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ELDER G. B. NALL

FROM GOOD WILL, WRITTEN BY ELDER LEE HANKS A FEW MONTHS BEFORE HIS OWN DEATH: Elder G. B. Nall, a prince in Israel, fell asleep in Jesus at his home on December 27, 1946; he was buried at Pleasant Home Cemetery, Sunday the 29th. He leaves a sorrowing wife, three sons, four daughters, and a host of relatives, brethren, sisters and friends to mourn their great loss. Elder Nall was seventy-five years old and had been preaching about thirty-three years. He had been the pastor of a number of churches, and perhaps had baptized more people than any of the original preachers of the Antioch Association. He was an able minister of the gospel, firm in the faith and practice of the Primitive Baptist Church, and was ever satisfied with the goodness of the Lord's house. He had no patience with any who would introduce any new measure or departure that would cause confusion or division among our people. He believed that trouble among our people should be confined to the section where it existed and not be allowed to spread and confuse others.

Brother Nall's passing is a great loss to the Antioch Association. He will be greatly missed by his sorrowing family, and all of our people who knew him. The ministers who attended his funeral were Elders S. A. Nall, C. G. Myers, W. A. Tolbert, Lee Hanks, L. C. Bellamy, J. H. Jones, J. E. Floyd and C. L. Waldrip. The funeral was conducted by his cousin, Elder S. A. Nall. All but three of the churches of the Antioch Association were represented. While we mourn this our great loss, we feel that our loss is his eternal gain.

FROM AN OBITUARY IN GOOD WILL, WRITTEN BY L. Z. FOLMAR: Elder Green B. Nall as born in Conecuh County, near Bellville, Ala., August 27, 1872; died December 27, 1946. He was married to Catherine (Kate) Elizabeth Marchant in the year 1900. To this union nine children were born.

Elder Nall professed a hope in Christ and united with Corinth Church, June 19, 1901, and was baptized the same day by Elder W. N.

Etheredge. He was ordained to the full work of the ministry on February 14, 1914, by a presbytery composed of Elders W. N. Etheredge, L. A. Nall and J. W. Jones.

He was called to serve Corinth Church on August 15, 1914, and remained their pastor until his death. Under his administration as pastor of this church many came and were baptized by him, and his congregation increased until the old building became too small to hold the crowds and it was torn down to be replaced by a new building that was much larger. There and elsewhere he literally sang and preached his way through life, falling at his post at a ripe old age; feeble and worn in body, but strong in mind and faith.

Elder Nall served more churches and baptized more members than any other preachers in his (Antioch) association. His friends were those who knew him.

He was uneducated in the schools of men, but was richly learned in the ways of the Christian pilgrimage. With a heart filled with love and a ready word of encouragement to those who mourned, he often visited with those who needed a friend who understood, and because of his meek disposition he was welcomed wherever he went. He was the best teacher the writer ever had, and could use the most kind words. He was a great sympathizer in time of trouble, a safe counselor, and because of his humble disposition he was much sought after, not only by people in the church, but by those on the outside as well. His love for the cause of his Master drove him many weary miles to serve the Baptist family, and none ever wept alone when Elder Nall was present. He was a good provider in his home, which was always open to everyone. He was one preacher who was never feared by any, and was sound in faith, sound in doctrine, safe in counsel, able in discipline, and humble in disposition.

ELDER HORACE T. NALL

I was born to a farmer, William E and Liza J. Nall, on November 9, 1922. I married Maxine E. Nall and we both joined the Primitive Baptist church at Pleasant Home Church, Pensacola, Fl., and were baptized in Perdido river near Barreneau Park, Fl. (I felt the call to preach on way home from baptism).

I was ordained to the full work of the ministry in 1973 and immediately was called to serve the following churches: Spring Hill Primitive Baptist Church, 13 years; Corinth Primitive Baptist Church, 26 years to present date; Pilgrim Rest Primitive Baptist Church to present date; Elizabeth Church 13 years to present, and Sardis Primitive Baptist Church, 5 years to present. I am presently filling 5 appointments per month.



My wife and I moved from Pensacola, FL to Atmore in 1986 and are enjoying a peaceful and happy life in Christ's church.

In all the years I have served these churches, we have maintained peace and a spiritual association. All above churches above are found in the Antioch association and are listed in the Antioch Association Minutes.

ELDER C. T. NANCE

FROM "THE GOSPEL MESSENGER" WRITTEN BY ELDER J. H. FISHER: Elder Nance of Floyd County, Texas, was born in Tiffah Co., Miss., February 13, 1855, and died at his hove near Lockney, Texas, May 25, 1916. He was ordained to the full work of the ministry in Mississippi, in 1888, by S. A. Wells, B. C. Butler, and L. H. Jamison. He had joined the church some eight years before this. He was married to Miss M. L. Jamison in the State of Mississippi, in 1876.

Elder C. T. Nance was a preacher of God's eternal, unchangeable grace and predestination, and opposed the bars to fellowship set up by extremists. His preaching was largely experimental. I have known him ever since soon after I came among the Old School Baptists, and he has ever been an humble peacemaker. The Baptists of West Texas generally endorsed his standing among them.

Brother Nance lived for several years in McClellan County, Texas, near Oglesby, Texas, and preached among the Baptists in that country acceptably. In the year 1908 he moved West to the Staked Plains near Lockney, Texas, in Floyd County. He was a man of high standing among his neighbors. They generally liked him, whether they were old Baptists or not. I loved this man of God, and was brought into the fellowship of his

sufferings in his later years more than ever before. He loved the truth, and a liar and a hypocrite were most detestable to him. He did not persecute others, but was bitterly attacked and misrepresented by others who sought his destruction.

He married Miss L. H. Jamison in Mississippi in the year 1876. To this union ten sons and four daughters were born.

ELDER CEPHAS NANCE

WRITTEN IN "THE GOSPEL MESSENGER" BY HIS DAUGHTER, MRS. A MCDONALD: Elder Nance peacefully fell asleep in the blessed Lord, June 6, 1899, near Brookville, Noxubee County, Miss. He was born September 30, 1830, near Raleigh, N. C., the sixth child of James and Nancy Lee Nance. He was grandson of Lunda Lee, on his mother's side, and George Nance, who was a Primitive Baptist preacher long years ago in North Carolina. C. Nance professed religion at a M. E. camp meeting, near Crawford, Miss., August 19, 1850. He joined the Primitive Baptist Church, "Pilgrim Rest," in the Pilgrim Rest Association, July 1, 1851, and married Miss Josephine Ingram, March 18, 1857. He was liberated to exercise his gift of public speaking second Saturday of March, 1872.

In the summer of 1861, he enlisted in Captain Rogers' Company, Walthal's Brigade, Forty-first Mississippi Volunteers, Company D, and made a good and noble soldier until taken prisoner in one of the battles round Atlanta, Ga., and carried to Camp Chase, Ohio, where he was kept till the war was over. On the field of carnage, inside the prison walls, at home in the quiet hours of peaceful meditation, his Bible his solace and guide

He was a miller by trade. Three times was his mill-house burned down; three times high water swept most of his earthly possessions away. Being afflicted with sore legs from his earliest youth, his trials seemed more than human nature could bear. But in all he thanked God for counting him worthy of washing his robes by faith, and being one of those who come out of great tribulation, saying, God's grace was sufficient at all times. Thus it was, that, as the wheels of time rolled on and the weight of years increased, his faith grew brighter and his hopes stronger until it seemed in talking with him you dwelled in a beautiful heaven of love, instead of a fleeting earth below.

ELDER DAVID A. NATION

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: Elder Nation joined Siloam Church in August 1844. He was church clerk there for a while and later was ordained deacon.

We have no record that Elder Nation was ever licensed. His name appears in the list of ordained ministers in the association minutes for 1893. In 1894, he was pastor at Siloam together with licentiate J. J. Herring.

Elder Nation was born February 6, 1834, and died August 29, 1897. He was buried in the cemetery at New Lebanon.

ELDER A. H. NAY

WRITTEN BY HIS SON, B. L. NAY IN "THE GOSPEL MESSENGER:" All of the *Messenger* readers who knew our sainted father will be both shocked and saddened to know of his decease. Just at the close of his discourse at Hazel Creek Church, Schuyler Co., Mo., the Master called his servant to himself. This occurred at their regular meeting the first Saturday in July, about 12:30 p. m.

While he was offering some closing remarks with a portion of scripture upon his lips, he suddenly fell forward in the embrace of death. He died as he had so often wished, in the service of his dear Lord. What a wonderful privilege granted in providence by the God of grace.

Brethren, one and all, will you join us in holy prayer that God will in a very special manner bless the widow and the fatherless? His life and his labors are over and one weary with the toils of time has entered into the rest, which awaits the chosen of God.

ELDER BURTON L. NAY

Was born October 27, 1879, the son of Eld. A. H. Nay and Mecie Nay of Indiana. From childhood he felt the exceeding sinfulness of sin, but felt his sins forgiven in the spring of 1897. He was baptized into the full fellowship of Fox River Church, Davis Co., Iowa, in May 1900. In the meanwhile, unbidden and uncontrollable impressions to preach the gospel of the grace of God attended his waking thoughts. So, in September 1902, his ordination was called for. Soon he had the care of four churches, later on six. He assisted in the constitution of Harmony Church, Louisa Co., Iowa in 1905. He devoted much time to destitute and neglected churches, in securing pastors for them. In May 1903, he married Marie Baker, who was a guide and inspiration to him.

ELDER T. M. NEAL

FROM "THE GOSPEL MESSENGER" WRITTEN BY D. RICHARDSON: At the request of Bro. Green Neal, I will try to give a notice in the dear old *Messenger* of the death of Elder T. M. Neal, who passed away on the 5th of November, 1910. He was sick but a short time, about four days, and died with pneumonia. He had been in reasonably good health for one of his age, although he had been badly afflicted nearly all his life from a paralytic stroke when he was young, he had frequently said to me and others of late that he felt he would not be here long.

I was with him at three Associations this summer and fall; and he had good liberty in preaching at two of them, and seemed to greatly enjoy the meetings; but at our own Association, the Neches River, he seemed to be under a cloud and could not preach but little. He served as moderator of this Association, which he belonged in the bounds of.

It is an Association on the order of Elder J. E. W. Henderson's; and he, as well as many others of us, was delighted with that feature of our Association--no separate organization from the church, and no officers but the moderator and clerk of the church. Brother Neal was well known here in East Texas, and finally moved to near Glenrose, Texas, and formed a large acquaintance out there. He used to write a great deal in the *Messenger*. He was a natural poet and wrote a good deal in that way. He did his first writing for Elder A. J. Coleman's paper. He was a good writer, and was widely known by his writings. He has a book (or manuscript) of

considerable size that will be interesting if published. It treats on different subjects. He was too poor to have it published, but seemed to desire to have it published, and I feel that it would be a good book for the Old Baptist people to read. He was very humble, and had many good qualities; yet he, like others, had his little faults and misgivings. He lived and died, I reckon, in fellowship with the great body of sound and orderly Baptists of Texas. He had fought a good fight and kept the faith, and we believe has gone home to receive an everlasting crown of glory that fadeth not away. His wife died nearly two years before: she died while they were out in West Texas, and he seemed very lonely after her death. She was a good woman, and an Old Baptist.

ELDER J. A. NEATHERLIN

SUBMITTED BY TWO OF HIS "KIDS" CLAIRE AND NANCY POWELL: James August Neatherlin was born August 5, 1901 in Jones County, near Anson, Texas. He was the half brother of Elder R. V. Sarrells.

August, as he was known, served his country as a member of the United States Army during World War I. As a young seventeen-year-old soldier fighting in Russian Siberia he realized the magnificent power of his Lord and Master as he looked up into the sky and saw the very same stars of heaven shining down upon him as they did in his childhood home in west Texas.

August and Ray Neatherlin were married in May of 1924 in Ardmore, Oklahoma. Even though they were never blessed to have their own children, they had many special "kids" throughout the churches of Texas, Oklahoma, Arizona and California and were affectionately known by many as "Uncle August and Aunt Ray."

August was ordained to the ministry by Salt River Church, Phoenix, Arizona at the first session of the Golden West Primitive Baptist Association in Bellflower, California in September, 1941. He served very ably as pastor of these Primitive Baptist Churches: Salt River in Phoenix, Arizona; Holiday Creek, Wichita Falls, Texas; Red River, Vernon, Texas; Rainy Mountain, Rocky, Oklahoma and Macedonia, Temple, Oklahoma. Elder Neatherlin visited extensively among the Old Baptist Churches in

Texas, Oklahoma, Arkansas, Arizona and California preaching the unsearchable riches of his Lord.

In 1947 the Neatherlins moved to Wichita Falls, Texas and resided in the area the remainder of his life. August was an architect and taught drafting at the Draughn's Business College in Wichita Falls. He was an avid golfer and enjoyed playing with his buddies and "his kids." At the Wichita Falls Country Club he achieved the ultimate in the game of golf by shooting a hole in one.

At time of his death in June 1983, Elder Neatherlin was serving as pastor of Red River Church in Vernon, Texas.

ELDER ARVEL L. NEELY

Elder Arvel L. Neely was born May 6, 1901, in Summers County. He was the son of the late Levi McDonald and Izetta Hogan Neely. He died January 24, 1992. He lived most of his life in Summers Co., owned and operated Neely's Barber Shop in Hinton for the past 70 years and served three years on the Hinton City Police Force. He was ordained to the work of the gospel ministry by Greenbrier Primitive Baptist Church in 1948, and served that church as pastor from 1949 until his death. In addition, he served as joint-pastor of Springfield Primitive Baptist Church for a number of years.

ELDER DELMON L. NESTER



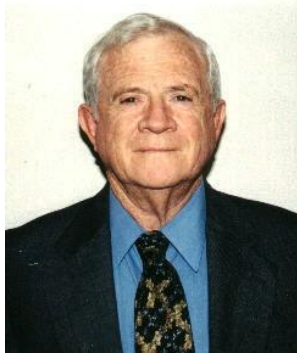
raised their family.

Elder Nester was born in Carroll County, Virginia, on January 4, 1889, and died September 17, 1964. He was a son from a very poor family and one of nine children. In his early teens a childless couple offered him a home with them that promised a better education and opportunities in life, this he accepted. On April 10, 1910, he married Lenora Moore. They had six daughters and five sons. The Nesters acquired a two hundred acre farm on which they

After feeling the work of God in his heart, Elder Nester joined New Hope Church and was baptized on July 11, 1915. He was liberated to speak in May 1923, and was ordained as a minister on October 9, 1926. Elder Nester served several churches in Carroll County, Virginia, but was called to pastor New Hope (his home church) in 1938 and served until his death in 1964.

SUBMITTED BY ELDER JAY HARRIS: I knew Elder Nester from my earliest memories. I remember in the early 1950's, my father buying a wire recorder and this was new to Elder Nester. My father recorded a sermon by Elder Nester and Elder Nester was unaware of it. Later he played the recording to Elder Nester and not knowing he was listening to himself, he said, "I don't know who that preacher is but he sure can preach." Elder Nester has a daughter, a granddaughter and two great-grandchildren who faithfully attend the church where I pastor.

ELDER DANLEY W. NEWMAN



I was born September 22, 1933 at home in the Black Stump Valley in southern Erath County, Texas. My parents were members of Bosque Church of the Duffau Association. Bosque Church was located near Hico, Texas in the Hog Jaw community.

I remember many good times camped out on the banks of the Bosque River under a brush arbor at association time (near Clairiet and Alexander).

Some time around the age of 9 or 10 a special feeling came over me while Elder Jasper Chambers was visiting and preaching at our church. Little did I know that I would someday Pastor the same church (Florence, TX) where Elder Chambers was Pastor at that time. The special feeling sort of went away for a few years but later returned with force.

I always enjoyed sitting around in the floor, as a child, where Scriptures were being discussed in people's homes. Many of these memories are still vivid in my mind.

My Parents, tiring of church troubles, moved to Cumby, Texas in 1948. There was no church near there. It was there I met a lovely young woman by the name of Jeane Romans whom I married in December of 1951. I think the Lord moved our family to Cumby so I could find my wife. She has been my Friend, Helper and Companion for 48 years thus far; she is the joy of my life.

I joined Bethlehem Church in Dallas, TX when I was in my early thirties. Elder M.R. Altom was my Pastor and baptized me. My wife joined a few years later, after many lively discussions on doctrine and practice. My wife was a member of a Southern Baptist Church and her Grandmother was a Church of God Preacher.

I was ordained to the Ministry in December of 1968 and eventually became Pastor of Bethlehem Church of which I am still serving as Pastor (February 2000). I also have pastored churches at Florence, TX and Fellowship Church in East Mt. Community near Longview. I have filled regular appointments at Old School Church in Ft. Worth and Mt. Peak Church at Ovilla, Texas. There have been bad seasons and good seasons but the joys of the good far outweigh the bad. I have never considered quitting or giving up the ministry even in the bad times.

I have several relatives who were and are ministers. Elder J.S. Newman (Great Grandfather), Elder A.D. Wood (cousin), Elder T.F. Huston (cousin) and some others not so closely related.

My wife and I have three children (two are members of the church) and have raised 3 grand children.

The Lord has seen us through good and bad. We give Him thanks, praise and honor.

ELDER HENRY NEWMAN



I was born June 6, 1944 to Elder Jerry and Letha Faye Rogers Newman.

I was ordained to the ministry November 4, 1989 at Elk Creek Primitive Baptist Church in Elk

City Oklahoma. I have pastored Elk creek and Shiloh Church in Crescent Oklahoma.

I married Emma Jean Stewart December 18, 1965. We have three children. They are Thomas E., Michael and Bradley Newman.

ELDER JERRY NEWMAN



FROM A MEMORIAL IN THE 1995 MINUTES OF THE FIRST PRIMITIVE BAPTIST ASSOCIATION OF OKLAHOMA: Elder Jerry Ewell Newman was ordained to the full work of the ministry in 1956 by his home church, Pilgrims Rest in Duncan, Okla., where he served as pastor for 30 years until his death. Bethlehem Church at Purcell had been blessed with his service for 40 years. He had also served Walnut Valley Church in Ada, Bethlehem Church in Oklahoma City, and Pleasant View at Amber

Elder Newman was a humble man, realizing that all good things come from above. Maybe he was quoting someone else when he once said, "It's all right to tell a preacher he is great if he just doesn't believe it!" When asked once if he had written down an account of his experiences, he said, "Oh, some of them." Then he indicated a reader's time would be better spent reading the apostles' experiences. But Elder Newman's greatest delight was preaching or listening to others preach the unsearchable riches of our Lord and Savior Jesus Christ. He was knowledgeable in the Scriptures and was blessed with wisdom and grace to preach them. But he knew the old, old story could never be told in full until we see our Savior face to face.

ELDER J. M. NEWMAN

WRITTEN BY ELDER TROY CORLEY: Elder Jerry McKinney Newman was born March 6, 1880 near Magazine, Logan County, Ark. the

second of six children born to Alex and Martha Elizabeth Newman. At the age of twenty-one he united with Revilee Primitive Baptist Church nearby and he and four others were baptized on Thanksgiving Day in 1901 and within a short time he began exercising in public.

In 1905 he moved his membership to Little Vine Church near Blue Mountain, Ark. and on Oct. 2, 1909 by the authority of and at this Church, he was ordained to the full work of the gospel ministry.



He was married to Miss Celia West at Morrilton, Ark. June 22, 1906 and to this union were born six children, three preceding him in death, two of them, Lowell and Faithie May passing away in infancy, and Reuben at the age of 9 during the flu epidemic in 1918.

After he was ordained in 1909 he served churches in Logan and Yell Counties until 1915 when he moved with his family to Big Fork, Ark. and for the next seven years served churches in Polk Montgomery and Pike Counties in Arkansas; besides travelling quite a lot among the churches in Oklahoma, northeast Texas and in Louisiana.

In 1922, he moved with his family to Oklahoma, settling first near Marlow for about a year then to McClain County, near Purcell, where he spent the last 39 years of his life with the exception of three years when they lived near Elmore City, serving actively among the churches of the locality until recently.

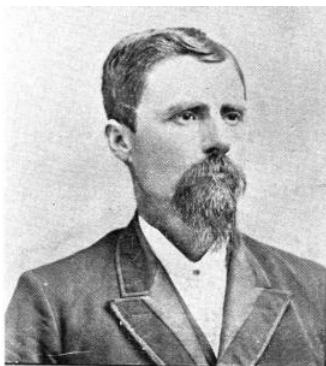
He loved his companion and children with an affection becoming any man professing godliness, and they well understood his feelings about, and dedication to the service of God and they did not complain when it was his lot to be gone from them for days at a time.

The service of the Lord was his chief joy, even to the end

ELDER J. S. NEWMAN

FROM "THE PRIMITIVE BAPTIST" JANUARY 16, 1936: Elder Joseph Sylvester Newman was born in Karnes County, Texas, September 23, 1857; died in his home at Stockdale, Texas, November 29, 1935. He was married to Miss Miranda Sirmon, in De Witt County, December 10, 1874, who died March 19, 1915. Nine children were born to this union, one dying in infancy. Brother Newman was married, the second time, to Mrs. Emma Wade, December 19, 1915.

Brother Newman received a hope in early manhood and joined Good Hope Church, in Gonzales County, Saturday before the fourth Sunday in July, 1883, and was baptized the same day by Elder J. W. Baker. He was soon ordained as deacon; then shortly after that liberated to exercise in a public way, and was ordained to the full work of the ministry by authority of Pilgrim's Rest Church, in Lavaca County, Saturday before the first Sunday in July, 1886, by Elders J. W. Baker and J. G. Curington.



Brother Newman was in the seventy-ninth year of his life when he passed away. He lived to see much of the fruits of his labors. He went forth to toil in his Master's vineyard and did not return empty handed. He preached, and the people heard. He wrote, and the people read. Many traces of him will be found upon the sands of time. The brilliant morning of his ministry led to a midday splendor, a gorgeous afternoon, with now to follow the immortal afterglow. He was a forceful speaker, a copious and vigorous writer. Besides his contribution to the various church papers he was the author of several published books; among them being: *Who Are The Primitive Baptists? Origin and Perpetuity of the Church; History Of The Baptists of Texas and Indian Territory; The Baptists In All Ages*, and others.

In addition to his writing and preaching he held public oral discussions with representative men of all the leading religious denominations of this country, including all kinds of Baptists, Methodists, Campbellites, Universalists, Mormons, etc. It was my privilege to hear him in several of his debates, and I have also talked with a number of his opponents in debate, and they all considered him "a foe worthy of their

steel." I doubt if he himself knew the exact number of debates he had held. He knew more about the history of the Baptists than any man, in my judgment, that they ever produced.

FROM SOUTHWEST TEXAS ASSOCIATION MINUTES - 1936: Elder J S Newman was one of the greatest men that the dear Old Baptist had. He gave his entire life to the cause of this dear Master that he loved better than he loved his own life. He was preaching or studying all of the time. We can truly say of him: "He studied to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth." It was a sweet pleasure to be with this dear man of God. He was prepared to meet any opposition to the Primitive Baptist cause that might come up and was glad to meet it with meekness and love.

ELDER HENRY W. NEWTON

Elder Newton was born in McMinn County, TN. He united with the New Garden Church in Excelsior Springs, MO in July 1874. He was ordained to the ministry in 1880 at New Garden.

He had the cause of the Master and was careful to maintain good works.

ELDER JOHN NEWTON

Elder Newton (b. 2 Sept 1732-- d. 26 Nov 1790) was born in Hent County, Pa. (now Delaware). He was ordained to the ministry in 1758 at Congaree Church in South Carolina by Elders Oliver Hart and Evan Pucyh. He was married to Keziah Dorsett about 1753, place unknown. His travels in the ministry carried him to North Carolina, South Carolina, and Georgia. Other interests in life caused him to move; he was interested in mining copper and silver and he was also a some-time physician inventing several patented cures.

His family included his wife, Keziah, son John (b. 1755); daughter Jemima (b. 1757); son Phillip (b. 1759); son James (date of birth unknown); son Moses (b. 1765); daughter Phoebe (date of birth unknown); daughter Nary (date of birth unknown).

Even though the Sandy Creek Association of (Separate) Baptists silenced him before he died, his vigor lasted until he died on Friday, November 26, 1790 in Burke County, Georgia. On Sunday, 28th of November he was buried on the banks of the Ogeche (sic) River in the presence of a number of neighbors and acquaintances.

ELDER S.A. NITE



Elder Nite was born in Bastrop County, Texas on May 31, 1898. He departed this life on March 2, 1974. When he was fifteen years old, his father moved the family to Oklahoma. There he met Lela Dodson and they were married on October 29, 1918.

Brother Nite joined the Church at Marlow, Oklahoma and was baptized by Elder J. L. Herriage in August 1931. He was ordained a Deacon in 1933. He moved to McMahan, Texas in January 1938 and joined Tinneys Creek Church. Brother Nite was ordained to the full work of the ministry on May 7, 1938. He served Tenney's Creek Church as Pastor for 20 years, Bethel Church 20 years, New Providence Church from June 1938 until it dissolved in March 1967. He served churches in Texas, Arkansas and Oklahoma and baptized over 100 during his ministry. He was elected Moderator of the Association in 1956 and served until 1961. He was a good and faithful servant.

FROM THE "BANNER OF LOVE" JANUARY 1961: I remember as a small boy my father would call my brother Bud, just older than me his preacher. A fear would swell up in me that I would be the one that would have to preach. I have always felt condemned when I did wrong and blest when I did good.

My burdens kept getting greater. My father-in-law made it worse by saying, "Sam, you are going to preach some day." I said, "not me."

I went as far north as South Dakota, as far west as California, as far east as Alabama; moved back to Marlow, Oklahoma and went to Church, some in 1930, joined the Church in '31: I was baptized by Elder J. Herriage the fourth Sunday in August. Then the brethren thought they

saw a gift in me and ordained me for a deacon in 1933. Then I thought my troubles were over. But later they decided they made a mistake and began asking me into the stand. I did like Jonah—tried to run away from it again. I went to Lamesa and went to Church. I sat down on the back seat. When it came time for preaching the deacon said to me, “come forth Brother Nite.” I said, “no, not me.” He insisted that I come and take part of the time with Brother Dunn.

I was still very disobedient. I left there and went to New Mexico where there was no Church. I was so miserable. I went back to Lamesa. I resolved within myself that I would try to do whatever the brethren would ask me to do. We had an enjoyable year going from house to house breaking bread, but I had a strong impression to move to South Texas.

After much prayer, I moved to this country. Arrived on Jan. 1, 1938 and joined Tenney's Creek by letter the second Sunday in January '38. I was ordained to the full work of the ministry on May 7, 1938. They called me to the care of the church that day. I tried to serve the Church for 20 years. New Providence called me on the 4th Saturday in May of that year. I still try to serve them. I also tried to serve Bethel Church for 20 years.

ELDER BELTON NIX



Elder Belton B. Nix was born January 24, 1908. He was the eldest son and one of twelve children from the marriage of Henry V. and Mary Etta Lawson Nix of Walker Co., Alabama. He met Grace Harris while both were enrolled in the Baptist Academy at Eldridge, Ala. They were married in the Methodist Parsonage in Redbay, Ala., on Dec. 23, 1928. A son and a daughter were born of this marriage: Henry E. Nix and Mary Louise Nix Myers.

Brother Nix left the Missionary Baptists to join Liberty Grove Primitive Baptist Church in 1935. He was baptized by Elder M. S. Clements. Elder Nix was ordained by Liberty Grove Church on August 17, 1940. Elder J. D. Huddleston was

Moderator; Elder M. S. Clements, Clerk; and Elder J. T. Hallmark delivered the charge.

Elder Nix had an exceptional, retentive mind and committed most of the New and much of the Old Testament to memory. He could recall lengthy chapters of scriptures with unbelievable accuracy. He baptized his mother and father in their later years.

Elder Nix died in October 1989 after a long illness.

ELDER JAMES L. NOBLITT

James L. Noblitt was the son of William and Mary Haloday Noblitt, and was born June 27, 1845. At a very tender age he suffered the loss of his mother, to him the dearest of all earthly friends. Throughout the remainder of his life he had experience with the shadows, which darken life, as one by one he saw his loved ones borne to the silent tomb. But it was ever his delight to be in the play of gentle atmosphere, warmed by the sun of cheerfulness, and to feel that life was yet worth living. He was a noble son, husband, father and brother. At the age of nineteen he heeded the call of his country and went forth as a soldier of the Civil War. For the next six months he served his country thus, returning to his home only when the war was over and victory was his. But here his labors did not end. He became a teacher in the public schools of the county, filling with credit his position for twenty-four years, six year of which he served as County Superintendent of Schools. For thirty-five years, he was a valued land appraiser for the county. Aside from these positions, he held many others of equal confidence and trust. He was ever a man of deep sincerity, of perfect candor and great simplicity of character. He greeted everybody most kindly; he was courageous in doing what he believed was right; he was fearless in asserting his opinion; he was not without ambition, yet he was not obtrusive in a desire to have it gratified. He was true to his home, to his friends and to his country; and with a life so active and so full of duty he never forgot his Master, dying in the full hope of a blessed immortality in the life beyond the grave.

He was united in marriage to Laura M. Maxedon, February 6, 1870, and to this union three daughters, Mary, Emma and Lulie, were born. In June 1875 he united with the Primitive Baptist Church at Pleasant Grove. A few years later he felt himself called to the work of the ministry, feeling

that he could more ably serve his Master in this way. Since 1893, he labored diligently in this work, giving freely of his time and his strength to this cause. For twenty-five years he was clerk of the Blue River Association, and upon the death of Elder F. M. Mattox, he became moderator of the Association, keeping up this work until stricken with paralysis, February 29, 1916. Though giving up active work, he never lost interest in his church or its doctrines, which he believed to be in all things correct. On New Year's Day of 1918, he was again stricken, from which death followed on Saturday evening, January 5, 1918, at the age of seventy-two years. During his sickness he continually praised his neighbors and expressed the great love he had for them. But a few hours before his death he called his wife to his bedside, telling her in words of assurance that he was going, gladly, to meet the dear ones gone on before, among whom, he said, were many of his former neighbors.

ELDER E. J. NORMAN



WRITTEN BY ELDER NORMAN IN
"THE NEW MEXICO BAPTIST MONITOR,"
FEBRUARY 1961: I was born to the marriage
union of Wilson and Fannie Norman,
September 18, 1886, in Bell Co., Texas, near
the town of Killeen.

In December of 1903 my father moved
the family to Runnels County, Texas.
Inasmuch as my life has been in the shadows
and the pales of the Primitive Baptist Church I
shall closely confine this writing to its scenes
and experiences.

On one cool crispy morning the third Sunday in May, my father, mother, and five little boys cuddled into the old wagon, trotting down the road before sun-up, the distance of twenty-five miles to Old Little Vine Church. By eleven o'clock we drove into the churchyard, covered with wagons, buggies, and surreys. The pulpit had just been occupied by the dignity, solemnity and spiritual essence in the person of old Elder I. N. Lewis. The vale of solemnity dropped the scene of the entire place throughout that long morning. Then the opening of new relationships and

acquaintances stamped a lifelong epoch on my heart that is to this good day heaven's delight to me.

In a few weeks or months after this, amidst the pioneering adventures of a new settled country, our neighbor died. Father and mother decided they, with their children, should attend the funeral a graveside service. Nothing possessed my mind or thoughts through the services until they began to sing the song to view the body. It was the song containing the words "I'm going home to die no more." To my childish mind those words were coming out of that casket. It is so vivid and fresh to my mind to this good day. As I walked to view that body, placing both hands on it, I paused! Heaven with all its splendor and glory to a barefoot boy, said in tones that I could understand, "Where could you go if that was you?" There is the beginning of my experience of God dealing with me. That expression has not faded in my mind and memory to this good day.

I united with the Primitive Baptist at Valley Creek Church in Runnels Co. on Friday, P.M. before the first Sunday in September 1909. I was baptized the next morning by Elder T. A. Dunn. I forcibly felt a deep sense of duty to read and study in the Bible then, even as yet my mind was tenderly directed to the beautiful types and shadows of the coming of the Lord Jesus Christ. It was in the midst of my studies and meditations that while one day lying on mother's couch after reading an article in the *Baptist Trumpet* of the labors and affliction of ministry, I was in deep solemnity extending my sympathy to our ministers of that day, and Heaven spoke to me again, not in audible tones, but in language I could understand, "You must preach the gospel of our Savior." My immediate response to that command, and impression was that I turned my face to the wall and wept extensively from the great shock of the burden that fell on my heart. My entire afternoon of labor in the field was a siege of tears. It followed me everywhere I went. I endeavored to conform my school work to my impressions, but to no avail. In my late teens and young manhood the burden was not so intense only when some of my close associates seemed to want to intimate it to me. I thought at times I could eventually dismiss it entirely.

In the early part of 1915 my father and mother moved the family to Crosby County, Texas. I thought at times that move would entirely eliminate the impression from my mind. But in the year of 1918 it was bounding in full force, so I concluded that I would just quietly, unofficially separate my life from the whole matter. I moved or went to

Fannin County, Texas, and quietly and cunningly weeded out any association with Primitive Baptist. But many and almost every Sunday afternoon I would sit on the back door step of the home where I lived and worked, reading, studying, and meditating my only companion, joy and friend, my precious old Bible.

My Savior God gave me a bosom companion and wife while I was journeying in that strange land, which was a great joy to my heart and life as long as she lived and with heavens graces I cherish her life and loving devotion she so gracefully gave to me. We were married on December 5, 1920. In the meantime I had returned to (Canaan's land) my church and people; to the Baptist of the South Plains of Texas. I moved my wife out there with me and my renewed fellowship and association with God's people was sweeter than ever before, but yet rebelling my impression. In May 1921, the Lakeview Church gathered on Saturday morning for regular meeting. Bro. Dunn had been called away the night before for a funeral. We sang for a lengthy period, dismissing was mentioned. Elder Dunn's mother, sitting across the aisle from me, turned and said to me, "Ethrich don't you feel like reading scripture and praying for us." I said no, the most infamous lie I ever told. The years of impression were pounding in my heart like a hammer, the crowd breaking up and was out in the yard, and oh, the anguish, bitterness, and penitence of a lying tongue had to be confessed and unloaded from soul. I went to Aunt Mant Dunn, confessed that I had lied to her, and if those people would come back on Sunday I would follow my impression to serve my Lord and them. We met, I have made slow progress ever since. In August, 3rd Sunday in 1922 I made my first attempt at an association at Rule, Texas.

In August 1926, at Loop, Gaines County, Texas, I preached my first discourse that could in any sense be called a discourse.

I was ordained to the ministry the 4th Sunday in May 1927. I was called to the care of the churches in Wellington Church and Childress. In December 1929, I moved to the North Plains, Morse, Texas. I served the church there, at Dalhart, Texas and at Forgan, Oklahoma.

I moved to Wellington, Texas in 1935 where my membership is at present and have served that church since then.

I have served three and most of the time four Churches since I was ordained. I know I have been a very poor servant all along but did the best I knew at the time.

WRITTEN BY ELDER AFTON RICHARDS IN "THE BANNER OF LOVE" OCTOBER 1966: Ethrich Jackson Norman, of Childress, Tex. passed this life on Oct. 21, 1966. He was born in Bell County, Tex. Sept. 18, 1896. He married Thelma Booker on Aug. 5, 1954.

The last public statement that our beloved Elder E. J. Norman made, he closed it out with this declaration of his zeal in the cause of Christ and of the gospel. It was sort of a parable, "Some folks are telling me that going, preaching and meeting will still go on when I am dead and gone. So will eating food, but I want to eat some as long as I live." To me he summed up his philosophy of life in this one little statement.

Five days before his death, and then two days before, when he said to me, "Stay around close, I have a work I want you to do." I said, "All right, I will do the best I can;" just like as a boy—I would have answered my father when he told me to do something. I counted it a great honor that he would ask Brother (Valerie) Henderson and I to do this, but as the time came. I found that I had neither the time nor the words to say all of the things that I had in my heart.

Also, as I found myself trying to eulogize his life among us, I was not sure that this was the way he would have wanted it. He probably would have said, "Tell them about the Lord I loved."

The one thing I knew was that the large concourse of people that attended his funeral was witness to his life. And, even though I had not words to describe it, it was not necessary, because the people had the same thoughts in their hearts that I had. I was told that the auditorium seated 1200 people. If so there were at least 1500 at his funeral. It took more than 30 minutes for the people to view the body. As they passed in line, the young and the old silently wiped tears from their eyes. I have never heard more beautiful singing. As the choir sang the old song "Show Pity Lord" at Sister Norman's request, it sounded so beautiful, and the vast congregation seemed to get the deep sentiments expressed in it.

The ministers present sang a song together. In this group I recall seeing were Elders O. M. Cummings, G. H. Crain, Floyd Griffin, Curtis Ripley, Wilce Jones, R. H. Williams, Jack Hays, Jimmy Bass, and Hugh Montgomery. I am sure all of these men could have added many good words to bear witness to Brother Norman's life and their associations with him.

ELDER M. A. NORMAN

Elder Norman served churches within the bounds of the Salem Association for many years, including Reveille, Little Vine, Mt. Tabor, Mt. Pleasant, Macedonia, Harmony, New Prospect and Fellowship. He served as Clerk of the Association. During the period surrounding World War II, the churches of the Association enjoyed considerable increase. From incomplete records, the churches which Elder Norman served in the decade of the 40's alone received by baptism 55 members. In 1940 and 1940, while he served as pastor of Mt. Pleasant Church near Waltreak, 30 members were received by baptism.

ELDER ELEX "CLAYTON" NOWELL



Elder Nowell was born on January 5, 1957. He was baptized at Poplar Springs PBC, Preston, GA by Elder Tommy Hart (Elder Laymon Farris, pastor, was recovering from auto accident). He was ordained on April 22, 1989 at Little Flock Church, Madison County, ILL. He was married to Nancy Jewell Bond on July 26, 1980 at Piney Grove Church, Headland, AL. Elder Laymon Farris performed the ceremony. To this union three children, Timothy Clayton, Kenneth Elvin and

Jonathan Oliver, were born.

ELDER NOWELL WRITES: Although I had been carried to church regularly, I did not really begin to hear what the preacher was saying until I neared the age of twenty. My experience certainly was not a Damascus Road experience. Rather, mine was more like the Lord opened my heart, ears, and eyes. Now sin was real, and I knew I was really a sinner. Then, the gospel became sweet to my soul. I soon offered myself to Poplar Springs Church.

In January 1985, we moved to San Antonio, Texas, and enjoyed a wonderful season with the brethren at East Side Church. For several years, I had been called upon to "introduce" services. The company I worked for moved us to St. Louis, Missouri in 1986. Soon after, I found myself being called upon regularly and in April 1989, I was ordained to the full work of the ministry.

Soon after ordination, I was called to pastor Mt. Tabor Church near Hurdland, MO, on the first and third Sundays. I had been filling in for them for over a year due to the failing health of their pastor, Elder Vernon Hopkins, from Carthage, IL. Also soon after ordination, Little Flock Church called me to be with them on 2nd weekends since their pastor, Elder James Harris, could only be with them on the 4th weekends. Not long after this, Mt. Zion Church near Astoria, IL, called me to serve them on 4th weekends, I accepted and went about a year before giving up the church. My reason for going so was because I felt my labors were "spread far too thin" and I should be concentrating my efforts in a community where I could truly "pastor" rather than just go preach. A couple of years later, I noticed at Little Flock, that when we had services on second and fourth Sundays, there was a good turnout of non-members. I found a general sentiment that if the church met more often, they would be there. I began to make this known to the membership and many of them desired to meet every Sunday. So I resigned the church at Mt. Tabor, preached mostly at Little Flock, and attended the same on the fourth Sunday.

It wasn't long before Elder Harris began to recommend to Little Flock that I be called as pastor. Though we missed Elder Harris, we were blessed with several years of having the privilege of "pastoring" one church every Sunday rather than driving a lot of miles and preaching for them.

In January 1995, we began to feel our time at Little Flock was ending. We declined the call of the church in 1996 and began accepting invitations to other churches. After receiving much evidence of the Lord's leading and specific answers to prayers we accepted the call of Liberty Church near Smithville, Georgia in February 1997 and moved three weeks later.

ELDER O. B. NOWELS

Elder Nowels was born on March 5, 1856, in a log cabin, near Rensselear, Indiana, to David and Pheobe Ann (Benjamin) Nowels. He was reared in the fear and admonition of the Lord, and his boyhood days were under strict parental control. He attended the Primitive Baptist Church with his parents, and from his earliest childhood loved the old hymns and was impressed with the preaching. But it was not until his seventeenth year that he became deeply concerned with his condition before God. The work the Lord had begun in his heart was carried on to the "day of Jesus Christ," and about the middle of February 1875, he was made to "rejoice in that he had received the atonement." Soon after, his uncle, Elder S. H. Benjamin, baptized him.

The church almost immediately recognized in him a gift and he was liberated to speak in public.

Elder Nowels entered the teaching profession when very young, and followed that work for many years, attaining prominence in his section of the country as an educator, rising from teacher to superintendent of schools. He was a born teacher and his love of imparting knowledge never left him. This gift marked him as a truly great and useful preacher: he taught his congregations.

In the spring of 1900 Elder Nowels moved from Indiana to Colorado, and became very successfully and extensively engaged in farming and stock raising. He became owner of large tracts of land, was director in a bank, was president of one of the largest, if not the largest, irrigation systems in the world, and was known far and wide for his business ability. During all this period of great success in worldly affairs he never neglected the service of God. Shortly after moving to Colorado he began to preach at a place sixty-five miles from his home, near Hatton, Kansas. Soon his ordination was called for, and here he was ordained. This was followed by constitution of a church at Hatton, Kansas, which grew under his ministry to be one of the strongest churches in the Middle West.

In 1920 he left Colorado and moved to Winona, Missouri, where he became pastor of several churches. Under his labors in the Ozarks he revived several churches that had almost ceased to exist. From the time he went to Winona he lived a very plain, simple life, devoting his energy almost entirely to ministerial work. Throughout the Ozarks where he lived

sixteen years, he was known as a staunch defender of the truth, as an able expounder of the Scriptures, and as one who always sought and walked in the paths of peace. He excelled as a pastor. His churches prospered, and young and old learned to love him.

ELDER CURTIS TILLMAN NOWLIN

MEMORIAL INFORMATION PROVIDED BY DE LEON FREE PRESS, MAY 28, 1992: Elder Curtis Tillman Nowlin, 84, of De Leon, TX, passed away on Sunday, May 24, 1992, at De Leon Hospital. He was born on December 25, 1907, in Potts Camp, MS, to the late John Benjamin and Lucy Ellen Ausburn Nowlin.

He was married to Ruby May Jones on May 12, 1929, in Carter, OK, and was a Primitive Baptist minister and a retired, farmer, mechanic and bus driver. He moved to De Leon in 1980 and was a member of Comanche Primitive Baptist Church.

ELDER ANDREW NUCKOLDS

FROM "ZION'S ADVOCATE," 1856, P 206: Elder Andrew Nuckolds was born in Goochland County, Virginia on April 8th, 1781 and died in 1856 after a six day illness. At an early age he was called into the fellowship of the Nuckold's Church. About the year 1804, he moved to Kentucky where the remainder of his life was spent in His Master's cause. He was faithful to fill his appointments, not stopping for hot or cold, wet or dry weather, and he was taken sick at one of them, was carried home. After an illness of six days, he died in the full assurance of a blessed immortality.
