

# 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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## Obie D. Tilley—Obituary

TILLEY - Obie D. Tilley, 91, of Red Bluff died on Saturday at home. Arrangements are pending at McDonald's Chapel in Redding (241-1626).

Published in Redding Record Searchlight on July 29, 2015



### **Tilley, O. D. (Obie)**

Brother Tilley began pastoring in 1955 when he led out in the work that resulted in the Unity MBC being organized in Richmond. He pastored this church from 1955-62. He attended the Missionary Baptist College in Sacramento. He pastored the MBC in San Francisco that had been a mission out of the church he pastored in Richmond. He was with them from 1963-65. He went to the FMBC of Sunnyvale from 1965-68. He worked in the church with Brother Lawrence Crawford in Hayward but came out because of Hyper-Calvinism. He could not accept that teaching. In September 1982, he accepted the Shasta MBC in Redding. Brother Tilley pastored there until 2002 when he resigned due to his wife's illness. He is presently working with the Mission in Anderson, California sponsored by Beacon MBC in Redding.

*The History of Landmark Baptists of California—Who We Are—Volume Two—page 202*

Published by the History & Archives Committee of The Cooperative Association of Missionary Baptist Churches of California

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## Obituary

**Alma Lorneva Pack**

**November 20, 1929—July 31, 2015**

Alma Lorneva Pack, 85, of Santa Cruz, CA passed away on Friday, July 31, 2015.

She was born in Smyrna, Arkansas to parents Floyd and Oma Pack. Lorneva spent most of her youth traveling with her family across the United States to pick fruit and nuts in the orchards.

She met the love of her life, James C. Pack when she was a small child. At the age of 16, she married James and they spent 67 wonderful years together before his death in 2013.

Lorneva served the Lord by her husband's side as he pastored numerous churches across California until he retired at the age of 84. Lorneva was an incredible floral designer and created flowers for countless weddings, funerals, and church events. Her tireless work in the church created lifetime friendships that she cherished until the day she passed.

Lorneva leaves her daughter, Linda Michel and husband Mike, daughter Louise Lawson and husband Bob, grandson James Sloate, granddaughter Kim Liddy and husband Mike, grandson Michael Michel, great granddaughters Jacey Bolton, Jordan Sloate and Olivia Bolton, and two great grandsons, August Michel and Wesley Sloate. She will be dearly missed as she was such a cherished member of not only her family, but all of those who knew and loved her.

Moore's Mission Funeral Home—Concord, California

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**Doctrinal Clarification  
And Why Articles are Published in  
The Landmark Baptist Historian**

My wife questioned why I printed the article below last month and a young preacher promptly asked to be removed from The Historian email list.

I have believed and so have I taught, that when we are saved, we are quickened and sealed by the Holy Spirit. The Spirit dwells within all believers and leads them to baptism and a church relation. The fact is that not all believers follow that leadership and stop short of baptism and church membership. No one can, correctly, deny that the Holy Spirit [also] dwells within local, New Testament churches.

Here are, in his own words, the teaching of Elder W. W. Ames:

*"I wish to reaffirm this article except for one point....That question was, "Have you taught that you don't receive the Spirit until you are baptized." The answer 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...."*

I have no desire to defend nor explain what he taught. The article published in last month's issue and reprinted here is a part of California Landmark Baptist History. It is a fact of history. It is a fact that the article was printed in the January 1971 issue of the Missionary Baptist "IN MEMORY" of W. W. Ames. The only explanation of the Editor is the statement: "Below is an article I received shortly before Bro. Ames was killed."

The Masthead of the Landmark Baptist Historian quotes the Scripture:

*"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*

My practice, as Editor of The Historian, will remain to accurately record the FACTS of history among our California Missionary Baptist brethren.

RWC—Editor

**Elder William Weston Ames**

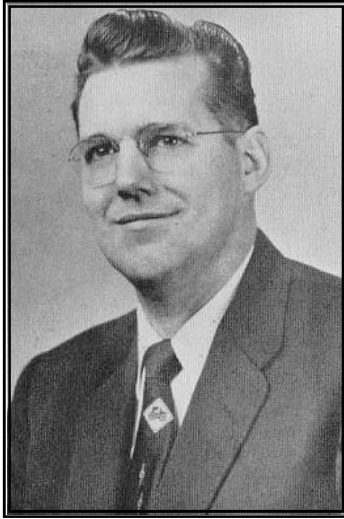


Image from: Landmark (50th) Jubilee  
1931—1981  
Published by FMBC Yuba City—1982

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 Reviewed, 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? Jn. 16:13. 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



**Using Modern Media to Promote & Preserve Baptist History**

**Westcoast Landmark Baptist—  
Facebook Page**

*"What this page is for:  
Information on Historical Associations,  
Churches, Ministers and Articles of  
interest to Landmark Missionary Baptists."*



## David Batchelder Cheney, D. D. Jun. 8, 1829— Jan., 1894



**D. B. Cheney** "Cheney, David Batchelder, D. D. -Since entering fully upon the active duties of the ministry in 1843, a period of thirty-seven years Dr. Cheney has had a career of signal activity and usefulness. We regret that, as in other cases, only a brief outline of it can be given here. He was born in Southbridge, Mass., June 8, 1820, and spent his childhood and early youth upon his father's farm. He was baptized May 20, 1836, by the late Dr. J. G. Binney, to whom also in his earlier Christian life he was greatly indebted. Simultaneously with his conversion came the conviction that he must preach the gospel, and with this view he began a course of study, in prosecuting which he was dependent entirely upon such resources as he could command by efforts of his own. Under the strain his health began to suffer. After six years spent in the Worcester and Shelburne Falls Academies, and in Amherst College, he decided to prosecute what remained of needful study in connection with his ministerial work. He began preaching when only nineteen or twenty years of age, but was ordained at the age of about twenty-three,

### *Archives File Photo*

October, 1843, at Mansfield, Conn. His mind was already turned towards the West, so that he hardly considered himself a pastor at Mansfield, though he spent two fruitful years with that people; the house of worship was rebuilt, the congregation greatly increased, while the benevolent contributions of the church were enlarged some twenty-fold. Near the close of the second year he was called to two open fields, but as his thoughts were still towards the West he hesitated to accept either. At length he decided for Greenville, a part of Norwich, Conn., where a church was to be organized and a house of worship built. A church was accordingly soon formed, with 100 members, and the new house built. A precious revival began before the house was complete, and upon the dedication of the new sanctuary the congregation so increased that very soon the house was filled from pulpit to door. Between 30 and 40 were baptized as the fruit of the revival.

The interest in Western work, however, remained unabated, and correspondence with the board in New York, and a visit to Columbus, Oregon, resulting in a call from the church in the last named city, with aid towards his support from the Home Mission treasury, he removed to Columbus in April, 1847. The pastorate here was a remarkable one. The church as he found it numbered some 200 members, but was poor and heavily in debt. At the end of five and a half years the church had become one of the largest and most efficient in the State, its available financial strength having increased fifteen-fold. Three years of the period named were cholera years. Mr. Cheney remained at his post while, especially in the first of the three years, every other Protestant pastor left the city. His labors among the sick and the dying and in attendance upon funerals were constant. The first year was passed by himself and family in safety, but in the second his wife died of the terrible disease, and himself and two children were attacked and barely escaped with life. The result was broken health, and the assurance on the part of his physicians that a change of residence had become imperative. A second attack of cholera left no alternative, and accepting one of the various calls which he had before him, he removed to Philadelphia and became pastor of the Eleventh Baptist church in that city, entering upon his duties there Nov. 15, 1852. Here he remained until 1859. Three of the seven years were blessed by an almost constant revival of religion. While here, also, the marked executive ability which he was known to possess led to the offer successively of the Secretaryship of the Missionary Union, the American and Foreign Bible Society, the Home Mission Society. The last was offered him in the year 1856, the post having fallen vacant in the middle of the year; he served for the latter half of the year, writing the Annual Report, but, declining other service, surrendered the place to the present able secretary, whom he had the pleasure of introducing to the office he has filled so long and so successfully. While in Philadelphia, also, he took a leading part in the work of ministerial education, being made secretary of the Pennsylvania Education Society soon after his residence in the State began, and continuing in that office till his removal to San Francisco, in July, 1859.

In San Francisco Mr. Cheney remained eight years. He then returned East, accepting the pastorate of the Central Square church in Boston. His pastorate there had a duration of three years and a half. He found a church of 267 members, and left it with one of 484, with 233 of the additions having been by baptism. The house of worship, which had been destroyed by fire, was also in the meantime rebuilt. During the last two years of his stay in Boston Mr. Cheney only served on the Executive Committee of the Missionary Union. In April, 1874, he removed to Chicago, as pastor of the Fourth church, formed by the union of the Ashland Avenue and Union Park churches. This union, consummated as the result of his coming, restored strength where there had been feebleness, and inaugurated a pastorate of great value not only to the church but to the denomination. After some four years of service here he accepted the call of the First Baptist

## David Batchelder Cheney, D. D.—Continued

church in Elgin, Ill., where he is still the useful and valued pastor.

Mr. Cheney has served upon boards of trustees, missionary and educational, during many years. While in Ohio he was one of the trustees of Granville University; in California, of the State University, the presidency of which was also offered him. In Illinois, almost from the time of his arrival in the State, he has been called to similar service on the boards of the theological seminary and the university at Chicago. The boards of home and foreign missions, and others, have also had his service. In these positions he never fails to take a leading part, and to command for his opinions and measures the confidence of his associates.”

*The Baptist Encyclopaedia By William Cathcart - 1881—pages 207 & 208*

A few years ago Bro. Jim Brower acquired a PDF copy of the Letters Written by David B. Cheney—1858. I have selected the letter below because it was written during the FBC San Francisco pastorate of Dr. Cheney. He also was the first Editor of The Evangel.

### *Letter written by Sarah Constance Hopkins Snow Cheney*

San Francisco  
April 27, 1865

My dear Auntie,

I received your kind present April 24<sup>th</sup>, and I assure you it came in a very acceptable time. I felt as if it came directly from God, for the week before a poor, sick Baptist brother came here and Mr. C. thought we ought to give him a home. I really felt as if I could not have another invalid in the house, but as if we ought at least to give him some money, and I remarked at the time, that God would have to give it back to us, for we could not do without it. So I felt when your present arrived that He had repaid it fourfold. We have always found it true that he who giveth to the poor lendeth to the Lord, and that which he hath given will he pay him again. We do not have many street beggars, or disgusting objects of pity, but we have refined, cultivated sufferers, who rarely tell their sorrows to any one but their pastor. Some times they are only temporarily embarrassed, and pay back all they receive, sometimes they suffer and die. Reverend Mr. and Mrs. Clark stayed with us five or six days and we felt that we were entertaining God's own people and did not mind the inconvenience, though we had to put a bed in the parlor and give him five meals a day. His wife cooked his meals, as we were doing our own work and could not do it. He was one of our best ministers, and has been sick two years; he started home in the hope of recovering his health, but we think it doubtful if he ever reach there. He and his wife were so grateful that it made a bright spot in our pathway. I have a good girl in the kitchen now, and I assure you I enjoy it. My Indian girl was taken away by her mother contrary to express agreement. She had become quite interested in religion and we hoped she was converted, and was very sorry to leave us, but her mother who is a drunken vagabond was influenced by the Catholics to give her to them. The Catholics are taking hold fearfully in California. Our Home Mission Boards will see too late that they ought to have done more.

Mr. C's health is improving now and we are rejoiced thereby. Last Sabbath he baptized ten, one a woman who had been waiting twenty years, and came thirty miles to receive the ordinance. She seemed very happy to have done her duty.

I wish you could see my Frankie. He is universally allowed to be the handsomest baby and the largest of his age in the city. He will be a year old in a week and just walks alone and has ten teeth. He is a nervous, restless little fellow, very bright and willful. He already conquers David. David is growing stronger and heartier and I expect will "make something" some of these days. Loring has been studying with his father. His daily duty is to sweep the steps (I battled with him a year before I could make him do that cheerfully, but he does now), go to market and get his lessons and then he can play or go on errands. We have a great many of these as we live very far from the center of the city. He knows his way about, and knows everything that is going on. He reads every night the local matters in the paper, and the price of gold. He says he has been thinking a great deal lately, "what they have lawyers for and he can't find out". Fanny and Mary are now both in school. Fanny is teaching again, having graduated first in her class. Fanny has a first rate position. Mary taught for two or three days as Fanny's substitute and was at once offered a position. They will both teach this summer that they may have some new clothes and music lessons. Lizzie Wells' health is very feeble but she is a perfect treasure and likes to do the very kind of work I don't. She cannot sew or read or go out, but she "tidies up" and watches Frank so that I can sew and such. Give my love to all friends.

Your affectionate niece,

Sarah Constance Hopkins Cheney

*Excerpt from Letters Written by David B. Cheney—1858  
page 63 & 64*

# Statistical Charts & Photos


## From Semi-Centennial Souvenir Booklet—2001

The Statistical Charts represent the first 5 Decades of the Cooperative Association, ending with the 1999 Associational year. They show an interesting development among the churches. The early 70's reveal the highest increase in churches and membership. The 80's reveals the highest amount in mission giving. Were the past 16 years, 2000—2015, to be charted, they would reveal a gradual but steady decline in number of churches and membership.

**THE COOPERATIVE ASSOCIATION  
OF MISSIONARY BAPTIST CHURCHES  
OF CALIFORNIA**

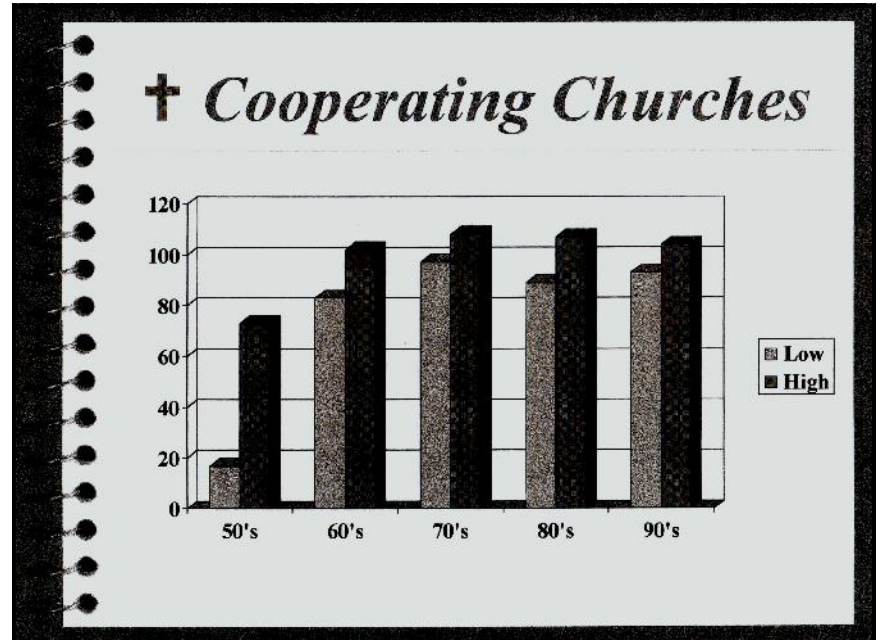
**FIFTY-FIRST SESSION  
APRIL 2001**

**SEMI-CENTENNIAL SOUVENIR BOOKLET**



*Missionary Baptist Churches  
working together  
...to promote interest in  
and encourage Missions  
on a New Testament basis  
among all people..."*

**History and Archive Committee  
Cooperative Association of Missionary Baptist Churches  
of California**



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### INTRODUCTION

by Elder L. D. Perdue

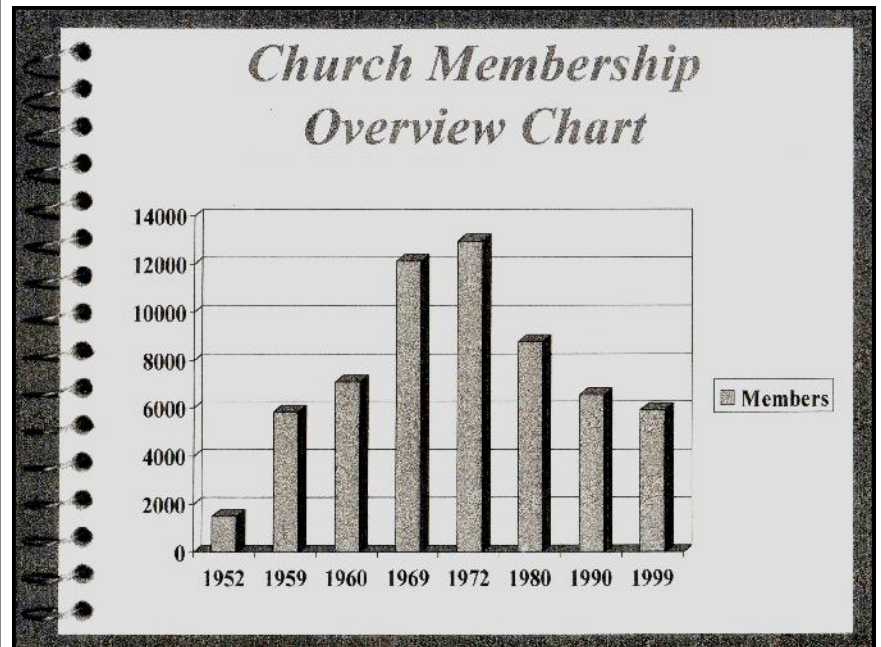
As one who has been actively involved in the Cooperative work almost from the beginning, it is a pleasure to introduce this work of the California History and Archives Committee. Much time and effort has gone into the preparing of this work and it is hoped that all of our people will show their appreciation of it by studying it and applying some of the important principles that are shown.

Even though the Cooperative Association as such is only 50 years old, it is important to note that the central ground of Cooperation revolves around the Mission Program of Association Baptist which on the west coast goes back to the middle of the 19th century. Our work has a direct connection to the Associations of that time. It is also important to be cognizant of the real issue that brought about the split between us and the California Missionary Baptist Association, which was that of a Secretary and Treasure of Missions and Salaried Missionaries. The large majority of the churches were in favor of this, and the first few years of the Old Association had this, but it had been changed and the Statement of Cooperation was worded in such a way to make it difficult to change back. This then resulted in the split.

As one can easily see by the great growth that took place over the first few years, this spirit of close cooperation around the Mission Program resulted in a clear justification of the organization of the Associated work.

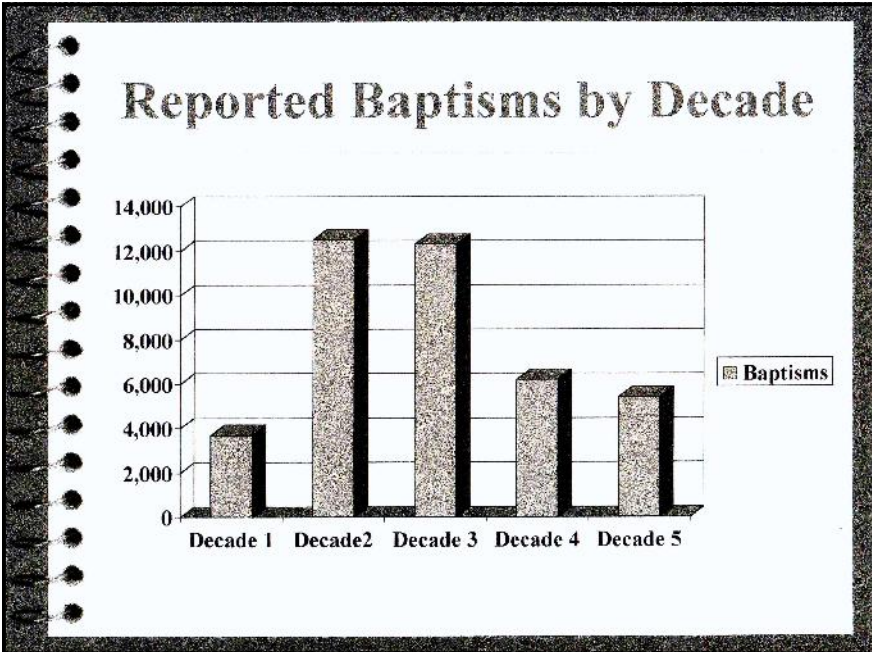
It should also be noted that certain men stood out who were leaders and strong supporters of the Association. This did not deter them from being strong Pastors in their local church but rather were enhanced in this as a result.

With the growth of our churches and the success of Cooperation we were able to also broaden our endeavors into other fields such as Christian Education, CMD, Chapel Builders etc. It is hoped that the lessons that can be learned from the last 50 years will enable us to more profitably serve our Master in the future.



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# Statistical Charts & Photos From Semi-Centennial Souvenir Booklet—2001



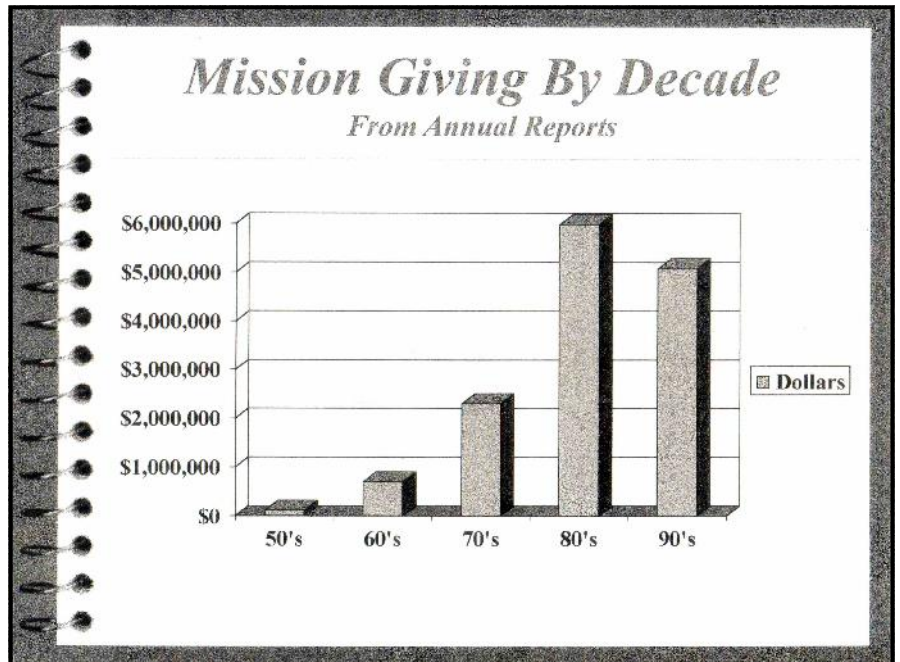
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C. C. Middleton  
First Listed Missionary at Initial Meeting, Feb. 1952.  
Field: Central California Cooperative Support



Allen Tabor  
First Listed Missionary at Initial Meeting, Feb. 1952.  
Field: Visalia/Exeter District Cooperative Support



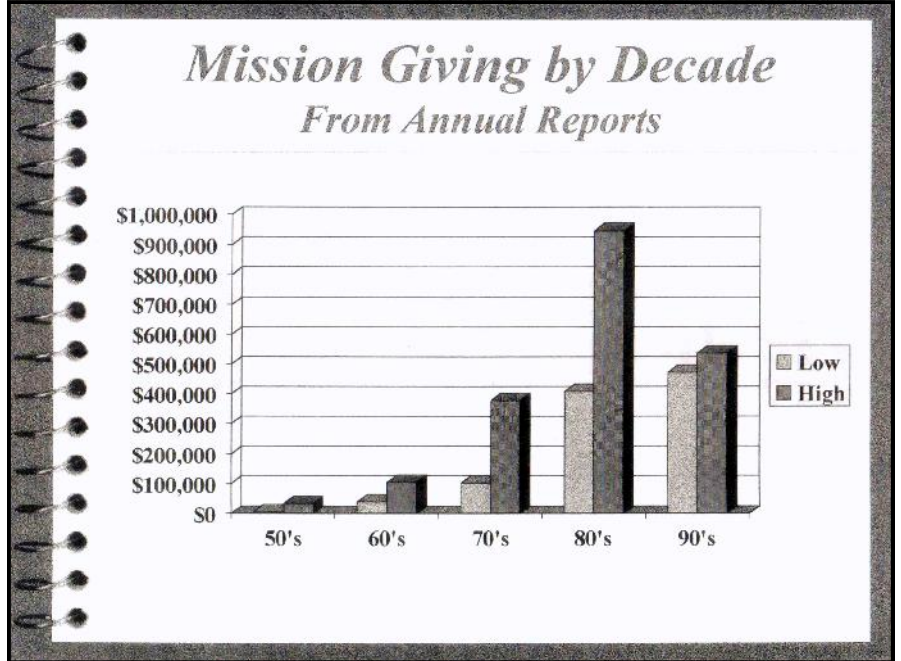
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# Statistical Charts & Photos

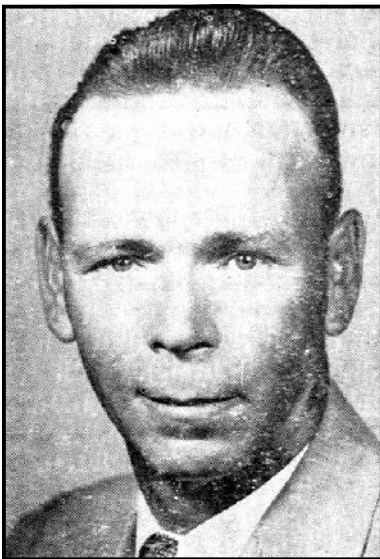
## From Semi-Centennial Souvenir Booklet—2001



G. A. Williams  
 First Listed Missionary at Initial Meeting, Feb. 1952.  
 Field: Not Recorded  
 Moral Endorsement



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Harold Cole  
 State Missionary  
 1957  
 Moral Endorsement



### 1976 State Missionaries

Left—Right: Harold Spence, Leonard Smith, Ellis Fisher, & O. E. Hall

### For Comparison

The 2014 Cooperative Association of Missionary Baptist Churches lists 89 churches, 3 missions and 7 ministries.

The 63 churches that reported their Statistics show:  
 3,397 Present Members and reported 156 Baptisms.

The 28 churches that reported their Financial Statistics show:  
 \$506,315.00 in Mission Giving.

## Featured History & Archives Committeeman Michael Olson



### Olsen, Michael (ABA)

Brother Michael (“Mike”) R. Olson was saved and bap-tized in 1975 at the Sharon Missionary Baptist Church of Long Beach, California.

Brother Olson attended the University of California at Los Angeles (“UCLA”) from 1973-77 and graduated with a Bachelor of Arts in Economics.

He surrendered to the ministry in late August of 1978, at Camp Metoche.

Brother Mike began seminary the next week in September of 1978, at CMBI, graduating with a ThB in May of 1982. Upon graduation from CMBI, he pastored the Sharon Missionary Baptist Church in Long Beach from 1982-94. He was ordained by them. He pastored the First Landmark Missionary Baptist Church of South Gate since August of 1994.

In addition to his pastorate Brother Olson also served from 1985-93 as School Principal of the Missionary Baptist Christian School, a ministry of the First Missionary Baptist Church of Lomita (now South Bay First Missionary Baptist Church of Harbor City), under the ministries of Pastor Ken Hosman and Pastor David Butimore. He also served as an Instructor at California Missionary Baptist Institute in Bellflower from 1985-93.

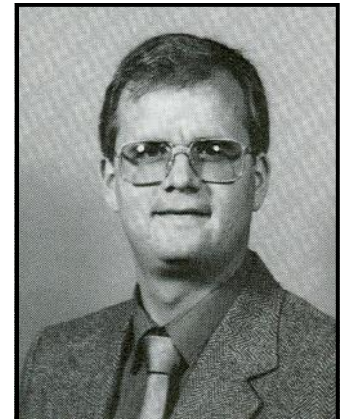
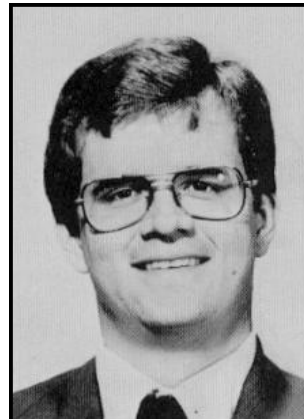
Brother Michael married Katherine Brookshire of Delta, Colorado, in February, 1977. Brother and Sister Olson have three children: Matthew, Tricia, and Mark, and two granddaughters, Lola and Calina.

*The History of Landmark Baptists of California—Who We Are  
Volume Two—pages 147 & 148*

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The Cooperative Association of Missionary Baptist Churches of California  
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2013 History & Archives Committeemen  
Front Row, L—R: Wiggins, Crouch, Cullifer, Goodrum  
Back Row, L—R: Wood, Chambers, Robinson, Olson, Sparks



**CMBI Yearbook Photos**

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? Send to: Lbfolsom @aol.com**