

Landmark Baptist Historian

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July/August 2015—Volume 5 ~ Number 3

"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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Church Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.



John Newton Brown, D. D. is believed to be the author of the Church Covenant.

The Obituary on the right was published in The Evangel for July 2, 1868.

Editor—RWC

Photo published by: - - Mark Nenadov, November 2014- - Essex, Ontario, Canada
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John Newton Brown, D. D.

To the list of honored Baptists who have passed away is now to be added the name of J. Newton Brown. Few are better known in the denomination. We take the following sketch from the *Philadelphia Baptist*:

The beloved and honored brother whose name stands at the head of this article ceased from this life on Friday the 15th inst. His death was not unexpected to his family, for he had been suffering from erysipelas for several days, and his system, weakened by long continued and sometimes severe pulmonary disease, was unable to endure what might otherwise have proved an unconsiderable attack. He had continued to work with his pen till very recently and our last issue contained an article contributed by him. The following brief outline of his life is all we are able now to furnish.

John Newton Brown was born in New London, Conn., June 29th, 1803. Converted in early life, he believed himself called to the Christian ministry, and studied at the Hamilton Literary and Theological Institution. He commenced his ministry in Buffalo, N. Y., but after a short time moved to Providence, R. I., and became assistant to Rev. Dr. Gano, then pastor of the First Baptist Church in that city. In October, 1826, he became pastor in Malden Mass., and thence removed to Exeter, N. H. He then spent more than two years in preparation of the "Encyclopaedia of Religious Knowledge," which was completed before he was 32 years old, and gave him a wide reputation. From 1838, he was Professor of Exegetical Theology and Church History in New Hampton Institution till 1845, when the severities of a northern climate induced him to remove to the South, and he became pastor of the Baptist church in Lexington, Va. In 1849 he became Editorial Secretary of the American Baptist Publication Society, and continued to reside in this city after retiring from that office till his death.

He received the degree of A. M. from Waterville College in 1838, and that of D. D. from the University at Lewisburg in 1854.

During his life he performed a vast amount of literary labor, and wrote a great deal that was not published in connection with his name. The Baptist Articles of Faith, commonly called the New Hampshire Confessions, were written by him while he was a pastor in New Hampshire, and revised by him as to some of the forms of expression in 1852. They have been more extensively used than any other by Baptist churches in this country, as a statement of their belief.

Dr. Brown's range of study was very wide, and his acquaintance particularly with ecclesiastical history, and the history of opinions, was unusually extensive and exact. He had well formed opinions on almost every question of Biblical interpretation, and was never at a loss, however suddenly appealed to, for a reason of his opinion. His style was careful, although not always concise. He frequently wrote in verse, but he had too little of the fire of passion to make a popular poet. One of his best efforts is a translation of the *Dies Irae*.

But the chief excellence of Dr. Brown was his personal character. Naturally amiable, he was also thoroughly christian. Did any man ever hear from his lips a word which ought not to have been spoken? Considerate of the feelings of others, he was also considerate of their reputation, and was never betrayed by any sudden excitement, into an expression of anger or impatience. Every man who knew him had as perfect confidence in his integrity and purity as in the laws of nature.

A man of his harmless spirit is very likely to be deficient in energy of purpose, and some may infer that Dr. Brown accomplished but little in the world. There could scarcely be a greater mistake. Joined with his singular simplicity of character was rare persistency of purpose, and power to work. Day after day, month after month, year after year, he kept at work, often in bodily weakness, but always with cheerful diligence, and he has left an influence on unnumbered minds which will remain as long as those minds endure. As a pastor, he always had the confidence and love of his people. As a teacher he was uniformly respected and trusted. By his writings he has stained the truth, and quickened holy affections, and led men to the great Teacher.

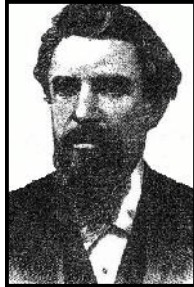
He had no shrinking from the passage to another life. Accustomed through many years of disease to think of death as not very remote, he could talk cheerfully of his departure from earth, because he knew whom he believed. He assented cheerfully when the summons came, and passed on to the company of the Lord's anointed. Dear brother, we know thou art blessed; for the Spirit of Christ was in thee.

Funeral services were held in the First Baptist Church in Germantown on Monday afternoon, the 18th, conducted by the pastor, Rev. A. H. Lung, and participated in by brethren Henson, Richards, Helfenstiene, Malcom, Randolph, Winter and Brooks. His remains were laid in the grave-yard of the church.

JUL. 2, 1868

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Robert W. Cullifer, Editor
Lbfolsom@aol.com
916.718-9770



Samuel Howard Ford, D. D., LL. D.
Continued from June 2015
Volume 5—Number 1
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From the Personal Library of
Robert W. Cullifer

The Christian Repository.

NO. LXXXVIII.—APRIL, 1859.

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The Christian Repository.

We close this chapter by expressing the views of the Philadelphia Association, and shall prosecute the subject in our next.

At our annual Association, met September the 19th, 1749, an essay, on the power and duty of an Association of churches, was proposed to the consideration of the Association; and the same, upon mature deliberation, was approved and subscribed by the whole house, and the contents of the same was ordered to be transcribed as the judgment of the Association, in order to be inserted in the Association book, to the end and purpose that it may appear what power an Association of churches hath, and what duty is incumbent on an Association; and prevent the contempt with which some are ready to treat such an assembly, and also to prevent any future generation from claiming more power than they ought—lording over the churches.

ESSAY.—That an Association is not a superior judicature, having such superior power over the churches concerned; but that each particular church hath a complete power and authority from Jesus Christ to administer all gospel ordinances, provided they have a sufficiency of officers duly qualified, or that they be supplied by the officers of another sister church or churches, as baptism, and the Lord's Supper, &c.; and to receive in and cast out, and also to try and ordain their own officers, and to exercise every part of gospel discipline and church government, independent of any other church or assembly whatever.

And that several such independent churches, where Providence gives them their situation convenient, may, and ought, for their mutual strength, counsel, and other valuable advantages, by their voluntary and free consent, to enter into an agreement and confederation, as is hinted in our printed Narrative of discipline, page 59, 60, 61.

Such churches there must be, agreeing in doctrine and practice, and independent in their authority and church power, before they can enter into a confederation, as aforesaid, and choose delegates or representatives to associate together; and thus the several independent churches being the constituents, the association, council, or assembly of their delegates, when assembled, is not to be deemed a superior judicature, as having a superintendency over the churches, but subservient to the churches, in what may concern all the churches in general, or any one church in particular; and, though no power can regularly arise above its fountain from where it rises, yet we are of opinion that an Association of the delegates of associate churches have a very considerable power in their hands respecting those churches in their confederation; for if the agreement of several distinct churches, in sound doctrine and regular practice, be the first motive, ground, and foundation or basis of

Acts and Usages of Baptist Churches.

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their confederation, then it must naturally follow, that a defection in doctrine or practice in any church, in such confederation, or any party in any such church, is ground sufficient for an Association to withdraw from such a church or party so deviating or making defection, and to exclude such from them in some formal manner, and to advertise all the churches in confederation thereof, in order that every church in confederation may withdraw from such in all acts of church communion, to the end they may be ashamed, and that all the churches may discountenance such, and bear testimony against the defection.

Such withdrawing from a defective or disorderly church, or that ought to be towards a delinquent church, is such as ariseth from their voluntary confederation aforesaid, and not only from the general duty that is incumbent on all orthodox persons, and churches to do, where no such confederation is entered into, as 2 Cor., 6: 16, 17. Now, from that general duty to withdraw from defective persons or churches, there can no more be done, than to desist from such acts of fellowship as subsisted before the withdrawing, which is merely negative, and in no wise any thing positive. Churches, as they are pillars of truth, may, and ought to endeavor to promote truth among others also; which endeavors, if they prove fruitless, as they are but *mystico modo*, they may be withdrawn; the withdrawing, therefore, must be accordingly, which is only to cease from future endeavors, leaving the objects as they were or are. But if there be a confederation and incorporation, by mutual and voluntary consent, as the Association of churches must and ought to be, then something positive may and ought to be done; and, though an Association ought not to assume a power to excommunicate or deliver a defective or disorderly church to Satan, as some do claim, yet it is a power sufficient to exclude the delegates of a defective or disorderly church from an Association, and to refuse their presence at their consultations, and to advise all the churches in confederation to do so too. A godly man may, and ought to withdraw, not only from a heathen, but from such as have the form of godliness, if they appear to want the power of it, 2 Tim., 3: 5. By the same parity of reason the saints, in what capacity soever they may be considered, may withdraw from defective or disorderly churches or persons; but excommunicate they cannot, there being no institution to authorize them so to do. But in the capacity of a congregational church, dealing with her own members, an Association, then, of the delegates of associate churches, may exclude and withdraw from defective and unsound or disorderly churches or persons, in manner above said; and this will appear regular and justifiable by the light and law of nature, as is apparent in the conduct and practice of all regular civil and political corporations and confederations whatsoever; who all of

From the Personal Library of Robert W. Cullifer

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The Christian Repository.

them have certain rules to exclude delinquents from their societies, as well as for others to accede thereunto.

We judge those things, in the 15th chapter of the Acts of the Apostles, to be imitable by an Association, viz: 1st, their disowning such commandment, verse 24; 2dly, the sending delegated persons of their own number, with Paul and Barnabas, to support their sentence in the place where the debate sprung up, verse 25; and a third thing followed in consequence thereof, viz: a delivering of the decrees to the other churches, to be observed, as well as the church of Antioch, chap. xvi. 4. Consistent therewith, the practice of after ages is found to be; when, because they had no council, synod, or Association to convene, of course they called a council, in order to make head against any error or disorders, when, in any particular church, such things grew too big for a particular church peaceably to determine, as the case about circumcision was at Antioch. In such cases all the churches were looked upon as one church, and all the bishops as universal, because of the unity of the faith and conformity of practice which ought to be in the churches of Christ; though in all other cases, the several distinct churches acted independent of each other, as Cyprian relates the practice of his time, viz: That the bishops were so united in one body, that if any one of the body broached any heresy, or began to waste and tear the flock of Christ, all the rest came immediately to its rescue. Cyprian, cited by Bingham, book 2, p. 101. And the same author observes, that they disowned the faulty, and advertised all the churches of the same. And Mr. Crosby relates, that an Association in London did disown a certain disorderly church in London, and did caution all the churches they were related to, not to countenance them in any way, nor to suffer their members to frequent their meetings; and thus an Association may disown and withdraw from a defective or disorderly church, and advise the churches related to them to withdraw from, and to dis-countenance such as aforesaid, without exceeding the bounds of their power.

And further: That an Association of the delegates of confederate churches may doctrinally declare any person or party in a church, who are defective in principles or disorderly in practice, to be censurable, when the affair comes under their cognizance, and without exceeding the bounds of their power and duty, to advise the church that such belong unto, how to deal with such, according to the rule of gospel discipline; and also to strengthen such a church, and assist her, if need be, by sending able men, of their own number, to help the church in executing the power vested in her by the ordinance of Jesus Christ, and to stand by her, and to defend her against the insults of such offending persons or parties. *Minutes Philadelphia Association.*

~ **BAPTIST SENTINEL** ~

THE DALLES, OREGON
G.H. WICK, PUBLISHER

THURSDAY, JUNE 10, 1897

CAN ONE CHURCH BIND OTHERS?

This question has often been discussed, but it does not yet appear to have been settled in a way satisfactory to all parties. This will be our excuse, if one is thought necessary, for re-opening the matter, that we may also show our opinion.

The question usually comes up in one of these two ways: When one Baptist church excludes a member on insufficient grounds, as is sometimes done through prejudice or a factional spirit, are all other churches Scripturally bound to respect and acquiesce in this action, and refuse the excluded party membership until such time as the excluding church may see proper to rectify its error, or otherwise restore him to fellowship? Or, if a brother who has been irregularly received by a sister church comes to us with a letter, are we Scripturally bound to receive him on the face of the letter, or have we the right, and is it our duty, to go behind the action of said church and inquire into its regularity?

The question may arise in several other ways; but we take it that the foregoing are the most frequent and most important ways in which it is presented for public consideration.

In the discussion of the point thus raised, two principles that are essential to the Baptist and the New Testament church polity are to be borne in mind.

1. That each church is complete in itself; and, so far as the existence of other churches effects its existence and operation, it is absolutely independent.

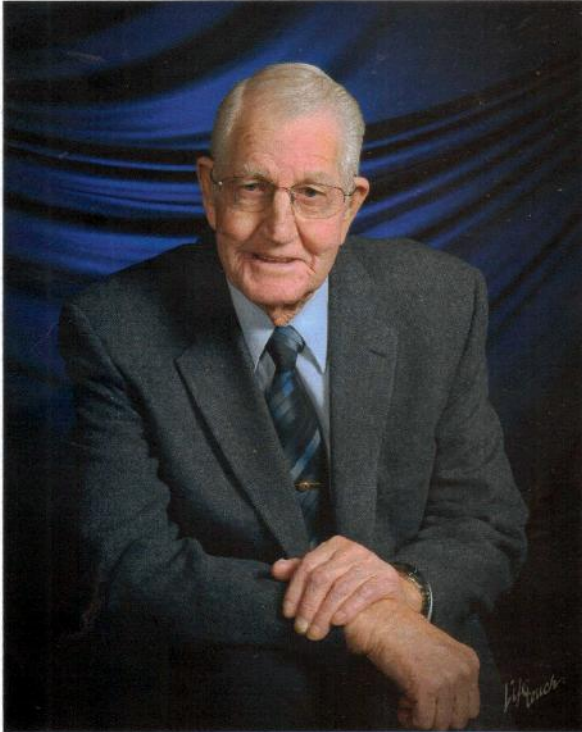
2. That the only thing that can rightly bind a Baptist church is, not any law dictated by human authority, or any rules agreed upon by an association of churches, but the Word of God exclusively.

If these statements be correct, and we certainly believe they are, it follows that a church can properly be bound, not by any foregoing action of a sister church, but solely by the supreme law which enjoins the right. In other words, each particular church is responsible to its divine Head, and must excuse his laws, even though all other churches in the world should consent to their violation. The fact that one church, has refused obedience to Christ, or has mistakenly done wrong, does not bind any other church, or any individual, for that matter, to acquiesce in the disobedience and wrong-doing. To suppose that no provisions have been made for rectifying mistakes and for undoing wrongs, appears to be a reflection on the wisdom of the divine Lawgiver. In our view, therefore, a church is perfectly justifiable in restoring to fellowship a brother or sister who has been wrongly expelled from a sister church; and it is perfectly right for one who has been thus unjustly treated to appeal to some other church for redress and restoration. And, in the same manner, if a brother who has not been Scripturally baptized presents a letter from a sister church, we believe the church so applied to has the perfect right, and is, in fact, its duty, to go behind the letter, and demand that the party so presenting it shall be baptized as the Scriptures direct before being received to membership. So we believe, and so we teach, and so shall we continue to do, until convinced that the contrary course is more in accordance with the Bible.

J. T. Ross Memorial Pamphlet

JT Ross Memorial Service

September 14th 1931 - March 31st 2015.



But by the grace of God I am what I am, and his grace toward me was not in vain. - 1 Corinthians 15:10

JT Ross

9/14/31 – 3/31/15 Having a strong faith in the Lord, J.T. recently said he wasn't afraid to die because he knew where he was going.

Born in Arkansas, J.T. moved with his family to California as a young boy where he attended Colony grade school in Wilton and graduated from Elk Grove High School, class of '49. He then studied at Grant Tech College with a basketball scholarship.

In 1951, he and his high school sweetheart Janice Butler, married and began their family in the Florin area where he purchased a piece of property from his father-in-law Arthur C. Butler and built the family home. JT owned and operated - along with his partner, S.W. Sunzeri - Florin Enterprises Inc., a residential and commercial construction company for 40 years. During this time he served with the Florin Fire department, starting as a volunteer and later became one of the directors. He was active in his community coaching his four sons in Florin Little League, and later in life coached the boys' basketball team at Wilton Christian School for two years while in his 70's. It was not unusual to be recognized while out in public by young adults who remembered him fondly as "Coach Ross."

J.T. was a faithful member of his church, Cypress Baptist, for 60 years where he served as a deacon, Sunday school teacher, treasurer and construction supervisor. JT also organized and led many building and remodeling projects at the church and was always in demand for ideas and repairs for friends and family.



JT and Emma Ross and Drothey Zraggen



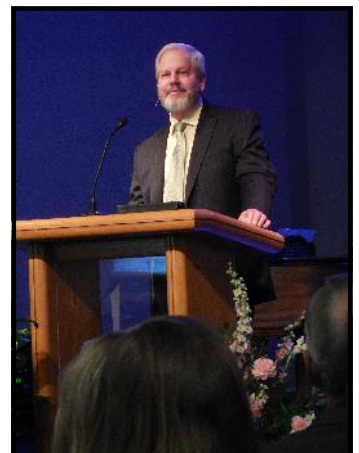
Terri Ross Peterson



Brett Ross



Brian Ross



Bob Ross

J. T. Ross Memorial Pamphlet



J.T. is survived by his loving wife of 64 years, Janice, his daughter Terri (Jon) Peterson, sons Bob (Sandy), Brett (Jan), Brian (Sarah), Jay (Peggy) Ross, sister Drothey Zraggen and sisters in law, Dorothy Fauth and Doris Butler. His grandchildren: Tracy, Michael, Erika (deceased), Gerilyn, Mark, Heather, Lindsey, Justin, Katie, Andrew, Jessie, Caleb, Amber, Ashelyn, Emma, Adam and A.J. Great grandchildren: Reilley, Aurora, Ryan, Brooke, Ryder, Melanie, Arleigh, Tyler and baby Callie in June, along with many nieces, nephews, cousins and friends. He was preceded in death by parents, Ralph and Emma Ross, and brothers, Shelby and Gerald, and parents-in-law Arthur C. and Grace Butler.

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you--unless you believed in vain. 1 Corinthians 15:1-2

Order of Services Saturday April 11, 2015

Welcome	Pastor Bob Ross
Opening Prayer	Steve Zraggen
Family History	Terri Peterson
Video 1	Arranged by Emma Ross
Remembrances	Family
Good Good Father	Adam, Andrew and Joy Ross
Reflections	Brian Ross
Video 2	Arranged by Emma Ross
Sermon	Bob Ross
Congregational Singing	Amazing Grace
Closing Prayer	Rick Zraggen



**J. T. & Janice Ross
at the 2012 Sacramento Valley
Missionary Baptist Association
hosted by Highlands MBC.**

Death Notice / Obituaries
From the Archives— Baptist Newspaper Collection

Elder William Weston Ames
February 2, 1927—December 15, 1970

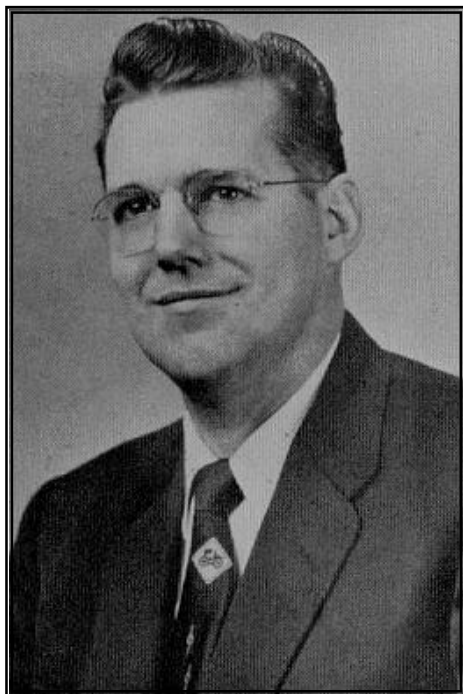


Image from: Landmark (50th) Jubilee
 1931—1981
 Published by FMBC Yuba City—1982

IN MEMORY OF ELDER W.W. AMES

Elder W. W. Ames was saved at an early age and was baptized by the New Hope Missionary Baptist Church, then in Los Angeles. He answered the call to the Ministry May 23, 1954. While attending the Missionary Baptist Seminary and Institute of Little Rock, Arkansas, he pastored the Missionary Baptist Church of Mablefield and the Butterfield Missionary Baptist Church near Malvern, Arkansas. In California he pastored the Pixley Missionary Baptist Church from Dec. 1959 until April, 1965. He did mission work in Tulare and in the Los Angeles areas. In 1966 the Grace Missionary Baptist Church of Gardena, Calif. called him to do mission work in San Fernando, Calif. In 1967 he established the Liberty Missionary Baptist Church of San Fernando where he served as her missionary pastor until the time of his death. While serving the Liberty Church he was active in mission work in the Palmdale area and in teaching in the preacher's school in Southern California. He was coming home from a session at the school when his car was hit by a car trying to escape the police and traveling better than 100 miles per hour. His passenger, Rick Morrison is recovering from his injuries and walking with a cane at the time of this writing.

Brother Ames will be missed by the Churches of California and by all who knew him along with his wife and family. Only heaven knows of all the good he has done in his ministry and great will be his reward.

CSMBA - 1971

Scanned from the Minute Book of the 1971 California State
 Missionary Baptist Association

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BAPTIST

ELD. W.W. AMES DIES IN CAR CRASH

Fatal Crash Ends Chase On Avalon

Bro. W. W. Ames was killed in a car accident December 15th, 1970. The article to the left appeared in a newspaper in Gardena, in which they incorrectly spelled his last name.

Bro. Ames was saved as a young person and due to erroneous teachings he felt he could and had lost the salvation given him. He went into the service as a marine and walked a worldly life. He met Judy (June) and a short time later was married.

He later met Bro. Randy Rudd of the New Hope Missionary Baptist Church (Now located in Redondo Beach) and after finding out he was still saved; was given scriptural baptism by the New Hope Church. Later he surrendered to the ministry.

By faith, little money and much car trouble he moved to Arkansas to go to school. I believe the only house they could find was what had been an old service station. The walls and ceiling had spots of chewing tobacco which had been spit upon them. In spite of all these things Bro. Ames was still determined to study God's Word.

Five years later he had finished school and had pastored a church or two while doing so. Afterward he pastored the Pixley Missionary Baptist Church and while he was pastoring there I was baptized by him and later I surrendered to the ministry. He was called to work in a school at the New Hope Church and to serve as their assistant pastor. While he was there living in Los Angeles I lived with him and his family and studied under him. The Pixley Church called him back and he moved back to Pixley.

Later he and I worked together in a mission in Tulare. About the time our work was over, the Gardena Missionary Baptist Church called Bro. Ames to do mission work in San Fernando. The mission work resulted in a church being organized. He was pastor there when he died.

Bro. Ames' life and work proved that he believed in what he was doing. He was always ready to do what he could to edify the work of Christ. Besides the work in San Fernando he was burdened for a mission in Lancaster and one or two other areas. He helped Bro. Jerry Mercer move on the field in Lancaster just after Thanksgiving. He had been burdened for this area for some time. God fulfilled his and the church's prayers when Bro. Mercer was led to move on the mission field.

I've written all these things to show that Christ meant something to Bro. Ames. Bro. Ames was willing to sacrifice because he had looked into the Word of God. He was thankful for the blessings he had received and he desired to seek after the promises given to those who serve God.

We will all miss Bro. Ames; his fellowship, love, teaching, and zeal. We wonder why God saw fit to take him home. We don't know the answer to this question. But we have learned to trust in God's wisdom and will.

Tim Westbrook

SEE PAGE THREE

Death Notice / Obituaries

Elder William Weston Ames

JANUARY 1971

IN MEMORY OF ELDER W. W. AMES

ELD. WILLIAM WESTON AMES

BORN
February 2, 1927
Minnesota

PASSED AWAY
December 15, 1970
Gardena, California

SERVICES
Friday - December 18, 1970
10:30 A.M.
McMillan Memorial Chapel

OFFICIATING
Elder G. R. Shuffield
Elder Fay Wersky

INTERMENT
Roosevelt Memorial Park
Gardena, California

"For to me to live is
Christ, and to die is gain.
"But if I live in the flesh,
this is the fruit of my labour:
yet what I shall choose I wot
not.
"For I am in a strait
betwixt two, having a desire
to depart, and to be with
Christ; which is far better:"
Phillipians 1:21-23

Below is an article I received shortly before Bro. Ames was killed.

To Airport Missionary Baptist Church:
Dear Brethren,
I have just read the report that Bro. Harless put in the Western Baptist titled "Church Investigates Missionary."

I wish to reaffirm this article except for one point. I do not know if I misunderstood the question or if there was a misprint in the paper. But I do wish to correct the answer to one question.

That question was, "Have you taught that you don't receive the Spirit until you are baptized." The answer in the paper was, "No".

I wish to correct this; as I do teach

that a saved person (one born of the Holy Spirit) does not receive the gift of the Spirit until he is baptized.

In fact, I teach it just exactly as Bro. A.A. Harris expressed it in his editorial, Harbinger of Apostasy Revised, which he said, and I quote,

"Has he not been told, has he not heard that the Holy Spirit came to the Lord's Church (local body of Baptists) to guide her into all truths? In 1613, Does he think the Campbellites or any other denomination has the same guide as the Baptists. If they have, then why are we not all going in the same direction? Does he not

know that The Holy Spirit teaches in I Cor. 2:13, that "The Lord gives understanding." II Tim. 2:7."

Brethren, I could not express this better if I tried!

This is exactly what I teach as the gift of the Holy Spirit, Acts 2:38, which comes only with Scriptural baptism.

I write this because I desire to be right and honest with God, myself, and my brethren.

I pray brethren, that this will clarify my position so that all the brethren will know that I am trying to be as honest as is possible.

Your's in Christian love,
Bro. W.W. Ames

MISSIONARY BAPTIST

PAGE 3



This picture was made when the Liberty Missionary Baptist Church of San Fernando was organized.



Bro. Ames was always attending association, youth rallies and fellowship meetings.



Featured History & Archives Committeeman George W. Wood

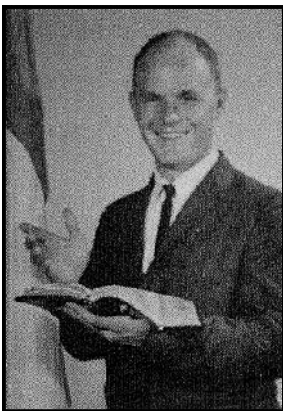
Wood, George W. (ABA)



Saved at the age of 15, Brother George was introduced to the Lord's churches while in the Navy, and was baptized by the Unity Landmark MBC in Richmond while O.B. Tilley was pastor. George surrendered to preach while a member at the Landmark Missionary Baptist Church in Sacramento and while attending Missionary Baptist College. About 1967, after completing his Bachelor degree, he served as Associate Pastor under Tom Counts at the Cypress MBC and served as Greek instructor at MB College. He pastored the MBC at Cloverdale about 1970 and served there for 18 months and after resigning, went back to Sacramento. About 1972, he moved his family to Jacksonville, Florida where he taught in a Christian day school for 5 years and moved his family back to California and taught in Pomona at another Christian day school. George resumed pastoring when he began a mission work in Lakeside in 1994 under the authority of the Landmark Baptist church in Escondido, and later under Landmark Baptist Church of San Diego (Chula Vista) where Eldon Hansen is pastor, and continues in Lakeside at the present.

The History of Landmark Baptists of California—Who We Are—Volume Two (Page 226)

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The Cooperative Association of Missionary Baptist Churches of California
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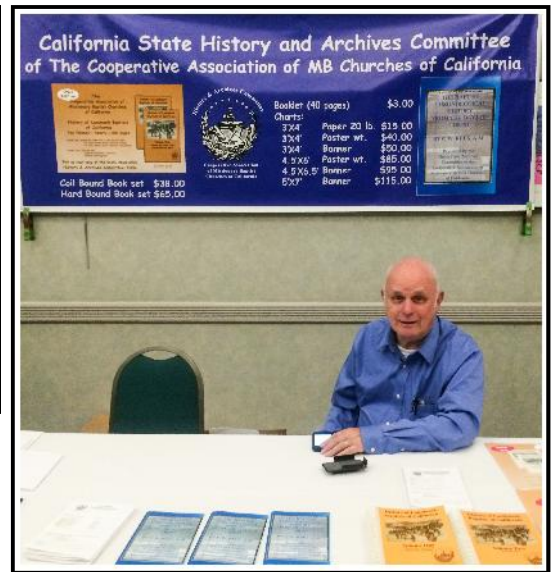
1965 Landmark MBC
Sacramento



2008 Cooperative
Assoc.—Visalia



2009 Cooperative
Assoc.—Visalia



2013 History & Archives Table
At Cooperative Association Meeting



2013 History & Archives Committeemen

The History & Archives Committee of the Cooperative Association of California is always looking to increase its Photo Collection.

You can help by submitting photos of:

- *Pastors—Deacons
- * Ladies Auxiliary Leaders/ Teachers, etc.
- * Church Buildings—Church Events

If Not YOU, Then WHO?