; daughters Janet Jefferson, Santa Rosa, and Nancy Shepard, Redding; brothers Harold, Helena, Montana; Olan, Fresno; sister, Maxine Russell, Visalia.

**CHARLES E. SPAIN, SR.**

Bro. Charles E. Spain, Sr., Pastor of the Manteca Church, went home to be with the Lord on Monday, July 15th. Funeral services were held on Friday in Manteca.

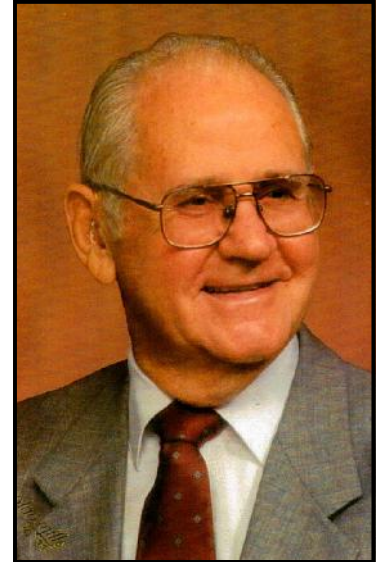
Bro. Spain pastored the Manteca Church for 10 years and was a Korean War Navy veteran.

Bro. Spain is survived by his wife, Barbara, a son and daughter, and many other relatives.

We extend our sympathy to the family and pray God's blessings on them.



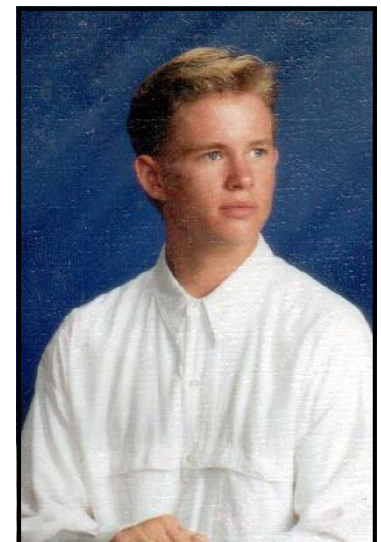
Gerald Loyd



Richard Harless



Richard Harless II



Richard Harless III

## We Need:

- Old Photos
- Obituaries
- Histories

If you can help in any of these areas, please do so. Through the years a great deal of effort has gone into preserving our Baptist Heritage on the West Coast.

With all the advancement that has been made in Technology we are able to reach out for historical material that formerly required many miles of travel and many hours of research to acquire. Thankfully it is now available via e-mails or Facebook.

### Tip for the New Year:

Photograph moments at church, fellowship meetings, associations and other activities. Then submit them to The Historian.