

MISSIONARY BAPTIST CHURCH

DISCIPLES OF CHRIST CONGREGATION CELEBRATES 75 YEARS IN BREA AREA

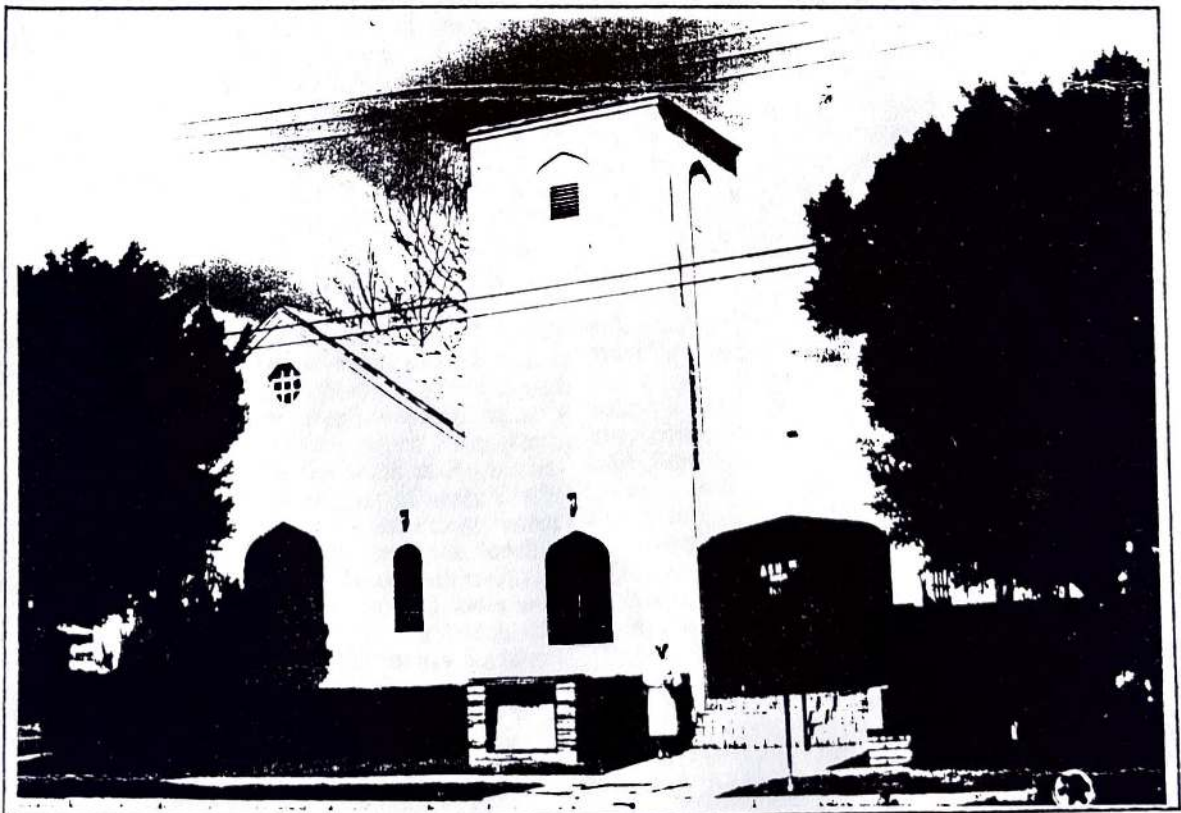
On an August morning in 1914, a group of men and women from the First Christian Church of Santa Ana erected a temporary building on West Ash Street in Brea. This was the beginning of what became the Brea Christian Church.

The congregation has occupied several different buildings in its on-going life. That first tabernacle was used for lumber in the construction of the "Little Brown Church." A parsonage was constructed in 1919 at the west wide of the church property. In 1921, the Log Cabin (still standing) was built by the Honor Knights class of young men. The "Little Brown Church" was improved over the years, including a white paint job. It lasted until 1935 when the stucco Sanctuary was built. This building and the property at Ash and Walnut Streets are now owned and occupied by the Missionary Baptist Church of Brea.

The second phase of the life of this congregation began when a building fund was launched in 1956. A five-acre site was purchased from the Union Oil Company, on the south border of Brea and Fullerton. Discovering that they were now in Fullerton, rather than Brea as they had thought, the members of the congregation chose a new name which would more closely identify them with the new neighborhood. The Brea Christian Church was renamed Lark Ellen Christian Church, taking the name of a major street in the area. There is a large sanctuary and an education building on the site.

Currently, the congregation shares the facility with the Lark Ellen Preschool and two ethnic congregations: the Cornerstone United Methodist Church (Chinese-American) and the Brea Apostolic Assembly (Hispanic-American). Lark Ellen Christian Church is deeply involved in community efforts to assist the homeless and hungry of the area, and it generously supports their own international denomination.

The 75th Anniversary of the congregation was celebrated October 8, 1989, with a Worship Service and Buffet Luncheon involving more than 350 members and friends. The address is 3125 Laurel Avenue, Fullerton.



HISTORY: A structure's architectural style tells us

something about the people who built it

popular magazines discovered this "trend," the publicity read the style throughout the country.

Usually two stories — although sometimes in cottage form, especially in Southern California — Queen Anne homes derive their graceful shape from their asymmetrical balance. (Unequal parts of the house balance with other different but also unequal portions.) These homes often have tall towers and ornate wood decorations that were carved by skilled craftsmen. Tall gables appear in conjunction with large, wrap-around porches. Stained-glass windows also add to the stately style of the homes.

The Queen Anne front door — frequently with stained, etched or leaded glass — usually opens onto a large, impressive reception hall. Rooms usually are separated by pocket doors — sliding doors that recess into the wall. Double pocket doors, especially to the formal parlor and dining room, provide a dramatic entrance or exit when pulled back or opened simultaneously.

Beautiful wood carving throughout the Queen Anne house, along with elaborate brass fixtures and doorknobs, also lend an air of richness.

Colonial Revival (1900-1925) — These homes were created out of a rebellion by builders and architects from the ostentatious Victorian style. With their square, comparatively plain exteriors, they were the antithesis of the ornate carvings and decorations of their Victorian predecessors.

They were built in a wide range of sizes, from small, one-story homes to large, two-story mansions. Their color also reflected their simplicity: Instead of the greens, beiges, golds and tans of the Victorians, the Colonial Revival homes were almost always painted white. That's partly because the homes in American Colonial days were usually white, but the influence of the 1893 world's fair in Chicago — where everything was painted white — also was strong.

American characteristics from the Georgian and Federal styles, such as porticos, slender columns and classical Greek moldings, frequently are present in these homes. In addition, such Victorian devices as a Queen Anne porch sometimes are present.

One subdivision of this style is the American Foursquare, so called because of its inherently American plainness and simplicity, and because of its square shape.

Craftsman (1900-1920) — Perhaps the most popular and dominant style in California as the state entered the 20th century was the Craftsman home. Gustav Stickley, a cabinetmaker who also edited Craftsman Magazine, which was devoted to the arts and crafts, is credited with making the home popular.

Harvey Ellis, widely described as a brilliant designer, joined the magazine's staff in 1903. That year, a magazine issue featured the first design of the Craftsman house. Later, a different Craftsman house design was featured in each issue.

The Craftsman was the first mass-produced house in Southern California and is recognized as part of a social movement to "get back to nature," to get away from the noise, pollution, industrialization, tenements and ghettos to a more healthy way of life. The Craftsman's lines, compared with the ornate pretentiousness of the Victorian era, reflected a desire for the simple life.

Craftsman homes almost always feature large gardens, lush vegetation surrounding the house, large trees and a sense of American sturdiness.

Early Craftsman style is characterized by a one- or 1½-story house with clean horizontal lines, though the front often is asymmetrical. A large front porch sometimes stretches the width of the house.

The lower part of early Craftsman homes — especially across the bottom of the front porch — frequently is faced with fieldstone or river stone. French doors occasionally open onto a porch. The windows frequently are horizontal and in twos and threes, some with stained or beveled glass.

Later refinements to Craftsman houses often gave them the look of a Swiss chalet, with more horizontal roof lines and several levels.

California Bungalow (1910-1930) — Out of the Craftsman movement came the California Bungalow style. Though it may look a bit like a Craftsman — and possess a few of the Craftsman characteristics — it's the Golden State's own special little house. Thousands of picture postcards, with the bungalow surrounded by orange trees and a smiling family on its porch steps, sold many an Eastern family on dumping the snow and ice for the land of eternal sunshine.

Craftsman qualities include visible rafters, a medium- to low-pitched roof, a rectangular or box shape, a rather plain styling and overlap siding or shingles. Porch pillars support tapered wood columns.

Inside characteristics include wainscoting, hardwood floors, picture rails, a built-in sideboard and a brick fireplace flanked by glass-doored bookcases.

Period Revival (1919-1930) — So many styles of homes in other parts of the country and the world were seen by traveling Americans brimming with 1920s stock market money that Southern California saw those styles transformed into houses here. Among the styles in this era are Mission Revival, Provincial Revival and Colonial Revival.

Among the basics of Period Revival are a rectangular configuration, one or two stories and a symmetrical front facade. Either clapboard or wood siding usually was used, though stucco appeared on some.

One of the Period Revival styles also is called the **Cotswold** style, taken from the English mountains in the central-western part of the country. Among the distinguishing characteristics of this style are its high-pitch roofs that often has a "wavy" look. English touches of leaded or mullioned windows and a recessed door in an arched entranceway also are common.

Homes in the **Mission Revival** style, also called **Mediterranean** or

Spanish style, reflect the belief in the 1920s that Mediterranean architecture was appropriate to Southern California weather.

Rectangular with one or two stories, these small homes almost always have stucco exteriors. Wrought iron and window canopies often accent these houses.

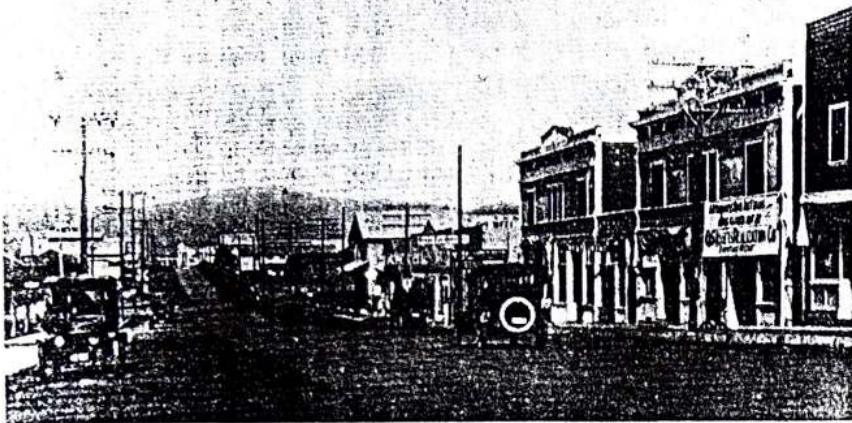
Red tile roofs — typical of the Mediterranean, with a low pitch or a flat roof with parapets — dominate most homes of this style. Doors and windows often have arched openings.

Another of the styles within the Period Revival is the **Provincial Revival (1920-1940)**. With its steeply pitched roof and a circular 1½- or two-story entrance, the Provincial Revival style home is a stand-out on any street.

They often resemble castles, much like those Americans saw while traveling in Europe. When they returned, they often had their own ideas about building their mini-castles.

FIRST BAPTIST CHURCH

Our History



In the spring of 1924, a group of concerned Baptists were meeting as a Sunday School class upstairs in Craig Hall on Pomona Ave., now called Brea Blvd. Mr. G. R. Merrifield was the class teacher. These dedicated people were desirous of organizing the First Baptist Church of Brea. Twenty-nine adults met with Pastor M. E. Bollen of the First Baptist Church of Fullerton and Pastor A. C. Early of the Temple Baptist Church of La Habra. After discussion was held on the advice given by these good brothers, "Sister Bates moved that we proceed to organize ourselves into the First Baptist Church of Brea. This motion was seconded by Sister Swindle, and unanimously carried."

The Charter Membership was then opened, and closed several months later with forty-nine names – twenty-seven women and twenty-two men. The first pastor, Rev. Harry Pratt, made the 50th name on the Charter List.

Organizational meetings were held, and the First Baptist Church of Brea was officially recognized by the Southern California Baptist Convention in 1925. The Convention office guaranteed partial support for the new church. This support continued until the fall of 1951 when the church became fully self-supporting.

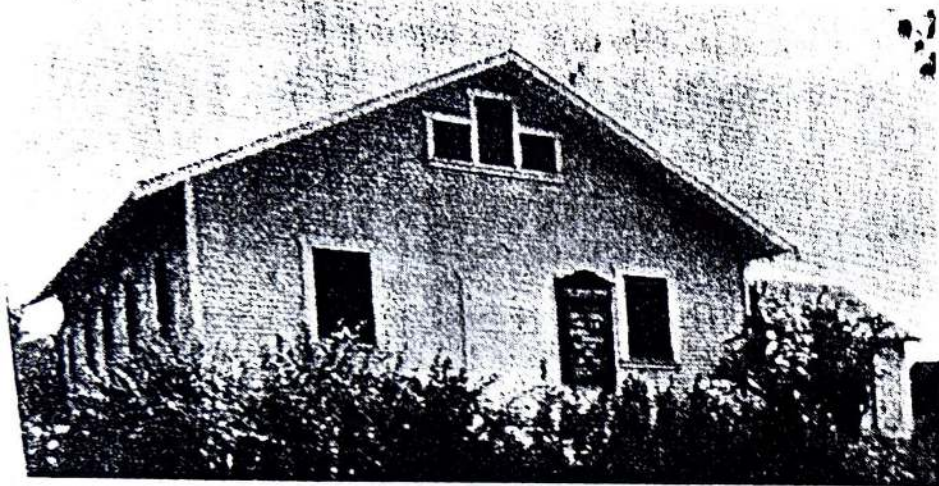
At the recognition service the church reported fifty members and thirty attending Sunday School. The recognition service was attended by delegates from Redlands, Anaheim, Fullerton, Riverside, Santa Ana, Orange, Covina, and La Habra.

EARLY BEGINNINGS

The First Baptist Church of Brea continued to meet in Craig Hall for a short time, after which the membership rented a vacant store building at the corner of Pomona Ave. and Ash St. In February 1926 a partition was added in the building, so the Sunday School used half of the building. Worship services were held in the other part. During the period the Church met in this building, the Girl Scouts, Masons, and Anti-Saloon League were allowed use of the building for their meetings. The Brea Fire Department used the building once each month for social purposes, paying \$2.00 rental.

In March, 1927 the building was rented for commercial purposes, and the church membership immediately set about finding a meeting place. The Masons volunteered temporary use of part of their building, which was one block north of our post office on Pomona Ave. Planks were placed on boxes for seats. The owner of the previous meeting place allowed the Sunday School to continue to meet in part of the building for a short time.





On April 4, 1927 purchase of the corner lot on Birch and Flower Streets was voted on and accepted. Shortly after, the lot was deeded to the Southern California Baptist Convention for legal purposes. On October 24, 1927 plans were accepted by both the membership and the Convention Office who assisted financially in the building. The first unit was built on a "pay-as-you-go" plan, and was dedicated on the fourth Sunday in March, 1928.

The Church membership and Sunday School attendance began to grow, and in October, 1933 a building was purchased from Union Oil Co. for Sunday School rooms. Cost of the building and moving onto the lot was \$100.

In January of 1934 an additional room was added to this annex at a cost of \$113.04. The members were truly dedicated and anxious to help in whatever talent the Lord had given them, so all of the building labor was given by them. Families took turns doing the janitorial and gardening work during these early days as the Church faced great financial difficulties.

By February 1944 many improvements had been made, including the building of a baptistry. Until this time the First Baptist Church of Fullerton had graciously allowed our pastors and candidates for baptism the use of the baptistry.

The Church membership had increased both numerically and spiritually, and in 1944 a Building Fund was started with bonds to be purchased and saved toward the building of a new church. In August, 1945 there was \$4,476.37 in the Building Fund.

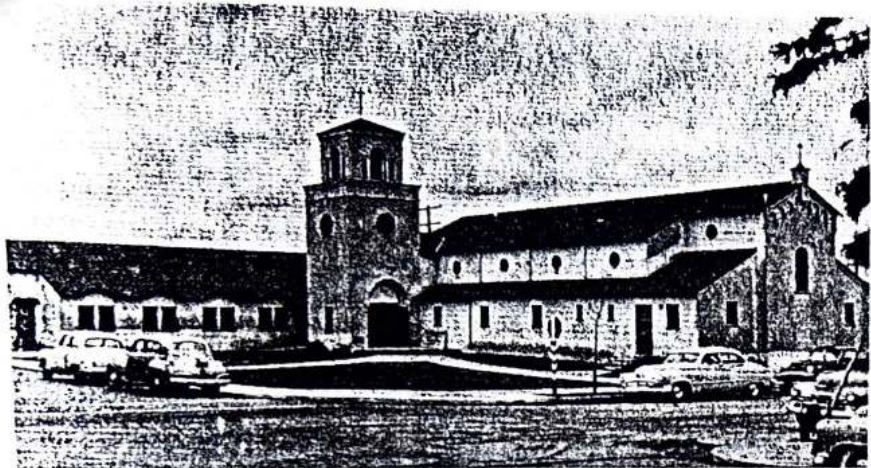
In 1948 it was evident more space was needed, and plans were begun to investigate locations for a new church. It had previously been decided by the Church board and recommended to the membership that the present location did not lend itself to future expansion.

Two lots were purchased on Orange and Flower Streets for \$3,000. However, it became apparent soon after that the two lots were not suitable, so the lots were sold to individuals after which three lots on the corner of Date and Flower Streets were purchased.

Plans to incorporate our church were initiated in March, 1950 as this incorporation would enable the church to borrow funds easier, and would also make a building program more effective in the legal sense of the word. The Convention Board approved of the incorporation, and the Trustees were instructed to proceed.

In November of 1950, the property on Birch and Flower was sold to the Assembly of God church, with a six-months escrow. The building was used by these Christian people until it was removed by them in 1970 as part of their own expansion program.

The building saw many souls won for Christ, and its walls reverberated with the Word of God and with songs of praise.



MOVING ON FOR GOD

On June 25, 1950 a ground-breaking ceremony was held for a new church edifice with actual construction to begin on June 26. The Building Fund contained an amount of \$41,375.04.

Construction was begun – the membership continued to meet at the property on Birch, very crowded but happy in the realization that a new sanctuary of worship was being prepared for God's people.

In November, 1950 the property on Birch was sold to the Assembly of God Church with a six-months escrow. Additional financing was obtained from the Layne Foundation, and it was urged the building be completed as soon as possible, using donated labor for plastering if necessary.

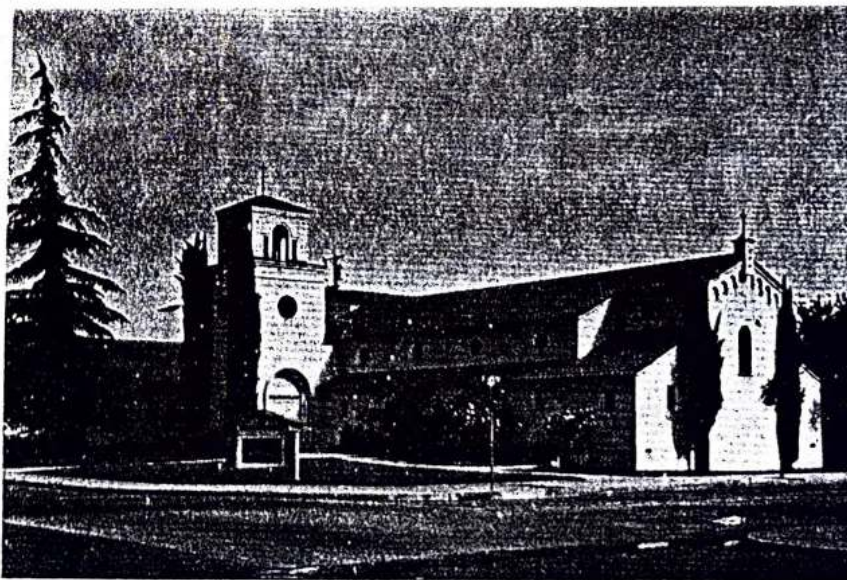
It was decided to complete the chapel area on Date Street first so worship services could be held, and release the property on Birch Street. Furnishings for the Sanctuary were very expensive, so it was decided to move chairs into the chapel for services until such time as pews could be arranged for in the Sanctuary.

Sunday School classes were held in the rooms adjoining the chapel area. Following Sunday School session, the worship services were held, although the concrete floor had neither carpet nor tile. The Lord's presence was felt among His children and great joy and fellowship was felt by those attending.

During the building program, discussion was held as to the verse over the Sanctuary doors. The architect suggested "O Come Let Us Worship," and today that invitation is still extended to all who enter. Many of God's children have entered these doors without Him, but have walked out a new creature in Christ and with Him walking beside them.

The bulletin board which proclaims our services to those walking by was dedicated in December 1952 after a morning worship service. It was built and dedicated in memory of Joe Wade.

Furnishings for the Sanctuary were obtained from a firm in Costa Mesa and progress continued to be made on the Sanctuary. On April 24, 1954 the building was dedicated to the glory of God and His Kingdom's Work. To all who have entered to worship and serve – may we continually give thanks to those dedicated servants who have gone before and prepared a place of worship.



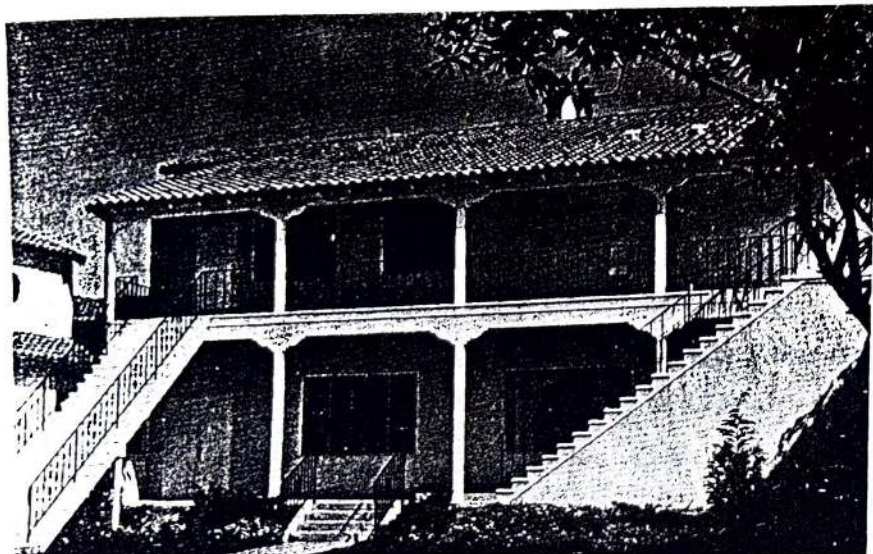
MOVING UP FOR GOD

The First Baptist Church of Brea continued in plans for greater service to the Lord. In October, 1954 the Chapel and Sunday School rooms were tiled through many hours of labor by our men and women to obtain the finances needed to purchase the tile. Working together for the Lord brought love and fellowship to His children, and it was a joy to behold a job "well done, my good and faithful servant."

In March, 1956 the lot on the alley was purchased for future parking use. In December, 1962 the lot was paved and marked for parking.

By March, 1960 it was apparent that additional expansion was needed for Sunday School and Fellowship activities. A Building Committee was appointed, and shortly thereafter the Committee presented plans for a two-story educational unit. Authorization for a \$40,000 loan from the Layne Foundation was obtained from the church membership. Ground-breaking for the unit was held on November 20, 1960, and a time of renewed fellowship and greater love began as many hours of donated labor went into this building by men, women, young people, and children.

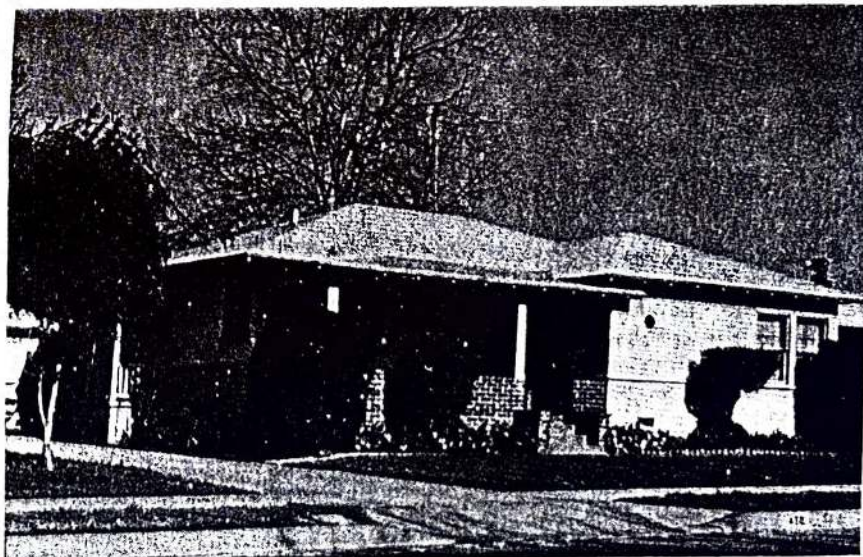
Dedication for the new building was held on Sunday, September 24, 1961. It has since been a gathering place for Sunday School classes, Young People's activities, Baptist Potlucks, and Fellowship meetings of all kinds. Kingdom Business has been conducted, and at all times our Lord's presence has been felt. We continue to praise His name for His goodness unto us - His children.



Until December, 1948 the church constituency had provided housing for its pastors through rentals. In December, 1948 plans for starting the building of a parsonage were made. A loan of \$5,000 with six percent interest for five years was made from Arthur Skaggs. The parsonage was completed by November, 1949 at a cost of \$5,350 including a double garage.

Plans for remodelling the parsonage were accepted with addition of two bedrooms and bath in August, 1959. The cost was not to "exceed \$6,000 + or - \$500."

These walls have sheltered our Lord's servants, and have seen love, joy, and laughter - and have seen sorrow and tears. All has been dedicated unto the Lord.



craftsman-styled bungalows that dotted the city's countryside in the early 1920s were typical of the homes in early Brea. Besides the craftsman-styled bungalows, colonial revival, ^{Mission Revival} Mediterranean style and Provincial revival styles also were popular in the tiny oil town.

most These typical homes ~~were~~ ^{are} not grandeur in size or appearance. ^{and} ^{are featured} ^{on the tour.}

The seven homes are prime examples of the dwellings early Breans lived in. From craftsman bungalows to colonial revival to Mediterranean-styled cottages topped with red-tile roofs.

Quote from Catherine Seiler, original and present owner of a colonial revival home on the tour.

outline:

who, what, when, where and how. Early residential architecture in Brea, homes owned by some of Brea's early founding families including the Shaffers, of the Shaffer Tool Works, makers of tools used in the oil drilling industry. Many of Brea's early residential homes were built on oil lease property for use of the oil workers and their families. When these people chose to "move to town" they ^{took their} (name) oil company moved their houses with them! Talk about recycling!

Because these homes are places where people actually live, visitors are asked to refrain from smoking or taking photographs while inside the homes or churches. Also small children must be held by the hand, no food or drinks are allowed inside any of the tour spots.

Docents will be dressed in period costumes. Tickets \$8 per person and available ~~now~~ at the Community Services counter, 3rd floor of the Brea Civic Center or on the tour days at the Old City Hall.

All entertainment and demonstrations will take place at the First Baptist church on the corner of Flower and Date. Restroom facilities

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& little girls & costumes

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Shirley photos