

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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—IN LOVING MEMORY—

EDWARD MORGAN CAMPBELL



Edward Morgan Campbell was born November 10, 1939 to George and Carrie Campbell in Martinez, California.

He moved with his parents and two older siblings, Mary and George to Poplar Bluff Missouri as a young child.

He graduated from Poplar Bluff High Scholl in 1959 and joined the National Guard that September.

He came to California in 1961 where he stayed until his honorable discharge from the National Guard in 1963.

During that time he met the young lady that would become his wife, Shirley McCain, at the First Missionary Baptist Church in Antioch where his mother, Carrie, was a charter member at the time he was born.

On February 15, 1964 they were married in the church where they met.

In August 1966 Ed and Shirley welcomed the birth of their first daughter Nancy followed in 1969 by another daughter Kara.

They bought their first home in 1971 where they raised their girls and shared 44 years of wonderful memories until moving to Roseville California in September 2015.

After a strong fight against Parkinson’s disease, he went home to be with the Lord in the early morning hours of April 13, 2016 with his wife and daughters at his side.

Ed loved sports, singing, camping in Yosemite (or as hew referred to as “my-semite”), the water, his granddaughters, and that blue striped shirt (which you can’t miss in he slide show pictures).

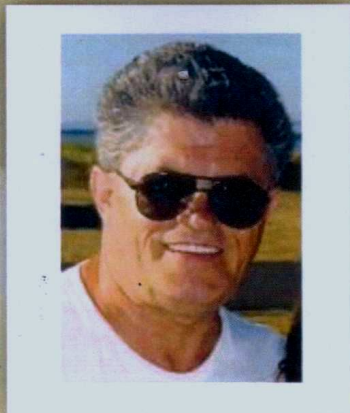
His favorite scripture was John 3:16.

He is preceded death by his father George, mother Carrie, and brother George Jr.

He is survived by his wife of 52 years Shirley, daughter Nancy Everard and her husband Steve, daughter Kara Brown and her husband Anthony, four granddaughters Kelsey and Zoe Everard and Cierra and Megan Brown and his sister Mary Martin.

Written by his daughter Nancy Everard

IN LOVING MEMORY



Edward M Campbell

November 10, 1939 - April 13, 2016

John 3:16

For God so loved the world that he gave his only begotten son that whosoever believeth in him shall not perish but have everlasting life.

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Revival and Means of Promoting Them 1870 Pacific Baptist Association—Circular Letter

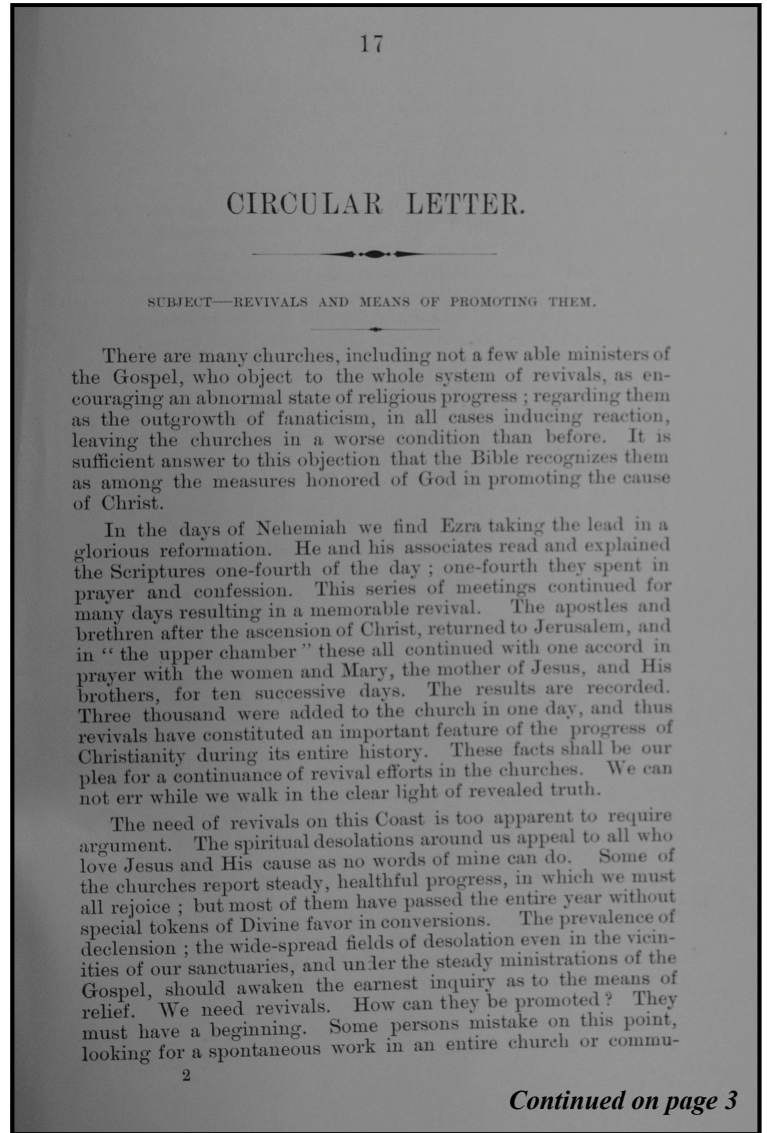
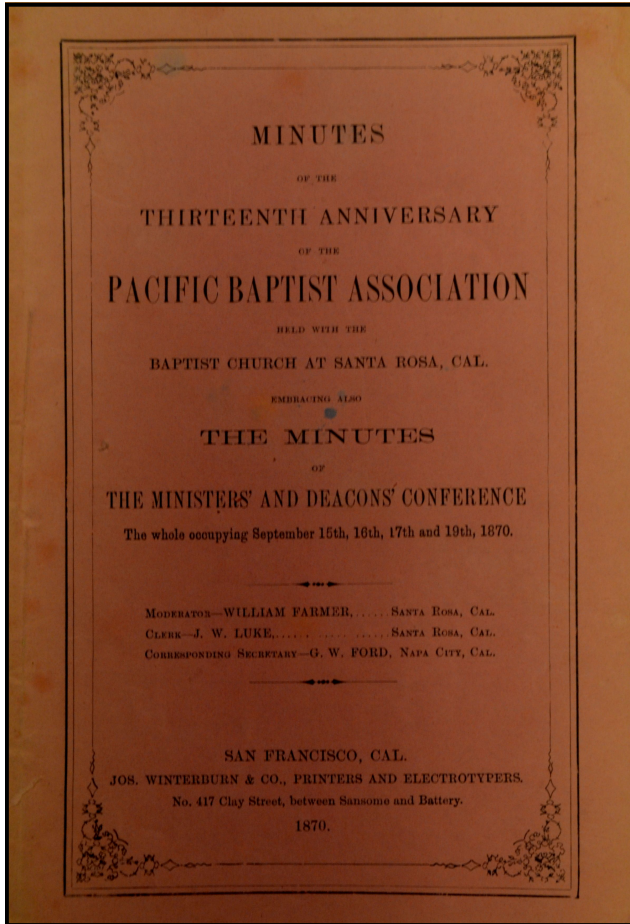


Photo on left is of Jim Brower, who arranged our research trip and prepared the way via phone conversation with the librarian. This 1870 Circular Letter of the Pacific Baptist Association is one of the many that we photographed on that day.



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Revival and Means of Promoting Them

1870 Pacific Baptist Association—Circular Letter

Continued from page 2

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nity; and with no assignable cause. It is true that revivals sometimes unheralded by any external manifestation take many even of the members of the church by surprise; but even in such cases, the rushing mighty wind will be found to have been preceded by the earnest wrestlings of burdened souls, if not in the "upper chamber," yet in the closet where no eye but that of God witnessed the struggling soul. The outgrowth is sometimes rapid though the beginning was small. The wonderful revival of 1857 and 1858 is said to have commenced in the heart of one man, in the city of New York, but the work spread till there was scarcely a city or town in North America which did not feel its power. The great work in the times of Nehemiah commenced with Ezra and a few of his associates, and in Jerusalem with the little band assembled in the upper chamber.

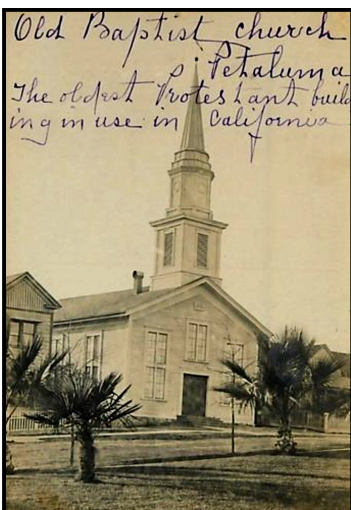
The question of a congregation we conceive to be entirely secondary. This will be the effect rather than the cause of a revival. Series of meetings have been greatly blest in promoting the revival of God's work. It is perhaps frequently best such meetings should commence with a few. When their hearts are deeply imbued with the Spirit, and they with unwavering faith plead with God for the conversion of sinners, the work will move onward. Faith in God is the key to success. Evangelists once held a prominent position in connection with revivals. By many they were regarded as essential to their success. Of late years, however, the sentiments of the religious public have somewhat changed in this respect, and their labors by many pious men are held in doubtful esteem. It is not essential to our purpose to account for this change. It may probably be traced to the fact that the churches and pastors reposing faith in evangelists rather than in God, their agency has been blighted, that his people may learn to trust only in the true source of all spiritual life. That a class of men called evangelists were known in the early ages of christianity, is clearly recognized in the New Testament. That their distinguishing feature consisted in aiding pastors and churches in revival meetings, is not in evidence. But waiving all discussion on the peculiar status of the laborers in the incipiency of the progress of christianity, beyond all doubt the united labors of two or more faithful ministers often results in great good. We hold it to be an axiom that any measure that diverts the hearts of christians from God as the source of all spiritual power, will blight our hopes of the outpouring of the Holy Spirit. Whoever may be the agents in the work, God only giveth the increase. The honest avowed and practical recognition of this fact constitutes one of the essential conditions of revival.

Facts demand the concession that some popular objections to revivals are very plausible. Hopes are often awakened that are

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not realized. Many buds of promise are blighted as by an untimely frost. This phenomenon is susceptible of an explanation that will, if we mistake not, expose the fallacy of the objection. For illustration, a religious interest is awakened. A church is aroused. The work spreads. The community is moved. Numerous conversions occur, and joy fills the hearts of pastor and people. But extra meetings by which the awakening was chiefly promoted, close. Pastor and church neglect to follow up the work, grow cold, restrain prayer, and return to their former indifference. Converts are neglected, and in turn neglect their duty; the influences of the revival are dissipated, pastor and church breathe sentiments of mutual disaffection, and all charging their own criminal neglect to the measures that awakened lofty expectations only to mock their joy, by inducing heart-burnings, strife, declension and spiritual apathy, leaving the church in worse condition than before. Where, in such cases, rests the blame?

A general leads his army to the field of battle. They encounter the foe. A decisive victory results. Batteries are silenced and turned upon the enemy, prisoners captured, the foe driven from the field, and the flag of the invading army floats in triumph over the well-fought field. An advantage is gained rendering still greater achievements possible. But the general and his army, instead of following up their victory, rest upon their arms, or in joyous conviviality allow the enemy to rally, recruit, discipline their forces, precipitating their battalions upon the victorious army, routing, demoralizing, driving them from the field in confusion. Where is the blame? In the measures that procured so signal a victory? Is not the cause to be found rather in the neglect of the leader and his army to follow up the victory? This may serve to illustrate the fallacy of the objection to revivals, that they induce reaction, leaving the churches in a worse condition than before.



Jim Brower found these
images of the
First Baptist Church—
Petaluma
on eBay.



Funeral Message for Edward M. Campbell

Elder Phil Wright—FMBC Antioch

Funeral of Bro. Edward Morgan Campbell
April 19, 2016

HOW A MAN OUGHT TO DIE

Num 23:8-10

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 *Who can count the dust of Jacob,* and the number of the fourth part of Israel? **Let me die the death of the righteous, and let my last end be like his!**

1. Once in a while some one comes along
 - a. They enriches our lives
 - b. The way they live teaches – ought to live
 - c. The way they die teaches – we ought to die

2. Bro Ed Campbell was such a man as this
 - a. physically strong
 - b. emotionally strong – loved his wife & family
 1. Man of Prayer and Commitment
 2. His last concern was for his wife and daughters
 - c. spiritually strong –
 1. loved His Lord & His church
- ..let my last end be like his..**

2. Died at home with his loved ones walking the last mile with him

Page 1 of 5

I. WITH HIS FAITH IN GOD

A. Faith – easy on the lips but hard to live

1. Tragedy when a man allows heartache sorrows or sickness smother his faith in God
2. When a man's faith dies – walking corpse, living dead man

B. Bro. Ed didn't let life's hardships steal

1. Last yrs. esp. suffered but like Job

Job 13:15

15 Though he slay me, **yet will I trust in him:** but I will maintain mine own ways before him.

There was a reason & It's a simple reason

“Jesus Loves Me this I know

For the Bible Tells me So

Little Ones to Him Belong

They are Weak but He is Strong

Yes Jesus Loves Me – The Bible Tells Me So

I. WITH UNDIMMED VISION

A. Pitied is a Man w/out vision

Their eyes are focus on things of this world
troubles & impossibilities overwhelm

Prov 29:18

18 **Where there is no vision, the people perish: but he that keepeth the law, happy is he.**

(MSG) If people can't see what God is doing, they stumble all over themselves;

B. Bro. Ed Had Vision – not a visionary

1. **Heb 11:23-27**

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

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Funeral Message for Edward M. Campbell

Elder Phil Wright—FMBC Antioch

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.
27 **By faith he forsook Egypt, not fearing the wrath of the king: for he endured, *as seeing him who is invisible.***

2. Vision for His Family – esp those weak
 - a. often times prayed – called by name – wept
 - b. dream & desire – church
 - c. grandchildren – prayed for you
3. Vision for His Friends
 - a. to be saved
4. Vision for His Church

III. DIED IN THE PITCH OF BATTLE

2 Tim 4:7-8

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, **but unto all them also that love his appearing.**

Matt 22:37-39

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

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IV. LEAVING BEHIND A TESTIMONY

A. Spirit w/Jesus; body committed ground

1. Who he was – how he lived – lives on
2. He was a simple & quite man

1 Cor 15:10

10 **But by the grace of God I am what I am:** and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Rev 14:13

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, **that they may rest from their labours; and their works do follow them.**

V. With Great expectations

1. Great Gain

Phil 1:21

21 For to me to live is Christ, and to die is gain.

Matt 16:26

26 **For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?**

2. Great Place

Isa 64:4

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, **what he hath prepared for him that waiteth for him.**

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Funeral Message for Edward M. Campbell Elder Phil Wright—FMBC Antioch

3. Great Glory

Rom 8:18

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

4. Great Time

Rev. 10:16 “there should be time no longer”

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer:**

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Order of Service



Obituary & Prayer: Robert Cullifer.
Song: Diana & Robert Clemons Quartet.
Song: Amazing Grace— Cierra Brown.
Eulogy: Megan Brown, Zoe Everard wrote a letter
which was read by her uncle, Mike Everard.
Piano Solo: How Great Thou Art—Dale Baldrige.
Message—Pastor Phil Wright
Closing Prayer

1871 Circular Letter—Pacific Baptist Association Agonizing Prayer



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CIRCULAR LETTER.

AGONIZING PRAYER.

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

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

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

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

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

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

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

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

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

Baptist Historical Research

A New Series of Articles



Discovering pieces of the puzzle
California Baptist History

This will be the first in a series of articles regarding the process of historical research. When Jim Brower and I began, in the early 1990's, the work of gathering the pieces of the puzzle of Early California Baptist history, we began with the enthusiasm of the gold seekers of the California Gold Rush. At first, our searches were limited to the California Room of the California State Library. Over time the searching expanded to other libraries in Northern California and then, of course, the internet.

The article below was discovered by a Google search of "historical method."

The borders of our "Puzzle" have been clearly defined and now with each new piece the field is well on its way to completion and Faith and Practice of the early California Baptists is becoming clearer.

Bob



What is historical research?

Historical research or historiography, "attempts to systematically recapture the complex nuances, the people, meanings, events, and even ideas of the past that have influenced and shaped the present". (Berg & Lure, 2012, p. 305)

Historical research relies on a wide variety of sources, both primary & secondary including unpublished material.

Primary Sources

- Eyewitness accounts of events
- Can be oral or written testimony
- Found in public records & legal documents, minutes of meetings, corporate records, recordings, letters, diaries, journals, drawings.
- Located in university archives, libraries or privately run collections such as local historical society.

Secondary Sources

- Can be oral or written
- Secondhand accounts of events
- Found in textbooks, encyclopedias, journal articles, newspapers, biographies and other media such as films or tape recordings.

Source:-

Edith Cowan University—Australia

<http://ecu.au.libguides.com/>

