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ELDER JOHN J. PAGE

FROM "HISTORY OF MUD CREEK ASSOCIATION" BY JOANN THOMAS ELKIN: John Johnson Page, son of Lewis and Nancy Hodges Page, was reared in Kennamer's Cove, Marshall County, Alabama, near Woodville. He is listed as a messenger from Mt. Pisgah Church to the association in 1843, 1846 and 1849. The first reference of him as a minister is in 1846 when he was appointed to attend a district meeting at Sardis Church in August 1847 along with other ministers.

In September 1850, the association met at Sardis Church and Elder John J. Page preached the Introductory Sermon. At the 1851 association meeting, he preached on Monday. His name is not listed again after September 1852, and in 1852, he was not appointed to attend any other association or district meeting. The following is found in Marriage Book "B", Marshall County, Alabama, Guntersville Courthouse, for the period January 24, 1849 - January 6, 1853, page 212, handwritten, page 30 typed: "Sept. 18, 1851, Simeon Houk, Peter Maples and Levi Isbell, being a presbytery, certify that Brother John J. Page of the Baptist Church of Christ at Mt. Pisgah is an ordained Minister of the Gospel."

The above record was probably made in anticipation of a move from Marshall County, Alabama to another part of the country to assure that his credentials as a minister were a matter of official public record. He evidently relocated to Texas; on page 186 of J. S. Newman's book, History of the Primitive Baptists in Texas, Oklahoma and Indian Territory, his name is recorded: "Sulphur Fork Association, Messenger J. J. Page to the Pilot Grove Association when met 1860 Sept. Shiloh Church, Hunt Co."

ELDER JOHN W. PAGE

FROM "HISTORY OF MUD CREEK ASSOCIATION" BY JOANN THOMAS ELKIN: John William Page, son of John Thompson Page and Nancy C. Butler, was born on August 7, 1876, Woodville, Jackson



County, Alabama and died July 12, 1960 near Woodville. His maternal grandparents were Elder John Butler and Sarah Jane Maples, a niece of Elders Peter and Josiah Maples. He married Eliza Frances Thomas, daughter of Montgomery Bennett Thomas and Martha Jane Hodges, on November 5, 1899. Eliza was born June 22, 1881, near Woodville, and died January 16, 1919. Both are buried in Union Cemetery, Woodville, Alabama.

Elder Page was a farmer, carpenter and rock mason. He never remarried, but devoted his life to rearing his family (the oldest was 16 and the youngest 4 years old when his wife died) and to his church life. He joined Mt. Pisgah Church in August 1917 and was ordained to the ministry on the 2nd Sunday in March 1920 by Elders A. J. Houk and W. T. Flanagan. Deacons in the presbytery were H. C. Cobb, Green Butler and James Hodges from Union Church and John Kennamer, Z. E. Perkins and D. M. Thomas from Mt. Pisgah Church.

Elder Page served Mt. Pisgah and Union Churches during the 40 years of his ministry. He preached the Introductory Sermon 11 times during his ministry: 1923, 1926, 1929, 1932, 1936, 1938, 1940, 1942, 1944, 1947 and 1951. He attended the Flint River, Mt. Zion, Sequatchie Valley, Collins River, Sand Mountain and Second Creek Associations at their annual meetings from 1920 through 1951. Elder Page was a short person, perhaps 5 feet 2 inches, but his stature was magnified when he stepped into the pulpit and preached in a quiet but fervent manner. He was highly respected in his community and church and wherever he traveled and preached.

ELDER S. A. PAINE

Elder Saint A. Paine was born in Tennessee on April 3, 1874. He came to Texas in 1889. He received a hope in Christ at the age of 15 years and joined the church in July 1896. He was baptized by Elder J. G. Webb. He was ordained to the ministry the second Sunday in August 1897 and



proved himself to be a true gospel minister up to the time of his death November 1, 1910 at his home in Dublin, Texas. He was married to Miss Ellen Burleson, Oct. 31, 1893 and lived happily for 17 years and one day. To this union five children were born.

At the time of his death he was 36 years of age and had been an active minister thirteen years. He had engaged in 28 debates with leading ministers of other denominations. By all accounts, he was a very able and powerful preacher.

Upon his death, Elder W. H. Richards (a close friend of Elder Paine) said of him, "His death caused a sadness over the Baptists of the West such as never been experienced among them before. I have often remarked that I did not think he would live long. He was such a brilliant gift. I thought that he was doing his work fast. I considered him the ablest man among the Baptists in the defense of the doctrine."

ELDER S. A. PAINE, JR.

WRITTEN IN THE "MESSENGER OF PEACE," JUNE 1947 BY MRS. CLARA MILLER: Elder Paine was born December 26, 1896, at Mt. Peak, Texas and passed from this life on April 3, 1947. He was married to Edna Earl Roberts on February 16, 1918. Born to this union were three children.



Elder Paine joined the Primitive Baptist Church at Mt. Peak, in 1921, and was ordained to the full work of the ministry in 1922. He had the care of several churches over the State of Texas.

In 1929 he organized a church at Dallas, known as the Dallas Primitive Baptist Church, and was pastor until his death. The church grew and seemed to be prospering greatly when the war came along and it seemed our church was dreadfully hurt by its effects, our young folks being scattered in many different directions.

Elder Paine collapsed in the stand on June 8, 1946, and only preached about three sermons from then until his death. He suffered from a brain tumor, and underwent two operations from which he could not survive.

ELDER B. G. PARKER

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: Elder Green Parker was licensed at Pleasant Grove Church in 1915 and was ordained in 1916. He was elected pastor of Pleasant Grove in 1918. In 1919 and 1920, he was pastor of Antioch Church in Birmingham. In 1919, Elder Parker joined the newly constituted church at Dripping Springs in Cullman County. In 1922, he was pastor of Mount Olive, Providence, and Gum Pond. In 1925, Elder Parker's membership was at Mount Olive where it remained until he died in 1934 or 1935.

ELDER L. R. PARKER

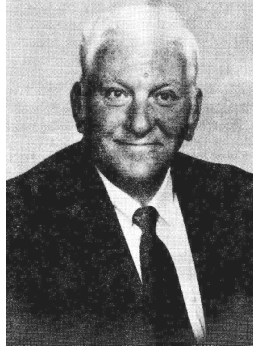
Elder L. R. Parker of Amite County, MS joined Plymouth Church in Amite County, MS May 20, 1898, and was ordained a minister June 18, 1921. He was pastor of Plymouth Church from 1923 until 1934. Elder Parker died in Wewoka, Oklahoma and is buried there. An Indian woman who was taking care of him related that he preached the gospel of Christ the night he passed away.

ELDER H. C. PARKHURST

Elder Homer Calvin Parkhurst, son of Job and Sarah Alice Parkhurst, was born in Johnson County, Ind., Nov. 3, 1880, and departed this life at the General Hospital on May 25, 1953, after several months illness. He was married to Jennie Burgett on March 26, 1903, and they celebrated their 50th wedding anniversary while he was in the hospital. To this union one daughter was born.

He united with the Bethel Church on March 3, 1896, and retained his membership with that church with the exception of 22 years that he had transferred his membership to the Joan Thompson church in Indianapolis, and returned his membership back to Bethel in 1932 and died in fellowship with that church. He was ordained to the work of the ministry on October 11, 1942.

ELDER GUY PARKS



Elder Parks was born in 1927 and passed from this life in 1989. He was blessed with an extraordinary gift and he was a faithful servant. He will long be missed by the churches of the Original Bear Creek Association and others across the nation.

ELDER HOUSTON PATRICK

Elder Patrick was born on May 6, 1934, and united with Damascus Church at Scott County, Mississippi in May of 1954. He was ordained by that same church in December of 1962. Elder R. B. Johnson, Jr. officiated. He and his wife, Maxine C., had one son, Joseph.

ELDER PATRICK WRITES: I first began to feel the weight of sin and to pray for forgiveness at age four or five years. Not being reared (early on) in a Primitive Baptist Church I did not hear the true gospel until about the age of twelve. However I knew what I heard was the Truth I had been seeking, and vowed someday to make the Primitive Baptist Church my home.

Later during my teen years, my mother joined the Primitive Baptist Church over the objections of my father and immediately her children began to follow in her footsteps until seven of the eight had become members. I verily believe that sometimes the lambs look to an older

sheep to show the pathway of Truth. My mother reaped the greatest reward of her obedience to the faith once delivered to the saints.

God blessed me to serve churches in my home (Bethany) association for the first three years of my ministry. I moved to Weakley County, Tennessee in 1966 where I served the Greenfield and Macedonia Churches for two years. Macedonia called me full time in 1968 where I have been attempting to serve God's people up to the present time.

My ministry has not been broad on a geographical basis. Most of my ministry has been confined to the Southeast, namely: Maryland, Virginia, Kentucky, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Missouri, and one trip to Michigan.

ELDER WILLIAM JORDAN PAULETTE



Elder Paulette was born on August 3, 1899 and passed from this life on March 20, 1975. Elder Charles Franklin Wells baptized him on November 1938 at the Mountain Springs Primitive Baptist Church, Jones County, Georgia. He was ordained in April 1942 at the Mountain Springs Church.

He married Bessie Anderson on April 29, 1926. To this union one daughter, Bebe Paulette Chrismon, and one son, William Anderson Paulette, were born.

When he was seventeen, he ran away from home to join the army. He landed in France on November 18, 1918, and always said that the Germans gave up because he was coming. His years after coming home were spent working for the United Mail Service, a position he kept in different jobs for fifty years. When he joined the church at Mountain Springs, his whole family wept tears of joy. He soon was asked to speak from the floor, and it became obvious that God had gifted him with a call to the ministry. After his ordination, he was asked to fill in for several churches, pastored two, but it was in visiting other churches that his gift lay. He and "Sister Bessie" traveled all over the Southeast, from Miami to

the Carolinas, and his quiet style of teaching from the pulpit made them welcome wherever they went.

While all aspects of his ministry filled him with gratitude, he most enjoyed weddings. He and Sister Bessie held many weddings and receptions in their home over the years. He also enjoyed the children, too. He had been privileged to baptize a beloved young girl one Sunday, and then that evening, he suffered a heart attack and died within the month.

ELDER BOBBY PAYNE

I was born on February 1, 1951 to Elder Glen and sister Opal Payne. As long as I can remember we were carried to church. I remember as I got older I enjoyed the sound of the gospel and hearing of grace, election and predestination.

As I got older, I strayed from the church for a long period of time and thought the world held all I needed. As I reflect now, I can see the hand of God working his chastisement on me and I was in depression and found this world had lost its luster.

I began to have an urge to return to the church and went other places but found only true contentment in the Primitive Baptist Church. I went forward in December 1984 and asked for a home and was baptized by my pastor and Father on January 6, 1985.

I was perfectly content with attending church and fellowship with the Saints, but still felt another burden not yet realized. I was asked on occasion to open services and offer prayer.

On May 20, 1995, I was ordained as deacon of Five Mile Church. I soon began to feel the call to preach the gospel ever more strongly. I believe it was March 1996 that the church liberated me and on November 14, 1998 I was ordained in the full work of the ministry.

Although ordained a short while, I have been privileged to visit with several churches in Alabama and Arkansas, Mississippi and Missouri. I presently serve Hampton Church in Hampton, Alabama and Pallar Springs Church in Winfield, Alabama.

ELDER ROBERT GLEN PAYNE, SR



I was born June 10, 1928 to Bishop M and Nancy Terry Payne at Akron Alabama in Hale County. I was the eighth of nine children.

My father and mother were both members of Five Mile Primitive Baptist Church at Akron, Alabama. My father was a deacon in that church. I was married on October 22, 1949 to Opal Ryan and we made our home in Tuscaloosa, Alabama where I was employed. We have four sons. I had a desire for many years to join the church and on August 14, 1955 offered myself to Oakdale Church in Tuscaloosa, Alabama. I was baptized on September 11, 1955 by Elder John Williams who was pastor of the Church at that time. Shortly after joining the church, I began to be called on to open services.

I was ordained as a deacon in Oakdale Church on August 8, 1969. In June of 1972, I was liberated to the stand by Oakdale Church and was ordained to the full work of the ministry on July 8, 1973.

In September of 1973, I was called to serve my home church, Oakdale and New Home Church in Chitton County, Alabama. I continued to serve both of these churches through June of 1978 when I resigned them and we moved to Richmond, Virginia. We moved back to Tuscaloosa in February of 1980 and then to York, Alabama in the early part of 1981. I was called again to Oakdale Church in September 1980 and served until September 1981.

On Saturday before the third Sunday in June 1981, Bethel Church at McKenzie Alabama called me as pastor and I served them through June 1989 and asked them not to call me so I could devote all of my time to Five Mile Church.

We have been blessed to travel among and to preach at churches in Alabama, Georgia, Florida, Tennessee, Kentucky, Louisiana, North

Carolina, Virginia, Minnesota, Arkansas, Texas and Missouri. Surely God has been good to us and blessed us.

ELDER ISHAM PEACOCK

Elder Peacock, a greatly beloved pioneer Primitive Baptist minister in Georgia, was born in Dobbs County, North Carolina on 8 October 1742. He was first married to Martha Easterling (b. ca 1742) and second time to Mrs. Lydia Bennett (b. ca 1764).

He was a soldier in the American Revolution in the North Carolina Militia. Records reveal only two children of Elder Peacock and they are Sarah (b. ca 1776) and John (b. ca 1781).

Elder Peacock was active in organizing and pastoring many Primitive Baptist churches in Georgia. He helped organize such churches as Providence Church in Ware County, High Bluff Church in Wayne County, and Pigeon Creek Church in E. Fla. He served as pastor of Shiloh, Beard's Creek, and Salem Churches. He was recognized as a man with a very forceful personality. His reputation was known because of his ability to sometimes convince a church to completely reverse a previous decision in a matter.

Brother Isham, as he was affectionately known, died as a result of a fall from a horse in February 1850 at the age of 107.

ELDER J. R. PEARSON

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: The first account we have of Elder Pearson is that he was an ordained Elder at Valley Grove Church in Cullman County. He was pastor of New Hope Church in Cullman County in 1883. In 1884, he was a member and pastor of Harmony, a small church in Blount County. The membership list of Harmony Church in Morgan County shows him to have been a member there at one time.

The last account that we have of Elder Pearson is that he had joined the Fellowship Association.

ELDER WALKER PENDLETON

WRITTEN BY HIS SON, STEVE PENDLETON: Elder Walker Pendleton, co-pastor of the Naomi Church, Charleston, West Virginia, was born Sept. 24, 1907, at Blue Creek, WV, the son of Elder C. M. Pendleton and Alice Pendleton. He passed away Jan. 3, 1994.

On June 20, 1940, he was joined in holy matrimony to Marie Thornbury. In October 1947 he joined her as a member of the Naomi Church. He was ordained into the ministry in May 1956 and was chosen as pastor in 1965.

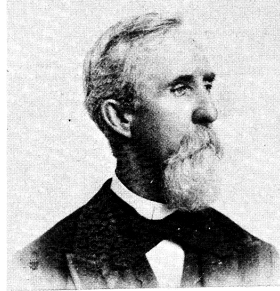
He conducted himself in the same gentle, warm way day in and day out with all of those he knew and met. Though he was slow to anger, he was quick to defend the doctrine of salvation by grace, which he believed and preached with all his heart. He was proud to call himself a Primitive Baptist and was humbled to be associated with people who preached and practiced what he believed was the one true doctrine.

ELDER ELI PENNEY

LETTER FROM MR. J. C. PENNEY TO SISTER EMMA WEST: My grandfather, Elder Eli Penney, was born on April 6, 1799, near Lawrenceburg, in what is today Anderson County, Kentucky. Records of my family would indicate that he was probably baptized on December 9, 1811. About 1820, he was licensed and later ordained into the ministry, and in a short time became well known in Long Run Association in Kentucky. He went into the organization of the Lawrenceburg Church in 1834, and in July of that year was ordained as a Deacon. He was also a Trustee of this church and served as Moderator for many years. In 1839, he with his wife and their five children moved to northwest Missouri. In 1841, he purchased a farm near Mirabile, Caldwell County, Missouri, where he and his family settled and lived for more than twenty-five years. It was in Caldwell County that he established a small church, Old Log Creek Church, and became its first Pastor, serving there for nearly thirty

years. In 1868, he sold his farm in Caldwell County and moved to Hamilton, Missouri. He died in Hamilton on May 31, 1871.

ELDER JAMES CASH PENNEY, SR.



LETTER FROM MR. J. C. PENNEY TO SISTER EMMA WEST: My father, Elder James Cash Penney, Sr., was born on December 29, 1841, near Mirabile, Caldwell County, Missouri. At the age of 19, he was united with the Old School Baptist Church in Missouri. In 1861, when rumors of the Civil War became great, he was called upon to escort his Kentucky Cousin, Mary Frances Paxton, back to her home in Kentucky, following her extended visit with relatives in Missouri. A romance developed between the two and he decided not to return to Missouri. They were married within a few weeks in Kentucky. He subsequently enlisted for service in the Civil War.

Family records indicate he was baptized and received into the fellowship of the Baptist Church in Lawrenceburg, Kentucky on August 16, 1863, in his 22nd year. After the close of the war, he moved back to Missouri with his family. It was about the time that he decided to become a minister and farmer. His pastoral charge was the Primitive Baptist Church at Log Creek, about twelve miles from Hamilton, Missouri, where he preached for more than twenty years. He died on March 22, 1895, in Hamilton, Missouri at the age of fifty-three years.

NOTE--ELDER PENNEY WAS THE FATHER OF THE FOUNDER OF THE J. C. PENNEY STORES.

ELDER S. E. PENNINGTON

FROM "THE GOSPEL MESSENGER" WRITTEN BY T. J. STAMPER: S. E. Pennington was born in Newton County, Miss., Dec. 10, 1849, and died Dec. 16, 1917. He was the son of Elder I. L. Pennington. On the 3d day of February 1870, he was married to Miss S. J. Williamson. Elder S. E.

Pennington was highly esteemed by all as a citizen, and especially was he loved and held in high esteem by Primitive Baptists as far as he was known.

God revealed to him his lost condition early in life, but when his deliverance from the burden of sin and condemnation came, and his lively precious hope sprang up, and being directed to the church, on the first Sunday in June, 1880, accompanied by his wife, they joined the Primitive Baptist Church at Friendship, Newton Co., Miss.

In September of the same year, Lebanon Church was constituted, and Brother and Sister Pennington presented letters from Friendship Church, and were in the constitution of Lebanon Church, where his church life was spent in the service of God.

Elder Pennington was liberated to exercise his gift the same year his church was constituted. On the third Sunday in September 1881, he was set apart to the full functions of the gospel. Elder I. L. Pennington and Elder Joseph Eshee were chosen presbytery for his ordination; C. R. Warren, clerk.

Elder Pennington endeared himself to his brethren and to God's people generally by his humble, gentle, loving ability to delineate experimentally the way that God leads His people. He was a good pastor, almost all his ministerial life serving from two to four churches. This dear brother's preaching was so comforting that brethren called it honey and pancakes.

Elder Pennington had been in ill health for several months, with occasional severe spells of pains in his breast. His last visit was with us at my home church (Fellowship). In the close of service he spoke in low tone a few minutes much to our comfort, concluding with a few words to the young people, telling them to live moral lives and obey their parents. Two weeks later he fell asleep in Jesus, as we believe.

ELDER R. T. PEPPER

WRITTEN FROM INFORMATION GATHERED FROM HIS CHILDREN: Elder Pepper was born May 28, 1883 and passed from this life on July 27, 1972.

Elder R.T. Pepper was married to Roxie Willis in 1902 and to this Union one daughter and 6 sons were born.

Elder and Sister Pepper joined Mt. Carmel Church by letter from New Hope Church.

He was liberated to preach the Gospel by Mt. Carmel Church July 8, 1933, was elected Clerk of the Mt. Enon Association in 1934 and served for 3 years. He was Ordained to the full work of a Minister, January 13, 1935 and was called as Pastor of Mt. Carmel Church, October 9, 1936 where he was a very faithful servant until 1952 when the Church called someone else.

He served eight Churches in our Association during his Ministry -- Mt. Carmel, Corinth, Mt. Olive, Mt. Zion, Mars Hill, New Hope, Pilgrim Rest, and Little Union.

ELDER WILLIAM COLTMAN PERDUE

Elder Perdue was born in Franklin County, Va., May 29, 1849 and departed this life June 24, 1930 at Lamar, Colorado.

June 3, 1875 he obtained a hope in the Lord Jesus Christ and united with Bethel Church of Franklin County Va. in August of the same year.

In 1883, he left Virginia, locating in Cass County, Mo. He then moved to Colorado in November 1886. On November 14, 1897, at New Hope Church in Ray County, Mo., he was ordained to the gospel ministry, after which he organized Bethel Church now located in Lamar, Colo. and remained pastor of same until his death.

On April 30, 1870, he was married to Louisa P. Law. To this union nine children were born. His wife died in 1921 and then he married Mrs. Addie Powell of Rocky Mount, VA.

ELDER JABEZ PERKINS

FROM "HISTORY OF MUD CREEK ASSOCIATION" BY JOANN THOMAS ELKIN: Jabez Perkins came to Alabama from southeastern Kentucky in the early 1820's, settling near Woodville, Jackson County, Alabama. He was a member of Mt. Pisgah Church, a messenger from this church to the association in 1828. He is shown as a minister from 1847 to 1859; died January 13, 1859. His education was limited and often some member in the congregation read his scripture text for him.

Elder Perkins married Rachel Wright, daughter of Isham Wright. Their children were Allie, Nancy, William, Melvina, Ike, Amy, Zach and Martha. After Rachel's death, he married a Mrs. Justice and they had two children, John W. and Tim Perkins.

His son, William Perkins, was a member at Mt. Pisgah Church and also a deacon. Several of his children were Primitive Baptists and several of his descendants were and are Primitive Baptists.

ELDER JOHN W. PETERS

FROM 1947 PRIMITIVE BAPTIST YEARBOOK: Elder Peters was born in Missouri on March 8, 1859. He lived in Missouri until 1890 when he removed to Kansas. After a four-year stay in Kansas, he then removed to Bremerton, Washington, then later to Rifle, Washington. He joined the Old School Baptist Church by letter where he remained for the rest of his life.

Elder Peters was a faithful minister of the Gospel and worked for the cause of Christ until his death on October 20, 1945.

ELDER R. WAYNE PETERS



R. Wayne Peters was born April 6, 1945, in Chattanooga, Tennessee, to Robert G. and Nellie Ruth Peters.

In September 1968, he earned a Doctor of Law degree from The University of Tennessee Law School. He then entered Washington University Law School, in St. Louis, Missouri, where he received a Masters of Law in Taxation in May 1969. He was co-founder of the law firm of Gearhiser, Peters, Lockaby and Tallant in

Chattanooga, Tennessee, where he is managing partner.

Elder Peters and his mother joined Friendship Church on June 12, 1960, the day his father was ordained as a deacon, and both were baptized that day by Elder Paul Childers. On July 11, 1970, Elder Peters was liberated, and he was ordained June 13, 1971, at Friendship Church. He served as pastor of Utoy Church in Atlanta, Georgia from 1971 until August of 1976; Macedonia Church, Cartersville, Georgia from August 1976 until July 1986; and Friendship Church, Ringgold, Georgia from 1986 until the present.

On August 21, 1965, Elder Peters married Faye Crabtree Peters, and they are the parents of Rebecca Brock and Marjorie Whiteside.

A book, Marriage: A Biblical Perspective, written by Elder Peters, was published in May 1994. For several years the Peters family hosted foster children, and for two years he served as a board member of Hutchinson Medical Center. He is a board member of Bethel Bible Village, which provides a home for orphans and other troubled children.

ELDER S. L. PETTUS

Born in Nashville, Tennessee, June 7, 1880. My parents, Clement and Alice Pettus, united with the Primitive Baptist Church when I was about seven years of age.

I united with the same church with them when I was fourteen years of age. I began exercising in public in September 1897, and was ordained to the work of the ministry in November the following year.

I served as pastor of churches until the Spring of 1904, and then moved to Fulton, Kentucky.



I was married to Miss Alice Spain, June 10, 1903, who passed away in Feb. 1905. I was married to Miss Josie Pace, July 1, 1907 and we located at Sturgeon, Missouri. We were blessed with two children.

In Nov 1910, I moved to Macon, Mo. My wife Josie, died Dec. 23, 1927. I later married her sister, Mattie, Nov. 1, 1928. She passed away Dec. 13, 1950. I was married to Mrs. Mabel McAfee, Nov. 4, 1951. She passed away Dec. 21, 1964.

I have served as pastor of churches in Tennessee, Mo. and Iowa. At present, March 1968, I am pastor of the church in Atlanta, Missouri, where my membership is.

NOTE: Elder Pettus was the first editor of the *Gospel Witness*, started in 1944, and in 1962 asked to be relieved of that responsibility. He died Wednesday, Feb. 11, 1970.

ELDER WILLIAM NEWTON PHARISS



WRITTEN BY ELDER CLIFFORD GOWENS:
Elder Phariss was born on October 28, 1848 in Georgia and died in 1921 at Breckenridge, Stephens Co., Texas. He married Georgia Ann Jackson, Sept. 8, 1870 in Johnson City, Texas. They had 11 children and two adopted children. He joined the Silver Valley Church, Coleman County, Texas in 1878 and was baptized by his father-in-law, Elder Moses R. Jackson.

He moved to Young County, Texas, and joined Mount Zion Church. Afterward he moved to Arkansas and joined the Macedonia Church. Then later moved back to Young County, Texas, and was a member of the Mount Zion Church when he died. He was the grandfather of Elder Sylvester Gowens.

ELDER NEIL “SONNY” PHELAN



Neil Marion Phelan, Jr. was born, April 18, 1952 in Malvern, Arkansas, to Neil M. Phelan and Norma J. Phelan of Donaldson, Arkansas. Neil and his wife Marilyn were married November 1, 1980. They both joined the Harmony Church, at Donaldson in April of 1983. He began speaking in the church in 1986 and was ordained as an Elder on April 7, 1990. Shortly after his ordination, he began serving the Mt. Paron Primitive Baptist Church near Fordyce, Arkansas. In February 1995, he was called and began serving the Harmony Church at Donaldson.

ELDER BARTOW ALRED PHILLIPS



Elder Bartow Alred Phillips was born September 7, 1880 the son of Abel Phillips and Sarah Day Phillips in a rural area of north Georgia known as Milton County which many years later became northern metropolitan Atlanta. He was raised on a farm one of six children. He was married to the former Azilee Westbrook on August 27, 1899. This union was blessed with ten children, five boys and five girls.

Elder Phillips grew up in Boiling Springs Church where he first answered the gospel call to preach in 1914. He was called to serve Big Creek P.B.C. in November 1915 shortly before his ordination, which

occurred on January 29, 1916. He continued to serve this church until 1958. He was called to pastor Boiling Springs P.B.C. in 1916 and continued in service there until 1954. He pastored Union P.B.C. near Roswell, Georgia from 1917 through 1955 and Ebenezer P.B.C. near Dunwoody, Georgia from 1918 through 1955. He served for shorter periods Mars Hill P.B.C. and West Atlanta P.B.C. He was the founding pastor of Cross Roads P.B.C. near Woodstock, Georgia in 1925 and served as its pastor until 1929. Elder Phillips first served as moderator of the Little River Primitive Baptist Association of Churches in 1920.

Elder Phillips was widely known, loved and respected by members of the churches he so ably served as well as the community at large. His and Sister Azilee's home was always open to fellow brothers and sisters in Christ. His often-repeated grace over a meal was: "Kind Father look on us in mercy. Forgive us of our wrongs. Give us thankful hearts for this food and all other blessings. We ask for Christ's sake. Amen."

These beautiful words of thanksgiving reverberated through the hearts and minds of all his natural family and his church family for many years after his death at the good old age of eighty years on August 5, 1961, surviving his beloved bride by just a few months.

ELDER BURL F. PHILLIPS, SR.



I was born June 29, 1923, in the community of Wardville, Florida. I served in the First Infantry Division of the Army in the war and traveled over a good part of the world. I returned home in July 1945, met and married my wife, to whom I have now been married 53 years.

After some time I began to have thoughts about God and what my end would be, and after reading the Book, I found myself to be at odds with that believed by many I came in contact with. Finally my landlady told me I should join the Hardshells, because I believed what they did. Shortly afterward I visited Pine Level Church, and on my fourth visit, asked for a home and was received, to my joy, on the second Sunday in April 1951.

Four months later our dear old pastor, Elder E. B. Tucker, invited me to introduce the services. With the exception of only a few times since August of 1951, I have endeavored to preach the riches of His grace and the order of His house. A few months later I was ordained as a deacon, and a few months after that, I was licensed to the stand. I was ordained on November 7, 1953, called jointly with Elder Tucker that same day, served jointly with him for seven years until his death, and have pastored Pine Level since then with the exception of one year while I was disabled by a serious accident, now totaling forty-five years. I have had the sweet privilege of ordaining three elders at Pine Level - Elders John Rice, Charles Cumbie and Larry Luker - and we all served together several years. In all I have been in the ordinations of seven elders, and, if it would not be presumptuous to say so, maybe I was instrumental in a few more. This has been one of the greatest joys of my life.

I have tried to serve these churches since 1951: Pine Level, Atmore, Ala.; Pleasant Home, Pensacola, Fla.; Hope Well, Allentown, Fla.; and Mount Pisgah, Frisco City, Ala. I cannot stop without telling about my wonderful wife Faye, and children, Phyllis Crawford, Beverly Blackwell, and Burl Phillips, Jr., who have (next to God) been my great support!

ELDER CAYCE H. PHILLIPS

FROM "GOSPEL APPEAL:" Elder Cayce Harold Phillips of Ellaville, Ga. was born Aug. 31, 1910, in Schley Co., Ga. He united with Liberty Church at Sumter City, Ga., when he was 18 years old and was baptized by Elder O.F. Knott. He was ordained to the ministry, August 1919, at Mt. Paron Church in Chattahoochee Co., Ga. He served 9 different churches over the years; some of them two and three different times. Among the churches he pastored are Mt. Paron (Box Springs, Ga.), Mt. Moriah (Columbus, Ga.), Mt. Pisgah (Buena Vista, Ga.), Poplar Springs (Preston, Ga.), Lebanon (Cordele, Ga.), Oaky Grove (Nashville, Ga.), Ty (Tifton, Ga.), and Bethel (Butler, Ga.). From 1939 to 1967, he was active in pastoring churches. From 1967 until his illness in 1986, he visited extensively among the Primitive Baptist Churches from Florida to Texas.

Brother Phillips married Lucy Head on Dec. 28, 1930. He passed away May 26, 1987, after a long illness.

ELDER JAMES H. PHILLIPS

WRITTEN BY HIS GRANDDAUGHTER, LOUISE PHILLIPS CASH:
James Hamilton Phillips was born February 23, 1868, in Henderson County, Tennessee to John Calvin and Mary Adeline Lawler Phillips. He had two brothers, Lewis and Byron and a sister, Mattie (Mrs. William P. Tuck).

On March 3, 1889, he was married to Mary Caline "Molly" Fuller and they were blessed with seven children.

He professed a hope in Christ at around 15 years of age, and united with Shiloh Primitive Baptist Church at Ralston, Weakley County, Tennessee. He was baptized by Elder S. F. Cayce.

On April 12, 1902, Brother Phillips was ordained to the full work of the ministry at Shiloh Primitive Baptist Church. The presbytery consisted of Elders S. F. Cayce, K. M. Myatt and C. H. Cayce; Deacons: S. A. Watson, J. W. Staulcup and W. Y. Tucker. He faithfully served many churches as pastor and traveled among the Baptists in several states. Some of the churches he pastored were: Johnson's Cross Roads and Gravel Hill in West Tennessee and Bethel Church in Nashville, Tennessee.

Brother Phillips did some farming and also helped Elder C. H. Cayce in the publication of *The Primitive Baptist* when it was located at Martin, Tennessee. He loved to sing the old songs of Zion and taught a number of singing schools in different sections of the country.

Elder Phillips passed from this life October 5, 1931.

ELDER JESSE C. PHILLIPS



I was born into the family of William Steve and Corine Cumbie Phillips of Geneva, Georgia. My dad was a Missionary Baptist, and my mother was a member of the Mormon Church, but later converted to Missionary Baptist. All we children were baptized into

the Old Line Missionary Baptist church. (No piano and no Sunday school but practiced feet washing.) However, this church finally became affiliated with the Southern Baptists.

I was impressed to preach the Gospel while with the Southern Baptists, but tried to run away from the calling. After high school, I enlisted in the U.S. Navy. I thought this would free me from the Ministry, but it did not.

In 1957, just a few months before my Navy enlistment expired, I met my wife Kathleen. In discussing our Christian background, she told me that she had been brought up in a Primitive Baptist home at Duck Hill, Mississippi. I knew nothing about Primitive Baptists. If I had ever heard the name Primitive Baptist, I could not remember. However, when I attended church with her I discovered they were what we called Hard-Shells in Georgia. We were married March 15, 1958. I was discharged from the Navy May 17, 1958.

I began try to show Kathleen the error of the Primitive Baptists, but was slowly being converted to the Primitive Baptist belief while doing this. Finally, in March 1964 we both asked for a church home with Collierville Church. Elder Wiley Sammons, the pastor, baptized us the fourth Sunday evening in March 1964 at Morris Memorial Church in Memphis, Tennessee. I began to exercise in the ministry shortly after.

About 1970, Elder J. M. Bullard of Booneville, Mississippi asked me to come and help him in that area of Mississippi. In the fall of 1971, James Creek Church of Tremont, Mississippi called for my services as pastor. Elder Bullard, my pastor at that time, called for my ordination to the full work of the Gospel ministry. Hopewell Church, my home church, agreed to my ordination which was carried out the second Sunday afternoon in July, 1972 with Elders J. M. Bullard, J. D. Holder, Q. Depoyster and deacons from sister churches.

Since that time I have continued to pastor Hopewell Church at Booneville, Mississippi until this time. I pastored James Creek Church at Tremont, Mississippi for more than 15 years; New Salem Church of Walnut, Mississippi as pastor, co-pastor, or by regular appointment for more than 15 years. I have been pastor at Friendship Church in Winona, Mississippi for 14 years and at Frasier Church at Memphis, Tennessee for a number of years. I have been blessed to preach the glorious gospel of

Jesus Christ in Mississippi, Alabama, Georgia, Arkansas, Tennessee, Texas, Oklahoma, Florida, and Missouri.

ELDER JOSEPH K. PHILLIPS

SUBMITTED BY HIS GRANDDAUGHTER, SISTER JACKIE WATKINS: Elder Phillips was born on June 16, 1876 at Calhoun, GA and passed away on September 25, 1959 at Macedonia, AL. He married Alta Hutcheson on December 7, 1898. To this union eight children were born: Roberta, Zell, Audrey, Faye, John C., Estelle, and Rae

He was blessed to preach the doctrine of the Primitive Baptist church from April 1914 to September 1959. He never retired from the ministry, and his last illness was of short duration, so he preached to the end. He was raised in north Alabama by God-fearing missionary Baptists.

One Sunday in 1913, Brother Phillips was walking by the Macedonia Primitive Baptist Church on his way home; since the church was located directly across the road from his home, he decided to go into the church services "to show them respect." He sat on the backbench and listened to the preaching. In an unforgettable, told and retold moment, he heard a voice say, "This is THE church." He looked all around; no one was paying any attention to him. He knew in his heart that God had spoken to him. On fourth Sunday in July 1913, he was received by Macedonia Church by experience and baptism.

In April 1914, the church agreed to call a presbytery for the purpose of ordaining Brother J. K. Phillips to the ministry on the fourth Saturday in May. A presbytery was formed by Elders J. D. C. Durham and L. A. Durham, Deacons W. J. Ball and A. J. Odom.

Eld. Phillips preached in many churches throughout Alabama, Georgia, Florida, Tennessee and Mississippi.

ELDER WILLIAM PHILLIPS

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: Elder William

Phillips was, as far as we can learn, a brother of Elder John Phillips. He was licensed and ordained the same year as John. In 1886, he was co-pastor at Bethlehem. In 1889, he was a member at Hopewell where he remained until he died in 1913. He was born July 11, 1857.

ELDER WILLIE N. PHILLIPS

WRITTEN BY HIS GRANDDAUGHTER, LOUISE PHILLIPS CASH:
Willie Nathan Phillips was born August 19, 1294 in Weakley County, Tennessee to James Hamilton and Mary Caline "Molly" Fuller Phillips. He was the second of seven children both to this union. He was a member of Harmony Church near Idlewild, Tennessee, in the Forked Deer Association.

Willie served in the medical Corps in France during World War I.

He was a farmer, a sharecropper, and moved around from year to year. He returned to Henderson County, Tennessee from Texas in 1929 and in 1934 he moved his family to Chester County, Tennessee where he remained until his death. After moving to Chester County, he moved his church membership to Clark's Creek Church in the Predestinarian Association where he was ordained to the full work of the ministry on November 1937. The presbytery was composed of Elders G. C. Walker, B. D. Bryant, Lewis N. Barrow, Jr., J. H. Hinson, and R. E. Maughmer and Deacons Luther L. "Luke" Peddy, Ernest E. Maness. Later he moved his membership to Rocky Springs Church and served there as pastor as well as other churches including Rushings Creek in the Predestinarian, Pleasant Grove in the Big Sandy and Rector Church in Rector, Arkansas, in the Harmony Association.

Brother Phillips died August 5, 1945.

ELDER WYATT PHILLIPS

Elder Phillips was ordained by Providence Church in the year 1881 by a presbytery composed of Elders Jacob Castlebury, B. R. Warren, I. N. Vanmeter, and Deacons W. I. Tucker, John Cason, and B. F. Tucker. He was dismissed by letter in the year 1886 and died in 1890 after a long and

severe affliction. Elder Phillips was considered to be a young minister of great promise.

ELDER FRED Y. PHIPPS



When a small boy, I was impressed that I would go blind if I did not preach the gospel. This put me between two straits, desiring neither. Later when the First World War ended and the flu epidemic hit, my father and I were victims. I was spared but my father died that night.

As time went on worldly anxiety took possession of body and soul and I tried to forget the past. This eventually led me to Chicago, Illinois, where I was employed at the Fain Store on State Street. All the time something was telling me to "keep the law; perfect it." This condemning power almost drove me mad at times. One night during this time, about twelve stories high in the YMCA building, the God-Head revealed to me that He was God and I was a lost and ruined sinner before Him. Then I cried for mercy and not justice. Go home and tell the church what God hath wrought was the command and that I did, doubting nothing.

NOTE: Elder Phipps was born on May 27, 1899 in Grinnell, Iowa. He was ordained on March 16, 1947. He served as moderator of his home church from October 22, 1939 until 1960. In 1965, he began traveling and preaching among churches reaching from the East Coast and several States in the South. About his travels he said, "We have traveled thousands of miles with very little money, yet we never went hungry, nor had to look for a place to stay." He passed from this life in April 1992.

ELDER THOMAS MASON PILE

Elder Thomas Mason Pile, 88, died May 6, 1967, at Kimball, Nebraska, after an illness of only a few days. Elder Pile was born April 5, 1879, at Bloomfield, Iowa, and was baptized at Mt. Zion Church, Cozad, Nebraska, in December 1911, by Elder W. S. Craig. He was married June

1, 1913 to Miss Mina L. Jackson, who survives him. Later in life, Elder Pile moved his membership to Shiloh Church in Kimball, Neb., and was a member in this church until his death. Elder Pile was ordained to the gospel ministry at Council Bluffs Church in Loveland, Iowa, in June 1954, and served that church until 1961, when he moved back to Kimball. He was known and loved among the churches of Iowa, Missouri, and Illinois, as well as in Nebraska.

ELDER RAY SAMUEL PILES



SUBMITTED BY HIS GRANDDAUGHTER, DAWN CAMP: Ray Samuel Piles was born on May 17, 1912, in Hon, Arkansas, to parents Robert Lee and Eula Ann Hullender Piles. Elder R. L. Piles was his uncle. Ray married Wilma Letha Caudle on November 28, 1940, and had two daughters, Linda Sue (Godwin) and Judith Ann (Jacobs).

In 1953, Ray was ordained to the ministry at Little Flock Church near Mansfield, Arkansas. During his 38 years as a minister, Elder Piles pastored various Arkansas churches: Little Flock in Mansfield, Fellowship in Waldron, Little Flock in Rogers, Friendship in Scranton, Fort Smith Primitive Baptist Church, which he helped constitute, and Pilgrims' Rest in Arkoma, Oklahoma. Elder Piles served as moderator of the Salem Association for many years.

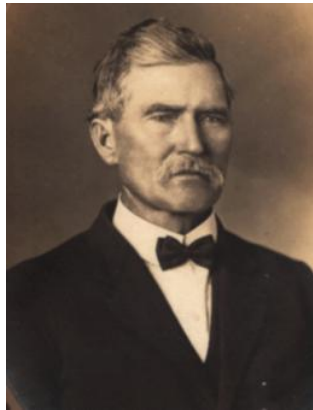
Ray Piles was a successful businessman. He opened his first piano company in Waldron, Arkansas, and later co-owned Piles Brothers Piano Co. in Fort Smith with his brother, Archie. After briefly retiring, Ray and his son-in-law, Bill Jacobs, opened Piles Piano Co. in 1973, which they operated until 1988.

Elder Piles had a keen sense of humor and was greatly loved by his family and church. He died on February 27, 1991, and his nephews, Elders Sonny and David Pyles, conducted his funeral. He was buried in Mansfield, Arkansas.

ELDER R. L. PILES

According to my mother's record I was born March 28, 1855, in Benton County, Tennessee, two miles north of Camden. My mother's people were Scotch. My grandmother was a sister of Alexander Campbell.

My father served in the Southern army with General Forrest. We came to Arkansas, crossing the Arkansas River at Ozark on New Year's morning, 1870. We lived one year in Logan County, where Paris now is. In 1871 my father moved to Scott County. I am living in sight of the place to which my father moved 62 years ago. Father died in 1873, leaving me with Mother, two sisters and two brothers. This was the beginning of the hardest struggle of my life. I was in a wild rough country; was young and loved the ways of the world. I worked for Mother and cleared up a pretty good home.



One cold morning in 1879, I took my maul and wedge and went across the field as happy as any man could be. I had some timber cut. I rived the top cut and began to maul on that, but while at work a feeling came over me that I cannot express. Death overshadowed my life. I had been so unmindful of God and His goodness and He had been good to me; had blessed me with good health all my life. The ingratitude of my life had rendered me unworthy of the least of His favors. How God could remain just and the justifier of so vile a sinner as I was I could not see. I would have exchanged conditions with the beasts of the fields. But when I had given up all hope of a better life my burden was gone. I was made to rejoice in hope of a better world. My soul was set on fire. I know of no other way to express it. I was made to feel that Jesus had died for my sins and I stood justified for what He had done for me. I wanted to be baptized. I would study about it in the day and dream of being baptized at night.

On the Saturday before the 3rd Sunday in March I went to the church and tried to tell them my trouble and was received into the fellowship of

the church for baptism; was baptized on the third Sunday in April. I thought my troubles were over but was mistaken. I went to our next conference meeting on Saturday before the third Sunday, and after preaching, the church went into conference. After going through with the usual form of business the old deacon called the attention of the church; said he thought the church had a young gift and he would make a motion to liberate him to exercise his gift anywhere God in His providence cast his lot. He called my name. I was all undone. I called that good old deacon a bushwhacker, and told him if he would go to the front and fight like a soldier and let a boy alone, it would be more becoming. He turned to me and said, "I don't want you to do as I have." I told the church they could never make me try to preach. I went home thinking I would never go back again. But when I awoke next morning I felt better. I saw I was to blame for all this. I had done something that had caused them to make this mistake. I would fix it all up. I would tell them I was no preacher. That day I was asked if I wanted to say anything. I told them I did. When I went into the stand I never thought of what I intended to say. It was the happiest day of my life. If the windows of heaven had opened to me I could not have enjoyed it better. I thought my troubles were all over but I was mistaken. I went to preaching to everybody. I hit the ground running and have never quit. I have never set an appointment where I was not invited. I was called to serve churches before I was ordained. The churches called for my ordination and they called presbytery on the third Sunday in July 1881. I was ordained to the work of the ministry by Elders J. B. Donathan and John T. Blanchard and Deacon Sam Russell, the man whom I called a bushwhacker.

I have served from one to four churches; I had to go on horseback. I remember that the first couple I married was Elder O. Strickland's father and mother. I have lived with one church, Fellowship, 53 years. I have been pastor of the church 50 years.

I was married in my 20th year to Miss Martha Richardson. We had five children born to us.

ELDER J. P. PILKINGTON

Elder Pilkington was born November 20, 1850; united with the Primitive Baptist Church in 1885, and was ordained to the ministry May

15, 1886. He continued in the work of the ministry until his death, May 24, 1937.

ELDER J.W. PILLOW

WRITTEN BY ELDER JAMES DUNCAN: Elder J.W. Pillow was born in the State of Virginia on June 6th, 1835. He professed a hope in Christ October 21, 1847, joined the Church on Saturday before the second Sunday in November 1847. He died at his residence in Clay County, Arkansas, January 26, 1892. He was an able and uncompromising Primitive Baptist preacher. He was a physician and had a large practice, and had moved a time or two thinking that he would get rid of practice by doing so, but it seemed that he could not refuse when any one would call on him to go, so long as he was able to go, but it seemed that his whole desire was to go among the Brethren. He lived a pious and devoted life.

ELDER PETER PIMYOTAMAH

Elder Pimyotamah, of the Mississinewa Association, was born in Delaware County, Indiana, in November 1813. He was a Miami Indian, and reached high distinction among his people. He was often ambassador, in behalf of his people, in Washington, and signed the several treaties last made between them and the general government. The sterling qualities of his true manhood, which enabled his own people to trust in which, characterized his whole life. He united with the Concord Church in Miami County, Indiana, Dec. 5, 1857, and was baptized by Elder James Witham. He was ordained an Elder about the year 1858. His earnestness and sincerity exhibited itself in a marked degree, and always commended him to his brethren. He died at his home on the 12th day of January 1889, in the triumph of a living faith, in which he steadfastly believed.

FROM "MESSENGER OF PEACE" JUNE 1938: About a century ago, the Baptists of Northern Indiana were holding one of their early sessions of the Mississinewa Association. Elder Freeman Taylor was preaching to a congregation assembled in the forest. Upon the completion of his sermon, which stressed experimental religion, he left the crude platform, which had served as a pulpit, and stepped back toward a tree and a clump of bushes. Much to his surprise, he found himself face to face with an

Indian who had been hiding and listening to the preaching. We shall call the Indian by an English name, which was Peter Pim, as I am unable to spell his name in the Indian language.

Peter Pim had left the reservation in search of some ponies, which had been stolen or had wandered away. Observing the gathering of the white men in the woods, he crept near, hoping to learn the purpose of the "pow-wow," wondering if it might concern his race, and if they were to be pushed farther toward the setting sun and new hunting ground. Peter Pim could understand, but could speak only a little English. As he listened to the white man speak, he felt a response in his own heart.

No sooner had he met Elder Taylor than he said, "You've been to my black stump!" Others of the clergy and brethren gathered near, and they, too, believed the Indian was complaining that the whites were trespassing on the reservation.

"No," Elder Taylor replied, "Your reservation is over there. We are not trespassing." Again the Indian said, "You've been to my old black stump." Realizing that his broken English would not permit him to explain, the Indian resorted to an inter-tribal, form of language. He gathered grass and made a small circle, then, finding a worm, he placed it in the center of the circle, which he had made and set fire to the grass. As the flame swept about, the worm crawled here and there in an effort to escape; when finding escape impossible, it curled up in the corner to die. Reaching down, the Indian removed the worm from danger, and, holding it in the hollow of his hand, said, "Great Spirit do this for me." Out from the Indian village was an old black stump. There had been a time in his life when Peter Pim liked "fire water," but, as in broken English he continued with his story, he said, "No more like fire water. No like steal or make war. Heart heavy. Go alone to old black stump and talk to Great Spirit."

It was at the old black stump he had prayed and there found relief for a burdened soul. "Heart no more heavy. Burden gone." Thereafter, when his soul was weary, or joy and gratitude his portion, he crept away to his secret altar and place of prayer, the old black stump. With primitive superstition, he believed he had a secret that none other could ever know, but when he heard Elder Taylor tell that morning of the goodness and mercy of God, he felt surely that there was someone who had been to "my old black stump."

Peter Pim went back to his tribe with a gospel message. A church was later organized among his people and, for several years, was represented in the Mississinewa Association. Some descendants are now members of Antioch Church, La Fontaine, Indiana, and still remain. Elder J. M. Thompson has visited the old Indian in his home.

ELDER EMMITT PIPKIN

FROM JUNE 1960 ISSUE OF GOODWILL BY ELDER TOM R. CRAWFORD OF ORLANDO, FL: Elder Pipkin was born 21 August 1900. His place of birth is unknown as well as the names of his parents. He married the former Miss Lucinda Sims on 10 April 1921. Elder Pipkin joined Bethel Church in Bonifay, Florida on 23 November 1918 and was ordained to the ministry on 1 March 1942. In December 1955, he moved his church letter to Peace River Church in Ft. Meade, Florida. He served them faithfully as their pastor as long as his health permitted. He died on May 31, 1959.

ELDER RAYMOND D PIPKIN

Raymond D Pipkin was born August 3, 1909 in Bend, Texas. During his youth, his family lived in Texas, Oklahoma, Arkansas, Washington and California.

On February 22, 1930, he married Ruth Cook. In the fall of 1946, he and Sister Ruth joined the Haven of Rest Church in Blythe, California and were baptized in the Colorado River.



On the 30th of June 1962, Brother Ray was ordained to the full work of the gospel ministry at the Salt River Church in Phoenix, Arizona. The presbytery formed of the following: Elders: Thurman L Huckaby, moderator; Allen F Abernathy, clerk; J. W. Goforth; J. N. Smith; Deacons: James O Tabor, Sr.; Oby Norman; Fred L. Craig; Aaron D Staggs.

Elder Ray served in Blythe, California and Phoenix, Arizona. In 1971, he and sister Ruth and most of their family moved back to Cashmere, Washington. For several years, church services were held in their home as an extended arm of the San Joaquin Valley Church of Coruthers, California, where they were members for a short time. In September 1989, he and Ruth joined the Mt. Calvary Church of Dryden, Washington by letter. A short while later, Elder Ray filled the 4th Sunday appointment until his failing health would no longer permit.

Elder Ray passed from this life on October 20, 1998.

ELDER A. D. PITNEY



SUBMITTED BY SISTER BROOKSIE PITNEY: Elder Admiral D. Pitney was born September 25, 1898, and died June 20, 1968. He married Zopha Power on July 12, 1917. They had five children, four boys and one girl.

Elder Pitney joined Thompson Church near Kalida, Ohio and was baptized in November 1920. He was ordained to the work of the ministry May 23, 1936. He served Thompson Church many years, also Little Zion Church in Dearborn, Michigan and Chicago Church.

He was married to Zopha for 34 years, and after her death he married Winnie Faye Smith from Albertville, Alabama, on April 13, 1952.

ELDER MARK PITNEY

Elder Pitney was born on August 23, 1959 to Elder Nolan and Sister Brooksie (Harrison) Pitney. He is married to Janeella (Ratcliff) Pitney. They were married on April 19, 1980. To this union they were blessed to adopt two children: a son named Andrew, born June 11, 1990; and a daughter named Kayla, born July 28, 1994.

He has been a member of Thompson Church since the age of seven. He was baptized on January 22, 1967 by his father. He was ordained a deacon on April 25, 1981.

Elder Pitney was ordained as a minister on September 23, 1995. He is serving as pastor of Honey Creek Church, Tiffin, Ohio. He has served them for three years. He was called as pastor after the illness of his father. He also serves as pastor of Raisin River Church near Brooklyn, Mich., where he has also served for three years since the illness of his father. In addition, Elder Pitney serves his home church, Thompson, near Kalida, Ohio.

ELDER NOLAN PITNEY



WRITTEN BY HIS WIFE, SISTER BROOKSIE PITNEY: Elder Nolan Neil Pitney was born August 18, 1923 to Elder Admiral D. and Zophie Rower Pitney. He died at home January 11, 1998. He married Brooksie N. Harrison on Jan. 16, 1943. They were married 53 years. They had seven children, four boys and three girls.

Elder Pitney joined Thompson Church in March 1944. He was ordained in 1951. He served Thompson Church, near Kalida, Ohio; Honey Creek Church near Tiffin, Ohio; Tippecanoe Church near Bourbon, Indiana; and Raisin River Church near Brooklyn, Mich., on two different occasions. Finally his health failed, and he had to give up serving the churches.

Elder Pitney served in the U. S. Navy for four years. He made his living working for Toledo Edison as a welder and foreman for 36 and a half years. He loved all the children in the church wherever he was. He made sure to talk to them and listen to them.

ELDER FLOYD PITTMAN

Floyd Pittman was born February 22, 1895 in Pineville Kentucky. He passed away February 10, 1984 at the age of 88. He was a very active minister serving four churches in Western Oklahoma. They were Erich, Rocky Mountain, Vinson and Wellington, Texas. He was a member of Wellington Church. Elder Pittman was ordained somewhere around 1929 in the church at Grandfield, Oklahoma. He and his wife had 11 children. Elder T. J. Pittman is the oldest and pastored the church at Wellington, Texas. Edward Pittman is the next one and he is very active in the church and introduces services. He lives in Holbert, Oklahoma. Elder Floyd Pittman preached his last sermon in Corsicana, Texas about a month before he died. He was living with his daughter in Kemp, Texas. Kemp is where he met his wife and was married there. Elder T. J. Pittman was born in Kemp. From there they moved to Grandfield Oklahoma. That was where Elder Floyd began to go into the pulpit to talk about the Lord. Elder Pittman wrote the song, "Our Christ" which is published in the second edition of "Our Little Hymnal".

ELDER JOSEPH PITTMAN

SUBMITTED BY NEETCIE BUELL: Elder Pittman was born in the early 1800's to Thomas Pittman. He married Cinthey Wilson. Nine children were born to them. Their first child was born in 1829.

One daughter named Margaret married Britt Buell; they are great-great grandparents to Elder Otis Buell of Livonia, Michigan. Elder Otis Buell was born 1-22-1940.

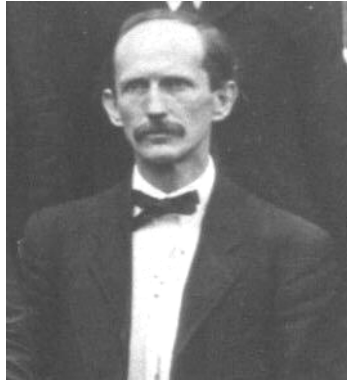
Elder Joseph Pittman was born and raised in North Carolina. He later moved to Kentucky. After he married Cinthey, they settled on Pittman's Creek (which was named after him) in Bell County, Kentucky.

He was also one of the charter members of the Brownies Creek Church located in Bell County, Kentucky.

Other descendants from Elder Joseph Pittman (besides Elder Otis Buell) that became preachers in the Primitive Baptist Church are: Elder John M. Saylor, Elder Levi Sampson Saylor, Elder Grover Pittman, Elder

T.J. Pittman, Elder Floyd Pittman, Elder John Robbins and Elder Daryl Risner.

ELDER R. H. PITTMAN



WRITTEN BY ELDER A. L. HARRISON: It has been said, "The true value of life consists in the opportunity that it gives us to live well and die well." Such was the life of our dear beloved Elder R. H. Pittman, of Luray, Va., distinguished author, publisher, and prominent minister of the Primitive Baptist Church, who died on March 14, 1941.

Reden Herbert Pittman was born in Edgecombe County, North Carolina, August 20, 1870, the son of R. E. Pittman, and Sarah (Pitt) Pittman, and was of English descent. When he was a child he had the greatest respect for Christian people, and often had seasons of seriousness about religion. His mother and father taught him the sacredness of religious service, and he loved the songs the Baptist sang. While yet a child he was stricken with fever, and thought much about death and was afraid, it seemed that some horrible monster had him in possession holding him over a pit. He felt he was falling; crying for help, when at once he realized deliverance, but could not tell how it came. After awhile, he again felt a terrible fear of death, and where he would go. He began to pray to God with hopes that He would hear his prayers, and save him, as he felt like he was a poor sinner and knew God was a great Saviour. He was made to trust in Him and to believe His promises to help the helpless; that He knew all about him and had some purpose in his life: that he would not die, until that purpose was fulfilled. The burden of sin and fear of dying gradually left him. He felt happy with a hope in the Lord Jesus Christ, so went before the Primitive Baptist Church, called Hopeland, in Whitakers N. C., and asked for a home among them. He was received and baptized by Elder A. J. Moore the next day, January 1, 1893. He was licensed to preach in August 1893, and ordained in 1900.

Brother Pittman was married November 11, 1896, to Miss Eunice Elizabeth Barnes, who survives him, and who was an inspiration and helpmeet for him. To this union five children were born.

In 1893 he was given a year's absence from the ACL R. R. Co. so that he might enter the University of North Carolina, where he took up the study of law. But he soon became disinterested in this subject and greatly interested in religion. Sometime later he resumed his work with the same company in Bishopville, S. C., where he pastored the Primitive Baptist Church of that town. He was also elected Town Warden, and later appointed acting Mayor, Director of the People's Bank, and President of the Oil Mills. In 1904 he was elected to the Legislature of South Carolina. In 1906 he severed all business connections there, sold his comfortable home, and moved to Luray, Va., where Mt. Carmel, Hawksbill, Alma, and Naked Creek Churches had called him as pastor to fill the vacancy made by Elder John R. Daily, who had recently moved to Indiana.

It was not long after he came to Luray before he was soon connected with the business and civic community in which he took a keen and interesting part. At the time of his death he was serving Mt. Carmel Church in Luray, Hawksbill Church in Page County, Manassas Church in Manassas, Va., and Seneca Church in Dawsonville, Md.

He was author of several religious books, namely, MEMORIES OF LONG AGO, A BIOGRAPHICAL HISTORY OF THE PRIMITIVE BAPTIST OR OLD SCHOOL BAPTIST MINISTERS, THE CHURCH--ITS SHADOW AND SUBSTANCE, RIGHTLY DIVIDING THE WORD OF TRUTH, QUESTIONS AND ANSWERS, RARE GEMS, REMARKABLE PROVIDENCES and many others. He also compiled a book of Dr. C. H. Water's sermons, and, co-jointly with S. B. Lockett, prepared a revised and abridged edition of THEODOSIA ERNEST and TEN DAYS IN SEARCH OF THE CHURCH.

Brother Pittman was the editor of the *Advocate and Messenger* from 1920 until his demise, having bought the *Zion's Advocate* from Sister J. G. Wiltshire in 1919, and a short time later the *Gospel Messenger* from Elder Sylvester Hassell, and the *Messenger of Truth* from Elder F. P. Branscome, which he combined, and through its pages proclaimed the doctrine of Salvation by Grace, and speaking the Truth in love; advocating peace, realizing that the Savior of mankind was the "Prince of Peace." He hated to see good brethren persecuted and torn asunder by designing men. His

ideals were of the highest type, and he felt very deep sorrow for whatever was low or mean. We would need no marble statue or monument for us to perpetuate his name or memory, for one far more durable is built in the hearts of his family, brethren, sisters and friends.

ELDER T. J. PITTMAN



Elder Pittman was born on March 20, 1918 to Elder Floyd and Emma Lee (Owens) Pittman. He was ordained in February 1955 in Hollis, Oklahoma. He is married to Winnie Mae Pittman. To this union three children were born: Barbara, Marry Ellen and Terry.

Elder Pittman has pastored churches in Hollis and Erick both in the State of Oklahoma; and Perryton, Borger, Shamrock and Wellington, all in the State of Texas.

Elder Pittman is well known in the States of Texas and Oklahoma as a loving and gentle minister. He has said that the greatest accomplishment in his ministry was that he baptized three sets of twins into the Old Baptist Church.

ELDER ROSS C. PLOWDEN

I was one of those who swore he would never be an old Baptist. My first hearing of Primitive Baptist was when I met my wife. Her father; Elder Roy Kelly, made sure I would never hinder her from attending her church. After marriage, for many years, I would attend church with her on occasion; but never would allow myself to become part of this. One night though, I offered myself and was received as a candidate for baptism. Elder Lonnie Mozingo Sr. baptized me in 1977 at Ideal, Petal Ms.

After a few downs and back ups, my wife and I moved back home to Fort Gaines, Ga, where we offered ourselves by letter at New Prospect Church, Abbeville, Al, in September 1987. The church saw fit to ordain me as deacon in 1988.

Elder March Herring began to call on me to open Services after a few months, which I reluctantly did. This type service continued until June of 1990 when Mount Enon Church, Edwin Al. called for my ordination to the ministry to be able to serve them as pastor.



New Prospect met to consider this request and after prayerful consideration, set my ordination for October 1990.

After my ordination, I began serving Mount Enon Church. In September of 1994, I was called to serve Olive Grove Church, Iron City Ga. I served Bethel Church, Blue Springs ALA for 1 year, and began serving New Prospect Church after Elder Herring's death in 1995.

ELDER BOBBY J. POE



Mitchell, Carthage, MS.

Date of Birth: Dec. 14, 1929

Date of baptism: August 1946 at Mt Pisgah Church, Duck Hill, MS by Elder McDonald

Date of ordination: April 9, 1967 at the Whitehaven Church, Memphis, TN

Marriage: June 24, 1950 to Anna J.

Family: Three sons, Kevin, Kendall and Walter. 18 grandchildren

I first came under conviction of my sins when I was 15 and received a hope in Christ and was baptized when I was 16.

My burden to know the Scriptures and to share them began in my late teens or early 20s. Because of difficulty which came into the churches about this time I didn't start speaking publicly until I was 35. After the difficulty came into the churches I became discouraged and left off my pursuit of study. When things became settled in the churches, my burden also returned and I began to exercise at Whitehaven Church under the ministry of Elder Hassell Wallis. During the early years of my burden to preach I would slip the family Bible out of the house and go into the woods to study so no one would know of my interest.

In 1969 we constituted Grace Chapel Church in Memphis, TN. I was a charter member and the first pastor for 8 years.

During the Spring and Summer of 1996 I was blessed to travel to the Philippines on two occasions for about three and half months for the purpose of preaching the gospel.

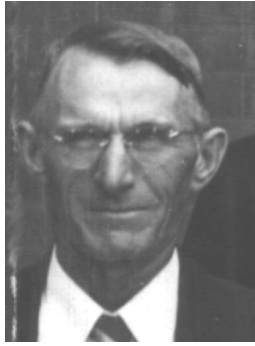
I have served churches in North Mississippi and West Tennessee.

ELDER HENRY GUY POLLARD

FROM "GOSPEL APPEAL:" Elder Henry Guy Pollard of Moultrie, Ga., was born Nov. 2, 1909. He and Estelle Walker married on Feb. 17, 1940, and had four children, Tommy, John, Robert and Faye Morris. Brother Pollard departed this life June 20, 1985.

Brother Pollard united with the Primitive Baptists in 1952, being baptized by Elder O.W. Rogers. He was ordained to the ministry in 1966. He was a member of Rocky Creek Church, near Sylvester, Ga., at the time of his passing. Brother Pollard never felt a burden to pastor churches, but did frequently visit the various churches of our faith in this area, often filling in for those without a pastor, and was blessed to preach sweetly of the wonderful glories of our Lord. He was blessed with a keen sense of humor, and while there was no foolishness about him as he preached the gospel, he would always say something out on the grounds after services that would cause you to leave church with a smile.

ELDER WILLIAM POLLARD



FROM AN OBITUARY IN "PRIMITIVE MONITOR:" Elder Pollard, the eldest son of George S. and Hattie Butts Pollard, was born October 8, 1882, in Buchanan County, Missouri, and passed away October 30, 1970, at the family home in Independence where he had lived 58 years. He united with Pleasant Grove Church in April 1916, and was ordained to the full work of the gospel ministry in 1927. In addition to having the pastoral care of his home church for 41 years, he also served a number of other churches from time to time. He was much loved by his congregations for his gentle, kindly manner and his devotion to the service of his Master. He endured the suffering of a long illness uncomplainingly, always endeavoring to show his appreciation of those who cared for him.

ELDER F. M. POPE

Was born on a farm in Fayette Co. Illinois, Oct. 3, 1866, and reared by Primitive Baptist parents. Since childhood he had loved the church and had serious thoughts of preaching. In 1902 he united with Liberty Church and was baptized the same day. In Aug. 1904, he made his first attempt to speak in the church, was licensed in September and ordained in December of the same year. He was soon called to serve churches, and continued to serve from three to five churches the greater part of his ministerial life.

ELDER J. A. POPE

WRITTEN BY HIS WIDOW: My dear husband fell asleep in Jesus Apr. 1, 1940. He united with the Church Sept., 1892, --served his church as clerk for several years, later was ordained as deacon, preached his first sermon 3rd Sunday in Oct., 1903, and was ordained to the full work of the ministry in Sept., 1904. He served his churches faithfully as long as his

health permitted. He also served the West Tennessee Association as clerk for 16 years. Was elected moderator in 1926--served till 1938. Last year (1939) was the first one he had missed since uniting with the church forty-seven years ago. He loved his brethren and I have every evidence to believe they loved him. In his long illness they were so good to come to see him. We had lived together more than 56 years. Among his last words were "Carry peace." His funeral was one of the largest ever in Dickson, -- one hundred and seventy-seven cars were in the procession that left our home to go to the church.

ELDER LUTHER PORTER

I was born here in Cottle County, Texas, the oldest of a family of five children. My father was killed in a car wreck in 1928 when I was nine years old. My mother and grandmother raised the family.

I joined the Fairview Church Sept. 1940 and was baptized by Elder E. J. Norman. I was convicted of being a sinner in my early teen years, but after joining the church, there was still a burden. It was the burden to preach.

About this time, I married a very wonderful person, Bonnie Holt, a girl I had known almost all my life. To us were born four sons and one daughter.

I tried to busy myself with my work and raising a family until about 1953, the Lord began to burn me out. It would take volumes to tell all that happened to me. I began to exercise under Elder Norman. Later, the church called Elder W. R. Dale, who also was a wonderful father.

In 1961, I was ordained to the full work of the ministry and at present am pastor of the little church here at Paducah, Texas (where I joined), pastor at Levelland Texas and pastor at Afton, Texas.

NOTE: Elder Porter passed from this life in 1999.

ELDER U. G. PORTER

Elder Ulysses Grant Porter was born May 24, 1863, in Fallsbury Township, Licking County, Ohio, the son of John and Lydia (Tunis) Porter. He was married to Carry May Dorsey of the Dresden vicinity, June 10, 1891.

Elder Porter was ordained to the ministry Jan. 1, 1898, and served Primitive Baptist Churches in central Ohio for forty years, his work taking him to Licking, Muskingum, Guernsey, Perry, Hocking and Delaware counties. In early life he taught school for several years.

ELDER L. P. POTTER

SUBMITTED BY NORMA HASLAM: Elder L. Poper Potter was ordained May 13, 1877 at New Bildad Church, Smithville, Tennessee. He served Mt. View Church from July 1889 to March 1906, and also New Bildad Church. He preached his last sermon in 1911.

ELDER B. W. POWER

Born December 26, 1836, died January 8, 1929, at the home of his daughter, Mrs. S. M. Hiemtt, in Berkley County, West Virginia. Elder Power was born and reared in Loudoun County, Virginia, near Leesburg, was a member of the Loudoun guards, and was called into service in the beginning of the late civil war and took part in many of its fiercest battles. He was married to Mary Francis Sullivan March 27, 1862, to which union thirteen children were born.

In his early married life he moved to Washington County, Ohio, and was some few years later liberated to preach by the Mount Olive Church of Morgan County, Ohio, and has since ever been an ardent defender of the Primitive faith. He moved from Ohio to Hampshire County, West Virginia, in 1885, where he was ordained and took the pastoral care of the various churches pastored by Elder John A. Corder prior to his death. His preaching was without fear or favor of man but in holy reverence to God. He knew nothing in the salvation of sinners save Jesus Christ and him crucified, and it has been truthfully said, that among the churches of his

pastoral care there has never been any division, but that peace and unity always prevailed.

Elder Power married and baptized many, --among those baptized are Elders J. W. Brannon, J. W. Smoot, C. W. Miller and J. T. Power. His labors were confined mostly to Ohio, West Virginia, Pennsylvania and Maryland. As a citizen he was honest and fearless and held various civil offices, having represented his county of Hampshire, in the State Legislature one term, and refused to become a candidate for a second term when solicited by his friends to do so, preferring to serve his church.

ELDER JOSEPH THOMPSON POWER

WRITTEN BY ELDER C. W. MILLER: Elder Power was son of the late Elder Burr W. and Frances Sullivan Power, both natives of Leesburg, Loudoun County, Virginia. The parents moved to Washington County, Ohio; and the subject of this sketch was born at Waterford in said county, June 17, 1871. In boyhood, he moved with his parents to a farm near Slanesville, in Hampshire County, W. Va., where he grew to manhood, and in 1893, he married Miss Sallie A. Wills.

Elder Power was a man of parts; a very successful farmer and fruit-grower, a teacher in early life, he read law, and finally, when he could no longer find peace of mind and heart he, together with his ever faithful wife, joined Little Capon Church, and they were baptized by his father. A year later, he was licensed to preach the Everlasting Gospel, which he did to the delight of his hearers; because he was an orator above many. He continued to preach for about forty years, till disease overtook him.

He pastored at one time or another the following churches; Little Capon," "Three Churches," Grassy Lick, Union, Enon, and Great Cacapon in West Virginia, and Cedar Creek and Waterlick Churches in Virginia. He also organized the church in Martinsburg, W. Va. and he was, together with Martinsburg Church, a member of Kettocton Association. He had previously belonged in the bonds of Old Patterson's Creek Association in the mountains of West Virginia.

In 1923, he moved from his farms in Hampshire County to Martinsburg, W. Va., where he acquired considerable property. Later he bought and moved to Pikeside.

He passed from this life on May 22, 1948.

ELDER REES PRATHER



FROM AN OBITUARY IN THE PRIMITIVE BAPTIST: Elder Benegan Rees Prather was born Nov. 8, 1857 and died Oct. 1, 1949. He was the son of William Henry and Sarah Ann Woodruff Prather, being the second son of a family of eight children. Elder Prather was united in marriage to Mary Music on December 18, 1877. To this union were born three children.

In Elder Prather's autobiography, "The Way the Lord Has Led Me," he says: With much trembling and fear I went to Emmaus Church, Troup County, Ga., the third day of May 1884, and asked for a home among those people and was received and baptized the next day by their pastor, Elder A. B. Whatley, and in obedience received a rest, yes a sweet rest, glorious rest, peaceful rest. For several days I went with a bright sky over me." He probably remained a member of this church all through the years until he moved his membership to Bethany Church, which was on August 5, 1945.

In January 1890, Elder Prather filled his first appointment with Lebanon Church, Troup County, Ga. The first conference with this church was made up of five members, and they then called for his ordination. On the fourth day of April 1890, he was set apart to all the functions of the gospel ministry at Emmaus Church, Troup County, Ga., by Elders A. B. Whatley, E. C. Thrash, W. M. Mitchell and W. McMillan as the presbytery.

Elder Prather often said that he was not a fundamental doctrinal preacher, although he believed in these principles as strongly as any of us. He was a wonderful experimental preacher in his younger days, and when he finished a discourse, his congregation was usually in tears. He often spoke in his preaching and prayer of that eternal city and how he longed to be there. He was always kind and forbearing and lived his religion daily.

NOTE: Elder Prather composed the words for the hymn, *The Babe In The Manger* (#121 in The Old School Hymnal), at the age of 84. It was his only composition set to music.

ELDER ALBERT PRATT

WRITTEN BY ELDER ELIAS SARBER: On June 16th, 1977, Elder Albert Pratt silently fell asleep in Jesus. Elder Pratt was born November 4, 1913, in Knott County, Kentucky. On the 22nd of November 1940 he was united in marriage to Elma Dobson in the State of Kentucky. To this union one son, Darrell Glenn, and one daughter, Bernice were born.

Elder Pratt received a sweet hope in his Saviour and asked a home in the Pilgrims Rest Church near Etna Green, Indiana in May 1956. He was licensed to speak publicly of the goodness and mercy of an all-wise God in May 1961. In October 1962 the church set him apart to the full work of the gospel ministry. He served the following churches as pastor: Oak Grove, Taylor's Creek, Tippecanoe, Providence, and also Pilgrims Rest and Saginaw Valley near Bay City, Michigan.

ELDER WILLIAM P. PRESLAR



Elder Preslar was born March 25, 1916, in Dallas, Texas, the son of Brother Phillip L. Preslar and Sister Rosa Johnston Preslar. He was called from this life on January 25, 1981.

He was married to Sister Bessie Smith on January 16, 1941. They were blessed with the birth of a beautiful daughter, Shirley, in 1947, but were deeply saddened by her very sudden death on June 23, 1951.

However, God, in His infinite love, blessed them with another beautiful daughter, Joy, on September 24, 1952.

On October 4, 1963, Elder Preslar was married to Sister Olene Majors Russell, who has been a very devoted wife and mother.

When Elder Preslar was eighteen, as the congregation was singing, "Oh, For A Breeze Of Heavenly Love," he united with the church. Since that time, he served the church as clerk for a while and later as assistant pastor, and then as pastor for some 20 years. He also served as pastor of Providence Church for several years.

While in service of his country, he performed his duties faithfully. He often spoke of how near he felt to God in times of peril in battle. God had a beautiful purpose for this precious life and protected him through many dangers and horrors of battle.

ELDER J. M. PRESTON

FROM AN NOTICE IN "MESSENGER OF PEACE:" Elder James Marion Preston, son of William J. and Mary Preston, was born in Hancock Co., Illinois, on Sept. 15, 1856. He passed away Aug. 9, 1943 at his home in Iola, Kansas, where he had lived since 1870. He was united in marriage Dec. 23, 1883, to Josie Beahm. To this union four children were born.

While still a young man, he united with the Primitive Baptist Church and was ordained to the ministry in 1900. He lived a life of faithful service to the church as long as his health and strength permitted.

Elder Preston had been inactive for several years, but the church at Iola, Kan., retained him as honorary pastor and clerk, for his long and faithful service.

ELDER WILLIAM PRESTON

Elder Preston was born May 12, 1820, and died at Iola, Kansas, December 25, 1900. When quite young he moved with his parents to Floyd County, Virginia, and thence to Hancock County, Illinois, in 1849. He united with Bethel Church near Basco and was ordained to the ministry in 1864. He moved to Alien County, Kansas, uniting with Coles

Creek Church by letter, and continued there until death. He was the father of Elder Marion Preston.

ELDER EDGAR M. PRIDDY

Elder Edgar M. Priddy, the son of Elder Paul Priddy was born on November 12, 1900, and joined North View Church on August 2, 1931. He asked for liberty to speak in September 1931, and was ordained in 1934. He died on December 1973.

ELDER GEORGE WATSON PRIDDY

George Watson Priddy, the son of Elder Paul Priddy was born on December 18, 1880, and joined North View Church on April 2, 1905. He asked for liberty to speak in public in 1907 and was ordained in April 1910. The elders and deacons in his ordination were: E. M. Barnard, J. P. Via, J. G. Southern, Paul Priddy, J. A. Fagg, S. J. Corns, J. W. Moorefield, W. R. Stephens, and W. J. Fagg.

ELDER PAUL PRIDDY

Paul Buckam Priddy was born on November 7, 1856, the son of George and Sarah Hawkins Priddy. He was married on August 12, 1895. He and his wife had eleven children: Maggie, Drew, George Watt, Will R., Jess B., Sam B., Bessie L., Annie L., Edgar M., and twins, Walter and Charles.

Paul Priddy joined the Piney Grove Church on February 10, 1892. He related his experience and was received into the church the following day at the waterside.

On the first Sunday of September 1896, the church gave him liberty to speak in public at any church where there were ordained ministers or deacons present. On October 6, 1900, Piney Grove Church called the elders together to ordain him. The following elders sat in the ordination: Ellick Moran, W. G. Akerson, J. G. Wright, W. Cain, and W. D. Mickey.

Once when Elder Priddy was planning a preaching trip into the mountains, he asked his son, Elder Watt Priddy to go with him, but he stated that he could not go due to his workload at home. Elder Watt went to his field to plow with his team of mules and his strength began to leave him. He was unable to work. During this time, his father was praying that he would decide to go with him. Elder Watt left his work in the field and made the trip with him.

ELDER JOHN F. PRIEST



Brother Priest was born in Fauquier Co., Va., on March 29, 1855, and departed this life May 27, 1934. His parents were Robert and Sarah Priest.

Elder Priest was twice married. While young he united with Gourd Vine Church and was baptized by Eld. J. K. Booton. The family moved to Rappahannock Co. and he put his membership at Barrows Run. He was ordained in 1905 by Elders J. A. Norton and Lowe, serving churches in Virginia and later moving to Cumberland, Md. In his last days he and Sister Priest made their home with their children. Elder Priest expressed a desire to spend his last days in his native state. This wish being gratified, all did what they could to ease his suffering until God released him on the above date at the home of his son, Bro. Wm. Priest, near Front Royal.

ELDER ORVEL B. PRIOR



Elder Orvel E. Prior was born in Louisa County, Iowa on October 4, 1904, and moved to Hancock County Illinois in 1910.

He united with Smyrna Church, Bentley, Illinois in September 1921. He was ordained there as a deacon in 1927.

In October 1938t he was ordained to the ministry by Smyrna Church, and he lived in

that vicinity the rest of his life. He served as pastor or co-pastor to Smyrna and six other churches in Illinois and one in Iowa.

On October 15, 1988 at the Smyrna Church, Elder Prior was recognized for fifty years of faithful ministry. He continued preaching and firm in the faith he defended until his death, August 8, 1994.

ELDER R. H. PRUITT, JR

WRITTEN BY HIS SON. W. L. PRUITT: Elder R. H. Pruitt, Jr., died at his home, near Mayfield, N. C., June 15, 1934. He was born Sept. 22, 1874. He was married to Annie Dix Dec. 24, 1894. To this union eight children were born.

Father and mother joined the church at Spray, N. C. in 1917. A few years later father decided to try farm life again and after moving father and mother got letters and joined Dan River Church. A few years later, he was licensed, and in 1926, he was ordained to the full gospel ministry.

ELDER TALMADGE C. PRUITT

Born Feb. 2, 1924, and after extensive affliction with cancer, died August 6, 1992.

Elder Pruitt was baptized Aug. 6, 1949 into Boiling Springs Church and was ordained into the ministry Nov. 13, 1954. He served Piney Grove, Harmony, Oak Grove and Big Creek Churches during his ministry.

His love for the truth and the Church was manifested shortly before his death when he stated his only desire was to magnify the name of our Lord while breath remained.

ELDER W. F. PRUITT

Elder W. F. Pruitt was born August 10, 1873, and departed this life June 18, 1957. He was united in marriage to Mary V. Ward on Nov. 28, 1895. To this union were born six children.

Elder Pruitt united with Dan River Church in early life, later transferring membership to High Point, N. C. where it remained until time of his death. He was ordained to full work of ministry September 1915, served churches in N. C. for about 25 years.

ELDER ALVIN PUCKETT

Elder Puckett passed away Dec. 31, 1988. He was born to George Washington ("Georgie Buck") and Rosa Lee Dalton Puckett on April 23, 1930, in Patrick County, Va.

He was married to Sarah Jane Shelor on Aug. 12, 1950, by her uncle, Elder Samuel E. Terry. To this union two children were born: a daughter, Linda Jane (Mrs. Jimmie Gardner), and a son, Dennis Alvin Puckett.

While serving in the U.S. Army in Korea, Elder Puckett received a call to the ministry. An exploding shell fell where he and several of his buddies were entrenched. All but 3 were killed. Fearing for his life, he began to pray. When he looked up, he saw Elder Jim Matt Vipperman standing above the trench, preaching. His fear left, as he was given the assurance that he would return home safely, but was told that he'd have to preach to God's people. A different fear overcame him, and stayed with him after his return home. About this same time, it was revealed to Elder Puckett's father that his son would be called to preach.

While living in Danville, Va., his burden to preach began to draw him back to the mountains where he grew up. He moved his family back to Meadows of Dan, Va., where he attended churches in Patrick and Carroll counties. In March 1957, he joined Concord Church, and was baptized the same day by Elder Leonard J. Corns. In March 1958, the Church granted him liberty to speak.

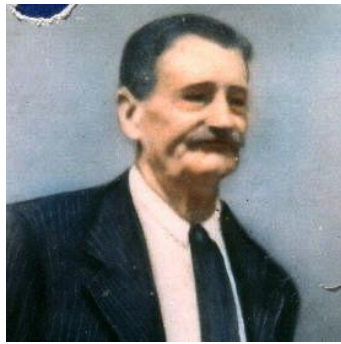
He moved his membership, by a relationship of faith, to Bell Spur Church in Nov. 1961. Bell Spur Church asked for his ordination, and on

May 4, 1963, he was ordained to the full work of the ministry by a presbytery of the following: Elders D. Brooklyn Willard, Jethro S. Harris, Rupert W. Turner, Coy Mabe, Leonard J. Corns, J. Bruce Clifton, J. Dennis Hopkins, and C. Ford Martin.

Bell Spur Church appointed him Assistant Moderator on April 4, 1964; he was chosen as Moderator April 3, 1965, where he served faithfully until his death, more than 23 years later.

He also served as Pastor to Old Dan River Church for 17 years, (July 24, 1971 - Dec. 31, 1988); and to Pilgrim's Rest Church for 12 years, (Nov. 13, 1976 -Dec. 31, 1988). His last sermon was preached at Dan River on Christmas Day, just 6 days before his death.

ELDER W. J. PUCKITT



Elder Puckitt was born December 15, 1872. He was married to Elizabeth Stacy on November 12, 1896. He died on January 29, 1945.

FROM ELDER WOODROW WILSON: Elder Puckett served churches in Southeast Texas and Western Louisiana. He was the first pastor of Macedonia Church in Merryville, Louisiana and for an extended period of time he rode horseback from Jasper, Texas to Warren, Texas to serve Fellowship Primitive Baptist Church.

ELDER JAMES W. PUTMAN

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: James W. Putman is first mentioned as a licensed minister in association minutes for 1880. He was a member at Shiloh Church and his post office address is given as Red Hill. He was ordained in 1883, and in 1884, he was called as pastor of Shiloh, together with Elders G. F. Ballew and B. H. Harris. In 1885, he

was also pastoring Little Vine and Mount Pleasant Churches. Other churches pastored by Elder Putman were New Hope in Cullman County, Salem, Mount Carmel, and Sardis.

ELDER J. D. PUTMAN

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: Elder Putman was clerk at Canaan when that church came out of the Five Mile Creek Association and joined the Mount Zion in 1911. When Canaan Church dissolved sometime in 1913, Elder Putman joined Liberty Church by letter.

Elder Putman was licensed to preach in January 1914, and on Saturday before the second Sunday in December 1916, he was ordained by Elders A. F. Allurns and W. J. McCormack.

Until 1937, Elder Putman was pastor of Liberty, Pleasant Grove, and Sulphur Springs; for several years, co-pastor with Elders W. L. and J. E. Kitchens. In 1938, Elder Putman was called to pastor Zion Hill Church and in 1939, he gave up the care of Liberty, Sulphur Springs, and Pleasant Grove. In 1941, Elder Putman had moved to Marshall County. He joined Zion Hill Church in 1941. When New Lebanon Church was constituted in 1941, Elder Putman was called as pastor there. Other churches pastored by Elder Putman were Salem, Shiloh, and Siloam.

In 1949, Elder Putman suffered a stroke that almost totally disabled him. However, he continued to attend the meetings and was able to preach some for several more years. After his wife died in July 1956, Elder Putman was placed in a nursing home at Jasper where he remained until his death in June 1965.

ELDER MARTIN PUTMAN

FROM "A HISTORY OF THE PRIMITIVE BAPTISTS OF ALABAMA, MT. ZION ASSOCIATION" BY ELDER E. B. WATTS: Elder Martin Putman was ordained at Salem Church in 1837 by Bazel Roden and Andrew Alldredge. Besides Salem and Mount Pleasant Churches, Elder

Putman pastored Brown's Creek, Shiloh, Harmony, and, no doubt, others. He died in 1882.

ELDER DAVID PYLES



I was born in Memphis, Tennessee on 08/06/58 to Sonny and Sarah Rushing Pyles. My parents were residents of Texas at the time and remain there to this day. Both were Primitive Baptists from primarily Primitive Baptist families. My Father was ordained an elder in 1963. A person could not have hoped for a better mother and father than mine. I have also been blessed with a sister, Lynn Pyles Bruce, and a brother, Daniel.

I first began to have an appreciation for grace and my great need of it in the year prior to my baptism. Though I had been under the best of sovereign grace teaching, my mentality was basically that of an Arminian, believing that deliverance from hell to heaven would depend upon my works. Upon being enabled by the Lord to see my utter failure, and being particularly disillusioned by the fact that I had become condemned after so few years of life, I became convinced that Divine mercy was the only path of hope. It was from that point forward that I took the doctrines of grace to heart.

In the years of my youth, I was greatly advantaged by the fact that my Father was a highly traveled elder among the Primitive Baptists. I had the opportunity to meet thousands of Primitive Baptists and was blessed with many mothers, fathers, brothers and sisters in the Kingdom. I have often wished that all Primitive Baptist children could have the same opportunity, and that all could receive the special care and attention with which I was so richly blessed. The unfortunate defections of our youth to other orders would be largely eliminated if such were to become the case.

From my teenage years, I was occasionally asked to speak for short intervals at Medlan Chapel, my first home church in Graham, Texas. I left home to attend college in Lubbock, Texas in 1976. The churches of that area asked me to speak with even greater frequency. I left Lubbock

for Stillwater, Oklahoma in 1981 to pursue a doctor's degree in economics. In but a few months after arriving there, churches of Oklahoma, Kansas and Arkansas were asking me to fill the pulpit almost every Sunday.

I was troubled with this development because I had no aspirations to preach, but my conscience would not permit me to refuse the requests. Also, I was exhorted by the encouraging remarks of those who claimed to be taught and inspired by my efforts.

During all of this time, the primary question on my mind was whether I was doing what the Lord would have me to do. Unless I am deceived, I believe He has given me peace of mind regarding this. While I will never feel worthy of the office of a minister, I have an increasing thankfulness that the Lord has placed me in this role.

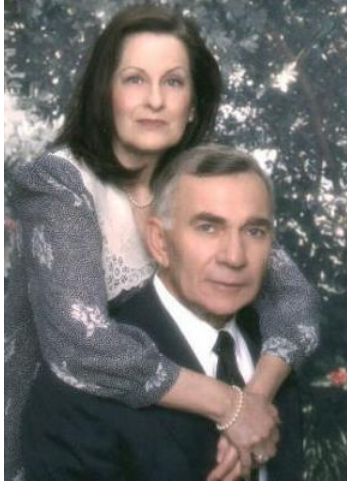
I am indebted to numerous ministers who were very helpful to me in the early days of my ministry. I will not name them all for fear of overlooking some; however, I will name three who were especially close. These were Elder Sonny Pyles, my Father, Elder Ray Piles, my Great Uncle, and Elder Cal Kennedy. I am also very indebted to my departed friend, Deacon Tom Whaley.

I was ordained in September of 1984 at Medlan Chapel, but was still living in Stillwater, Oklahoma at the time. I continued there for almost six more years, the last four of which were spent as a professor of economics at the university there.

I left Stillwater and my secular profession in 1990 for Jackson, Mississippi to pastor the Jackson Church where I have continued ever since. My experience in Mississippi has been blessed beyond all expectation. One of these great blessings has been marriage to Karen Lois Rushing of Statesboro, Georgia. Karen was a member of Bethlehem Church of Statesboro when I met her, but she has since moved her membership here to Jackson. We have been blessed with two children, John and Allison. The brothers and sisters here are some of the kindest people I have ever met. Their charity and zeal have been the Divine instrument of blessing not only my life but also the welfare of the churches in this area. I could name many outstanding individuals but will refrain because expedience does not permit. It is our hope and prayer that the Lord will perfect the many regards in which we are yet deficient,

so that we may entertain the hope of being found in His diligent service upon His glorious return.

ELDER W.A. (SONNY) PYLES



Elder W. A. (Sonny) Pyles was born February 22, 1939 in Love County, Oklahoma, the eldest of four children born to William A. and Eula Kingston Pyles. As a small child, he possessed a deep curiosity about God and the things of nature, which prompted him to read widely from an early age. He committed vast portions of scripture to memory as a young boy. He was first called upon to speak in church at the age of fifteen, and was ordained December 29, 1963 at the age of 24. He became pastor of Medlan Chapel Primitive Baptist Church located in the countryside near

Graham, Texas, in 1965. He has labored diligently to serve God's people, in pastoring his home church as well as in travelling to appointments all across the United States, having flown over one million miles to preach the gospel of the Lord Jesus Christ. He has also maintained a radio ministry across the country through The Gospel of Grace Ministries broadcasts. The hallmarks of his preaching style include colorful illustrations, practical wisdom, abundant quotation of scripture, a gift for making profound truths understandable even for young children, and a never-wavering focus on the glory and sovereignty of God.

ELDER PYLES WRITES: My father's people have been Primitive Baptists for many generations. My mother was a Southern Baptist, but united with the Primitive Baptists the same day I did. My uncle, Elder Ray Piles (Our family name has been spelled either "Piles" or "Pyles" by various members. I spell it "Pyles" because my father did), preached for many years, and my great-uncle, Elder R.L. "Rube" Piles, was a signer of the Fulton, Kentucky Confession of Faith. There was also a great-great-great uncle named Alexander Campbell who also preached for the

Baptists, but later started his own movement and became better known than the rest of us!

My childhood impressions were influenced by my mother's former church. I united with the Missionary Baptists at ten years of age and had a serious, though secret, desire to preach what I thought was the gospel. Our family moved to Dallas, Texas, when I was thirteen. My father began to take us regularly to the church pastored by Elder W.W. Fowler. Dad had been very involved in the business world up to this time and was now taking us to a Primitive Baptist Church each Sunday for the first time in our lives. In a few months, three members of his family came asking for a home in the true church. My mother, my sister, and the unworthy writer were all baptized the same evening by Elder J.P. Dale. My own experience causes me to believe that many children are outside the church simply because they were not taken to church enough and properly influenced by their parents.

The Lord used Elder W. J. Blackmon of Logansport, Louisiana, at a meeting at Luling, Texas, in June 1952 to open my eyes to the truth. Elder Blackmon harmonized the "worlds" of John 3:16, 17:9, Luke 2:1, Heb. 9:26, I John 5:19, with the "Jacob have I loved, but Esau have I hated," of Romans 9:13. This message caused me to listen more attentively to the other preachers during the meeting. The Arminian sandcastle that I had built soon came tumbling down.

Our church was prospering and I had many young friends; but a terrible division occurred when I was fifteen and many of my friends left with their parents and started a church in another part of town. This was hard for a teenager to understand. I was called on to make my first efforts to speak shortly after the division and did so regularly for a few years. However, our state continued to be torn with strife and I began to ask myself some burning questions: Can we be the true church and be in such a divided state? Are you a Primitive Baptist because of the influence of others or have you had a real experience of grace and call to the ministry? For about four years my beliefs were put to a rigid test and much scriptural investigation.

I am ashamed of these years of rebellion. As a youth, I had visualized the church as a place of rest and ease, not realizing that we have a warfare to fight in this life. My failures have been frequent and my mistakes have been many! The Lord delivered me from this terrible wilderness period of my life and enabled me to see that the worst of His children were better

than I, and that His church, though tempest-tossed and made up of imperfect disciples, was a far better place than this world could offer or that I could ever deserve.

Thanks to the Lord for the Primitive Baptist heritage already mentioned and for a spiritual, wise and patient mother. Thanks to our Lord for a beautiful girl named Sarah Rushing, whom I met on the steps of Morris Memorial Church in Memphis, Tennessee, at about 10 a.m. on July 12, 1956, and whom I married on June 7, 1957. My wife has been the fulfillment to me of the promises of Proverbs 19:14 and Proverbs 18:22. We have been blessed with David, Lynn, and Daniel. It has been my privilege to baptize David and Lynn and to have shared many spiritual conversations and experiences with them. Daniel (Danny) is our special autistic/mute child. He has always lived at home, and has been a great blessing to our family. Danny has many friends everywhere we have visited and enjoys going to church meetings. David (whose biography precedes mine) was ordained to the ministry in 1984, and has written prolifically on Biblical topics. Our daughter, Lynn Pyles Bruce, is a devoted wife and mother and has written extensively on matters of Christian family life, and hosts an Internet fellowship for Primitive Baptist parents. At the time of this writing (January 2000), I have baptized the two eldest of our five grandchildren, Caitlin and Claire Louise Bruce.

It has been my privilege to pastor my home church, Medlan Chapel, for over 35 years. I enrolled in college hoping to become an M.D. but David came along and I became a D.A.D. I failed to obtain some of the degrees and goals that I set in my youth, but have been able to obtain a few peculiar degrees out here in the sparsely populated, mesquite-brush country of west Texas. For instance: the world gives ministers a B. D. degree (Bachelor of Divinity), but the Lord gives His own B. D. (Backside of Desert). The world offers a Ph.D. (Doctor of Philosophy). Our west Texas farm also offers a Ph.D. (Post-hole Digger). A man can preach without a Master's Degree, but not without the Master's Decree. I am thankful that the Lord has led me down this path rather than the one I would have chosen.

We thank the Lord that peace reigns in our home church and in our home state. It has been my privilege to preach for the Lord's people by invitation in 32 states. It seems that there is more love and fellowship at present than I ever remember in times past. It is my firm conviction that we have a great opportunity to reach the Lord's people in this age. Let us set our ministers free to tell the good news, and as members let us put on

the whole armor of God as described in Ephesians Chapter 6. I thank the Lord that the goodness of His people has enabled me to give most of my time to the ministry for the past several years. I also thank the Lord for many hours of spiritual meditation while working on the farm.

God calls men to preach His word. He does not call men to correct, criticize or sit in judgment of His word. The Lord has blessed me most when I have honored His word the most.

The material ambitions of my youth have faded away. The great truth of I Timothy 6:8 sinks more deeply into my being each year that passes. The text says, "And having food and raiment let us be therewith content." May God's servants learn this lesson and thank His people if they provide the necessities of life for His ministers!

A man's life is not measured by its duration, but by its donation. It is my desire to contribute what I can to the lives of the Lord's people. There are a few verses from the apostle Paul which summarize my life and ministry, in Acts 26:22, "Having therefore obtained help of God, I continue unto this day; and I Timothy 1:15, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
