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Piedmont Primitive Church

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**Piedmont Primitive Baptist Church
Carr Street
Calvary, Georgia**



In the following pages you will learn a little of the early history of Piedmont Primitive Baptist Church. Please note that this information was taken from actual minutes of the church. This booklet tells of the 100th Meeting (the Centennial Celebration) of the church.

EARLY HISTORY

The Charter members of Piedmont Church came from North Carolina. The neighborhood around Piedmont Church goes by the name of The North Carolina Settlement. Piedmont Church is situated near Calvary in Grady County, Georgia, in a fertile and progressive farming county, and is surrounded by some of the best citizens of the state of Georgia. This church was constituted about four years before there was any division among the Baptists. The first division occurred at Black Rock, Maryland, in 1832, and Piedmont Church was constituted in 1828. Said division was caused by new things which crept in from time to time which were without Bible authority, which things were pressed upon the Baptist family until they became detrimental to the welfare of Zion and consequently a meeting was held at Black Rock, Maryland, in 1832, and the Primitive Baptists withdrew from all new inventions such as a "salaried minister", "mission boards", "tract societies", "Sunday Schools," "protracted meetings," etc. Piedmont Church had none of the above new things when she was constituted and she does not have them now; and as the church which Christ and His apostles set up in the world had none of the above things, it therefore follows that Piedmont Church is apostolic in practice and faith.

COVENENT OF PIEDMONT CHURCH

Decatur County, Georgia, August 28, 1828.
Be it remembered on the twenty-eight day of August in the year of our Lord one thousand eight-hundred and twenty-eight and in the Fifty-Second year of our American independence, a number of the members of the Baptist order who having received letters of dismission from different churches and stood in order and having given ourselves to the Lord and one another to watch over one-another in love and conceiving it to be our duty to be constituted a church of Christ therefore we the members whose names are here-unto annexed, holding and believing the doctrine of election, believes Baptism by immersion, the final perseverance of the Saints, thru Grace the resurrection of the dead, and of eternal judgment to come and having called on our beloved Brethren William McElvy and Abner Belcher, ordained ministers of the gospel, to constitute us a church and having on the day and date above written met at the house of Daniel Bryant on Swamp Creek in said state and county subscribed our names in covenant love as one people, the following names to-wit:

Names:

- No. 1. Silas Monk from Mt. Gilead Church, Pitman County, Georgia.
- No. 2. Susan Monk from Mt. Gilead Church, Pitman County, Georgia.

May 8, 2011

This booklet is dedicated to the memory of Elder Ted Folmar who served as our pastor for 35 years. Brother Ted became pastor in 1961 and was an active member of the church until his death June 22, 2009 at the age of 93.

Brother Ted loved the Word of God and truly loved telling the congregation the Truth of God's Word.

Jeremiah 18: 4-6

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 then the word of the Lord came to me, saying,

6 O house of Israel, cannot I do with you as this potter? Saith the LORD, Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

2 Corinthians 4 -7 *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*



Sister Ednar Folmar & Elder Ted Folmar (1972)

**Centennial Meeting
Of
Piedmont Church
September 1 & 2, 1928**

About nine o'clock Saturday morning September 1, 1928, people from different parts of South Georgia, Alabama and Florida began to gather at Piedmont Church, of Primitive Baptist faith for the purpose of celebrating the One Hundredth Birthday of this old church. Elder T.J. Davis preached to the people at eleven o'clock Saturday morning; after which a sumptuous dinner was spread. Then the church went into conference. Elder E. B. Barlett was then selected to deliver a biblical and Historical discourse, proving both by Bible and history that the doctrine believed by Piedmont Church at the present time is the same upon which she was founded One Hundred years ago; and is the same doctrine which was set fourth by Jesus Christ and His apostles more than Nineteen Hundred years ago.

Sunday morning, Elder E. A. D. Sheffield delivered a strong and pointed discourse, followed by Elder J.J. Turnipseed. The vast congregation was then dismissed, to be called to a long table spread with such a bountiful supply of good things as the good citizens around Piedmont Church of Old North Carolina stock know how to prepare to strengthen these physical bodies. This closed a meeting which will be recalled in fond remembrance by the many hundreds which were privileged to be in attendance until they are called to lay this armor by and dwell with Christ at home.

- No. 3. George W. Kemp from Myrtle Springs Church, Wilkerson County, Georgia.
- No. 4. Mourning Kemp from Myrtle Springs Church, Wilkerson County, Georgia.
- No. 5. Daniel Bryant from Hepzibah Church, Gadson, County Florida.
- No. 6. Mariam Bryant from Hepzibah Church, Gadson, County Florida.
- No. 7. Barna Tucker form Myrtle Spring Church, Wilkerson County, Georgia.
- No. 8 . Nancy Tucker from Myrtle Springs Church, Wilkerson County, Georgia.
- No. 9. Thomas Cornell from Hepzibah Church, Gadson County, Florida.
- No. 10. Sarah Cornell from Hepzibah Church, Gadson County, Florida.
- No. 11. William Childers from Hepzibah Church, Gadson County, Florida.
- No. 12. Jeremiah Shaw from Hepzibah Church, Gadson County, Florida.
- No. 13. Martha Regan from Hepaibah Church, Gadson County, Florida
- No. 14. Ann Sims from Hepzibah Church, Gadson County, Florida.

No. 15. Elizabeth Touchstone from Piedmont Church, Tatnall County, Georgia.

No. 16. Keziah Touchstone from Piedmont Church, Tatnall County, Georgia

No. 17. Sarah Sanders from Poplar Springs Church, Washington County, Ga.

CONSTITUTION

August 28, 1828

We, the presbytery, having attended at the house of Brother Daniel Bryant as above mentioned and having examined into their state and standing, finding them to be orthodox, we then proceed to give them the right hand of fellowship after causing them to join hands and concluded the constitution by giving them a charge by praying to almighty God to bless them in their undertakings and so pronounced them a constituted church upon the apostolic plan. Done the day and date above mentioned the said church to be known and called by the name, "Piedmont".

William McElvy

Abner Belcher, O.D.M.S.

(We would thank some one to tell us what the above O.D.M.S. stands for—E. B. B.)

Please note No. 15 and No. 16—there is some confusion in the name Tucker or Touchstone. In the actual minutes the names are written Touchstone from Tatnall County and not Tatnae County, Georgia.

ARTICLES OF FAITH

1. We believe in one only living and true God and that there are three persons in the God head; the Father, son and the holy Ghost.
2. We believe that the scriptures of the old and new testaments are the word of God and the only rule of faith and practice.
3. We believe in the doctrine of eternal and particular election.
4. We believe in the doctrine of original sin.
5. We believe it impossible for man to recover himself from the fallen state he is in by nature, by his own will and ability.
6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.
7. We believe that God's elect shall be regenerated and sanctified by the Holy Ghost.
8. We believe that the Saints shall persevere in Grace and never finally fall away.
9. We believe that baptism and the Lord's supper are ordinances of Jesus Christ and that true believers are the only subjects of these ordinances and we believe the true mode of baptism is by immersion.
10. We believe in the resurrection of the dead and a general judgment.
11. We believe that punishment of the wicked will be everlasting and the joys of the righteous will be eternal.
12. We believe that no minister have the right to the administration of the ordinances only such as are regularly called and come under the hands of the Presbytery.

RULES OF DECORUM

Georgia Decatur County.

A decorum or rule of the church called "Piedmont".

Art. 1st. There shall be a moderator and clerk and two deacons as officers, all to be chosen by the church. The moderator shall head the conference by singing or prayer or as may be most agreeable to opening the door for reception of members to the fellowship of the church and give the right hand of fellowship where it is required, and state all matters of things to be conferred on by the church and pronounce all the expulsion of members when required by the members.

2nd. The duty of the clerk is to keep a book and therein record all acts of the church and hold all the church funds and keep an account of the same and transmit the same at any time when called on by the church. He is to receive all contributions made to the church, furnish all the superscription papers for the church letters of correspondence, of dismission letters to the association and keep statement of all names by experience, of letter, distinguishing blacks from whites, males from females.

EXCERPTS FROM RECORD BOOKS

The first conference was held September 20, 1828. G. W. Kemp was clerk. Choice was made of Elder Wm. McElvy for pastor; appointed the next meeting for communion, and the foot washing was held at night.

November 1st, 1828. The church agreed to join the Ochlocknee Association.

February 28, 1829. A committee was appointed to select a site for to build a meeting house upon.

October 16, 1830. The church while in conference moved that each male member contribute to the church fund twenty-five cents quarterly.

April 20, 1833. Moved that the church meet in fasting and prayer to make a choice of a preachers.

August 18, 1838. Bro. William Whidden was appointed to buy a large Bible and hymn book. The first Sabbath in the next month was appointed for fasting and prayer to Almighty God that he would revive religion in this part of His moral vineyard.

June 1st, 1884. Brother T. T. Maxwell presented to the church a nice, large Bible. Still in use. (1928).

August 1906, Mrs. W. A. Carr who was not a member presented the church with a nice table which is still in use. (1928)

A nice one hundredth birthday present was presented to the church consisting of a table cover and a pulpit cover made of imported linen made by Ruby, Janie and Sallie, daughters of Sister Delia Butler of Orlando, Florida.

PASTORS FROM 1828 TO 1928

September 1828—Elder William McElvy

March 1832—Elder Belcher

November, 1833—Elder William Hawthorn

April, 1835—Elder John W. Mann

January, 1836—Elder Mark Strickland

June, 1843—Elder Prior Lewis

November, 1850—Benjamin Manning

November, 1856—Elder Russell
June, 1867—Elder P. Everett
June, 1883—Elder J. A. Maxwell
June, 1888—Elder P. T. Everett
June, 1892—Elder J. A. Maxwell
June, 1900—Elder W. H. Godwin
October, 1904—Elder William Hollingsworth
May, 1913—Elder D. M. Moneyham
June, 1914—Elder B. M. Jowers
July, 1916—Elder D. M. Moneyham
June, 1925—Elder Dallas Jowers. On account of
physical condition of Elder Moneyham, Elder
Jowers was called to assist him. Elder Dallas
Jowers is the present pastor. (1928)

DEACONS

First a Brother Tucker 1829
Ordained Nathan Williams 1839
Ordained J. A. Maxwell 1868
Ordained R. W. Maxwell 1875
Ordained J. W. Maxwell 1896
Ordained E. L. Maxwell 1907

CHURCH WAS CAREFUL

One very important feature we must not forget to mention which stands out very prominent among other matters concerning the good men who served in different capacities in this old church and are gone on to their reward into the land of perfect day; and that is that

J. W. Maxwell was appointed clerk June 17, 1871 and served well and so faithful and so long that in 1914, after having served 43 years, by his own request, on account of his age and deafness, the church released him from further service. The church then elected Brother E. L. Maxwell clerk who serves as the present clerk. Now we come to notice one more important matter concerning the doings of Piedmont Church. On July 16, 1870, the record shows that J. A. Maxwell was set at liberty to exercise his gift among us if so gifted. (note that). Then January 17, 1874, he was liberated to exercise among the sister churches (see that also) and was ordained December 19, 1874. See how careful they were in those days about starting a man out to preaching. They first gave this brother liberty to see if he had a gift. Then gave him liberty to go among the sister churches. How careful we should be to not put a man out on our sister churches until we are satisfied with his gift and are willing to receive him ourselves. When the sister churches were all satisfied with the gift of this brother, then he was ordained. Piedmont church has had its trials, pleasures and sorrows. We are glad to know that the good citizens around this old church hold it and its members in high esteem. This was demonstrated by the great crowd of people that came from far and near to be at the Centennial meeting.

And it was good to hear the pleasant remarks which were made as we mixed and mingled with that great throng of people after being blessed to partake of such a spiritual feast in the morning service and such a natural fest at the noon hour.

And now we must close the scene. We wonder (as we do so) who will write the next One Hundredth history of this old church? Will it stand the trials of another hundred years?

Please keep in mind that the preceding pages were actual minutes and happenings of Piedmont Primitive Baptist Church from it's inception on August 28, 1828 until it's Centennial Meeting September 1, 1928

Piedmont Church has church record books from two other Primitive Baptist Churches. Liberty Primitive Baptist Church dissolved August 6, 1842 and united with Hephzibah Church. Hephzibah Church dissolved March 9, 1861 and united with Piedmont Primitive Baptist Church. Both record books were given to Piedmont Church when Hephzibah united with Piedmont.

Pastors from 1928 to Present

Elder R.K. Blackshear

Elder L. Z. Folmar, Sr.

Elder J.T. Bush

Elder L.Z. "Ted" Folmar, Jr.

Elder Robert "Bob" Conner

Deacons from 1928 to Present

Brother C. M. Harrison
Brother Ted Folmar, Jr.
Brother Joe Harrison
Brother Jep Dove
Brother Robert Butler
Brother Ralph Harrison
Brother Raburn Avery

Clerks from 1928 to Present

Brother C. W. Kemp
Brother James C. Horne
Brother Jacob Butler
Brother John Herring
Brother W. C. Thomas
Brother John Hidgon
Brother J. A. Maxwell
Brother J. W. Maxwell
Brother E. L. Maxwell
Brother Jep Dove
Brother Ted Folmar
Brother Joe Harrison
Brother Jep Dove
Sister Evelyn Taylor

What Primitive Baptist Believe

- We believe in salvation by grace. We believe that salvation is of the Lord, that it is by His grace, and that nothing needs to be added to it.
- We believe that Adam willfully transgressed the law of God and therefore plunged himself and his posterity into a state of guilt and corruption (Rom. 5:12-19). That now man in his natural state is dead in trespasses and sins (Eph. 2:1) and is unable to recover himself by an act of his own “free-will” (John 1: 13; John 6:44; Rom. 3:10-20, Rom. 9:16)
- We believe that Ephesians chapter one plainly teaches that before the foundation of the world, God, according to His own sovereign pleasure, elected a people to eternal salvation and made all of the arrangements necessary for them to live with Him in glory.

Frequently Asked Questions of Primitive Baptists

Is it true that Primitive Baptist wash feet?

Yes we do. Jesus said we ought to wash each other's feet, and Primitive Baptists do so. *Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.*" (John 3:13-14) Primitive Baptists understand that this commandment is to be followed in literal detail as well as in spirit.

Why do Primitive Baptists use real wine and real unleavened bread in communion?

The communion took place immediately after the Passover. This was a time in which leavened bread was prohibited, both by scriptural law and by Jewish tradition. (Ex. 12:3-8, Num 9:9-11, Deut 16:1-3, Mt. 26:17, Mk 14:12, Lk 22:7) Leaven is used in the scriptures as an emblem of sin (Lk 12:1, I Cor. 5:6-8) and is therefore an unsuitable representative of the Lord's body.

Wine represents the shed blood of our Lord and Savior Jesus Christ. Wine is symbolically consistent with unleavened bread in that neither contain leaven.

Do Primitive Baptists believe in tithing?

No, this was a requirement put on the Israelites under the old law service but is not binding today. If we bring over part of the old Jewish service into the church, we might as well bring it all. God's people in this dispensation ought to give, but the principle set forth is that "*God loveth a cheerful giver*" (II Cor. 9:7)

Do Primitive Baptist ministers receive a salary?

No, they devote their time and substance to the service of God out of love, and as the Lord blesses their labors among His people, those among whom the minister has labored contribute willingly to his needs (I Cor. 9:9-14)

For more information on Old Line Primitive Baptists and our beliefs go to www.olpbc.com, www.pb.org. You can also listen to audio sermons at the www.pb.org website

A decorative border with a repeating pattern of leaves and small flowers, framing the text.

John Chapter 14: 1-3

*Let not your heart be troubled:
ye believe in God, believe also
in me.*

*2 In my Father's house are
many mansions: if it were not
so, I would have told you. I go
to prepare a place for you.*

*3 And if I go and prepare a
place for you, I will come again,
and receive you unto myself;
that where I am, there ye may be
also.*