

Landmark Baptist Historian

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."
Deuteronomy 32: 7

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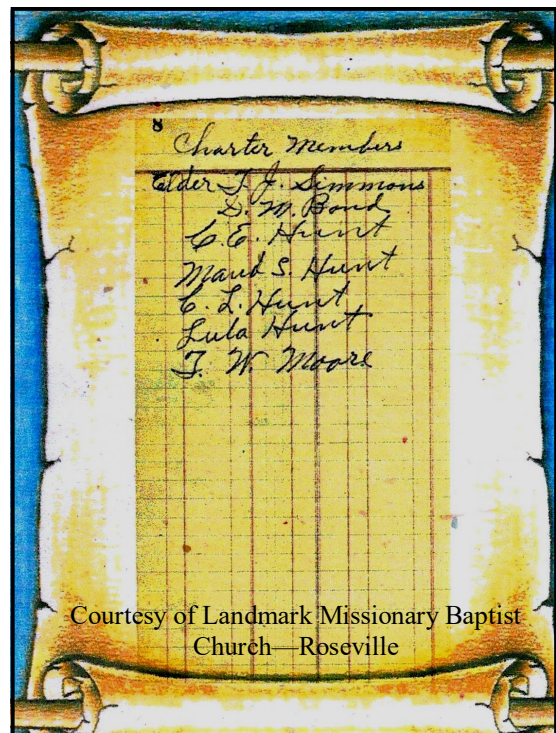
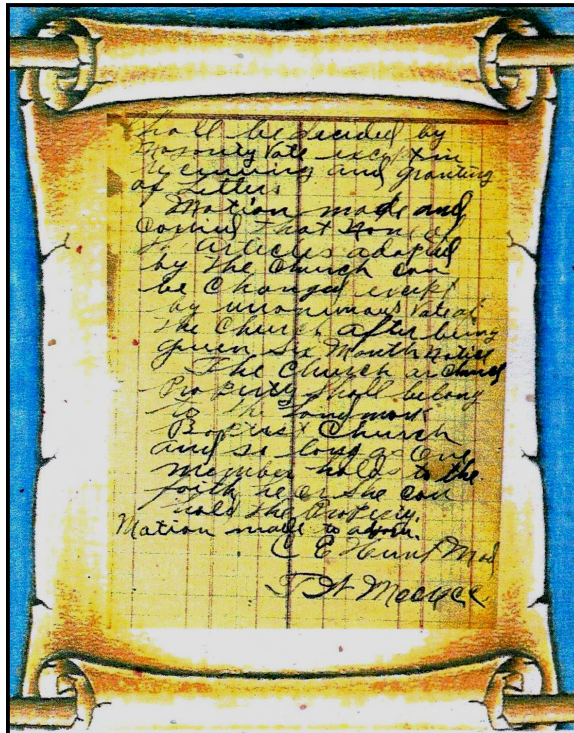
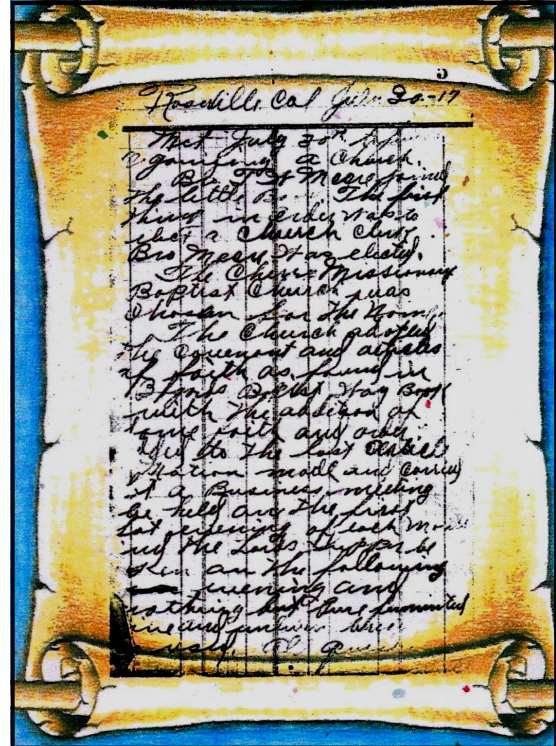
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For brethren seeking a lineage for the Landmark MBC—Roseville:

Charter Members of the Roseville church came from Myrtle Creek, Oregon (T. J. Simmons), and the old time Missionary Baptist church of Keokuk Falls, Oklahoma (Charles, Maud, Chester and Lula Hunt). See Article from the California Missionary Baptist on page 3 of this Issue. It states that both Simmons and D. M. Bonds joined with letters from old Landmark Missionary Baptist Churches and Bro. T. W. Moore from Canadian Missionary Baptist Church.

Photocopies of the first three pages of the first minute book of the Landmark Missionary Baptist Church of Roseville, California.



Courtesy of Landmark Missionary Baptist
Church—Roseville

Historical Records of the Landmark Missionary Baptist Church 70th Anniversary 1917—1987 Booklet

History of the Landmark Missionary Baptist Church Roseville

The following history is derived from several sources. The first being a report researched and written by Elders A.A. Harris and Norval Ketchum for the 1960 California Missionary Baptist Association. The second was written by Sister T.W. Moore who joined the church on the night of its organization, July 30, 1917. She was assisted by Chester Hunt. Finally, information was gleaned from our own church records as well as Baptist Annals of Oregon, 1886-1910 v. II, and The Roots of California Southern Baptists 1890-1940: A Thesis. Special thanks to Brother Mike McCartney for his untiring efforts to locate and document the truth of our Baptist heritage in California and Oregon. The following history is an incorporation of the previously cited sources.

The Cumberland River Association of Kentucky was organized in 1809, and the churches cooperating in the Association believed in, and practiced, direct missions. Many Baptists drifted west from the Cumberland River Association and settled in Eastern Oregon. In 1873 what was known as the Eastern Baptist Association of California and Oregon was organized. Toward the close of the 19th century, Baptist churches in these Associations were strengthened when the Franklin Street Baptist Church of Louisville, Kentucky ordained Bro. R.Y. Blalock and sent him west in June 1895 to organize churches in Idaho and Oregon. Elder J.T. Moore, who came direct from the Philadelphia Association, also helped to organize churches in Oregon. At the turn of the century, the churches in Oregon, cooperating under the direct mission system, organized churches in Sisson and Lake City, California, and on May 1, 1908 the First Missionary Baptist Church of Ducor, California was organized.

Church records name Brother T.J. Simmons as the "builder and organizer" of our church. As far back as 1890, Bro. Simmons was organizing churches in Oregon. Previous to coming to Roseville, Elder Simmons pastored the First Baptist Church of Fossil, Oregon. In 1915, he began a Landmark Baptist Church in Eugene, Oregon. In December of 1916, Elder Simmons, a missionary from the Middle Oregon Association, came to Roseville to visit a friend, D.M. Bond. Brother Bond, in turn, introduced him to a young C.E. Hunt. At that time this great "preacher, teacher, and defender of the faith" became Brother Hunt's first theological teacher. At this time Brother Hunt was a member of the Old Time Missionary Baptist Church of Keokuk Falls, Oklahoma. Brother Hunt had arrived in Roseville in December 1912, at which time he began to study and prepare for the ministry. His theological training came through Ben Bogard's newspaper The Arkansas Baptist. Between 1912 and the arrival of Brother Simmons four years later, several interested people met in the home of Brother and Sister Hunt to hear the gospel taught. Upon Brother Simmon's arrival he encouraged the small group in study and prayer, and they began meeting in different homes for Sunday night services, as well as for Thursday night prayer meetings. At this time there were some five families in attendance.

Brother Simmons moved to Roseville in 1917 and exhorted the brethren to organize a church. He was then almost 65 years old. On the evening of July 29, 1917, after much prayer and deliberation, five of the group entered into "solemn Covenant with each other." Elder Simmons helped to organize the Cherry Glen Missionary Baptist Church of Roseville on July 30,

1917. The charter members were: Elder T.J. Simmons, C.E. Hunt, Maud Hunt, C.L. Hunt, Lula Hunt, D.M. Bond and T.W. Moore. That same evening T.W. Moore united with the church on profession of faith, was received as a candidate for baptism, and baptized that same evening by Elder Simmons.

On August 4, 1917 Brother C.E. Hunt was licensed to preach, and on February 10, 1918 he was ordained. On February 17, 1918 Elder Hunt was called as pastor.

At the June 12-15, 1919 meeting of the Eastern Baptist Association of California and Oregon held in Klamath Falls Oregon, the Roseville church was admitted to membership. It has been said: "The Addition of the Roseville church was the first step in the expansion of the Eastern Baptist Association of California and Oregon ... and paved the way for further expansion in California by this association."

The following entry is taken from church records for July 30, 1917:

"Met to finish organizing a church. The first thing in order was to elect a clerk. Brother T.W. Moore was elected by unanimous vote. Charter members are: Elder T.J. Simmons, D.M. Bond, C.E. and Maude Hunt, C.L. and Lula Hunt, T.W. Moore. The Cherry Glenn Missionary Baptist Church was chosen as our name. The church adopted the covenant and articles of faith found in Bogard's Baptist Way Book. Business meeting is to be held the first Saturday evening in each month, and the Lord's Supper the following Sunday evening, and nothing but pure, fermented wine and unleavened bread be used. All

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The California Missionary Baptist—February, 1961 page 2

THE CALIFORNIA MISSIONARY BAPTIST

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IN SENDING CHANGE OF ADDRESS, PLEASE GIVE OLD ADDRESS, TOO

Notes By

R. Y. Blalock

God is a just God. He gives no man power over another man's soul, to save it or to condemn it. "There is one Mediator between God and man, the man Christ Jesus." Man is a fool to assume that position of power over another man's soul; yet there are many fools in the world. The Psalmist David said, "The fool hath said in his heart, 'There is no God.'"

I was born in 1867, and when I die, I hope in heaven, all my friends to greet; and on the golden shore I shall meet.

And now I wish to say, Let us for each other pray, and try to meet our friends in heaven.

Job said, "Man that is born of a woman, is of few days and full of trouble." Thinking back over my life of 94 years, it seems but a few days, but it has been full of trouble. When just a boy, I had whooping cough, mumps, measles; at twenty I had typhoid fever for three weeks; at twenty-five I was vaccinated for small pox, which liked to have taken my arm off; had to be doctored for weeks for the vaccination. From 25 to 81 I suffered with chronic appendicitis. At 81 I suffered a paralytic stroke, and have not been able to overcome it and am waiting in bed for the LORD to call me home to glory. II Cor. 5:12. This is a story of the suffering side of my life; I dare not tell the sinful side, but God knows all about it. My suffering may be His chastening hand. At another time I will tell of the joyful side of my life and seeing souls saved.

God bless you Brother Hunt in your work for Him. Pray for me. Your Brother in Christ,

R. Y. Blalock

Glad to have these notes from Brother Blalock. I have known him by his writing since 1921, but met him in person first in 1924. Who has suffered more than he, and been as patient with it? Write again, Bro. Blalock, glad to hear from you. — C. E. H.

AIRPORT NEWS

Dear Brother Hunt:

The Air Port Church of Modesto is pleased to report the increase of three souls to its membership. One young man was saved and baptized New Year's day, which united a home in the LORD. One lady was received by letter and another by statement. We do thank the LORD for his goodness

unto his church. So far this month the Sunday School attendance averaged 114, an increase of 15 over December 1960.

This church was privileged to have Elder Art Harris from Washington state, Christmas day and New Year's day. He gave us spiritual inspiring messages at these services.

I was visiting San Jose church at the Wednesday night meeting 11th of this month. This church has been closed by the city several times because of minor infractions of its code. The property is near a property owned by a Catholic who is opposed to having a true church near him. Brother Cooper and the church ask the prayers of all her Sister churches. They plan to build on this property very soon, beside the building they are now using. Jan. 15, I also visited the church in El Nido. I delivered the messages in these services, and the LORD was in the services giving me preaching grace.

Brother Harless has a preacher training class for the preachers young in the ministry, every Saturday night at 7:00 P.M. I can say with all the preachers who have attended, it is a blessing unto us. The lessons deal with sermon construction, word study and study of the Word. We, the Air Port Church of Modesto ask the prayers of our Sister churches that the blessings of the LORD will rest upon us for the glory of God through Jesus Christ our LORD and yours. Love because of Christ.

Arnold Burkholder.

Start Here

Roseville Church History

Brother and Sister Charles E. Hunt, with two baby girls came to Roseville, California, from Prague, Oklahoma, about December 23, 1912. They found no Christian church in this city. (There was at that time but one Missionary Baptist church in the state: that at Lake City, Modoc County), but that was not known to Brother Hunt till about five years later). Seeing the town wholly given to wickedness and heresy, Brother Hunt's spirit was stirred within him, and his heart was burdened to present the gospel to the city, and he began his ministry in July 1913, in his own home and with house to house prayer meetings. Though Brother Hunt keenly felt his call to the gospel ministry, he had no preparation. His schooling was limited to that received in country grammar schools ending at the age of sixteen; and had not

had any Bible teaching except what he had received in Sunday School and what his father and mother had taught him, and he did not really know how to study the Bible: only just to read it. He started a Mission work, as stated above, and went along fine in the house to house prayer meetings, till the pastor of the First Baptist church of Sacramento finally heard about the work; (That was Northern Convention, ALIEN IMMERSION and OPEN COMMUNION and all other heresies going with this sort of practice, but Brother Hunt was ignorant of that.) Sacramento pastor sent some help to Roseville which helped Brother Hunt and the other true Baptists out of the work, making it necessary for them to start anew.

In December 1916, Elder T. J. Simmons, an elderly minister, with great teaching and preaching ability, came to Roseville to visit D. M. Bond. He was one of the great teachers of the last century. He moved to Roseville in April 1917. He became Brother Hunt's first theological teacher. He taught Bro. Hunt how to study the Bible, how to teach it and how to build sermons and arguments in defence of the faith. The former three years he had been trying doing too much reading, but did not know how to study Bible contents and rightly divide the "WORD OF TRUTH;" though he had learned much of it by reading. Brother Simmons was so much encouragement to the brethren that they began anew meeting in homes for Sunday night services, and prayer meeting services on Thursday nights. In this the way was opened for Brother Hunt to begin his preaching ministry in a real way. He preached his first sermon (in a preaching manner) in the home of C. U. Clemons, on Sunday evening, July 8, 1917, about four years after he had begun his prayer meeting ministry, doing the best he could not knowing how) meeting the following Thursday evening in the home of Brother and Sister T. W. Moore for prayer meeting. These services continued in the home of Bro. & Sister Moore with five families in attendance. Brother Simmons exhorted the brethren to organize a church so they could carry out the command of the LORD in the GREAT COMMISSION: and walk in the footsteps of Jesus and the apostles. On the evening of July 29, 1917, five of the group decided to enter into solemn Covenant with each other, and with God. The following evening, Monday, July 30, 1917 the church was duly organized, and Brother T. W. Moore decided to enter into the organization, stating that if he could not push he would not pull back. The CHARTER MEMBERS WERE Elder T. J. Simmons and D. M. Bond both with letters from old Landmark Missionary Baptist churches, and C. E. Hunt, C. L. Hunt, Lula Hunt, all from Old Keokuk Falls, Oklahoma Missionary Baptist church, and Brother T. W. Moore from Canadian Missionary Baptist Church.

That same evening Sister T. W. Moore united with the church on profession of faith and was received as a candidate for baptism, and was baptized that same evening, July 30, 1917, at the hands of Elder T. J. Simmons by the authority of the newly organized church, in what was known as dry creek (BUT THERE WAS MUCH WATER THERE) about 10:30 P.M.

Brother T. W. Moore was elected the first clerk and treasurer, and the church was first named "Cherry Glenn Missionary Baptist Church."

On August 4, 1917, Brother C. E. Hunt was licensed to preach and Sister D. M. Bond and Sister Flora Vernor Hunt (now Mrs. Flora Fowler) and Brother Clarence Flint were received by baptism, and Sister Ethel Fogle was received by letter.

The first church building was erected on the corner of Cherry Street and Earl Avenue, and was 18'x24' in dimensions, the total bill for materials and wiring being \$194.20.

On February 10, 1918, Brother C. E. Hunt was ordained to the full work of the gospel ministry and Brother C. L. Hunt was ordained a deacon. And on February 17, 1918 Brother C. E. Hunt was called as pastor, thus being the first pastor, he and Brother Simmons both having preached from the beginning of the work, and on March 28, 1918, Brother T. W. Moore was ordained a deacon. The church continued to carry out the commands of the LORD and souls were saved in spite of persecutions from without, and hindrances from what proved to be false brethren within.

Brother Hunt resigned after a little over two years' pastorate, and moved to Mt. Shasta; and he and Sister Hunt were granted letters Nov. 4, 1920 to lead in organizing a church in Mt. Shasta, November 7, 1920, BAPTIZING 17 converts saved in a meeting conducted by them with Elder S. S. Johns, helping. Roseville church was then without a pastor for three years, but continued her services according to the admonition of Paul, neglecting not to assemble themselves together, and souls were saved and added to the church, Brother Hunt being called back by the church, many times to baptize for her.

The original building was destroyed by fire in March 1921. The lot was sold for \$250.00 and with the insurance check for \$300.00 and \$500.00 by Sister White of College City, (Arbuckle church) gave the church a total of \$1050.00 with which to erect a new building costing \$1750.00. Bro. C. L. Hunt paying \$300.00. The name was changed to the "WHITE MISSIONARY BAPTIST CHURCH" in honor to Sister White, and in appreciation of her generous gift. She was a great admirer of Eld. T. J. Simmons, for his faithfulness and steadfastness. Though the Northern Convention had captured her church home at Arbuckle, and she had to work with it or quit—and she would not quit.

The new building was erected on

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THE CALIFORNIA MISSIONARY BAPTIST

the corner of Clinton and Fern Streets, the present location. Since that time the name has been changed to the "Landmark Missionary Baptist Church.

The following ministers have served this church as pastors: C. E. Hunt, Ben W. Brock, J. L. Whitmire, (deceased) Roy Young, (ordained here) Elmer Polson, C. E. Hunt, T. E. Griffith, (deceased) H. B. Beam, Troy Mize, and J. W. Scott, present pastor. This church has never had trouble with a pastor, fired a pastor, nor asked a pastor to resign.

There have been thirteen churches organized directly through the efforts of this church, and from the other Missionary Baptist churches of Northern and Central California, indirectly, from Roseville church, have had their beginning.

Five of the charter members are still living and active: C. E. Hunt, Maud S. Hunt his wife, C. L. Hunt and Lula Hunt his wife, all members here now, and Brother T. W. Moore of Levelland, Texas. We could very well say, seven, Sister Eula Moore and Sister Flora Fowler, as Sister Moore was baptized the evening the church was organized, and Sister Fowler just five days later. They are all very active in the LORDS work. Brother C. E. Hunt is one of the most active preachers in California. He has traveled about 150,000 miles in the LORD'S work since 1953. He organized a church in Turlock Feb. 21st. He has been opposed harder than any man in the state, but goes on. Probably more churches have been organized as a result of his work (in California) than any other one man; and he has had more public debates, in defense of the faith THAN ANY MISSIONARY BAPTIST IN CALIFORNIA. Nearly all of his pastorates have been in churches he was instrumental in organizing. He ran a Bible school in Fresno a number of years.

Since the first writing of this history of Roseville Church, Sister Lula Hunt has gone to be with the LORD, departing this life December 10, 1958, and Brother C. E. Hunt has chalked up another church to his credit, organizing another church in Fresno, California, and they are now in view of the completion of a building program that will be worth forty or fifty thousand dollars when completed. Brother and Sister Hunt having left our membership to help build in Fresno; and this also chalks up another church partly built out of Roseville church, making fifteen directly plus those indirectly mentioned above. And Brother C. E. Hunt is the Missionary pastor of that church, and as active as ever, having worked on their building the last year, as well as pastoring the church. Let us pray for him that he may have many more useful years in the LORD'S service, and for the newly organized church that she may grow and prosper in spirit and doctrine, as well as number of souls being saved, baptized, and taught.

The above history was written about five years ago by Sister T. W. Moore. Since which time Sister Lula Hunt has gone to be with the LORD, and the church has erected a beautiful new auditorium 34x70, and Brother and Sister C. E. Hunt have moved out to the work reported in Fresno, California. This writing brings the history up to date.

Elder J. W. Scott, Moderator
Sister Ethel Fogle, Ch. Clerk

End Here

PRAYER

"MOREOVER AS FOR ME, God forbid that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and right way." I Sam. 12:23.

Let every one learn the DISCIPLES' PRAYER, commonly, but wrongfully, called the LORD'S prayer.

The unsaved can say it; the saved can pray it. Matt. 6:9-13; Luke 11:1-4. It is sad that the LORD'S people sin against the LORD by ceasing to pray one for the other. Let all memorize the above.

1. The sinner's confession and prayer: Gen. 3:9, 10. Psa. 34:4; Acts 9:5, 6; Rom. 10:9-13; Luke 18:13.

2. How can the sinner pray and come to Christ? He must be taught. I Sam. 12:23, "I will teach you the good and right way." Psalms 51:13. Rom. 10:14; Acts 2:21; Acts 16:30, 31.

3. RESULTS OF SINNERS PRAYING: Psalms 34:6; Psa. 40:1-3.

1-3. What is prayer? Prayer is crying unto the LORD. Psa. 28:1-3; Exodus 2:23, 24.

4. Prayer for young saints: Luke 11:1-3; Matt. 6:9-13; Psalms 5:8; 25:5; 31:3.

5. Hindrances to prayer: James, 4:3; Luke 11:13; Isa. 59:1, 2; Psa. 139:23, 24; Psa. 66:18.

Further hindrances to prayer: Prov. 21:13; Luke 6:38; Lack of faith, Mark 11:22-26; I John 3:22, 23.

6. Praying unto God: Acts 12:5-9; Of the church, without ceasing, Luke 22:44; Heb. 5:7; Rom. 15:30-33; Dan. 9:3-7.

7. OBEYING AND PRAYING: I John, The LORD answers our prayers, 3:22, because we keep his commandments. I John 2:5; Psa. 145:18; John 4:24; I Pet. 4:17.

8. Pray abiding in Christ: John 15:7, John 15:10, I John 2:5, 3:6, II John 9; I John 2:23.

9. Power of Prayer: Acts 16:26; Matt. 17:21, 21:22; James 5:17, 18.

I want to close with the thought of Prayer of Power, Matt. 6:6, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly."

One of the reasons why prayer is not answered is because it is not sanctified with the secret fellowship with the LORD.

Did it ever occur to you that it is a sin against the LORD to ne-

THE GOSPEL

Hear Paul, 2 Cor. 5:21:

"Him who knew no sin he made to be sin for us, that we might be made the righteousness of God in him." THIS CERTAINLY IS GOOD NEWS, GLAD TIDINGS. There could be no greater news presented to the human family. This is the gospel, what this old sin-cursed world needs today, above all other things. Christ came to bring its blessings, and the apostles were not ashamed of it. My dear saved friend, are you ashamed of the gospel? What WE NEED TO LET THIS OLD SIN CURSED WORLD KNOW, TODAY IS: CHRIST CAME TO SAVE THAT WHICH IS LOST. Let us cry from the house tops that CHRIST DIED TO SAVE SINNERS. The devil had defeated the human family, and we were steeped in sin. Christ came into the world to save sinners. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. I Tim. 1:15. Jesus said, "For the Son of man is come to seek and to save that which is lost." Luke 19:10.

In Luke 24:46, 47 we read: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance, and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things. We are to be witnesses of the sufferings of Christ, the gospel, that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. The gospel began being preached by John the Baptist, as we read in Mark 1:1, "The beginning of the gospel of Jesus Christ, the Son of God." It began to all nations at Jerusalem, on the day of Pentecost. But it began before that in the wilderness by John the Baptist. Matt. 3:2, we read, "In those days came John the Baptist preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken by the prophet Isaiah, saying, the voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight."

The devil had defeated Adam and Eve in the Garden of Eden, but our LORD came and in Matthew 4 we see where Jesus defeated the devil. But let us notice the trial. Jesus fasted forty days and forty nights and afterward hungered. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered

glect praying for your brethren? Read again the text at the beginning of this lesson on prayer. A lot of people live in continued sin. Better repent and begin praying for your brethren. — C. E. Hunt

and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is quite evident that the appetite is the most powerful factor in getting humanity to yield to suggestions and ideas. Men and women will do more against their wills to get to eat than for any other reason. You will remember that Esau sold his birthright to his brother for a mess of pottage. He was hungry. He wanted to eat. His birthright would not fill his stomach at that time; even though that birthright would mean much to him a few years later. But he sold it then, as a mess of pottage was worth more to him than it would mean for him to be the most honored man in the nation later. But people do not seem to think that way about their soul's salvation. They think it will be more important to have the pleasures of this world, now, and let their soul's salvation ride till later in life. They were like Esau. The important things of life can wait till men are filled with material things. But it was not so with Jesus. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He put the most important things of man's salvation ahead of his own physical need. Had he like Adam and Esau, considered his own appetite first and yielded to Satan's suggestion, man would have had no salvation. But he did not.

The second trial was putting him to the test of showing his power, what he could do, endangering his life. But he did not yield to this temptation. Many of humanity have yielded to such temptations, but OUR SAVIOUR NEVER YIELDED. He replied, "It is written, again, thou shalt not tempt the LORD thy God. But the devil tried him the third time. We find a trinity in every thing. Satan took him into a high mountain, and showed him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan; For it is written, thou shalt worship the LORD thy God. But the devil thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."

These trials were not for the benefit of Jesus, but for us. This shows us, my brethren, that we need not yield to temptation for the benefit of our appetites; for "The earth is the LORD's and the fulness thereof; the world and they that dwell therein." (Psa. 24:1; 50:10) And, "Every beast of the forest is the LORD'S. The cattle on a thousand hills." So it is neither necessary for us to suffer hunger, or yield to temptation, that we have food and clothing. Very few people have been as poor as our Saviour. He had not where to lay his head. Even the foxes, and birds of the air, were in better material benefit than he. He said, "The foxes have holes and the

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LANDMARK MISSIONARY BAPTIST CHURCH OF ROSEVILLE

The Landmark Missionary Baptist Church of Roseville is located at 7150 Wildwood Place, Roseville Ca., formally it was located at 119 Fern St. It previously was called Cherry Glenn Missionary Baptist Church in 1917 to 1921 and in 1921 it was called White M.B.C. till 1936 at which time it was changed to its present name.

The Roseville Church was organized in July of 1917 in Roseville with Eld T.J. Simmons as the missionary who led in the organization. The Charter members of the church were; Eld T.J. Simmons, C.E. Hunt, Maud Hunt, Chester Hunt, Lula Hunt, D.M. Bond, and T.W. Moore.

Articles of Faith adopted by the church were from Dr. Ben M. Bogard's Baptist Way Book.

Mission endeavors were; Mt. Shasta, Hagginwood, Fresno, Yuba City, Redding, (all resulted in church organizations). The Roseville L.M.B.C. has hosted Eastern Oregon and Calif. Ass'n in 1926 and numerous Ca State and Northern Dist. Ass'ns and also two Youth Camps at Shennanigan Flats. Also they have hosted State Youth Rallies. Other Mission Endeavors resulting in churches were Granite Park M.B.C. and Palm Ave. M.B.C. in Carmichael.

Past Pastors of the Roseville L.M.B.C. have been; Eld Ben Brock Nov. 1923-Feb. 1931, Eld J.L. Whitmire, May 1934-April 1937, Eld Elmer Polson Jan. 1938-Aug. 1938, Eld C.E. Hunt Aug. 1938-Sept. 1941, Eld T.E. Griffith Nov. 1941-Aug. 1948, Eld H.B. Beam Sept. 1948-Jan. 1943, Eld Troy Mize Feb. 1953-Jan 1956, Eld J.W. Scott Sept. 1956-June 1967, Eld Leonard Buttram Aug. 1967-current pastor, (1980).



Top is pictured the Roseville members as is today, below it is a picture of some of the charter members of the church. They are (from left to right) Sis Ethel Fogle, Bro C.E. Hunt, Sis Maud Hunt, Bro Truman Moore, Sis Eula Moore, Sis Lula Hunt, Bro Chester Hunt.



To the right is pictured a meeting of the early members of the church. From left to right, they are; (top row) Sis D.M. Bond, Eld T.J. Simmons, Eld C.E. Hunt, Bro T.W. Moore, Sis Lula Hunt, Bro Chester Hunt, Bro Joseph Hunt, (bottom row) Grandchild of Sis Bond, Sis Eula Moore, Sis Flora Hunt (Fowler), Sis Nora Hunt (Hart), Alfred Hunt, Samuel Hunt.

(Proverbs 1:7) "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

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Chinese Work on the Pacific Coast

Home Mission Monthly pages 193-195

Deacon H. F. Norris.

Deacon H. F. Norris was then appointed as Superintendent of Chinese Missions, which

place he held until his death, in 1896. Since then Mrs. Norris, widow of Deacon Norris, and others have carried on the work, aided by faithful teachers and Chinese helpers.

Rev. Tong Kit Hing.

Mention should particularly be made of the very valuable services of the Chinese pastor, Tong Kit Hing, who has labored here for nearly fourteen years, and who has had no small part in making our Baptist mission one of the principal Chinese missions in San Francisco. He is a good Bible student, preaches excellent sermons, and is very wise in the management of church affairs, which during the last few years has largely fallen to him.

In addition to the workers who are commissioned by the American Baptist Home Mission Society, there are three ladies supported by the Women's Baptist Home Mission Society, and who labor particularly among the Chinese women and children. These are the Misses A. F. Ford, A. E. Ross and I. M. Egli.

Since the reorganization of the mission in 1879, about ninety Chinese have been received into the church. We have a good mission building, in which the religious services are held, and also the evening school for men and the two schools for children. On Sundays we have two preaching services and two Sunday-school sessions. During the week we have two prayer-meetings, and Bible classes held in connection with the evening school. Our three schools together average considerably over a hundred daily, and these all get something of Gospel truth every day.

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small room rented for the purpose. During this time a number of Chinese were converted and joined different Baptist churches. The Chinese Christians, led especially by one Lee Wing Tai, prayed earnestly for a missionary to be sent them.

Dr. J. B. Hartwell.

About this time, Dr. J. B. Hartwell, a missionary of the Southern Baptist Convention, who had labored in China for nearly twenty years, and who had been obliged to return to America on account of his wife's health, was moved to put forth efforts in behalf of the Chinese in California. After traveling about through the South and raising money for the re-opening of the mission, he was commissioned by the Southern Baptist Convention to labor among the Chinese here in 1879. The Chinese accepted his coming as an answer to their prayers.

In 1884 the Southern Board decided that they could not longer sustain this work, as the work was so great in their own Southern field, and it was again taken up by the American Baptist Home Mission Society, and Dr. Hartwell appointed as their missionary in San Francisco and Superintendent of Chinese Missions on the Pacific Coast. Since 1884 the policy of the Home Mission Society has been a settled one, and the work has gone on more

After fourteen years of most efficient work in San Francisco and in other parts of the Pacific Coast, Dr. Hartwell felt the Lord was calling him back to his old field in China, and so he resigned his position here and returned to China in 1893.

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At present there are in California, besides our San Francisco mission, four other missions for the Chinese. One in Oakland was organized in 1877 by Mrs. Bradway and continued by her (most of the time with an assistant) until her death, in 1895. The last two years and a half the work has been carried on by Mrs. Egli and her daughters. This mission has been greatly prospered and blessed. Any one who visits it can but be impressed with the deep interest that is taken by all—teachers and pupils—in its welfare and spiritual upbuilding.

A mission was opened in Fresno, in 1882, by Mrs. Rev. T. T. Potter. Her husband had taken a pastorate there, and she very quickly found work to be done for the Master in this

place. Within a week after her arrival in Fresno she had gathered a class of Chinamen in her dining-room in the evenings, and was earnestly seeking to give them the Bread of Life. Later she collected money and erected a mission building. This was her last work. For the last eleven years the work has been carried on by Miss S. E. Stein, another lady equally interested in the salvation of the Chinese.

The mission in Sacramento was established in 1887. For about ten years it has had the faithful services of Miss Eliza Willsie. The Los Angeles mission was organized in 1891, and is now carried on by Rev. E. E. Tyson.

A Shifting Population.

According to the census of 1890, there were about 50,000 Chinese in California, and something over 23,000 in San Francisco. It is estimated that the numbers remain about the same now, though they are by no means a stable population, and are constantly changing, A steamer leaves the port of San Francisco bound for China about once in ten days. Every steamer takes from one hundred to three hundred Chinese who are going back to China. The incoming steamers bring about the same number. Many that go return here

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In many ways, this is a disadvantage to our work here. We cannot see the results as we might if the population were more stable; but probably, in the spread of the Gospel among the people in China, it is of great advantage. Some become Christians here, who go home and devote their lives to preaching the Gospel there. Three went from here a little over two years ago, and last year another went from Redlands, Cal., (where we had a mission for a number of years.) These are all supported by Chinese Christians in America.

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They go about in different parts of Canton Province. Everywhere they go many come to hear them talk the "Jesus doctrine," and these missionaries are often urged to remain in a village and teach the people more of the Gospel, and quite a number have been led into the true light and have taken Jesus as their Saviour.

Other Chinese Christians return to their homes, who, while they do not go as preachers, have considerable influence in leading their relatives and friends to Christ. Even many who do not go back Christians favor Christianity, and in some respects lend their in-

fluence in its favor. They have, to a good degree, lost their prejudice against Christianity in this country. Their teachers have been kind to them, and they have learned to trust Christian people. They have come to think that perhaps Jesus does help to make better men and women than their religion. They tell their friends that the Jesus people are good people, and often help considerable in securing a hearing for the missionaries who visit their villages.

Certainly the Lord has a great work to be done among the Chinese here in California. May we each see what our part of this is and pray for help to do it faithfully.

For the facts in the history of the Chinese Mission in California I am greatly indebted to Dr. Hartwell.



Huen-L. T.



Chow-Ko



Hing-Tong Kit

Cullifer Photo Files