First Baptist

CAIRO BAPTIST CHURCH, GRADY COUNTY, (formerly Thomas County)

This church was formerly a part of Bowen Baptist Association, then the Taylor Assoc.

The T aylor Association changed to the Grady Association in 1936.
(Bowen 1874-1910. Taylor Assoc. 1911-1935. Grady Assoc. 1936---.)

The date of organization is listed in the Georgia Baptist Convention minutes of 1884 as 1874. (p.60)

Pastors		Church Clerks.		Pastors	Clerks
1874	J. Martin	J.P. Lunsford	1879	J.L. Underwood	B.W. Maulde
1875	J. Martin	J.P. Lunsford	1880	Church not listed	
1876	J. Martin	D.H. Wilmot			
1877	John L. Underwood	B.H. Maulden			

The minutes of the association do not list members . The messengers from each church are listed each year but this would not be complete. Only the church minutes would list this.

The pastors ' names were taken from the Bowen Baptist Association for the years given. The years 1882-86 are missing from our file.
The church is not listed in the years 1887-1901.

STATEMENT

CAPITAL CHEMICAL & S

509 ALL SAINTS STREET

TALLAHASSEE, FLOR

Transcribe and Remit
from Capital Chemical -
for the period ending
December 31st 1955 -
Please see that payments -
are made promptly -
Thank you and Regards -
Richard Ammerman
Capital Chemical
Sent out on request
Dixie Drugs are
Dixie Drugs are
Capital Chemical
in the future

Page 99. 15th Anniversary of assoc. with Big Creek Church Oct. 1889.

This Church is now and has been on N. S. 319 South of Coalinga. This is the first time that

Page 82 - Cairo Church
received from Bethel
association by letter
Seminar Oct 18-1883 -

9th annual Seminary -

See page 83 - #1

J. M. Rushin page 87

See page 91 E B Kimball
+ J R Battle. Associates
at Valdosta Oct 1886

Page 94 - Oct 1888 -
R. H. Harris - visitor from Columbia
See page 96 - 8.41.1888

Woman's Miss.
Society -

Prior to 1895 the churches of Cairo had preaching services but once a month, but that was a two days affair with preaching Saturday morning and again Morning and evening on Sunday. Few if any pastors of Cairo Baptist Church lived in the town prior to 1900. Some traveled by buggy, some on horseback and some by train. Almost invariably they slept in the home of Dr. S.A. Roddenbery, but occasionally visited and took some of their meals in homes of various other members of the Church. J. L. Underwood lived about two miles south of Camilla and rode horseback to and from Cairo. Robert S. Roddenbery, Sr., remembers that preacher Underwood was small of stature and rode a pony, or small horse, which he graciously allowed the young boy to ride, much to his delight. J.M. Rushin lived in Barton and rode the train to and from Cairo, but he spent Friday, Saturday and Sunday nights in the home of Dr. Roddenbery. D.H. Parker commuted by train from his home in Bainbridge. It was during his pastorate that the Cairo church started having preaching services two Sundays in each month.

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At one period between ~~1875~~ 1876 and 1881 the Cairo church was in the Bethel Baptist Association, because the Mercer Association minutes show (page 82, History of Mercer Association) that in 1882 the "Cairo Church was received into fellowship, by letter, from The Bethel Association". The minutes of the Bethel Association for 1881 record that Dr. S.A. Roddenbery was correspondent for the Cairo church.

James M. Rushin [b. 1838] followed John L. Underwood and was pastor from 1883 to 1886, and probably continued to 1890. The association minutes from 1886 through 1889 fail to show the name of any pastor of the Cairo church. It was during the ministry of James M. Rushin, ~~the~~ in 1884, that Robert S. Roddenbery, Sr., was baptized and joined the church; and in 1913 [after he had retired from active ministry] it was James M. Rushin who preached the funeral [in Thomasville] of the Congressman Seaborn Anderson Roddenbery, Jr., whom he had previously baptized while ~~at Cairo~~ pastor at Cairo.

Also a living preaching service two Sundays in each month.

Churches

James M. Rushin [b. 1838] followed John L. Underwood and was pastor from 1883 to 1886, and probably continued to 1890. ~~The association~~ [None of the association minutes from 1886 through 1889 list the name of any pastor of the Cairo church.] J.M. Rushin was a Confederate veteran and an exalted officer in the Masonic order, for many years serving as Grand Treasurer of Georgia. In addition to being a gifted evangelistic preacher, he was an accomplished musician, playing the violin and organ and possessing one of the sweetest of tenor voices. It was during his ministry, in 1884, that Robert S. Roddenbery, Sr., was baptized and joined the church; and in 1913 [after he had retired from active ministry] it was James M. Rushin who preached the funeral [in Thomasville] of Congressman Seaborn Anderson Roddenbery, Jr., whom he had previously baptized while pastor at Cairo.

J.R. Battle was pastor at Cairo from 1889 through 1894. He followed J.M. Rushin and, likewise, lived at Boston, Ga., commuting by train between the towns. He was a good preacher and well educated, and was also principal of the Cairo school during a portion of this time. While schoolteacher he stayed in Cairo during the week and went home over the weekend, except on the Sundays when he preached.

D. H. Parker [1845-1926] was pastor from 1895 to June 1898, residing in Bainbridge and devoting half his time to the Cairo church. See picture and sketch elsewhere herein. Also see biographic sketch by Robert H. Harris, pp. 203-205 in History of Mercer Baptist Association.

~~Asa~~ Asa C. Stephenson [b. 1835] followed D.H. Parker in 1898 and served as pastor at Cairo to 1900. He was ordained a Baptist minister at the age of 19 and became what is called a self educated man, but that education was full and thorough and his gospel ministry was crowned with success. During the interval of the War, Asa C. Stephenson was a Captain in the Confederate States Army. Elder Stephenson settled near the hamlet of Merrillville in

Thomas County in 1871, where he built his home, cleared the land for a small farm, and there he resided for the remainder of his life. He was prominent in the organization of many churches in southwestern Georgia and he helped organize and was the first pastor of the First Baptist Church of Moultrie.

W.E. Zeddiker, believed to be the first full time pastor of Cairo Baptist Church and residing there, served from 1900 to 1902.

Thos. A. White [b. 1848, d. 1919] was pastor of Cairo church from 1902 to 1906. He was born in Newton Co., Ga., and for a while attended Emory College at Oxford but in 1864 his schooling was cut short by his enlistment in the Confederate States Army. In 1875 he and his wife moved to Brooks County and he began a ministry which lasted for 44 years. In 1889 he was elected Moderator of the Merch Baptist Association.

1906 marked the beginning of a great period in the history of Cairo Baptist Church, as well as for the town of Cairo. Grady County had just been created and the former "town" in 1906 officially became the "City of Cairo". But also of momentous importance was the return of Robert H. Harris, D.D., this time as

pastor of Cairo Baptist Church. He had first come to Cairo in 1875 as a school teacher, had moved to La Grange in 1883, then to Columbus and elsewhere, and now he was back in Cairo. He served as full time pastor until sometime after 1910, during which time the beautiful brick church was built, dedicated in 1908.

same paragraph

~~Dr. B. D. Ragsdale succeeded Dr. Harris~~

Succeeding Dr. Harris was Dr. B. D. Ragsdale who later became Bursar at Moren University.

Cairo Baptist Church.

The first Church Clerk was J.P. Lunsford who served from the beginning in 1874 to 1876 when Dr. W.H. Wilmot took office for one year. He was followed in 1877 by Ben W. Mauldin, Sr., who served several years, after which and up to 1914 the church was served in this office by W.L. Perkins, Geo. W. Clark, J.L. Hurst, Geo. L. Hurst, J.L. Mauldin and C. P. Poulk.

The only Sunday-school superintendents of which we have a record, prior to 1914, were Jerry M. Parker, A.C. Forester and W.B. Rossenbery. J.M. Parker was the first Superintendent and it appears that he served as such more than 25 years. W.B. Rossenbery was Superintendent approximately that long, his tenure extending a score of years after 1914, and he was a Deacon more than 35 years. A.C. Forester was a son of Geo. W. Forester.

With further reference to Baptist Sunday School Superintendents in Cairo, we moved from Cairo to Moultrie in October 1910, and I lived in Cairo from 1908 to that time, during which period I know Dr. Harris was the pastor and Uncle Walter Rodenberg was S.S. Supt. I think he was Superintendent a total of about 25 years, but I don't know when that period ended. Papa says Uncle Walter never joined the church until after his ~~first~~ daughter Helen died in ~~1899~~ 1900. Maybe you remember when he became S.S. Supt.

Apsabeth Perris

249. Rev. Isaac Brinson was one of the presbytery that constituted Way's Baptist Church (known as Way's Meeting House, named in honor of John Way), in Jefferson Co. Ga. on Aug. 15, 1817. The original members included John Way, Moses Brinson, Sr., David Brinson (bro. of Moses) and Agness Brinson (perhaps wife of David).

251 "In the earlier days of Way's Church John Way, Elam Young (perhaps wife of Margaret Brinson, dau. of Moses Brinson, Sr.), were the men to whom the church looked to for advice and upon whom the pastor leaned for support. As they passed away, their places were taken by Moses Brinson, Jr., Noah Smith, deacons, and Joshua T. Jordan (husband of Jane Brinson, dau. of Moses + Apsabeth (Perris) Brinson)."

The Bowen Baptist Association "met at Pleasant Spring in Decatur County in 1874, and two new churches, Summerhill in Mitchell County and Cairo in Thomas County (now Grady), were received". That statement on pages 10 and 11 of "A History of the Bowen Association" (1856-1956) appears to be the only authoritative printed record of the date Cairo Baptist Church was established. That history of the Bowen Association, and another book, "A Compendious History of the Mercer Baptist Association" (1874-1914), by Dr. Robert H. Harris, contain a vast store of information about Cairo Baptist Church, and its pastors during its first 40 years of existence. Copies of both of these volumes are on file in Mercer University Library. It must be noted, however, that Cairo Baptist Church is listed in the Taylor Association from 1914 through 1935, and thereafter in the Grady County Baptist Association. 1914

First Baptist Church

Cairo, Georgia

WILBURN S. SMITH, Pastor

SUNDAY, DECEMBER 22ND, 1940.

A Christmas Wish

I could not wish thee better than to pray
That there may come to thee this Christmas day
A vision of the star that sent men on
With trailing light to where a new Light shone.

The night is dark—let thy illumined face
Bring light and cheer to bless thy day and race.
Pass on the angel song of hope and peace
'Till self be shamed and bitter hatred cease.

God rest thee, faithful heart, this Christmas-tide!
May Christ Himself by faith with thee abide,
And lead thee through the New Year's swinging gate
To high emprise—the master of thy fate!

—Charles L. Goodell

SUNDAY MORNING WORSHIP, 11 A. M.

Organ Prelude
Opening Chorus ..... Choir
Doxology
Invocation
Hymn 285, "O Come All Ye Faithful" ..... Oakeley
Scripture Reading
Prayer
Hymn 184, "All Hail The Power of Jesus' Name" ..... Holden
Tithes and Offerings
Offertory, "The Prince of Peace" ..... Nolte
Sermon ..... Pastor
Invitation Hymn 170, "Something For Jesus" ..... Lowry
Benediction
Organ Postlude

UNION VESPER SERVICE, 5 P. M.

"Music is the universal language of mankind"—Longfellow.

Organ Prelude
Processional, (Congregation Standing) ..... Choir
Invocation ..... Rev. Claude Pepper
Tableaus, "The Annunciation," "The Manger"
(Scripture by Wallace Forsyth)
Carols, "It Came Upon A Midnight Clear" ..... Boys Chorus
"Away In A Manger" ..... Choir
Shepherd Tableau, (Scripture by Wallace Forsyth)
Carols, "While Shepherds Watched By Night" ..... Choir
"Hark The Herald Angels Sing," "The First Noel"
Adoration Tableau, "We Three Kings," Scripture by Wallace Forsyth)
(Woody Mizell, Max Tyson, Beverly Forrester)
Carols, "O Little Town of Bethlehem" ..... Choir
"Silent Night"
Carol, "Joy To The World," (Congregation Standing) Handel
Benediction ..... Rev. W. E. McTier

ITEMS OF INTEREST.

This church extends a cordial welcome and greeting to our friends of the Methodist and Presbyterian Churches who join with us this evening in a union vesper service.

Sunday night December 29th will be observed as Student Night in this church. The service will be in charge of students at home for the holidays and will consist of special musical features and brief addresses on the general theme, "Conquer With Christ." College and high school students and the public in general are cordially invited to this service. Following the program students will be invited to the pastor's home for a fellowship hour.

Our members are reminded that the close of the current year is at hand. Our church will close its fiscal year December 31st, and it is hoped that all accounts and obligations will have been met in full. Those who are in arrears may make an extra effort to pay all amounts due, and those who have made no offering to their church during the year will certainly want to make a cash offering before the books close. And will you kindly sign your 1941 Pledge Card if you have not already done so? Our Treasurer informs us that already we have received more than twice the number of pledges received last year with substantial increases in many individual pledges and a sizeable number committed to the tithe as the basis of giving for the New Year. With the help of everyone we can begin the New Year with our church business affairs in excellent condition.

THE CHURCH IS THE MOTHER OF ALL HUMANITY.

In the dawn of civilization she cradled humankind and became the benefactor of the weak.

At the horns of her altar the oppressed found sanctuary.

When the Caesars sought to make slaves of human flesh she taught men, in bonds, how to sing.

Under her protection womanhood has been freed from social slavery and given freedom.

Through her beneficence hospitals have been erected and schools founded.

This mother of humanity knows no race.

Expansive with affection she seeks to bring all men of every race, into the common fold.

All this one finds in the Church; but there is something still greater. For, at her altar, she offers to a hungry humanity, "The Christ."

The Master is here and calleth for thee. The altar is ready. COME!

—Selected.

A Christmas Message

Our Dear Friends:

Once more the Season is here when we are led by the star or the angel's song, according to temperament, to the cradle of the Christ Child. It is the season when others fill our thoughts; when for a day we have the semblance of the Kingdom of God on earth.

Today our thoughts go out to others but with special tenderness to you, our yoke-fellows in Christ. Each Christmas finds a deeper gratitude in our hearts for your friendship; your never-failing goodness to us; and your gracious response in the service of our Lord. We would join our hearts with yours in grateful acknowledgement of the goodness and mercy of the Lord to our own church, and then in a covenant that we may be used of Him in telling the Story of Redeeming Love to the peoples of the earth.

In a world torn by hatred and strife, let us dedicate ourselves with whole-hearted and unfailing toil, to the task of spreading justice, mercy, peace and good will, knowing that love can heal all the wounds and bring all peoples into the glad acknowledgement of brotherhood and into the mutual service which this implies. With our faces towards the Sunrise let us seek to transmute every talent into noblest helpfulness for all mankind, recognizing that it is our highest privilege and mission to link our human service with that of the Master in establishing His Kingdom of righteousness, love, and peace.

Sincerely and affectionately,

The Pastor and Mrs. Smith.

First Baptist Church

NORTH BROAD ST. CAIRO, GEORGIA

WILBURN S. SMITH, PASTOR

A BOY
(MARGARET ISABEL)

NOBODY KNOWS WHAT A BOY IS WORTH,
A BOY AT HIS WORK OR PLAY,
A BOY WHO WHISTLES AROUND THE PLACE,
OR LAUGHS IN AN ARTLESS WAY.

NOBODY KNOWS WHAT A BOY IS WORTH,
AND THE WORLD MUST WAIT TO SEE,
FOR EVERY MAN IN AN HONORED PLACE,
IS A BOY THAT USED TO BE.

NOBODY KNOWS WHAT A BOY IS WORTH,
A BOY WITH HIS FACE AGLOW,
FOR HID IN HIS HEART THERE ARE SECRETS DEEP
NOT EVEN THE WISEST KNOW.

NOBODY KNOWS WHAT A BOY IS WORTH,
A BOY WITH HIS BARE, WHITE FEET;
SO HAVE A SMILE AND KINDLY WORD,
FOR EVERY BOY YOU MEET.

PASTOR'S STUDY . . . . . PHONE 223-R
PASTOR'S RESIDENCE . . . . . PHONE 223-W
E. M. EDWARDS, CLERK . . . . . PHONE 190-W
W. H. REDDICK, TREASURER . . . . . PHONE 46

JUNE 8, 1941

SUNDAY SCHOOL - 10:00 A. M.

11:00 A. M. - MORNING WORSHIP

ORGAN PRELUDE
DOXOLOGY
INVOCATION
HYMN, "AM I A SOLDIER OF THE CROSS?" . . . No. 81
SCRIPTURE READING
PRAYER
HYMN, "LOVE DIVINE". . . . . No. 12
TITHES AND OFFERINGS
OFFERTORY SPECIAL, "I HAVE A SONG" . . . . CHOIR
SERMON . . . . . PASTOR
INVITATION HYMN, "JESUS IS CALLING" . . . No. 233
BENEDICTION
ORGAN POSTLUDE

8:00 P. M. - EVENING WORSHIP

ORGAN MEDITATION
CONGREGATIONAL SINGING - HYMNS 228 AND 236
SCRIPTURE READING
PRAYER
HYMN, "RESCUE THE PERISHING". . . . . No. 230
TITHES AND OFFERINGS
OFFERTORY SPECIAL . . . . . QUARTET
SERMON . . . . . PASTOR
INVITATION HYMN, "HAVE THINE OWN WAY LORD" . . . No. 223

BENEDICTION
ORGAN POSTLUDE

TONIGHT . . . . B. T. U.'S 7:00

ADULTS . SENIORS . INTERMEDIATES . JUNIORS
STORY HOUR

CALENDAR FOR THE WEEK.

MONDAY THROUGH FRIDAY, 8:30 - 11:30 A. M. - VACATION BIBLE SCHOOL.

MONDAY - 4:00 P. M. CIRCLES OF THE W. M. S. WILL MEET AS FOLLOWS: SUSAN ANDERSON CIRCLE, MRS. I. J. EDWARDS; CATHERINE BRYAN CIRCLE, MRS. E. F. WILLIS; DOREEN OWENS CIRCLE, MRS. NORMAN TYUS, WITH MRS. C.E. MORRISON AS CO-HOSTESS; MAY PERRY CIRCLE, MRS. GUY NICHOLSON; RENA GROOVER SHEPHERD CIRCLE, MRS. T. A. POWELL; AND FANNIE McCALL WILLIAMSON CIRCLE, MRS. J. L. PINSON.

" - 8:00 P. M. THE BUSINESS WOMEN'S CIRCLE WILL MEET WITH MISS MABEL BROOME.

" - 8:00 P. M. THE PEARL TODD Y. W. A. WILL MEET WITH MISS CAROLYN BOYETT.

TUESDAY - 4:00 P. M. JUNIOR G. A.'S WILL MEET WITH MRS. CLOWER WHITE; INTERMEDIATE G. A.'S WILL MEET WITH MISS ELVIRA PRESTON; SUNBEAMS WILL MEET AT THE CHURCH.

" - 4:30 P. M. SCOTT PATTERSON R. A.'S WILL MEET WITH MRS. A. C. RODDENBERY.

" - 8:00 P. M. THE BOARD OF DEACONS WILL MEET AT THE CHURCH.

WEDNESDAY - 8:00 P. M. MID-WEEK SERVICE. PROGRAM WILL BE IN CHARGE OF THE JUNIOR DEPT. OF THE VACATION BIBLE SCHOOL. ATTENDANCE SPONSORS: W. J. BOYETT, MRS. BILL GAINOUS(DOREEN OWENS CIRCLE), MAX SANDERS, BERTHA MARSHALL.

ITEMS OF INTEREST.

THE ORDINANCE OF BAPTISM WILL BE ADMINISTERED AT THE EVENING SERVICE. CANDIDATES WILL PLEASE MEET IN THE PASTOR'S STUDY PROMPTLY AT 7:45 P. M.

ITEMS OF INTEREST (CONTINUED)

WITH 75 ALREADY REGISTERED FOR OUR VACATION BIBLE SCHOOL, IT IS EXPECTED THAT THE ENROLLMENT FOR THE SCHOOL WILL REACH AT LEAST 150. THE SCHOOL WILL BE HELD EACH MORNING, 8:30 - 11:30, MONDAY THROUGH FRIDAY, FOR THE NEXT TWO WEEKS. WE HAVE A SPLENDID FACULTY, BUT WE NEED MORE HELPERS IN THE VARIOUS DEPARTMENTS. WHO WILL VOLUNTEER TODAY FOR THIS LABOUR OF LOVE IN BEHALF OF OUR BOYS AND GIRLS?

THE FOLLOWING BOYS WILL REPRESENT OUR CHURCH AT THE ROYAL AMBASSADOR CONCLAVE AT MERCER UNIVERSITY THIS WEEK: RALPH RODDENBERY, FRANK MASSEY, WALTER SAWYER, PEYTON RICHTER, GLENN PELHAM AND JOHN HATTEN.

WE WISH TO VOICE OUR GRATEFUL APPRECIATION TO THE MEMBERSHIP OF THIS CHURCH FOR THEIR VERY FINE RESPONSE AND COOPERATION IN THE FULFILLMENT OF PLANS FOR A DELIGHTFUL HOME COMING DAY ON LAST SUNDAY. PARTICULARLY ARE WE INDEBTED TO MR. W. H. ROBINSON, GENERAL CHAIRMAN, AND THE MEMBERS OF HIS COMMITTEE; MRS. W. B. RODDENBERY, JR., MISS HILDA PAULK, AND THE MEMBERS OF THE CHOIR; MR. B. W. MAULDIN AND THE MEMBERS OF THE TABLE COMMITTEE; THE LADIES OF THE CHURCH, FOR THE BOUNTIFUL BASKET DINNER; AND THE DECORATIONS COMMITTEE, FOR THE LOVELY FLOWERS. THANK YOU, EACH AND ALL.

BUILD PEACE PEACE IS INFINITELY MORE THAN THE ABSENCE OF WAR. IT IS POSITIVE CREATIVE ACTION TO BUILD JUSTICE AND GOODWILL. IT MEANS COOPERATION FOR THE COMMON GOOD THROUGH CORPORATIONS, TRADE UNIONS, COOPERATIVES, POLITICAL ORGANIZATIONS, AND FRIENDLY MEETINGS OF ALL KINDS. IT MEANS GOD IN THE HUMAN HEART. LET US BUILD PEACE WITHIN OURSELVES AND OUR COMMUNITIES.

Rev. W. E. Jediker was unanimously called "to serve as pastor for the ensuing associational year". On Oct 9th in regular conference a letter was read from Rev. Jediker accepting call. Oct 13th 1901 his resignation as pastor was accepted

Nov. 24 1901 Rev. T. A. White was elected as pastor ~~Dec 6th~~ ~~he accepted the~~

Nov. 24 1901 Rev. T. A. White was elected as pastor and served Oct 1906

July 10 1902

Ldr. R. H was elected in Oct 8 1906

Mrs. Albert C. Roddenbery
North Broad Street
Cairo, Georgia

Dr. Harris resigned
as Pastor Feb. 11 1912

Feb. 20th 1912 Dr Ragsdale
was called to supply
vacancy — Called as pastor —
Col Ledford presided — Apr 14 1912
voted by acclamation and call
was extended to Oct 1913 —
Salary $1200.00 per year

Earliest minutes found Dec
12 1896 and Rev. Parker
pastor at that time. He
resigned July 10, 1898
Rev Parker's resignation
was accepted, (quote minutes)
"he having been appointed
as Chaplain in the U.S
volunteer service."
On Sept. 16, 1898 the church
~~voted to have services two~~
~~Sundays each month — 2nd~~
~~and 4th Sunday and~~ beginning
"moved and carried to have
services 2nd + 4th Sundays and
on Sat. before 2nd Sun in each
month.
Friday night in call for pastor
object to call a pastor.

Small Claims Court
of Colquitt County
Moultrie, Georgia

R. S. RODDENBERY, JR., JUDGE

R. H. Harris died in 1928 - Moved

Pastor at Cairo 1898 when new church built

Born - 1872.

died 1928

Thomasville Library

Confederate Monument

THOMASVILLE
FEB 16
PM
1965
GA.

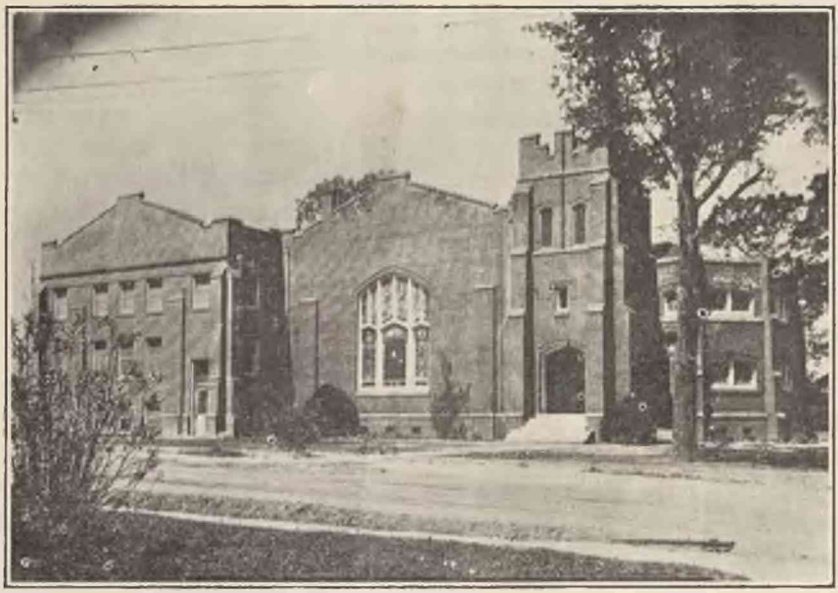
Mr. R. S. Roddenbery, Jr.
P.O. Box 601
Moultrie, Georgia

First Baptist Church

Cairo, Georgia

WILBURN S. SMITH, Pastor

"I was glad when they said unto me, let us go into the house of the Lord"
Ps. 122:1



Pastor's Study ..... Phone 223-R

Pastor's Residence ..... Phone 223-W

E. N. Edwards, Clerk .....

T. F. Proctor, Treasurer ..... Phone 175

SUNDAY SCHOOL AT 10 A. M.
Graded For All Ages

MORNING WORSHIP

Organ Prelude
Doxology
Invocation
Hymn No. 212—"All Hail the Power" ..... Holden
Scripture Reading
Prayer
Hymn No. 82—"Am I A Soldier of the Cross?" ..... Arne
Offering
Offertory Special—By Choir—"Blessed Is He That Cometh" ..... Nolte
Sermon—"He Hath Followed Me Fully." ..... Pastor
Invitation Hymn No. 27—"Jesus Saves" ..... Kirkpatrick
Benediction.

EVENING WORSHIP

Organ Meditation
Congregational Singing Hymns No. 253 and 255
Scripture Reading
Prayer
Hymn No. 244—"Let Others See Jesus In You" ..... McKinney
Offering
Offertory Special ..... Selected
Sermon—"Keep Thy Heart With All Diligence" ..... Pastor
Invitation Hymn No. 353—"He Is Able to Deliver Thee" ..... Ogden
Benediction.

TONIGHT . . . . B. T. U.' S. 6:30
SENIORS . INTERMEDIATES . JUNIORS
A Cordial Welcome Awaits You.

MID-WEEK SERVICE
Wednesday Evening . . . . . 7:30 O'clock

CALENDAR FOR THE WEEK.

Monday 3:30 p. m.—Susan Anderson Circle will meet with Mrs. T. A. Powell. Catherine Bryan Circle will meet with Mrs. Fred Davis, Rena Groover Shephard Circle will meet with Mrs. J. F. Stone; and Fannie McCall Williamson Circle will meet with Mrs. J. N. Harvey.

* * * * * * *

ITEMS OF INTEREST.

Mr. Roycer Anderson was cordially received into our fellowship on last Sunday by letter.

* * * * * *

We wish to thank those who kindly prepared and contributed to the bulletin for Sunday June 2nd.

* * * * * * *

Again we wish to thank the Business Men's Bible Class, Mr. Dunn, and Mr. Hughes and all who had a part in the thoughtful addition of three new cement walks to our church grounds.

* * * * * * *

We are agreed, I think, that of all the buildings in the community none should be more inviting in physical setting, outward appearance, and interior appointments than the House of the Lord. The total effect of the church house should be such as to appeal to man's God-given sense of beauty. Theaters spend huge sums of money to adorn their buildings and herein lies an important factor in their tremendous appeal to the public. While we would not have the church mimic the theaters, yet we wonder if the church would not make a greater appeal if more care, thought, and money were devoted to the task of adorning the Temple of the Eternal whom we are to worship in "the beauty of holiness." Let the cleanliness, neatness, orderliness, and beauty of the church and its grounds become the concern of every member. "Whatsoever things are lovely think on these things."

* * * * * * *

A PRAYER FOR TODAY.

Oh, God, give me courage to live another day. Let me not turn coward before its difficulties, nor prove recreant to its duties. Let me not lose faith in my fellowmen; keep me sweet and sound of heart, in spite of ingratitude, treachery or meanness. Preserve me, Oh God, from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me, or take take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant, this day, some new vision of Thy truth. Inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls. In the name of the Strong Deliverer, Amen.

* * * * * *

Michael Farady once left a meting of the Royal Academy of Science to keep his tryst at the Wednesday night prayer service. Many of us are busy about many things during the week—parties, shows, clubs, rides, business engagements, pleasure trips, or maybe the easy chair and the daily paper —but I wonder if you would not agree that the one needful thing is that we keep our tryst with God on Wednesday evening there to find spiritual enrichment and a fresh grip on the worthwhile values of life.

DID YOU KNOW?

Southern Baptists have received 3,068,270 members by baptism in the past fifteen years, an average of 204,551 per year. There are now twelve and one half million adult baptists in the world or a constituency of fifty million. Four and a quarter million white baptists live in territory of the Southern Baptist Convention.

* * * * * * *

Gifts of Southern Baptist during 1934 for local work totaled $20,401,608 and for missions $4,251,668 an increase in total gifts of $1,363,915.00. Debts of Southern Baptists were reduced more than a milion dollars during the year.

* * * * * * * * * *

Mr. J. H. Anderson, of Knoxville, Tennessee is said to be the largest giver among Southern Baptists. He will not say how much he gives but close friends say he gives $600 weekly to his local church and kingdom causes. He has been a consistent tither, but now gives way beyond the tithe.

* * * * * * *

The gavel used by the retiring President of the Convention, Dr. Dodd, was made from the bed post of Adoniram Judson, and presented to the Convention by Dr. Dodd with the expressed hope that it might become a symbol of our missionary spirit.

* * * * * * *

Dr. John R. Sampey, President of the Southern Baptist Seminary, Louisville, Kentucky, was elected President of the Southern Baptist Convention in the ninetieth year of the Convention and the fiftieth year of Dr. Sampey's service as a teacher in our great Seminary. The next meeting place of the Convention will be in St. Louis, Missouri.

* * * * * * *

The Atlanta Constitution says editorially, "The campagin to raise $150,000 to enlarge the facilities of the Georgia Baptist Hospital and reduce its funded debt carries an appeal to every citizen of Georgia since the service of this splendid institution is open to members of all denominations, although it is operated under the Georgia Baptist Convention. During the past seven years the hospital has given treatment to 34,820 men, women, and children, more than 5,500 of whom were either free or part free patients."

As a neighboring Pastor to our hospital for five years I can bear testimony to its splendid service in helping to heal humanity's hurt, and to the excellent spirit of the nurses and staff. I trust many of us may have a worthy part in this campaign.

* * * * * * *

"A man's god is the thing that is getting the best of his life."

* * * * * * *

"Everyone can do something to make the world better; he can at least improve himself."

* * * * * *

"Generosity is the eye which overlooks a friend's broken gate, but sees the rose in his garden."

Physicians -

Dr. Stephen W. Davis
(1828-1887)

wife: Mary Ann Scaife
(1831-1906)

son: Dr. W. A. Davis
died & buried in Quitman.
Mayor of Cairo -

Dr. S.W. Davis moved to Cairo
between 1870 & 1875
Dr. J.L. Olive came between
1880 & 1885
R.S.R. Sr.

Dr. F. C. Johnson
member Town Council in 1890

Dr. Daniel H. Wilmot

29.1 b
056
21.68

The Bowen Baptist Association "met at Pleasant Spring in Decatur County in 1874, and two new churches, Summerhill in Mitchell County and Cairo in Thomas County (now Grady) were received". That statement on pages 10 and 11 of "A Brief History of the Bowen Association, 100 years of Progress" (1856-1956) appears to be the only authoritative record of the date Cairo Baptist Church was officially constituted. A copy of that History of the Bowen Assn. which we think was published in 1957 is in the Mercer University Library.

It must be noted, however, that Cairo Baptist Church is listed in the Taylor Association from 1911 through 1935, and thereafter in the Grady County Baptist Association.

1965
1872
93

The Evangel

JANUARY 23-29, 1949

FIRST BAPTIST CHURCH

Cairo, Georgia

The clock of life is wound but once.
  And no man has the power
To tell just when the hands will stop—
  At late or early hour.
Now is the only time you own;
  Live, love, toil, with a will—
Place not faith in 'tomorrow', for
  The clock may then be still.

"Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the custom of some is." Hebrew 10:23-25.

ROBERT C. PERRY, JR., Pastor.

ETHEL JOHNSON, Promotional Secretary

This is the architect's drawing of proposed apartment buildings on the new 75-acre campus acquired by New Orleans Baptist Theological Seminary. The seminary contemplates a ten-year building program which will provide a completely new plant

School of Providence and Prayer

The dire need for a theological seminary in New Orleans was first the burden of the great heart and discerning vision of Dr. P. I. Lipsey. He dedicated his consecrated pen to bringing his vision into realization. The school, begun in 1918, was named the Baptist Bible Institute, but has been changed to New Orleans Baptist Theological Seminary.

The first president of the seminary was Dr. Byron H. DeMent. His successors have been Dr. W. W. Hamilton, Dr. Duke K. McCall, and the present president, Dr. Roland Q. Leavell.

Students with college degrees are candidates for degrees in the seminary, while those without college degrees seek certificates in Christian training. Separate classes are maintained for the two groups.

A Practical Activities Department maintains a phenomenal program of home mission work. Every student fills two appointments each week in some practical leadership. Some students serve as pastors, and others are given weekly assignments in the Negro seminary, in street preaching, in hospital visitation, in jail services, in the Home for Incurables, at the Seaman's Institute, in music and religious education work, and at more than fifty mission points in the New Orleans area.

Dr. Leavell celebrated his second anniversary last summer by breaking ground on the new 75-acre campus, thus beginning the building of a completely new seminary plant.

The immediate building project contemplates a roadway, the installation of utilities and the construction of four apartment houses containing a total of fifty apartments.

• •

Not until we can love all races, all so-called nationalities, as Christ loved them, are we on the road to peace on earth.

—Sir Wilfred Grenfell

Baptist Bulletin Service

The Cooperative Program

We believe that the Cooperative Program will supply every denominational need, at home and abroad.

If it is magnified as the only logical way of supporting all the work of the denomination.

If all the agencies will give it their vigorous and unqualified support, subordinating all other appeals to it.

If it is given a conspicuous place on the program of the nine hundred and forty-two annual associational meetings.

If it is presented, in its entirety, to all the people of more than 26,000 Southern Baptist churches.

If it is continually presented and discussed by competent speakers at all state, district, associational, and local meetings of the various church and denominational organizations.

If it is made a major item in the budget of every church in the Southern Baptist Convention.

The Cooperative Program has simplified denominational financing. It has lifted the work of our boards and agencies from the status of beggar enterprises. Let's continue to magnify it, promote it, and enlarge it, that our denominational agencies may advance together in step—the only way we can successfully advance in the task of preaching Christ to the whole world.

—George W. Schroeder

• •

Good church workers cannot be ordered from the Sunday School Board, Sears-Roebuck, or Montgomery-Ward—we must train them.

—Ralph W. Davis

—Religious News Service Photo

He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers.

—Malachi 4:6

The "Second Mile"

"Whosoever shall compel thee to go one mile—go with him twain." You will recognize this text from the Sermon on the Mount as a counsel of perfection, good advice in the form of a paradox which emphasizes a profound truth by an apparent denial of common sense.

Every calling has its mile of compulsion, its round of tasks and duties, its code of man-to-man relations, which one must traverse day by day if he is to survive. Beyond that lies the mile of voluntary effort.

The best fun of life and most of its durable satisfactions lie in this second mile, and it is only here that a calling can attain to the dignity and distinction of a profession.

—William E. Wickenden

TODAY'S PROGRAM

SUNDAY SCHOOL ..... **9:45 A. M.**
S. E. George, General Superintendent
MORNING WORSHIP ... **11:00 A. M.**
Organ Prelude ..... Organist
"Walking with the Master", Smith-Lorenz
Doxology ... Congregation Standing
Invocation (*) ..... Pastor
Hymn No. 2, "O Worship the King"
Scripture ..... Pastor
Morning Prayer (*)
Sunday School Report
Hymn No. 209, Congregation
..... Standing
Worship with Tithes and Offerings
Offertory ..... Organist
"Poeme", Fibich
Solo ..... Mrs. L. W Fussell
"He Loves Even Me", Scholfield
Sermon ..... Pastor
THE UPLIFTED ONE
Invitation Hymn No. 222
Closing Prayer (*) ..... Pastor
Postlude ..... Organist
"Postlude on a Theme", Mendelssohn
(*) Choral Response

TRAINING UNION ..... **6:30 P. M.**
W. H. Lowe, General Director
EVENING WORSHIP ... **7:30 P.M.**
Organ Prelude ..... Organist
"O Lord Most Holy". Franck
Hymn No 46, Congregation
Opening Prayer
Hymn No. 19. "Love Divine"
Scripture
Evening Prayer
Training Union Report
Hymn No. 249, Congregation
..... Standing
Worship with Tithes and Offering
Offertory ..... Organist
"Pastorale", Scarmolin
Presentation of Tri-Hi-Y
Solo ..... Miss June Paulk
"Fairest Lord Jesus", Willis
Sermon ..... Pastor
LOYALTY TO CHRIST AND HIS CHURCH
Invitation Hymn No. 197
Closing Prayer
Postlude ..... Organist
"All Hail the Power", Holden

CALENDAR FOR THE WEEK

MONDAY:

3:30 p. m., Woman's Missionary Union.

7:30 p. m., Philathea Class Meeting, Mrs. E. F. Willis.

WEDNESDAY:

4:00 p. m., Sunbeams
4:00 p. m., R. A.
4:00 p. m., Junior G. A.
7:30 p. m., Prayer Service.
8:15 p. m., Choir Rehearsal.

"A busy soul does not have time to be a busy-body."—Tom Whitley.

EVANGELISTIC CONFERENCE

The pastor plans to attend the State-wide Evangelistic Conference in Macon this week. Among the speakers for this conference are Dr. Oscar Johnson, President, Baptist World Alliance; Dr. R G. Lee, President, Southern Baptist Convention; and Dr. C. E. Matthews, Secretary, Department of Evangelism, Home Mission Board. The program will begin at noon on Monday and continue through noon Wednesday.

If any of our men can be present for any of the sessions, we will be happy to have you attend.

"If you can't tell whether a person is a Christian, you know he isn't."—Pierce.

TRI-HI-Y

The young people of the high school, through the Tri-Hi-Y, are sponsoring a program on "Youth and Church Loyalty." As an emphasis to this theme, a portion of the evening service will be devoted to the following program, which will be introduced by Miss Carolyn Worthy.

"What Is the Tri-Hi-Y?"—Miss Becky Tyson.

"The Purpose of the Tri-Hi-Y"—Miss Marjorie Mayfield.

"The Outstanding Objectives of the Tri-Hi-Y"—Miss June Tiner.

"The Origin and Growth of the Tri-Hi-Y"—Miss Ann Tiner

Immediately after the evening service, a round-table discussion for all youths and their parents will be held in the Philathea class room. All high school young people are urged to bring their parents and be present for this special program of the evening.

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash. Spend it wisely.—Adams.

JBR 5

Dear Julien:--

After you called me this morning I went by the church and found only two minute books, one of them showed that your father was elected Sunday School Superintendent in 1909. He may have served before that date. I rather think he served within a few years prior to his death which was in 1943 or 1944, at least would say that he served more than 30 years. We had temperance lessons every quarter in those days and he always stressed not to ever take the first drink.

Am almost positive that Col Ledford came after him and served several years or at least maybe until he was elected state treasurer, he was followed by W.H. Robinson and he by M.L. Mayes.

I found practically no old records, called Sarah Worthy and she could not help me on dates. Thought would leave the note rather than call you, as you usually have a busy schedule.

This was a long time ago.

Ben

FIRST BAPTIST CHURCH

The First Baptist Church of Cairo now stands prominently on North Broad Street. It also stood prominently on the same site in 1874. In that year a dedicated group of about 12 members and their pastor erected a small, unpainted, wooden structure complete with an organ and bell because they felt the need of a church close by. They had originally belonged to Long Branch Church about three miles distant. That Church showed its missionary zeal by dismissing these members and in helping them organize the new church. Among the charter members were Dr. and Mrs. S. A. Roddenbery and Dr. Daniel H. Wilmot. The oldest living member of that church is Mr. R. S. Roddenbery of Moultrie who, at age 16, was baptized in 1884. It is to him that we are indebted for first hand knowledge of the efforts of this early church.

Joshua Martin, of Whigham, was the first pastor. He, like the Apostle Paul, had his own trade. The Reverend Mr. Martin was also a carpenter. He was placed in charge of constructing the building, thereby becoming responsible for its physical and spiritual growth. His daughter Emma married B. F. Powell and their youngest son is still in Cairo.

The records from 1896 are still intact. They reveal the true reverence its members felt for their church and the intense concern for the well being of fellow members. Their discipline was strict. They had an appointed Discipline Committee. Members whose conduct appeared un-Christian were brought before this body. If deemed guilty they were brought before the church. Some were exonerated and others expelled. If one studies the charges made, one sees that temptations and human nature were much the same then as now.

In 1908 a devoted member, Mrs. Jerry Parker, offered to give $10,000 for constructing a new brick building provided the church would contribute $10,000. This they did. Just as the building was completed but not furnished, Mrs. Parker died. Her funeral was the first service held in the new church.

Families whose names appear prominently in the oldest church records are Roddenbery, Merritt, Shuman, Sutton, Davis, Paulk, White, Richter, Mauldin, Martin, Baggett, Lewis and Lassiter.

Additional ones who appear prominently after the turn of the century are Searcy, Robinson, Harris, Forrester, Dunn, Cannon, Ledford, Reddick, Hughes, McManeus, Pipkin, Edwards, Proctor, Mott, Stone, Brinson, Burts and others.

Pastors who have served are Rev. Joshua Martin, Rev. J. H. McAfee, Rev. John L. Underwood, Rev. J. M. Rushin, Rev. John R. Battle, Rev. D. H. Parker, Rev. W. E. Zediker, Rev. T. A. White, Rev. R. H. Harris, Rev. B. D. Ragsdale, Rev. J. A. Wynne, Rev. P. C. Barkley, Rev. D. P. Lee, Rev. W. S. Smith, Rev R. C. Perry, Rev. T. V. Wells, Dr. Stanley R. Hahn, Rev. George W. Cummins and Rev. Robert L. Franklin, the present pastor.

Ministers who have come out of this church are Charles Standridge, Hugh Wamble, John Carr, W. H. Lowe, Julian Pipkin, Walter Pipkins, Robert Edwards, Roy C. Odom, Jack Alderman, William Rathburn and Dewey (Pete) Owens, Jr. Ministers of Music called to full time service are Max Sanders and the late Waldo Edwards.

In the years 1923-24 a greatly needed addition was made to the main structure of the church for the growing Sunday School and to house the church offices. Then an educational plant was constructed in 1948-49 to provide for the growth in Sunday School enrollment. In 1953-54 the church built a modern pastorium, turning the old pastorium into Sunday School class rooms as the enrollment still grew.

The church was remodeled extensively in 1959. Today it stands as a beacon to all who know it. Its invitation still is

"Come thou with us and we will do thee good."

FIRST PRESBYTERIAN CHURCH

The Cairo Presbyterian Church was organized on January 5, 1878 by the Rev. R. P. Kerr and Rev. James A. McKee, commissioned by the Savannah Presbytery. There were five original members: Mrs. M. R. Moore, Mr. J. W. Maxwell, Mrs. L. M. Maxwell, Mrs. N. J. Walker and Dr. J. T. Moore On that date, Dr. J. T. Moore was installed as Elder and J. W. Maxwell, as Deacon. Mr. Maxwell was later made an Elder and was also the first Sunday School Superintendent; and he and his wife, Mrs. L. M. Maxwell, were among the most faithful members to the date of their deaths. They were the parents of Mr. Onselow Maxwell and the grandparents of Mr. Harry Maxwell, who is now a member of this church. Their great grandchildren are also members of this church.

For the first six years, having no church building of their own, the session meetings were often held in private residences. The church building of the Methodist congregation was tendered for the regular services and was freely and gratefully used until their own first edifice was erected.

Records show that on October 4, 1883, Mr. Robert Hector McLane made a bid of $650.00 to construct the church building and promised to have it finished in three months after commencing the work.

The land for the church building was given by Mr. G. A. Wight, son of Mr. Henry Wight, and the deed was recorded on October 9, 1883 and was originally for one acre, but sales were made in later years leaving only the grounds of the building constructed in 1930.

The first session meeting of the new church was on March 29, 1884. In April 1884 the report to Presbytery showed the church was growing, was total membership of 27 communicants and 10 non-communicants. It is interesting to note that about the time the first church was built, Cairo was incorporaed with a total population in 1883 of 460 people. Mr. James A. McKee was the first pastor of the church, serving until December 31, 1896.

Our present structure (with the exception of the addition made in 1955) was built during the pastorate of the Rev. S. W. Dendy and represented an outlay of about $15,000 which could not have been raised by the members themselves. In a spirit of cooperation and the finest brother-love, many members of Cairo churches of other denominations gave large assistance as did friends over a wide area. The largest contribution, $3,000, came from the estate of the Rev. James A. McKee, given by his widow.

Three additional Sunday School rooms were added to our church building in 1955, under the was dedicated on July 31, 1955. Homecoming services to celebrate the 77th anniversary of the founding of our church were held on October 16.

A new manse was built early in the pastorate of Rev. A. Rodriguez, with dedication services held on February 13, 1957. The old manse was bought by Mrs. Jennie Vereen Bell and the property was presented to the church for use as an educational building until, in February, 1965, the property adjoining the church land, known as the Arline property, was bought. In this way, the land originally given to the church in 1878 became, again, the church property. The Arline residence is being used for Sunday School classes and some mid-week meetings.

The evening service of Sunday, September 11, 1960, was of particular importance to the members and friends of this church, for at that time the Rev. Everett P. Moye was installed as pastor. Mr. Moye resigned as pastor of our church effective May 1, 1968.

On October 20, 1968, Rev. Wm. P. McKinnon preached his first sermon as our pastor. He and his wife and their five children have been a great asset to our church and the community.

At this time our church membership is 154.

Former pastors of our church, now living, other than those above mentioned, are:

Rev. Eugene L. Daniels, Rev. C. G. Pepper, Jr., Rev. Fred Breamer, Rev. Chas. M. Robinson, Jr., Rev. Keith Hill, Rev. J. A. Warren, Rev. John McKinnon, Rev. Ralph McCaskill.

Cairo Baptist Church

The Cairo Baptist Church, now called First Baptist, was organized and constituted in 1874, most of its original members coming from Long Branch Baptist Church which might properly be called the mother church. Before 1874 most Baptists in Cairo were affiliated with Long Branch, which is one of the oldest missionary Baptist churches in Grady County. Among the organizers of Cairo Baptist Church, and members affiliated during the first decade, were Joshua Martin, Tom W. Brinson, Dr. D. H. Wilmot, Dr. S. A. Roddenbery and wife, Ben W. Mauldin, Sr., J. M. Shuman, J. M. Parker, and wife, Mrs. Emma Martin Powell [the wife of B. F. Powell], G. W. Clark, Walter Davis and wife, Robert H. Harris and wife, B. L. Hearn, Geo. T. Hurst, W. T. Rigsby, Ben W. McManus, the Poulk family and the Richters.

The first church building, constructed of lumber, was erected where the present brick church now stands, on North Broad Street between 5th and 6th avenues (formerly Church and North streets). The first brick edifice was built in 1908 during the pastorate of Dr. Robert H. Harris, and has since been remodeled and greatly enlarged. In the main auditorium there are beautiful stained glass windows in memory of J. M. Parker and Dr. S. A. Roddenbery. There is a stone marker, dated 1908, showing the pastor as Robert H. Harris, and the deacons as W. B. Roddenbery, J. M. Shuman, T. W. Brinson, H. G. Cannon and F. A. Richter. In the vestibule there is another marble stone which reads: "In Memory of DANIEL H. WILMOT, 1830-1882, charter deacon Cairo Baptist Church". (Furnished by his son Everett Wilmot after the building of the first brick church.) There is no cornerstone recording names of the first pastor and deacons in 1874.

Joshua Martin [b. 1821, d. 1908] was the first pastor of Cairo Baptist Church, serving as such from 1874 to 1877. He was also pastor of the Whigham Baptist Church, and was also the railroad agent there, where he died in 1908. A biographic sketch of Joshua Martin is found in the History of Bethel Baptist Association, pp. 313-314. In this same History, pp. 333-336, is a sketch on J. L. Underwood, who succeeded Joshua Martin as pastor.

John L. Underwood [b. 1836, d. 1907] was pastor from 1877 to 1883, during which period his fixed residence was near Camilla in Mitchell County and he preached in Cairo one Sunday in each month. In those days, except in cities and large towns, good preachers shared their time with several churches. J. L. Underwood was perhaps the most erudite pastor and preacher Cairo ever had. After graduating at Oglethorpe University [then at Milledgeville, Ga.], he completed the course at the Theological Seminary in Columbia, S. C., had one year at the University of Heidelberg in Germany, and another year at the Sorbonne in Paris. That schooling ended in 1861 when he returned to America and became a soldier in the Confederate States Army. In later years Mercer University conferred upon him the degree of Master of Arts. Besides this, he was a teacher in various academies, founded and edited a newspaper ["The Camilla Clarion"], studied and practiced law and in 1891 was appointed Judge of the County Court of Mitchell County. Yet, during all the time he practiced law and was a judge, he was always found on Sunday preaching either to country or village churches. He was a fluent speaker and delivered many lectures throughout southwest Georgia, and was author of a splendid volume of over 300 pages entitled "The Women of the Confederacy".

5 Thanks

P. S. Mrs. Mamie Burts [not Burch] is presumably yet living in Columbus. Papa last had a letter from her early this year. You say she gave you a copy of her father's "History of Mercer Baptist Association" and that you gave it to the Cairo Baptist Church a year or so ago. I wish you would ask them to return this book to you to be placed in Roddenbery Memorial Library. You may explain to them that the book is out of print, that it is most valuable to ALL Baptist churches, and members, in this area and should be made available to them. All members of Cairo Baptist Church would have the same ready access to it in the Roddenbery Memorial Library and, in addition, it would be accessible to more than a hundred times as many people. I think it is most important.

Pete

Moultrie, Georgia
December 31, 1959

Mrs. A. C. Roddenbery
Cairo, Georgia

Dear Lilla:

I am on the "home stretch" with my Roddenbery book, which will be finally publish early in the new year. Just how soon will depend on the assistance I get from relatives in Cairo. Through the years past I have devoted most of my time and effort in learning facts concerning our earliest ancestors and our relatives outside of southwest Georgia: the descendants of the brothers of my great grandfather Robert Roddenbery. I purposely waited to the last to get details about descendants of Dr. Seaborn Anderson Roddenbery (b. 1836, d. 1896) because I knew them and figured it would be comparatively easy to gather necessary statistical information on them and, also, I wanted to bring our immediate family right up to the last minute. Nevertheless, more than half the book will concern Dr. S. A. Roddenbery and his descendants (and some pertinent facts about the earliest days of Cairo) and there is yet quite a little that I must learn in detail.

My father was born in the old Samuel Braswell house that stood on the south side of the Bainbridge highway directly across the road from the cemetery where Samuel Braswell and wife and their daughter Aunt Fanny Braswell are buried. He was born in 1868, two years before the village of Cairo was named and incorporated, and he moved with the family into the village in 1872 and there grew up and remained until after he married in 1888. It is most fortunate that we yet have the benefit of his remarkable memory about his family, about the birth and early growth of Cairo and the earliest residents of Cairo.

There are two things I want you to do for me right now and I feel I can depend on you to do it. First, on a separate sheet of paper, I want the full names of your parents (including maiden name of your mother), with dates of their births, marriage, and deaths; and dates of your birth and marriage. The next, to be recorded separately, may take a little more time and effort on your part. I want available facts about the establishment of the Baptist and Methodist churches in Cairo. I want the names of the members who constituted the first Baptist church (missionary) in Cairo; and those of the first Methodist church. I also want the dates (the years) they were constituted and the names of the first preachers. I will be content with names of the first two or three preachers or pastors of the Methodist church, but I would like the names of all the Baptist pastors (or all of which there is a record) prior to 1900. I'll not undertake any history of the Cairo Baptist church and I don't want information since 1900, except that I do want to know the years that the years Uncle Walter was a deacon and the years he was superintendent of the Sunday School. I also want to know how many years ~~xxxxxxxxxxx~~ ~~sundayxxxxxxxxxxxxxxxxxxxxxx~~ Albert was a deacon and superintendant of the Sunday School. Also, I want to confirm my belief that Julien and Fred and Howard Thrower are or have been deacons. I don't think Walter Blair has been a deacon, but I may be wrong about that. You can tell me.

I know that my grandfather D. H. Parker was pastor of the Cairo Baptist Church for two or three years before he became a Chaplain in U. S. Army in the Spanish-American War in 1898. He then lived in Bainbridge and he preached two Sunday's there and two in Cairo. He was pastor of the Cairo church when grandfather Roddenbery died in 1896 and he and Dr. Robert H. Harris conducted his funeral. I think grandfather Parker became pastor in 1895 but maybe it was 1894. I know he became pastor of the Thomasville Baptist Church in the summer or fall of 1892. You doubtless have access to a history of the Cairo Baptist Church from which you can get these facts.

Correction by postal Jan 17, 1960 - John F. Powell was partner in Wight & Powell (Joe) was also in store. Wright Powell was in Cairo, Thomasville & Tallahassee. Wright & Powell were active in Sunday School

Your account of the pastors of the Cairo Methodist Church, from 1867 through 1899, definitely establishes the fact that this was the first church in Cairo, built the year the railroad started operation between Thomasville and Baingridge and 3 years before Cairo was incorporated. It was incorporated in December 1870. I am glad to have this complete list of Methodist pastors. I note you have J. T. Ainsworth in 1875-76 and again in 1889-90. Papa says the latter was the son of the first and the son later became Bishop Ainsworth. I recall that some 35 years ago the South Georgia Methodist Conference was held in Moultrie and Bishop Ainsworth and Bishop Warren A. Candler were both here at that time and I heard both of them preach. I also remember Robert Keer who was pastor at Moultrie in 1913-14. His son, Bramwell Keer, and I played on the first football team Moultrie High School ever had. That was the fall of 1913.

The Tired Creek Methodist Church, then and now on the old Hawthorne Trail about 3 miles north of Cairo, was established long before the Cairo Methodist Church (over 100 years ago) and I expect some of its members established the Cairo Methodist Church. Kedar Powell (born 1810) and his sons William and B. F. (Dock) Powell were certainly among the organizers of the Cairo Methodist Church. That church and the first Cairo school were built at the same time and they were located where the fine brick church now stands. William Powell was the first railroad agent in Cairo and the second Mayor of Cairo (Dr. Roddenbery was the third Mayor; Wiley Pearce was the first Mayor) and the son, Lemuel B. Powell, became railroad agent at the death of his father and he continued as such many years.

Papa says when he was a boy he attended both the Baptist and Methodist Sunday Schools, one was held in the morning and one in the afternoon, and during all this time B. F. Powell was Superintendent of the Methodist Sunday School.

The Powells and Wights were in Cairo before Dr. Roddenbery moved there, but Dr. Roddenbery started practicing medicine in that territory in 1860, immediately after he graduated from Oglethorpe Medical College in Savannah. He then lived in the home of Samuel Braswell, east of Tired Creek and on the Thomasville-Bainbridge stage road. In the 1860 U.S. Census of Decatur County "S. A. Roddenbery, M.D." was listed as living in the household of Samuel Braswell. In July 1861 he married Samuel Braswell's youngest daughter and they moved into the log house at Cross Roads. After Samuel Braswell died (Dec. 29, 1864) Dr. Roddenbery and family moved back into the Braswell house. That is where Cora Lee, Robert Samuel, Seaborn Anderson and John William Roddenbery were born. Aunt Kate and Uncle Charlie were born in Cairo. Uncle Walter and Aunt Bertha were born in the log house at Cross Roads.

George A. Wight, first of the family in that territory, built a store south of the railroad (right after the railroad started operating in 1867) that was located on what is now 1st St. S.E., but in 1871 the Town Council of Cairo named it Wight Street and described it as running from "the Wight dwelling to Wight's store". This is recorded in the first book of Minutes of the Town of Cairo that Dr. Walker gave to Julien about a year before he died, which book is now in my temporary possession. That street never crossed the railroad and does not today. It is the first street east of Broad Street. The "Wight dwelling" as mentioned above was what was known as "the Red House" and is the house Dr. Roddenbery lived in while he was building his two story house heretofore mentioned. Aunt Kate was born in that "Red House". It was

built with the boarding running up and down (perpendicularly) and painted red. About 1870, or a little before, George A. Wight moved to Sofkee (now Calvery) where he engaged in farming on a large scale, and about this time the mercantile business in Cairo became Wight & Powell, with William Powell as a partner. Papa thinks the oldest Wight son remained in Cairo in the mercantile business, but most of the family was raised at Sofkee. Mr. Wight and Dr. Roddenbery were the first in all that section to send their children to college. Papa remembers occasions when certain of the Wight sons boarded the train at Cairo to go to Emory College at Oxford. It was in later years, not long before he died, that George A. Wight moved back into Cairo. He built a large house which also served as the only hotel in the town at that time. This house still stands, facing west, on what is now 1st Street S.E. (formerly Wight Street). The Wight (or Wight & Powell) store on Broad Street was built some years after Dr. Roddenbery built his store.

In April 1871 (I have seen the record of the deed in Thomas County) Dr. Roddenbery bought 3 acres of land from George T. Hurst and immediately afterward build his store on the west side of Broad Street and on the north side of the railroad right of way.

On Jan. 19, 1869, Charles Dreyfus was appointed Postmaster of the Cairo, Georgia, Post Office, and on Sept. 29, 1871, Dr. Seaborn A. Roddenbery was appointed Postmaster and continued as such until his death on Sept. 23, 1896. Charles Dreyfus was the first clerk in Dr. Roddenbery's store. Dr. Roddenbery thought so much of him that he named his youngest son Charles Dreyfus Roddenbery. A few years later the Roddenbery store was moved across Broad Street, on the east side, and a new store was built at the original location on the west side of the street. It was in later years that Uncle Walter built the brick store. The offices of the pickle and syrup business are now located upstairs on the site of the original Dr. Roddenbery store. This is on the same property Dr. Roddenbery bought from Hurst in 1871.

Except for records I have checked, all these things were told me by my father. Most of it probably has no place in this letter but I know you and Albert are interested in it. All these details will of course have no place in my book. But I want you to know something of the background I have for what I shall publish. I don't want the public of Cairo to have all these facts at this time. So don't reveal all these details to the editor of the Messenger.

Cairo Baptist Church.

You say Louis Powell thinks his grandfather was the 2nd pastor of the Baptist Church, rather than the 3rd. I am sure you refer to L. J. Powell, present editor of the paper, and his great grandfather Martin. Papa says B. F. Powell (son of Kadar Powell and brother of William) was the grandfather of Louis J. Powell. Aden (or Adrian) Powell was father of L. J. Powell. B. F. Powell married Emma Martin, daughter of preacher Martin. So preacher Martin was a great grandfather of L. J. Powell. Papa remembers that this preacher Martin was railroad agent at Whigham and also a Baptist preacher. And Papa now says he thinks it is true that Martin was the second preacher of the Cairo Baptist Church, and John L. Underwood was the third. Papa remembers Mr. Martin as a man of above the average education and he remembers that he was railroad agent and lived in Whigam when he preached in Cairo.

Since preacher Martin was great grandfather of L. B. Powell, please ask him the full name of this Martin ancestor. We do not know the name or initials of preacher Martin.

Papa also remembers that McAffee, the first preacher, was also a carpenter and that he built (with help of course) the first Baptist church in Cairo, on the site where the present church stands.

It was during the ministry of Dr. Robert H. Harris (1906-1912) that the first brick Baptist church was built, now a part of the enlarged and remodled church of today. It must have been completed in 1908 because we lived in Cairo in 1909 and until October 1910 when we came to Moultrie, and the brick church was already built when I lived there.

There is a cornerstone (I think two) that I have seen which, as I remember, gives the year the Baptist church was organized and the first deacons of the church. I do remember that Dr. H. H. Wilmot's name is there. I thought Dr. Roddenbery was a deacon but Papa says he never was a deacon; that he would not let them make him a deacon because he thought he could not devote the time he thought the office required. But he was one of the leaders of the church and most liberal financial supporter.

We know the Cairo Baptist Church was started after Dr. Roddenbery moved there. He and his wife joined the Long Branch Church in 1868, the year Papa was born, and they continued their membership there until they moved into Cairo. The dozen or so who first constituted the Cairo church were members of the Long Branch church.

Papa had forgotten about Rev. W. E. Zediker but when you mentioned him he promptly remembered him. And he remembers Mr. White, though he came there after Papa had left -- while we lived in west Florida. Papa remembers Mr. Schuman but says he was not one of the original members. He came to Cairo a few years later. And Papa thinks the Mauldens came later.

We came to Moultrie in 1910. Papa says that soon thereafter, maybe two or three years, the Cairo Baptist Church had a big "homecoming" and he and Mamma went over there. It was his belief that somebody had gotten up a complete history of the church up to that time and and somebody now ought to have that history.

Don't worry about finding that history on my account, or trying to find who all of the original members were, but I do want you to get the full name of Mr. Martin, the second pastor, and copy for me all that is recorded on those cornerstones.

This is a long letter but I am only asking you for what is in the paragraph last above. Stop by to see us on some of your many trips through Moultrie.

Sincerely yours,

Robert S. Roddenbery, Jr.

Moultrie, Georgia
December 31, 1959

Mrs. A. C. Roddenbery
Cairo, Georgia

Dear Lilla:

I am on the "home stretch" with my Roddenbery book, which will be finally publish early in the new year. Just how soon will depend on the assistance I get from relatives in Cairo. Through the years past I have devoted most of my time and effort in learning facts concerning our earliest ancestors and our relatives outside of southwest Georgia: the descendants of the brothers of my great grandfather Robert Roddenbery. I purposely waited to the last to get details about descendants of Dr. Seaborn Anderson Roddenbery (b. 1836, d. 1896) because I knew them and figured it would be comparatively easy to gather necessary statistical information on them and, also, I wanted to bring our immediate family right up to the last minute. Nevertheless, more than half the book will concern Dr. S. A. Roddenbery and his descendants (and some pertinent facts about the earliest days of Cairo) and there is yet quite a little that I must learn in detail.

My father was born in the old Samuel Braswell house that stood on the south side of the Bainbridge highway directly across the road from the cemetery where Samuel Braswell and wife and their daughter Aunt Fanny Braswell are buried. He was born in 1868, two years before the village of Cairo was named and incorporated, and he moved with the family into the village in 1872 and there grew up and remained until after he married in 1888. It is most fortunate that we yet have the benefit of his remarkable memory about his family, about the birth and early growth of Cairo and the earliest residents of Cairo.

There are two things I want you to do for me right now and I feel I can depend on you to do it. First, on a separate sheet of paper, I want the full names of your parents (including maiden name of your mother), with dates of their births, marriage, and deaths; and dates of your birth and marriage. The next, to be recorded separately, may take a little more time and effort on your part. I want available facts about the establishment of the Baptist and Methodist churches in Cairo. I want the names of the members who constituted the first Baptist church (missionary) in Cairo; and those of the first Methodist church. I also want the dates (the years) they were constituted and the names of the first preachers. I will be content with names of the first two or three preachers or pastors of the Methodist church, but I would like the names of all the Baptist pastors (or all of which there is a record) prior to 1900. I'll not undertake any history of the Cairo Baptist church and I don't want information since 1900, except that I do want to know the years that Uncle Walter was a deacon and the years he was superintendent of the Sunday School. I also want to know how many years Albert was a deacon and superintendent of the Sunday School. Also, I want to confirm my belief that Julien and Fred and Howard Thrower are or have been deacons. I don't think Walter Blair has been a deacon, but I may be wrong about that. You can tell me.

I know that my grandfather D. H. Parker was pastor of the Cairo Baptist Church for two or three years before he became a Chaplain in U. S. Army in the Spanish-American War in 1898. He then lived in Bainbridge and he preached two Sunday's there and two in Cairo. He was pastor of the Cairo church when grandfather Roddenbery died in 1896 and he and Dr. Robert H. Harris conducted his funeral. I think grandfather Parker became pastor in 1895 but maybe it was 1894. I know he became pastor of the Thomasville Baptist Church in the summer or fall of 1892. You doubtless have access to a history of the Cairo Baptist Church from which you can get these facts.

I have a copy of the obituary of grandmother Roddenbery in which it is stated that she and Dr. Roddenbery were charter members of the Cairo Baptist Church and she was an original organizer and member of the Missionary Union. I presume Dr. Roddenbery was a deacon. Please confirm this if true.

Dr. Roddenbery and wife originally joined the Long Branch Primitive Baptist Church and Uncle Walter remembered seeing his father and mother baptized at Long Branch. That was before there was a Cairo town.

As I recall, grandmother's obituary states she and Dr. Roddenbery were two of less than a dozen who organized the Cairo Baptist Church. I want to know the names of the others. Also, if you have the information, I'd like to know names of other members in the first two or three years of its existence.

At the time of his death in 1877 Robert Roddenbery (father of Dr. Roddenbery) was a member of the old Friendship Baptist Church at Metcalf. That church celebrated its centennial anniversary about 10 years ago.

Please understand I don't want any extensive history on the Cairo churches, just such as you can give me without taking time for a lot of research. I know that the Primitive Baptist churches of Poplar Springs (south of Cairo) and Long Branch (just north) are over 100 years old.

It will be a great assistance to me, and hence to all the family, if you will get the foregoing information for me as soon as possible.

Trusting all is well with you all, as it is with us, I am

Sincerely,

Bob

Robert S. Roddenbery, Jr.

Moultrie, Georgia 360
January 1, 1960

Dear Cousin Lilla:

With further reference to the earliest history of the first Baptist Church in Cairo, my father's recollection of the first preachers is here given:

The first was McAfee (given name or initials unremembered).
John L. Underwood. ~~1896 702 6 8~~
Joshua Martin (given names not remembered).
J. M. Rushin.
J. R. Battle.
D. Hall Parker.
Robert H. Harris.

Papa says Martin taught a school in Thomas County (have forgotten the place he said) and was a man of education. Papa doesn't remember whether Martin came between McAffee and Rushin or between Rushin and Battle.

Underwood lived in Camilla and edited a newspaper there. He preached in Cairo one Sunday a month, riding a horse (Papa says a pony) the 35 miles and always spending the week-end at Dr. Roddenbery's home. Papa remembers him favorably because he used to let Papa ride his pony every time he came.

J. M. Rushin (I remember him quite well) lived in Boston, Ga. He baptized Papa and Uncle Anderson and he preached Uncle Anderson's funeral in Thomasville in 1913.

Dr. Harris first came to Cairo as a teacher and soon after was ordained a minister but was not pastor at Cairo at that time. The people in the Calvery settlement outbid Cairo on the matter of salary and Robert H. Harris (then Mr. Harris) moved to Calvery where he taught school and preached. He moved from Calvery to LaGrange, from LaGrange to Thomasville, and from Thomasville back to Cairo.

Dr. Harris followed my grandfather Parker in the pastorate at Thomasville and later (1898) followed him in the pastorate at Cairo. He was living in Thomasville when grandfather Roddenbery died in 1896 and Harris and Parker jointly conducted the funeral of Dr. Roddenbery.

The foregoing may assist you in the assigned task of giving me the names of the first Baptist preachers of Cairo and dates they preached there. If possible, I would like to know given names of all these preachers and the years they preached in Cairo. If all dates are unknown, I at least want the order in which they were pastors. I don't care to bring it down later than Dr. Harris.

Happy New Year.

Your cousin,

Bob Roddenbery

Dear Julian: Re = Long Branch Church MAY 20 1965

I have been greatly edified by your full and clearly stated letter on sugar cane production, etc., etc., and syrup business. Part of it was also a revelation to Papa. What I print, drawn from this, will probably be a couple of paragraphs. Will get to it toward last of the book.

To say "one and a half miles" from Cross Roads to Long Branch Church is near enough. I don't intend to print tenths of miles in general descriptions of locations — 1/4, 1/2 or 3/4 of mile will suffice.

I will need to mention "Bofkee" in connection with the Wights and Hawthornes, and maybe I should locate it as "about 4 or 5 miles southwest from Cairo." Most people writing me have come within those figures. Bofkee can't be pinpointed as one particular spot. It was a community.

Re: Long Branch Church. Dr. & Mrs. Rosenberry were just 2 members who withdrew to become original members of Cairo Baptist Church. Grandma R. was a charter member of Cairo B. Ch. Missionary Society.

Dr. Rod. & Dr. D.H. Wilmot were first two doctors in Cairo. Wilmot moved there in 1871. Dr. R. had store there in 1868 & moved there in 1872. Both were elected to City Council in fall of 1871. Dr. D.R. started practice all around there in 1860 — long before any others.

Will be looking for copy of early history of Cairo Baptist Church, about which you wrote. —

W.S.P.

July 19, 1965

Mr. Daniel Lamar Metts, Jr.
Mercer University Librarian
Macon, Georgia

Dear Mr. Metts: Cairo Baptist Church

You advised me that the Cairo Baptist Church was in the Bowen Association from time it was constituted in 1874 until 1911 when it became a part of the Taylor Association, and you listed names of pastors and clerks from 1874 through 1879 as follows:

1874.	J[oshua] Martin,	pastor;	J. P. Lunsford,	clerk;	
1875.	"	"	"	"	"
1876.	"	"	"	D. H. Wilmot	"
1877.	John L. Underwood		"	B. W. Maulden	"
1878.	(presumably the same)				
1879.	John L. Underwood, pastor;		B. W. Maulden , clerk.		
1880.	"Church not listed".				

I am particularly interested in obtaining and recording names of all the pastors of Cairo Baptist Church during all the time it was in the Bowen Association (1874-1910), and it may be necessary to go outside the records of this Association, because you said the years 1882-86 are missing from your file, and further said "the church is not listed in the years 1887-1901." Nevertheless, it is an absolute fact that this Cairo Baptist Church has been in continuous existence and functioning from its establishment in 1874 to the present time (91 years) and there has never been a year when it did not have a pastor. However, most of the time until 1906, it shared its pastors with one or more other churches. When Robert H. Harris became pastor in November 1906, he became a full time pastor conducting services four Sundays a month.

I know that in 1896 and 1897, and perhaps 1898, my grandfather D. Hall Parker was pastor (at same time) of both the Bainbridge and the Cairo churches. In 1898 he was commissioned a Regimental Chaplain in the U.S. Army and went to Cuba (Spanish-American War) where he organized and established the Guantanimo Baptist Church in 1899, the first protestant church in all of Oriente Province of Cuba——which church is functioning to this day, or was two years ago.

When Dr. Robert H. Harris became pastor in 1906 he was preceded by T. A. White of Thomasville.

I will appreciate it very much, and it will be a great benefit to this Cairo church, if you can delineate or name the pastors from 1874 to 1911, when it entered the Taylor Association.

When published, I shall certainly give your library a copy of my "Genesis of Cairo".

Sincerely yours,

R. S. Roddenbery, Jr.

Stamped return envelope enclosed.

July 19, 1965

Rev. W. J. Carswell
313 East Harris St.
Savannah, Georgia

Re: Cairo Baptist Church
organized 1874

Dear Mr. Carswell:

Enclosed is copy of letter this day written to the Librarian of Mercer University. If you can shed any light on this it will be appreciated.

Sincerely yours,

R. S. Roddenbery, Jr.

Self addressed envelope enclosed.

Keep

Small Claims Court
of Colquitt County
Moultrie, Georgia
July 19, 1965

Copy for J.S.R.

Mr. Daniel Lamar Metts, Jr.
Mercer University Librarian
Macon, Georgia

Dear Mr. Metts:

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You advised me that the Cairo Baptist Church was in the Bowen Association from time it was constituted in 1874 until 1911 when it became a part of the Taylor Association, and you listed names of pastors and clerks from 1874 through 1879 as follows:

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1875.	" "	"	" "	"
1876.	" "	"	D. H. Wilmot	"
1877.	John L. Underwood	"	B. W. Maulden	"
1878.	(presumably the same)			
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1880.	"Church not listed".			

I am particularly interested in obtaining and recording names of all the pastors of Cairo Baptist Church during all the time it was in the Bowen Association (1874-1910), and it may be necessary to go outside the records of this Association, because you said the years 1882-86 are missing from your file, and further said "the church is not listed in the years 1887-1901." Nevertheless, it is an absolute fact that this Cairo Baptist Church has been in continuous existence and functioning from its establishment in 1874 to the present time (91 years) and there has never been a year when it did not have a pastor. However, most of the time until 1906, it shared its pastors with one or more other churches. When Robert H. Harris became pastor in November 1906, he became a full time pastor conducting services four Sundays a month.

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When published, I shall certainly give your library a copy of my "Genesis of Cairo".

Sincerely yours,

R. S. Roddenbery, Jr.

Stamped return envelope enclosed.

Julian: I asked you if any part of Cairo Baptist Church had ever been filed in Rogersberg Memorial Library.

Savannah Baptist Association

SAVANNAH, GEORGIA 31401

313 Harris Street, East
Phone 233-3085
(Area Code 912)

W. J. CARSWELL
Missionary

Cooperating with
Georgia Baptist Convention
and
Southern Baptist Convention

July 20, 1965

Judge R. S. Roddenbery, Jr.
Small Claims Court of Colquitt County
Moultrie, Georgia

Dear Judge Roddenbery:

Thanks for your letter of July 19.

I am sorry but I have no information on the Cairo Baptist Church. However, I am quite interested and am glad of your diligent research.

Yours sincerely,

W. J. Carswell

W. J. Carswell

July 21, 1965

Mr. Daniel Lamar Metts, Jr.
Mercer University Librarian
Macon, Georgia

Cairo Baptist Church

Dear Mr. Metts:

With further reference to my letter of July 19, I have been advised by older members of Cairo Baptist Church that this church was formerly in the Mercer Baptist Association. If this be true, we may find some information as to pastors and messengers in the records of Mercer Association. I assume that you have such records.

Sincerely yours,

R. S. Roddenbery, Jr.

MERCER UNIVERSITY

MACON, GEORGIA

July 27, 1965

Mr. R.S. Roddenbery , Jr.
Box 601
Moultrie, Georgia

Dear Mr. Roddenbery;

Please forgive the delay in answering your letter. I have searched several places in order to obtain the information inclosed. Your lead on the church being in the Mercer Association really helped as you can see.

I am sending to you by parcel post a copy of the Mercer Baptist Association History. You may look over this and then return it after checking the information I have given you from it.

I hope that this will be of some help to you in your book. We shall be very pleased to place a copy of your book in our "special collections" room.

If I can be of help to you in any way please feel free to write.

Sincerely yours,

Mary E. Overby

CAIRO BAPTIST CHURCH
Cairo, Georgia

Date	Pastor	Source of information
1874	J. Martin	Bowen Baptist Association
1875	J. Martin	Bowen Bapt. Assoc.
1876	J. Martin	Bowen Bapt. Assoc.

Sketch of J. Martin found in History of Bethel Baptist Association pp.313-314 (inclosed)

1877	J.L. Underwood	Bowen Bapt. Assoc.
1878	J.L. Underwood	Bowen Bapt. Assoc.
1879	J.L. Underwood	Bowen Bapt. Assoc.

Sketch of J.L. Underwood found in Hist. of Bethel Baptist Assoc. pp.333-336 (enclosed)

1880 no record of this church in Bowen or Bethel Bapt. Assoc.
1881 Bethel Baptist Assoc. Minutes " called for correspondents from Mercer ~~University...~~ Association Cairo Church, S.A. Roddenberry."
1882 no record of this church in Bethel or Bowen. Probably was not a member of either Assoc.
~~1883~~ 1882 "Cairo Baptist Church received into Mercer Baptist Association. (our minutes missing for this date.) Mercer Association History p.82. No pastor's name given.

1884	J.M. Ruskin Ruskin	
1885	J.M. Ruskin	
1886	Missing from our file	
1887	Missing from our file	
1889	Missing from our file	
1890	J.R. Battle	Mercer Bapt. Assoc. Minutes
1891	J.R. Battle	Mercer Bapt. Assoc. Minutes
1892	J.R. Battle	Mercer Bapt. Assoc. Minutes
1893	J.R. Battle	Mercer Bapt. Assoc. Minutes
1894	J.R/ Battle	Mercer Bapt. Assoc. Minutes

Brief Sketch of J.R. Battle found in Mercer Bapt. Association minutes 1895 p.16 (enclosed)

1895	D.H. Parker	Mercer Bapt. Assoc. Minutes
1896	D.H. Parker	Mercer Bapt. Assoc. Minutes
1897	Our minutes missing	

History of Mercer Baptist Association p.204 "...Brother Parker accepted a joint call from Bainbridge and Cairo, giving each church half his time;"

1897	D.H. Parker	Hist. Mercer Bapt. Assoc.

Sketch of D.H. Parker found in Hist. of Mercer Baptist Association pp.203-206.

1898	Asa C. Stevenson	Mercer Bapt. Assoc. Minutes

Sktech and picture of Asa C. Stevenson found in Hist. of Mercer Bapt. Assoc. pp.34-36

1899	missing from our file.	
1900	W.E. Zediker	Mercer Bapt. Assoc. Minutes
1901	W.E. Zediker	Mercer Bapt. Assoc. Minutes
1902	T.A. White	Mercer Bapt. Assoc. Minutes
1903	Names of Pastors listed but not with churches	T.A. White
1904	T.A. White	Mercer Bapt. Assoc. Minutes
1905	T.A. White	Mercer Bapt. Assoc. Minu tes

Sketch of T.A. White in Hist. of Mercer Baptist Assoc. pp.101-104

Cairo Baptist Church

Date	Pastor	Source of Information
1906	R.H. Harris	Mercer Baptist Association
1907	R.H. Harris	Mercer Baptist Assoc.
1908	This year of minutes list only pastors and not churches they pastored.	Robt. H. Harris
1909	R.H. Harris	Mercer Bapt. Assoc.
1910	R.H. Harris	Mercer Baptist Assoc.

October 15, 1965

Dear Julien: Re: Cairo Baptist Church

Yours of October 13 received today.

Mercer University Library loaned me a book titled "A Compendious History of the Mercer Baptist Association" written by Dr. Robert H. Harris and published in 1914. Some time back you wrote me you would try to find a book you thought you had containing data about the Cairo church. I am wondering if this could be the book you had in mind. I am sure Uncle Walter bought one when it was published and I wish you would make a search for it and give it to Roddenbery Memorial Library. Its cover is light brown and contains 248 pages. There is much in it about the Cairo church, Dr. S. A. Roddenbery, W. B., R. S., and S. A. Roddenbery, Sr., and others in Cairo, and also a biographic sketch by Dr. Harris about my grandfather D. H. Parker. It was from this book that I got a copy for that picture of Dr. Harris. It is a very valuable book and should be in the Cairo library. It is now out of print and can not be purchased.

Among other things, that book names J. M. Parker [no kin to me], Dr. S. A. Roddenbery, Joseph E. Poulk, Garrett Parker [no kin to me], Geo. W. Clark, W. L. Perkins and John M. Shuman as prominent members of the Cairo church "up to 1894". It also names Sunday-school Superintendents as J. M. Parker, W. B. Roddenbery and A. C. Forester, without stating when they served, but of course it was before 1914 when he was writing this book. Papa says "old man Jerry M. Parker" was the first Baptist Sunday-school Superintendent he remembers and it is assumed he was the first that church ever had. And I suppose that A. C. Forester, who was once a merchant in Cairo, held the office before W. B. Roddenbery. You may remember A. C. Forester and when he was Superintendent.

Here is my reason for supposing Forester came before W.B.R. Papa says that it was after your little sister Helen died [in March 1900] before Uncle Walter ever joined the church. So I would judge that it was after Dr. Harris became pastor that W.B.R. first became Superintendent. The church minutes for 1909 show his election, but that might have been his re-election. Anyway, I think it is sufficient to say he was Superintendent for "many years" and was a deacon for "more than 35 years".

I wrote Ben W. Mauldin and he says the Superintendents he remembers were W. B. Roddenbery, A. C. Forester [but he didn't say when Forester served], M. L. Ledford, W. W. Robinson and M. L. Mayes. Of course Ledford, Robinson and Mayes come after W.B.R. [and much later than 1915 when the Harris book was published] and I don't think I will mention any preachers, deacons or Sunday-school Superintendents after 1915.

Ben Mauldin also says Albert Roddenbery was never Sunday-school Superintendent, but that he taught the Women's Bible Class (you said Men's). He was also a deacon. I think maybe enough to say about Albert's church work is that he was "for a number of years a deacon and Sunday-school teacher", because most of his activities came after the period generally covered in "Genesis of Cairo".

I am enclosing copy of the first page (there will be 2 or 3 others) I have written about Cairo Baptist Church. Papa had told me that J. L. Underwood was "highly educated" but we did not know just how well educated until we read that biographic sketch. Mamma had a copy of his "Women of the Confederacy" bought when it was published in 1907. I have this and am going to give it to the Cairo library. I hope sometime in the future you find time to read it. What I have written about Underwood is but a very small part of what is in his biography in "History of the Bethel Association".

Your cousin,

R.S.R., Jr.

ROBERT S. RODDENBERY, JR.
JUDGE

TELEPHONE
YUKON 5-4557

Small Claims Court
of Colquitt County
Moultrie, Georgia

October 15, 1965

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Yours of October 13 received today.

Mercer University Library loaned me a book titled "A Compendious History of the Mercer Baptist Association" written by Dr. Robert H. Harris and published in 1914. Some time back you wrote me you would try to find a book you thought you had containing data about the Cairo church. I am wondering if this could be the book you had in mind. I am sure Uncle Walter bought one when it was published and I wish you would make a search for it and give it to Roddenbery Memorial Library. Its cover is light brown and contains 248 pages. There is much in it about the Cairo church, Dr. S. A. Roddenbery, W. B., R. S., and S. A. Roddenbery, Sr., and others in Cairo, and also a biographic sketch by Dr. Harris about my grandfather D. H. Parker. It was from this book that I got a copy for that picture of Dr. Harris. It is a very valuable book and should be in the Cairo library. It is now out of print and can not be purchased.

Among other things, that book names J. M. Parker [no kin to me], Dr. S. A. Roddenbery, Joseph E. Poulk, Garrett Parker [no kin to me], Geo. W. Clark, W. L. Perkins and John M. Shuman as prominent members of the Cairo church "up to 1894". It also names Sunday-school Superintendents as J. M. Parker, W. B. Roddenbery and A. C. Forester, without stating when they served, but of course it was before 1914 when he was writing this book. Papa says "old man Jerry M. Parker" was the first Baptist Sunday-school Superintendent he remembers and it is assumed he was the first that church ever had. And I suppose that A. C. Forester, who was once a merchant in Cairo, held the office before W. B. Roddenbery. You may remember A. C. Forester and when he was Superintendent.

Here is my reason for suppesing Forester came before W.B.R. Papa says that it was after your little sister Helen died [in March 1900] before Uncle Walter ever joined the church. So I would judge that it was after Dr. Harris became pastor that W.B.R. first became Superintendent. The church minutes for 1909 show his election, but that might have been his re-election. Anyway, I think it is sufficient to say he was Superintendent for "many years" and was a deacon for "more than 35 years".

I wrote Ben W. Mauldin and he says the Superintendents he remembers were W. B. Roddenbery, A. C. Forester [but he didn't say when Forester served], M. L. Ledford, W. H. Robinson and M. L. Moyes. Of course Ledford, Robinson and Moyes come after W.B.R. [and much later than 1915 when the Harris book was published] and I don't think I will mention any preachers, deacons or Sunday-school Superintendents after 1915.

Ben Mauldin also says Albert Roddenbery was never Sunday-school Superintendent, but that he taught the Women's Bible Class (you said Men's). He was also a deacon. I think maybe enough to say about Albert's church work is that he was "for a number of years a deacon and Sunday-school teacher", because most of his activities came after the period generally covered in "Genesis of Cairo".

I am enclosing copy of the first page (there will be 2 or 3 others) I have written about Cairo Baptist Church. Papa had told me that J. L. Underwood was "highly educated" but we did not know just how well educated until we read that biographic sketch. Mamma had a copy of his "Women of the Confederacy" bought when it was published in 1907. I have this and am going to give it to the Cairo library. I hope sometime in the future you find time to read it. What I have written about Underwood is but a very small part of what is in his biography in "History of the Bethel Association".

Your cousin,

R.S.R., Jr.

I note you hope soon to learn date Cairo got electric lights. The City Manager could, if he wanted to go to enough trouble, get that information. But others are not as interested as we are.

This letter & an attached 10-13-65 & BW mailing postscript on the 10-13 letter to answer RSR's questions gave dependable & valuable information about the Church & School Supts & other & I think is authentic information for use now Proof

October 19, 1965

Churches

File under Parent 5 Bunder 5 Church Talent 5

Mr. Ben W. Mauldin
P. O. Box 21
Cairo, Georgia

Dear Mr. Mauldin:

Thank you for your note mailed yesterday, at bottom of my letter of Oct. 14, and the positive statement that A. C. Forester was a son of George W. Forester. I also note that you "rather think" A. C. Forester came after W. B. Roddenbery as Sunday-school superintendent. And it is noted that the church minutes record that W.B.R. was elected in 1909.

When I have completed my sketch on the Cairo Baptist Church, I think it will be the most authentic account of the first 40 years of its history that has thus far been written. Any history should recite absolute facts insofar as possible. For that reason, the times, or at least the sequence, in which these men served is of great importance. It is a fact, recorded by Dr. Harris' book, that A. C. Forester was Superintendent before 1915. [Whether he also served after that time is not recorded.] It is also recorded [in the church minutes] that W. B. Roddenbery was Supt. in 1909, and I know for a fact that he was Supt. in 1910. So, if Forester came after W.B.R., it had to be between 1910 and 1914, because the Harris history was written in 1914.

Now, J. M. Parker [the very first Superintendent] died Feb. 15, 1907. W. B. Roddenbery was not even a member of the church before 1900, and it is believed he joined late in 1900 or early in 1901. J. M. Parker held the office 25 or more years. Whether he quit before his death in 1907 (at age 75) I don't know. But I have a strong belief that Forester came between Parker and Roddenbery. The question is, how to prove it or disprove it.

A. C. was a member of the mercantile firm of Forester Brothers. When and for how long was that firm in operation in Cairo? Some older people in Cairo must certainly know. Maybe Mr. Ed VanLandingham remembers, and maybe others younger than he.

I think W.B.R. was Supt. 20 or more years. Did he serve continuously? or were there intervals [after 1909] when someone else was Supt.? There should be people around 70 years of age who remember this.

I will greatly appreciate your further help on this.

Sincerely yours,

R. S. Roddenbery, Jr.

ROBERT S. RODDENBERY, JR.
JUDGE

TELEPHONE
YUKON 5-4557

Small Claims Court
of Colquitt County
Moultrie, Georgia

Mr. Ben W. Mauldin: Oct. 14, 1965

With further reference to Baptist Sunday School Superintendants in Cairo. We moved from Cairo to Moultrie in October 1910, and I lived in Cairo from 1908 to that time, during which period I know Dr. R. H. Harris was pastor and Uncle Walter Roddenbery was S.S. Supt. I think he was Superintendant nearly 25 years but I don't know when that period ended. Papa says Uncle Walter never joined the church until after his little daughter Helen died, which was in March 1900. So, it is likely that he did not become S.S. Superintendant until about 1905, and probably after Dr. Harris became pastor. The new brick church was dedicated in 1908 and the cornerstone of that date records the Deacons as: W. B. Roddenbery, J. M. Shuman, T. W. Brinson, H. G. Cannon and F. A. Richter.

after his return from Cairo, elsewhere since the 1870's

Since the book of Dr. Harris only covers a period to 1914, it would appear that A. C. Forster [or Forester] may have been Superintendant before W. B. Roddenbery. You may know about this. If his correct name was A. C. Forester, can you tell me whether he was a son of George W. Forester (born 1831, died 1897) who lived in the country northeast of Cairo?

Sincerely,

R. S. Roddenbery, Jr.

A.C. Forester was Superintendent, but do not know whether he was before or after W.B. Roddenbery, rather think it was after.

George W Forester was the father of A.C. Forester.

An old church minute shows that W.B.Roddenbery was elected Superintendent in 1909. He may have served before that date also.

Wish could be more positive, but can not.

B W Mauldin

ROBERT S. RODDENBERY, JR.
JUDGE

TELEPHONE
YUKON 5-4557

Small Claims Court
of Colquitt County
Moultrie, Georgia

October 13, 1965

Mr. Ben W. Mauldin
Cairo, Georgia

Dear Sir:

As you probably know, my father and I are preparing a brief history of the early days of Cairo [before 1915] which we expect to publish under the title of "Genesis of Cairo", my father being the oldest living former resident of Cairo and he first moved into the town in 1872, 93 years ago. There are some matters with which I think you can assist us.

In a book published by Dr. Robert H. Harris in 1914, he named three men as Sunday School Superintendants in the Baptist Church as follows: J. M. Parker, W. B. Roddenbery, and A. C. Forster, without giving dates of their service. Of course Papa remembers "old man Jerry M. Parker" as the first Baptist Sunday School Superintendant that he knew as a boy, and I know my Uncle Walter [illegible] Superintendant many years. But we want to be certain as to whether [illegible] A. C. Forster or A. C. Forester. Papa remembers many of the Forest[illegible] the name Forster does not register with him. Tell us which it was and, if Forster, what was his occupation, and did he follow W. B. Roddenbery? Also, advise whether Albert C. Roddenbery was ever Superintendant, after his father's time? And do you remember any other Superintendants [other than the three named by Dr. Harris] who served before 1915?

McManus and/or McManeus was one of oldest families of Cairo. In the Cairo cemetery there are tombstones where the name is spelled both ways. Were there two distinct families, one spelling it McManeus and the other McManus? or were they all of the same ancestry? And which is the correct spelling? There is the tombstone of M. Cully McManeus [1886-1941] and Papa says he was a son of Ben W. McManus [or McManeus] who was Town Marshal of Cairo in early days.

We will appreciate it if you will set us straight on these matters. If you like and to save time, you may answer on the back of this letter.

At 97, Papa is in good health but he is slowing down and getting feebler as time passes. However he walks to town and back every day, alone and without the aid of a walking cane.

Sincerely yours,

R. S. [Bob] Roddenbery, Jr.

1- Forester ,one time merchant Forester Bros. Cairo, Ga.
2Prpbably followed W.B.R.- next was M.L.Ledford
3- Albert C Roddenbery was never Supt-but taught a Womens Bible Clsss
4.Only one McManeus- Cully was the son of Green McManeus, Ben W McManeus had two sons Hal and Ben, old man Ben was a blacksmith and worked in shop with my father or took over soon after my fathers death.

~~I remember many~~ Sy

one

I remember many Superintendents, W.B. Roddenbery, A.C.Forester, M.L. Ledfor W.H. Robinson, M.L. Mayes.
I find in an old minute at the church that W.B. Roddenbery was elected Superintendent In 1909. He may have served before that time.
We have not preserved the records as we should have and it is hard to trace things back.

Glad you called on me and only wish could be more definate about the past.

Yours truly,

B W McMaulden

24
120

Rec'd
OCT 21 1965

Cairo, Ga., October, 20,1965.

Mr. R. S. Roddenbery, Jr,

Moultrie, Ga.

Dear Sir:--

In reply to your letter of the 19th will say that I called Mr. A. C. Foresters daughter and she stated postively that George W.Forester was her grandfather.

I rather think you are right that A.C. Forester came before W.B. Roddenbery following J.M. Parker.

Cannot get the dates as to when Forester Bros operated a mercantile business here the location was on South Broad Street.

As best I can get dates on Superintendents as follows-

J.M. Parker
A.C. Forester
W.B. Roddenbery 1909
XXXXXXXXXXXXX
M.L. Ledford
W.H. Robinson
* M.L. Mayes 1942
Max Sanders 1952
N.E. Piphin 1954
George T Smith 1957
Herman Wilcox 1959 only served 1 yr account sickness
Joseph Rawls 1960
Bryant Kemp 1962 as yet still serving.

* This does not mean that M.L. Mayes served ten years there is a possibility that some-one came between he and Sanders.

Just wish could help you further with exact dates, but cannot. Have never tried to keep up with dates and kinsfolks.

Yours truly,

B. H. Mauldin

Dear Julien: October 18, 1966

Re: Long Branch Baptist Church
organized 1845

Yours of yesterday. Our book "Genesis of Cairo" will show that nearly all the charter members of Cairo Baptist Church were former members of the Long Branch Church. My sketches on these two churches were written and approved some months ago. Much of what I wrote is from information given by Papa, some of it from Mercer University library and other places, and some from the book written by Dr. R. H. Harris. In every instance, my final sketches have been checked and approved by Papa; and I think practically all of them have been checked by you.

Without going back to my files now, I know that Cairo Baptist Church was organized by members of Long Branch Church. Though I tried, we have not been able to get a full list of the original members of Cairo Baptist Church. There is no such roster in existence. But, in addition to our grandparents, we know that George T. Hurst, Dr. D. H. Wilmot, and others I will not here take time to mention, who were members of Long Branch, organized and established the Cairo Church. So you may say that Long Branch was the "mother church" of the Cairo Church. However, it would not be correct to say it was a "mission" of the Long Branch Church.

The Methodists had "missions" in those days and still do. But every Baptist church, however big or little, was an independent organization. They are still independent, but that independence has in late years been somewhat modified by adherence to rules and regulations of "associations" and to the Southern Baptist and Georgia Baptist conventions. But back there, there was no Home Mission Board or anything of the kind; and every church got its support from its own members.

Back in those days, and today, members of an established church would obtain "letters of dismission" for the stated purpose of organizing another church of like faith and order, naming the church being organized. That is what happened in the organization of the Cairo Baptist Church. But the Cairo church never got any financial support from Long Branch. There were doubtless a few other Baptists in the Cairo village who did not belong to the Long Branch Church and who joined in the organization of the Cairo Baptist Church, but they could be counted on the fingers of one hand.

As you know, our grandparents were baptized into the Long Branch Church. Before then, Grandma had been a "hardshell", but Dr. Roddenbery had never joined a church [though his father Robert Roddenbery was a Missionary Baptist belonging to the Friendship Church (about a mile southeast of present Metcalf), the oldest missionary Baptist church in Thomas County]. Dr. Roddenbery was Church Clerk of Long Branch immediately before organization of the Cairo church.

It was a splendid gesture for them to give you one of those commemorative plates [commemorating the 1845 establishment of Long Branch Church] and I believe it would be proper for you to give it to Cairo Baptist Church with the distinct understanding that they are to keep and preserve it as a memorial of their own "mother church". The plate should be so identified with the proper writing attached or near it, and put in a conspicuous place. And I believe you should publicly present it at a church service, or at a regular conference meeting, and let the present membership know where they came from. Few of them know it now. If they knew, I believe they would appreciate it.

your cousin,

R. S. Roddenbery, Jr.

The presentation and acceptance of this commemorative Long Branch plate should be recorded in the Minutes of Cairo Baptist Church.

I have a newspaper clipping of the Obituary of our grandmother Roddenbery telling of her baptism into Long Branch Church and also naming her as the moving spirit in the organization of the first Womens Missionary Society of the Cairo Baptist Church.

First Baptist Church, Cairo
Established 1874

1884: After seeing a need for a *House of God* closer to the railroad tracks, twelve members of Long Branch Baptist Church requested and were granted "letters of dismission" to form a new church. This church was named Cairo First. Thus Long Branch Baptist Church established in 1845 is the Mother Church of First Baptist. **Reverend Joshua Martin** was the first Pastor of Cairo First. He and the charter members built the first church on the location where First Baptist stands today. The lot for the church building was given by W. B. Dunlap.

As a young boy, Ben Mauldin, a long time faithful member of First Baptist, cleaned up the steps of the church each meeting day. His friend Seaborn Davis's goats chose to sleep on the steps of the church each Saturday night.

Article 7 of the "8 Articles of Faith of Cairo First" stated: If trying a defaulting member for any offense except felons and scandals that cannot be handled publicly, he must be cited to attend trail either verbally or in writing." If a member did not behave according to church standards, he or she was tried before the church conference and if deemed guilty, put out.

Mr. Ben Mauldin stated that people use to say there was only one way to get into Cairo First and that was through water, but two ways to get out – *one by being turned out for misbehavior, the other by dying.*

In **April 1897**, B. H. McManeus presented a bill for 35 cents for fixing the church bell. Also in **1897**, the baptismal pool was first used.

In **1904** the Baptist Young People's Union, a forerunner of Church Training, was organized at First Baptist with 37 members. These young people met on prayer meeting night, studying a Christian Culture Course."

1905 was a banner year with the first ordination service. R. G. Lewis, a local member, was called as pastor in Calvary. In January 1906, W. B. Roddenbery was elected as a deacon. He was ordained February 25, 1906 and served faithfully for 38 years.

Electric light fixtures were bought, paid for, and installed in the church in **June 1906.**

The new church building was completed in **1909.** Funeral services for Mrs. Rhoda Parker, a benefactor of the new church building, were held in the new church building. This was the first funeral service held in the new building. Dedication services were held **May 1909** with dinner on the grounds.

Church records in **1938** indicate that Eastside Baptist Church was formed. Our church became First Baptist of Cairo at that time. The first record in 1938 described the ordination of Reverend Julian Pipkin.

World War I took our church clerk, C. Phil Paulk who volunteered for service. Albert Roddenbery was elected to serve as church clerk. A committee was appointed to select a Service Flag for the church to plan a "Service Day." A flag was adopted – 3x5 feet with eighteen stars representing our Honor Roll in the service. This flag could be bought for $5.48.

Deacon records of **1922**, stated that Mrs. W. H. Robinson received a bill from the Cairo Messenger for $10 for printing Public Petitions to City County. She sent it to Brother Barkley (Pastor at that time) stating "Mr. Barkley, if necessary get the church to authorize Ben to pay our part of this bill for printing signers of the Carnival Petition." Evidently the ladies felt that the carnivals that came to town were detrimental to youth.

The Junior Board of Deacons that was installed **October 26, 1940** included:

Worth Barron, Olin Dekle, Carl Minter, Howard Proctor, Curtis Smith, Max Tyson, Lannis Nicholson, Max Sanders, Ashton Richter, Edward Rushin, Walter Bell, Seamon Sellers, Billy Mayo, and Robert Edwards.

The church building was remodeled beginning in 1954. The new sanctuary was used for the first time **July 10, 1955**. Outstanding features in the sanctuary are three beautiful stained glass windows, the oldest given in memory of Mr. Jerry M. Parker by his wife Rhoda; another in memory of Dr. S. A. Roddenbery, given by his family, and the third (in the chapel) in memory of Mr. W. H. Robinson by his family.

A new steeple was added to the chapel in **1986** during the time the late Reverend Eddie Eller was pastor. The education building was also renovated. Special dedication services were held April 27. Brother Eller read from Ezra 3:10-13 and 6:14-16 during the services.

In **1970**, under the Pastorate of Reverend Bob Franklin, a kindergarten and nursery school program was added to the ministry of the church. Mrs. Dixie Franklin was the leader of this program. In **1990**, a weekday education building was built for the church's *children education ministry*.

To celebrate the Centennial of the Women's Missionary Union (WMU), **March 9, 1988** a church-wide Centennial Banquet was held at the Agri-Center. The beloved retired literacy missionary to Alaska, Lillian Isaacs, was the guest speaker. The beautiful quilt made by women of First Baptist WMU was on display. Brenda Graham was the Centennial WMU Director. The WMU was founded in 1888.

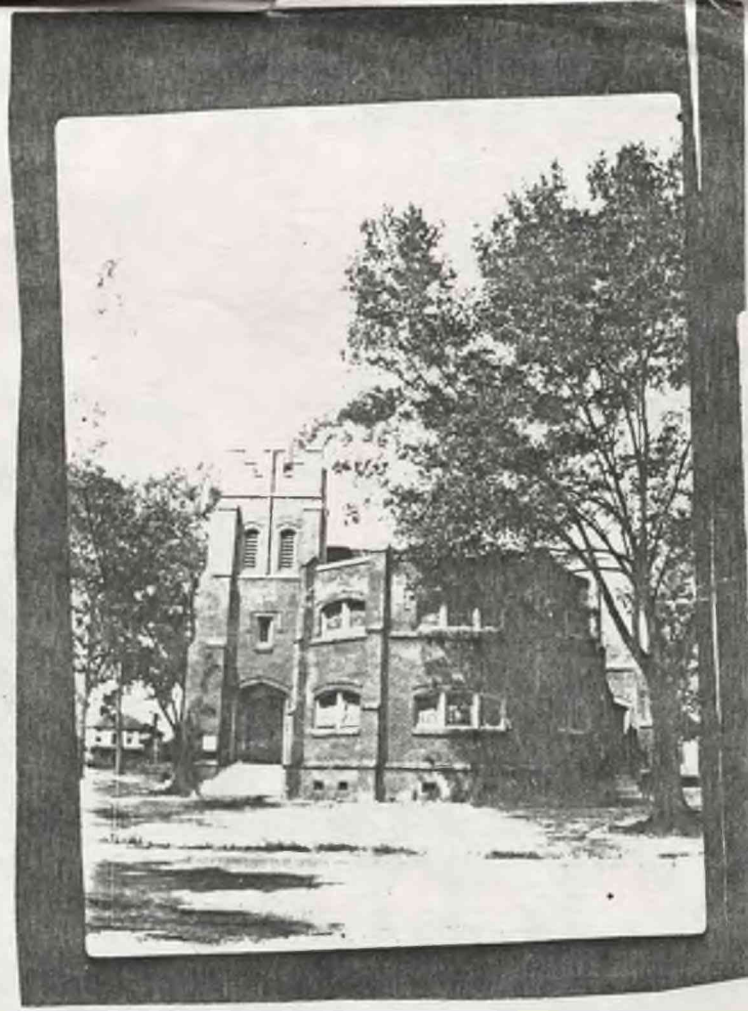
July 1999, the new fellowship hall was dedicated. This facility includes a dining and kitchen area, educational rooms, and administrative. Reverend Dr. Ron McCaskill was serving as pastor during the construction and completion of this building.

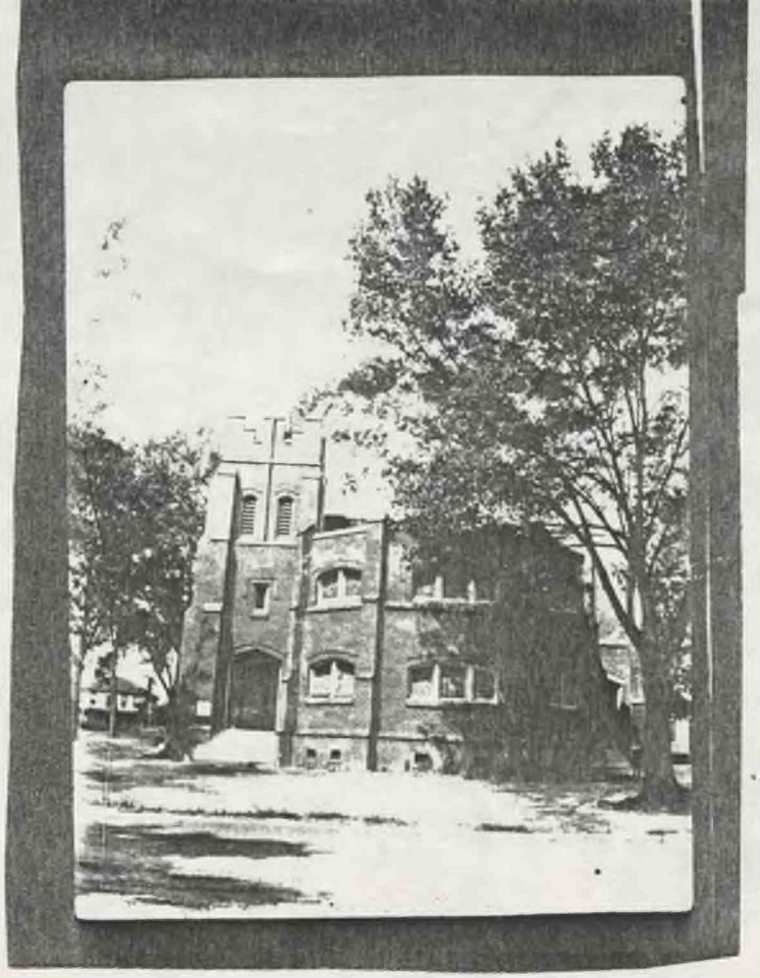
In **2001**, First Baptist Deacons completed "The Purpose Driven Church." In **2004**, First Baptist members completed "The Purpose Driven Life."

Groundbreaking of the new parking area was immediately after the AM Worship Services on **June 30, 2002.** Brother J. B. Davis lead the groundbreaking.

Throughout the years of First Baptist, our children, youth, and senior adults have participated in many mission projects, and other activities. Our Adult and Children Choir specials have been "beyond belief." The musicals, pageants, and special events are too numerous to mention. *The History Committee recommends that you take the time to read about these ministries in the Histories of our Church.*

Honoring our Past. Looking to the Future.





PROGRAM

10:00 A. M. — SUNDAY SCHOOL

Aim: Every church member, visitor and guest attending Sunday School.

11:00 A. M. — MORNING WORSHIP

Sermon: Dr. B. D. Ragsdale

12:00 O'CLOCK — DINNER ON CHURCH LAWN

2:00 P. M. — AFTERNOON SESSION

W. H. Robinson, Presiding

Congregational singing, special music, addresses by

Rev. P. C. Barkley and W. B. Roddenbery.

7:00 P. M. — BAPTIST TRAINING UNION HOUR

8:00 P. M. — EVENING WORSHIP

Sermon: Rev. D. P. Lee

MY CHURCH HELPS ME:

To keep a sky in my life and to look up.
To keep my hand in God's and hold on to Him.
To see the eternal values above the material.
To lift life above self to service for Christ.
To see the good in others and praise it.
To keep sweet and to keep busy for Him.
To have a seeing eye, feeling heart, helping hand.
To test the motives of life and choose the best.
To do justly, love mercy and walk humbly.

—Byron U. Hatfield.

WELCOME!

The First Baptist Church extends a sincere greeting and cordial Christian welcome to the three beloved former pastors, the former members and friends who honor us with their presence today. "Grace be with you and all them that love our Lord Jesus Christ in sincerity." May this day revive precious memories, deepen our Christian fellowship, strengthen our loyalty to Christ and His Church, and enrich our hearts in mutual love. "Blest be the tie that binds our hearts in Christian love."

FACTS ABOUT THE FIRST BAPTIST CHURCH.

The church was constituted between the years 1868 - 1870 by Rev. Joshua Martin, the first pastor, who was the father of the late Mrs. Emma Powell, one of the charter members of W. M. S.

The following pastors served between 1870 and 1896, Rev. Joshua Martin; Rev. John L. Underwood; Rev. J. M. Rushin; Rev. John R. Battle.

The following pastors have served since 1896:

Rev. D. H. Parker	1896—1899
Rev. W. E. Zediker	1899—1901
Rev. T. A. White	1901—1906
Rev. R. H. Harris	1906—1912
Rev. B. D. Ragsdale	1912—1915
Rev. J. A. Wynne	1915—1920
Rev. P. C. Barkley	1920—1923
Rev. D. P. Lee	1923—1934
Rev. Wilburn S. Smith	1935—

The first B. Y. P. U. was organized in July, 1904, with the following officers: Brother W. B. Roddenbery, Pres., Brother George W. Hurst, Vice-Pres., Miss Hattie Mauldin, Cor. Secy., Ben Maukin, Recording Secretary, Mrs. T. L. Rushin, Treasurer.

The corner stone of the present building was laid in 1908. Appearing on the corner stone are the names of he following deacons: W. B. Roddenbery, J. M. Shuman, T. W. Brinson, H. G. Cannon, F. A. Richter.

The present Board of Deacons is as follows: W. B. Roddenbery, Sr., Chr., B. W. Mauldin, Vice-Chr., W. H. Robinson, M. L. Mayes, W. M. Tyson, A. C. Roddenbery, W. H. Reddick, W. J. Boyett, Alto Cain, A. L. Thompson, W. R. Eskew, T. W. White, G. L. Worthy, Ira Hudson, I. J. Edwards, Neal Edwards, B W. West, H. M. Vickers, T. F. Proctor.

Coming Events To Remember: Our Vacation Bible School June 6 — 20; Our Youth Revival July 13 — 20. Mothers and Fathers see that your sons and daughters attend these services.

~~Maggie Roddenberry~~

Becca (Interesting!)

Maggie –

In 1968, as sec
Deacons of Cairo First
Mr. R. S. Roddenbery in
determining just when
This letter was his re
establishing the date
Thought Rebecca migh
her historical work –

retary of the Board of
Baptist Church, I wrote
Moultrie for help in
the church was established.
ply, and helped us in
for the centennial celebration.
t like to have it for

Ed Zimmerman

10/14/2005

Moultrie, Georgia
February 13, 1968

Mr. Edwin Timmerman
618 South Broad Street
Cairo, Georgia

Dear Mr. Timmerman:

Answering your letter of February 8, 1968, I must say that you are in error in believing that this year (1968) is the 100th anniversary of the founding of Cairo Baptist Church (now known as First Baptist), because it was in 1874 that this church was constituted and organized by a group of members from Long Branch Baptist Church. It will therefore be six years from now before the First Baptist Church of Cairo can rightfully celebrate its first centennial.

Long Branch Baptist Church, constituted in 1845 (perhaps the oldest missionary Baptist church in what is now Grady County), was the mother church of the Cairo Baptist Church. My father and mother, Dr. S. A. Roddenbery and wife, were baptized and joined Long Branch Baptist Church in 1867 and Dr. Roddenbery was Clerk of that church from 1868 to 1874, in which latter year he and a dozen or more other members (including Dr. Daniel H. Wilmot) were granted letters of dismissal to organize Cairo Baptist Church. There can be no question regarding these dates because they are well established and recorded in printed records.

Joshua Martin, who lived in Whigham [then called Harrell Station], was was the first pastor of Cairo Baptist Church. He was also a carpenter and was in charge of constructing the original church building, which was a small unpainted structure at the same location where the present church now stands. I was but 6 years old at the time (born April 5, 1868) but I remember the building of that church, within 300 yards of our home. It was 10 years later (in 1884), when I was 16, that I joined the Cairo Baptist Church. J.M. Rushin was then the pastor and he baptized me.

Since recent extensions of the city limits, I believe Long Branch Church is now within those limits and is the oldest church (of any denomination) in Cairo, being located at the same place 123 years. In the period during the Civil War and afterwards to 1900 it had one of the largest memberships in the Bowen Baptist Association.

I know that Cairo Methodist Church celebrated its centennial last November and I was there. They place their beginning at the time of the first operation of railroad trains in 1867 but that church was then but a mission functioning under the Bold Spring Methodist Church. Long Branch Baptist Church was then 22 years old and the Baptists of the Cairo community were members there.

I well remember that when I was 8 years old, 82 years ago, I regularly attended Sunday School, every Sunday, at both the Methodist and the Baptist churches in Cairo; one meeting in the morning and the other in the afternoon. And I have been a regular attendant at Sunday School and church ever since, and still going, never missing except in inclement weather.

Sincerely yours,

R S Roddenbery Sr

R. S. Roddenbery, Sr.

The Bowen Baptist Association "met at Pleasant Spring in Decatur County in 1874, and two new churches, Summerhill in Mitchell County and Cairo in Thomas County (now Grady), were received". That statement on pages 10 and 11 of "A History of the Bowen Association" (1856-1956) appears to be the only authoritative printed record of the date Cairo Baptist Church was established. [redacted] That history of the Bowen Association, and another book, "A Compendious History of the Mercer Baptist Association" (1874-1914), by Dr. Robert H. Harris, contain a vast store of information about Cairo Baptist Church, and its pastors during its first 40 years of existence. Copies of both of these volumes are on file in Mercer University Library. It must be noted, however, that Cairo Baptist Church is listed in the Taylor Association from 1914 through 1935, and thereafter in the Grady County Baptist Association. 1914

Cairo Baptist Church

The Cairo Baptist Church, now called First Baptist, was organized and constituted in 1874, most of its original members coming from Long Branch Baptist Church which might properly be called the mother church. Before 1874 most Baptists in Cairo were affiliated with Long Branch, which is one of the oldest missionary Baptist churches in Grady County. Among the organizers of Cairo Baptist Church, and members affiliated during the first decade, were Joshua Martin, Tom W. Brinson, Dr. D. H. Wilmot, Dr. S. A. Roddenbery and wife, Ben W. Mauldin, Sr., J. M. Shuman, J. M. Parker and wife, Mrs. Emma Martin Powell [the wife of B. F. Powell], G. W. Clark, Walter Davis and wife, Robert H. Harris and wife, B. L. Hearn, Geo. T. Hurst, N. T. Rigsby, Ben W. McManus, the Poulk family and the Richters.

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Prior to 1895 the churches of Cairo had preaching services but once a month, but that was a two days affair with preaching Saturday morning and again morning and evening on Sunday. Few if any pastors of Cairo Baptist Church lived in the town prior to 1900. Some traveled by buggy, some on horseback and some by train. Almost invariably they slept in the home of Dr. S. A. Roddenbery but occasionally visited and took some of their meals in homes of various other members of the church. J. L. Underwood lived about two miles south of Camilla and rode horseback to and from Cairo. Robert S. Roddenbery, Sr., remembers that preacher Underwood was small of stature and rode a pony, or small horse, which he graciously allowed the young boy to ride, much to his delight. J. M. Rushin lived in Boston and rode the train to and from Cairo, but he spent Friday, Saturday and Sunday nights in the home of Dr. Roddenbery. D. H. Parker commuted by train from his home in Bainbridge. It was during his pastorate that the Cairo church started having preaching services two Sundays in each month.

Given to me to read in May 1974 [illegible] This is revised draft by Mrs Margorie Mayfield for Cairo Baptist Church Centennial in Sept 1974

The First Baptist Church of Cairo, Georgia, a beautiful building now stands prominently on North Broad Street. In 1874 the original building, a small, unpainted, wooden structure, stood just as prominently on the same site. By all of those affiliated with it, it was known as "God's House". It had just been built by its pastor with the help of the twelve charter members. The ladies saw to it that there was a bell and an organ along with the necessities such as home made pews.

In honor of our 100th anniversary we have gathered historic facts from Church and Associational minutes, older members and memoirs from descendants of charter members. This intriguing survey has caused us to wonder if we now are conscious of our many Christian blessings, our opportunities for service or even our real obligations as were our forebears. We pass it on to you.

Before 1819, the area which is now Grady County was owned by Spain and called Florida. It was purchased by the United States in 1819. Land in the area was given by lottery and sold to people at tempting prices. In the early 1820's William Hawthorne blazed a trail through this virgin area. He was a dedicated Primitive Baptist preacher who believed in voluntary mission work. He brought a group of friends and relatives down with him from North Carolina. They developed what is now the south west part of Grady County in the 1820's. The first Baptist church, Tired Creek, was founded in 1826- then Piedmont in what is now Calvary in 1828.

Knowing the size and prestige of the Missionary Baptist churches in our county now, one wonders why there was none here until 20 years later. We found the answer in the Centennial pamphlet published by the Piedmont Church in 1928. We quote: "This church was constituted in 1828 four years before the division among the Baptists. In 1832 at a Baptist meeting in Black Rock, Maryland, a division occurred. Said division caused by new things which crept in from time to time without Bible authority. These things pressed upon the Baptist family until they became detrimental to the welfare of Zion. Consequently at this meeting the Primitive Baptists withdrew from the salaried ministers, Mission Boards, Tract Societies, Sunday School, Protracted Meetings et cetera".

Since most of this area was founded by Baptists who remained Primitive it must have been difficult for mission minded Baptists to start our Missionary Baptist churches. The area was fertile and pleasant- the population increased, people came from other sections. They founded the Long Branch Missionary Baptist Church in 1845. It has a wonderful record and is still prominent in our Association.

There was no Cairo until after 1867 when the Atlantic Coast Line Railroad was built and began operation between Thomasville and

then when the railroad went through he became the station master in Whignam, where he lived.

The lot for the church building was given by Dunlap. It was a rather small unpainted building. There were wide high steps in front. There were two doors. Mr. Ben Mauldin, our most senior present member remembers the old church. He joined it in 1898 when Mr. Sedlier was pastor. There was no stock law in those days. Mr. Ben remembers that his friend, Seaborn Davis, had two goats who chose to sleep on those steps every Saturday night and Mr. Ben's father had Mr. Ben clean them up on Sunday morning before church.

The good ladies of the church insisted on an organ and a bell. In those days and even two generations later when the church bell rang on Sunday morning some how the whole atmosphere looked brighter and seemed quieter. All Christians and those whom they influenced knew that it was the Sabbath and were reminded of the fifth commandment. It made one want to go to church or to feel guilty if one wanted not to go.

The pews were home made out of large pine trees. Offerings were taken in baskets woven by a loving lady until 1903 when the ladies bought silver trays and gave them to the church. Communion was taken from one silver cup. Beautiful white linen, though, was used then, too. The outside of the church was painted after a few years.

In those days and for many years to come each church member was keenly aware of the Articles of Faith. It might be well for us to review and renew them! They are:

1. To believe in the one true God, the Holy Trinity consisting of God the Father, Christ the Son and the Holy Spirit united in one God Head.

2. We believe in the natural and universal depravity of man and his utter inability to save himself from sin and death.

3. We believe that Jesus Christ is the only Savior of sinners and that alone by faith in Him can a man be saved.

4. We believe that salvation is altogether by grace, the free gift of God and the regeneration of the heart is the act solely of the Holy Spirit unaided by any work or merit of man.

5. We believe in the doctrine of eternal and particular election by grace as taught by the New Testament.

6. We believe in the final preservation of the saints.

7. We believe that none are true members of the church of Christ except baptized believers.

8. We believe that immersion by a proper and regularly ordained minister of the Gospel of Christ is the only scriptural mode of baptism.

9. We hold that believers in the Lord and Savior Jesus Christ are the only subjects for baptism.

10. We hold that only baptized believers in the Lord Jesus Christ are fit subjects to partake of the Lord's Supper.

11. We believe there are only two Scriptural Ordinances in the Church of Christ established in the New Testament, baptism and the Lord's Supper.

12. We recognize only two classes of New Testament church officers; ministers and deacons.

13. We recognize it as our scriptural duty to support the preached Gospel.

They were also very aware of the decorum which was:

Article 1 - A pastor may be chosen annually or for an indefinite period of time.

given a letter - just dismissed. Also, it was the rule to hold back letters asked for until their subscription pledge was paid. When some asked and said they were unable to pay the letter was granted.

They also stressed reverence and respect for the church and all that it controls. If a member did not behave according to church standards he or she was tried before the church conference- if deemed guilty, put out.

For years and years a church conference was held every Sunday morning after the service and on Saturdays after the service if needed. The church roll had men and women listed separately and they sat separately at the service. At the close of the morning service the non-members were allowed to leave before the conference. The first conference we have on record was on Saturday (called) December 12, 1896. It reads:

"Church met after preaching. Church doors opened and received by letters Brother T. M. Chastain and Sister Mamie Chastain.

-D. H. Parker, Moderator

Jno Schuman, Clerk Pro-tem"

The second one on Sunday December 13, 1896 was much longer. The Committee on Finance was asked to report. The ladies had done their part but the men had not. They needed more time. Two brethren were excluded for immoral conduct. The clerk was asked to write two men and two women who had moved away whether they meant to join another church of our faith near them. Walter Davis was made treasurer and George Hurst, clerk.

In March 1897 the Finance Committee was discharged. The treasurer was ordered to pay Brother C. P. McDonald sixty cents for window glass. A collection was taken for the Ladies' Missionary Society to pay for a curtain for the church. Thus it is evident that ladies functioned in a missionary group from the beginning.

In April 1897 Brother B. H. McManeus presented a bill for thirty-five cents for fixing the church bell. The treasurer was ordered to pay for

boaring the pool for baptism. It was first used in 1897. Later, those who desired outdoor baptism went to Cannon's Ford.

In October 1897 the conference was truly money conscious. The Missions Committee reported $25.00 for missions. The church voted to divide it between Home, State and Foreign Missions Boards. The treasurer reported that the cash received and paid out for the year was $361.08 and that the Pastor's salary was short $65.35 and $3.75 was due Brother E. F. Richter for kerosene oil. Brother Richter was ~~paid~~ oil and donated same to foreign missions. A committee of Walter Davis, J. E. Paulk and W. B. Roddenbery was appointed to collect balance of pastor's salary. Then a committee of W. B. Roddenbery, J. E. Paulk, George Hurst and Mrs. W. J. White and Miss Hattie Mauldin were appointed to canvass for subscriptions on the weekly donation plan for the pastor's salary for the next year.

It took another month to get the pastor's deficit filled but by February 13, 1898 $383.50 had been pledged for 1898 and the committee was discharged.

In April 1898 a couple asked for letters of dismission but charges were placed against the man for defrauding customers and intemperance and on the lady for rumors against her. The church made them wait. The lady's charges were withdrawn. The man was asked to reform before he could get his letter. This he did not do so he was excluded.

In June 1898 the Rev. Parker resigned to join the Volunteer Army as chaplain. He was sent to Cuba and while there established a Baptist Church. He was the father-in-law of Mr. R. S. Roddenbery.

In September 1898 a motion was made to appoint a discipline committee. The appointment was deferred until after a committee composed of Chairman Z ediker, J. M. Parker and W. B. Roddenbery was appointed to draft and define the duties of the discipline committee. That work was done and accepted

the conference in September 1899.

In October 1899 the Discipline Committee composed of J. M. Parker, E. F. Richter, J. E. Paulk, W. B. Lassiter and W. B. Roddenbery were authorized to work by the following rules, derived from Matthew 18:15-17:

1. Five members appointed to serve as long as church decided. Three could form a quorum.
2. Members to be selected from wisest and most spiritual members available. Their rules were:
   1. No private complaint or public charge against any church member discussed in church conference until after committee studies matter and presents it.
   2. Committee can take up matters of discipline without waiting for instructions from church.
   3. In cases with delicate complications it may recommend action be taken without discussion. (In December 1899 a lady was dismissed without discussion.)

At the turn of the century in 1900 the area grew in population and so did the church in membership. The Discipline Committee had its work to do! In May 1900 a man deserted his wife and was excluded. A man teacher asked for his investigation. He had been accused of drunkenness. He was cleared. That was good!

In 1903 a man and a lady were put out on rumors that they were having an affair. One note presented by the Committee said: "They have maintained an open flirtation and a secret correspondence and made use of the time of prayer in public for passing their secret signals." (The lady was restored in 1903 and the man in 1905.)

The biggest trouble came when the pastor was accused of being too fond of a girl in the congregation. He and the girl were exonerated but the girl who told the story was excluded.

afterwards three prominent church men, the Richters and Mr. Zediker had a big argument and upset. The committee straightened that all out. It just goes to show the human nature is the same.

The Rev. Mr. Zediker resigned in 1901. The Rev. T. A. White was called in December 1901 and Mr. A. C. Forester confirmed as Sunday School Superintendent. In January 1902 the help of $15.00 was given to a sister who was in need. That was extra, for every conference ended with a collection for the poor.

In 1903 the Searcys came to our church. Mr. C. E. Mauldin resigned as treasurer and Mr. R. L. Forester was appointed.

In 1904 a protracted meeting was held in May. Services were at 4:00 in the afternoon and 8:00 in the evening. Five members were received by letter and eleven by baptism. Most of them were young. They were: Albert Roddenbery, Raymond Rushin, Charlee Rushin, Cully McManeus, Frank Richter, Jr., Janie Belle Dekle, Essie Hurst, Roma Paulk, Bessie Richter, Bama Richter and W. H. Moncrief.

In September 1904 the B. Y. P. U. was organized with 37 members. They started a Christian Culture Course. The officers were: W. B. Roddenbery, President; George T. Hurst, Vice President; Hattie Mauldin, Secretary; Ben W. Mauldin, Recording Secretary. This was fostered by the deacons who had recorded this in the July conference: "We realize the importance of adult training and that they (the young people) may become useful and happy Christians. Only members of the church may become officers. It will meet on prayer meeting night."

In 1905 the Ledfords came to Cairo and Mr. Ledford immediately became an active committee member and a deacon.

summer year!) the first ordination service was held. R. O. Local member, was called as pastor in Calvary. A Presbytery was called to question him on (1) His Christian experience (2) His call to the ministry (3) His doctrinal views (4) His views on church government. The committee composed of pastor White and two other ministers were pleased with his response. They learned that he had been united with the "Hardenell" and licensed by them to preach. He began preaching the doctrine of missions for which the "Hardshells" expelled him for what they termed heresy. He then joined the Missionary Baptist in Bainbridge and later by letter to Cairo. He was ordained here in February 1906.

In January 1906 W. B. Roddenbery was elected as a deacon. He asked for time to consider the matter and accepted in February and was ordained at a special service on February 25, 1906. He served for 38 years and his name appeared on more committees than any other man in the early days. Miss Hattie Mauldin most for the women.

In May 1906 a protracted service began on May 13th. The Pastor T. A. White conducted it for two weeks. The following were recieved for baptism: Julian Roddenbery, Tom Bartlett, Mrs. M. L. Ledford, Mrs. W. L. Massey, Mr. Christie, Mrs. Julia Cannon and Mrs. J. F. Massey. These minutes were recorded by Mr. Ben Mauldin, who, since that time, has recorded many.

In June 1906 electric light fixtures were bought, paid for and installed in the church, though they were considering building a new church on a new site.

In August 1906 the pastor, Rev. T. A. White, retired. The Building Committee suggested that the location of the old church be the site for the new. A rising unanimous vote approved.

In October 1906 Dr. R. H. Harris was called as pastor and guaranteed a salary of $800.00, paid quarterly. Dr. Harris was a most unusual man.

I don't know why DSR kept this draft for you, rather than the later one of 10-15-65

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Copied & pasted 10/15/65

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See new sketch

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*Robert H. Harris and wife,

Constituted in 1874
this is 100th birthday 1974

A Week of Celebration

1874

of the

CENTENNIAL

OF

FIRST BAPTIST CHURCH

CAIRO, GEORGIA

ROBERT L. FRANKLIN, PASTOR

Related - Cairo
churches in Cairo
1878-1900
BS
BS
yf

OCTOBER 6-13, 1974

During the Centennial Celebration the flowers are placed in the church in memory of our deceased pastors and in honor of our living pastors.

Sunday, October 6, 1974

MORNING WORSHIP

Eleven O'clock

ORGAN PRELUDE
The Chiming of the Hour

PRAISE AND ADORATION
Call to Worship—"Praise God in His Holiness" ____Van Denman Thompson

Praise God in his holiness, Praise him in the firmament of his pow'r. Praise him for his mighty acts; Praise him according to his excellent greatness. Praise him with the sound of the trumpet; Praise him with the psaltery and harp. Praise him with the timbrel and the dance. Praise him with string'd instruments and organs. Praise God in his holiness; Praise him in the firmament of his power. Praise him upon the loud cymbals: Praise him upon the high sounding cymbals. Let ev'rything that hath breath praise the Lord. Praise ye the Lord.

The Opening of the Book
Invocation followed by the Lord's Prayer
Doxology
*Hymn No. 380—"The Church's One Foundation" _____Samuel S. Wesley

GREETING OUR GUESTS AND ANNOUNCEMENTS

DEDICATION
*Offertory Hymn No. 286—"O God, Our Help in Ages Past" _William Croft
Offertory Sentence
Offertory

MEDITATION
Scripture—Hebrews 12:1-15
Choral Call to Prayer
Morning Prayer
Meditation

PROCLAIMING THE GOSPEL
Worship in Music—"Yesterday, Today and Tomorrow"____Eugene Butler

Hallowed by the witnessing of generations gone, We offer our thanksgiving for truths their hands passed on. We thank thee for their building of houses and of men, For faith proved by their seeking for Christ, their world to win. Blessed by the challenging of living in this day, We offer our commitment to serve, to give, and pray. Though some have dared to travel beyond the world of men, We share the greater challenge, for Christ, our world to win. Strengthened by the promises found in his holy word, We dedicate our service to Jesus Christ, our Lord. Beyond tomorrow's portal, his love and care endure, We serve the King eternal, his victory is sure! Yesterday, today, and tomorrow!

Message—"A CHALLENGE TO KEEP FAITH" ___ Robert L. Franklin

Hymn of Discipleship No. 241—"I Will Arise and Go to Jesus"
_____Southern Folk Melody

Benediction
Choral Response—"The Bond of Love" _____Skillings

ORGAN POSTLUDE

*Ushers may seat those waiting.

EVENING WORSHIP

Eight O'clock

Mrs. Harris Jefferson

PRELUDE ----------Mrs. Everett Burroughs

INVOCATION ----------Robert L. Franklin

NO LESS DAYS

A Historical Pageant of

Cairo First Baptist Church

1874 - 1935

Written by Brenda Knight Graham

Narrated by Larry Rawlins

SCENE 1

Conference at Long Branch Baptist Church, 1874

Carl Brown (pastor), Raymond Hurst (member), Henley Ward (another member) Charles Graham (Dr. S. A. Roddenbery), Others. Mrs. Emory Mayfield, Jenny and Emory, Jr., Mrs. G. L. Worthy, Susan Brown, Lisa Griffies, and William Graham.

Choir — "We Love Thy Church, O God"

SCENE 2

At the House of Ben Mauldin, Sr., 1886

Mrs. Roderick Hester (Mrs. Mauldin), Carl Minter, Sr. (Mr. Mauldin), Frank Timmerman (young Ben), other children: Sandi Walden, Laurie Willis, Albert Roddenbery, and Hill Smith.

SCENE 3

Communion Service, Cairo Baptist Church, 1886

Cuy Broome (pastor), others: Wh Muggridge, Joe Ward, and Mr. and Mrs. Ijon Cain, Mrs. W. C. Campbell, Mary Kathryn Hester, Martha Hester, Melanie Willis, Al Nicholson, William E. Thomas, Cecil McDonald, and David Stallings.

SCENE 4

Conference at Cairo Baptist Church, December 13, 1896

Cuy Broome (pastor), Cecil McDonald (finance chairman), Joe Ward and William E. Thomas (members), Ijon Cain (clerk), others: Wh Muggridge, Mrs. Ijon Cain, Mrs. W. C. Campbell, Mary Kathryn Hester, Melanie Willis, Al Nicholson, and David Stallings.

Choir — "Let the Lower Lights Be Burning"

SCENE 5

Church Service (invitation hymn), 1903

Max Hughes (pastor), Mrs. Richard Strickland (young woman), others: Mrs. Tommy Humphreys, Neal Humphreys, Mrs. Roscoe Daniels, Devorah Daniels, Miriam Timmerman, Dewey Thompson, M. O. Prince, and Gene Strickland.

Choir — "Amazing Grace"

SCENE 6

Organizational Meeting of Baptist Young People's Union, 1904

Angie Phelps, Lynn Bailey, Kathy Barrett, Ben Hughes, Jon House and Hansell Roddenbery.

Choir — "Glory to God on High" written by Pastor Robert H. Harris

SCENE 7

Ladies Planning for Mercer Associational Meeting, September, 1909

Mrs. Lucille Shiver (Martha), Mrs. Thomas L. Walker (Annie), Mrs. E. Clower White (Flora), and Mrs. J. S. Chastain (Hatty).

SCENE 8

Service Day, 1918

Mr. and Mrs. William E. Crozier, Michael and Michele, Paul Hand, Mrs. G. Y. Willis, Mrs. R. B. Gainous, Harry Hughes, and Kaye Hancock.

Choir — "The Battle Hymn of the Republic"

SCENE 9

Church Conference, 1919

Thomas N. Humphreys (pastor), others. Tia and Margot Rawlins, Denise Daniels, Charles Hughes, Al Akridge, Dr. and Mrs. Martin Bailey, Mrs. John Hancock, Cecil Hinson, and Norman Pipkin.

Choir —"Send the Light"

Organ Solo

FINALE

All Pageant Cast

Prayer led by Cuy Broome

All join in singing "Amazing Grace"

BENEDICTION—Rev. Stacey Williams, Pastor Long Branch Baptist Church

ORGAN POSTLUDE

CHOIR

Ed Timmerman — Director

Mrs. Harris Jefferson — Organist

Mrs. Everett Burroughs — Pianist

SOPRANOS

Mrs. Cuy Broome
Mrs Alford Manry
Mrs. Omer Tyson
Mrs. Lloyd Chastain
Mrs. Billy Daniels
Mrs J. Rogers Clark
Mrs. Bill Crozier
Mrs. Ed Timmerman
Mrs. Lucille Shiver
Miss Paige Groover
Mrs. Steve Strickland
Miss Susan Sheffield
Miss Susan Brown
Miss Debbie Owens
Mrs. Johnny Hancock
Miss Sue Ellen Hughes
Miss Jane Manry
Mrs. Rick Bradner

ALTOS

Mrs. Calvin Roberts
Mrs. Julien Roddenbery, Jr.
Mrs. Robert L. Franklin
Miss Nell Rose Ware
Miss Susan Miller
Mrs. Tom Walker
Mrs. Edwina Rentz

TENORS

Mr. Herman Wilcox
Mr. Tom Walker
Mr. Billy Daniels

BASSES

Mr. Don Young
Mr. John Minter
Mr. Keith Bearden
Mr. Greg Ansley
Mr Harry Hughes

October 7, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD." because it is a house of worship.

"O come, let us worship and bown down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand . . . Honor and majesty are before Him: strength and beauty are in His sanctuary . . . O worship the Lord in the beauty of holiness." Psalms 95:6-7; 96:6,9)

Call to Worship—"We Would Worship Thee" _____Bigelow
Hymn No. 20—"O Worship the King" _____Haydn
Evening Prayer
Hymn (Front insert)—"How Great Thou Art" _____Folk Melody
History of First Baptist Church, Cairo, Georgia from 1935-1947
Miss Kate Thrower
Hymn No. 14—"Praise to God, Immortal Praise" _____Kocher
Scripture—Matthew 16:13-20; Ephesians 5:25-26
Worship in Music—"Come Holy Spirit" _____John Peterson
Message—"MY CHURCH" _____Reverend Wilburn S. Smith
Hymn of Discipleship No. 221—"I Need Thee, Precious Jesus" _____Wesley
Benediction
Choral Response—"Bond of Love" _____Skillings
POSTLUDE

October 8, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it teaches the Word of God.

Concerning the early apostles of the New Testament Church, it was said, "And daily in the temple, . . . they ceased not to teach and preach Jesus Christ." (Acts 5:42). From that time even down to the present, as His Word has been taught in the house of God, men have realized anew that "the Word of God is quick, and powerful, and sharper than any two-edged sword." (Hebrews 4:12)

Call to Worship—"Word of God, Across the Ages" _____Haydn
Hymn No. 178—"Break Thou the Bread of Life" _____Sherwin
Evening Prayer
Hymn No. 181—"Wonderful Words of Life" _____Bliss
History of First Baptist Church, 1947-1950 _____Mrs. Hubert Eskew
Hymn No. 184—"I Know the Bible Is True" _____McKinney
Scripture—Ephesians 5:24-32
Worship in Music—"Ye Shall Be Witnesses" _____Kirk
Message—"WHY I BELIEVE IN THE CHURCH" ___Rev. Robert C. Perry, Jr.
Hymn of Discipleship No. 180—"Thy Word Is a Lamp to My Feet" ____ Sellers
Benediction
Choral Response—"Bond of Love" _____Skillings
POSTLUDE

October 9, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it is a house of prayer.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer . . . for mine house shall be called an house of prayer for all people." (Isaiah 56:7)

Call to Worship—"Lead Us, O Father" ---------- Galbreth
Carl Minter, Jr.
Hymn No. 334—"I Need Thee Every Hour" ---------- Lowry
Evening Prayer
Hymn No. 344—"Saviour Like a Shepherd Lead Us" ---------- Bradbury
History of First Baptist Church, 1951-1955 ---------- Mrs. W. Blair Roddenbery
Hymn No. 330—"Teach Me To Pray" ---------- Reitz
Scripture—John 14:1-11
Worship in Music—"Eternal Life" ---------- Dungan
Message—"JESUS CHRIST THE WAY" ---------- Reverend Thomas V. Wells
Hymn of Discipleship No. 99—"When I Survey the Wondrous Cross" ---------- Mason
Benediction
Choral Response—"Bond of Love" ---------- Skillings
POSTLUDE

October 10, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it has a message of salvation for all the world through Jesus Christ upon whose foundation it is laid.

"The voice of rejoicing and salvation is in the tabernacles of the righteous." (Psalms 118:15). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7)

Call to Worship—"Lift High The Cross" ---------- Sateren
Hymn No. 380—"The Church's One Foundation" ---------- Wesley
Evening Prayer
Hymn No. 191—"Jesus Saves" ---------- Kirkpatrick
History of First Baptist Church, 1955-1957 ---------- William F. Wells
Hymn No. 197—"Saved! Saved!" ---------- Scholfield
Scripture—Matthew 16:13-20
Worship in Music—"Amazing Grace" ---------- Excell-King
Message—"THE CHURCH AS JESUS SAW IT" ---------- Dr. Stanley R. Hahn
Hymn of Discipleship No. 200—"Grace Greater Than Our Sin" ---------- Towner
Benediction
Choral Response—"Bond of Love" ---------- Skillings
POSTLUDE

October 11, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because in spite of trial and persecution, it shall ultimately triumph and become the Church Victorious.

For Jesus said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matthew 16.18). Then Paul's admonition concerning the ultimate triumph of the redeemed of all ages; "But I would not have you to be ignorant, brethren, concerning them which are asleep . . . For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4:13, 16-17)

Call to Worship—"The King Is Coming" ---------- Gaither
Soloist: John Minter

Hymn No. 85 (verse 5)—"One Day" ---------- Marsh

Evening Prayer

Hymn No. 116—"Jesus Shall Reign" ---------- Hatton

History of First Baptist Church, 1957-1969 ---------- Joseph H. Rawls

Hymn No. 482—"When the Roll Is Called Up Yonder" ---------- Black

Scripture—John 21:1-17

Worship in Music—"The Holy City" ---------- Adams
Jerry Walker

Message—"REMEMBERING . . . HIS TRUST" -- Rev. George W. Cummins, Jr.

Hymn of Discipleship No. 483—"When We all Get to Heaven" ---------- Wilson

Benediction

Choral Response—"Bond of Love" ---------- Skillings

POSTLUDE

October 13, 1974

MORNING WORSHIP

Eleven O'clock

ORGAN PRELUDE

The Chiming of the Hour

PRAISE AND ADORATION

Call to Worship—"O God, Our Help in Ages Past" _____Gordon Young

O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home: Before the hills in order stood, Or earth received her frame, From everlasting Thou art God, To endless years the same. A thousand ages in Thy sight Are like an evening gone; Short as the watch that ends the night Before the rising sun. Time, like an ever-rolling stream, Bears all its sons away; They fly forgotten, as a dream Dies at the opening day. O God, our help in ages past Our hope for years to come, Be Thou our guard while life shall last, And our eternal home.

The Opening of the Book

Invocation followed by the Lord's Prayer

Doxology

*Hymn No. 379—"O Thou Whose Hand Hath Brought Us" __George J. Webb

GREETING OUR GUESTS AND ANNOUNCEMENTS

DEDICATION

*Offertory Hymn No. 382—"I Love Thy Kingdom, Lord" ___Aaron Williams

Offertory Sentence

Offertory—"I Will Lift Up Mine Eyes" _____Marjorie Watkins
Jane Manry

MEDITATION

Scripture—Acts 16:1-12

Choral Call to Prayer

Morning Prayer

Meditation

PROCLAIMING THE GOSPEL

Worship in Music—"Upon This Rock" _____Reed-Beck

Upon this rock of faith, The Church has firmly stood, Through storm and flood, 'mid fire and death, A bulwark for the good; The beacon-light of hope That men may clearly see, As in the maze of life they grope, What they are meant to be; The instrument of love, Redeeming human-kind God's new creation from above Transforming heart and mind. We are thy Church today; Lord, now we heed thy call; Grant faith and hope and love, we pray, And all our lives enthrall.

(Congregation will please stand and join in singing)

The Church's one foundation is Jesus Christ her Lord; She is His new creation by water and the word; From heav'n He came and sought her to be His holy bride; With His own blood He bought her, and for her life He died. Yet she on earth hath union with Father, Spirit, Son, and mystic sweet communion with those whose rest is won: O happy ones and holy! Lord, give us grace that we, like them the meek and lowly, on high may dwell with Thee.

Message—"WHERE? . . . FROM HERE?" _____Robert L. Franklin

Hymn of Discipleship No. 240—"Just As I Am" _____William B. Bradbury

Benediction

Choral Response—"Lead On, O King Eternal" ____Van Denman Thompson

ORGAN POSTLUDE

DINNER ON THE GROUND

October 13, 1974

SERVICE FOR REPLACING OF THE CORNERSTONE

Early Afternoon

Hymn—"All Hail the Power of Jesus' Name" _____ Oliver Holden

All Hail the Power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all; Bring forth the royal diadem, And crown Him Lord of all.

Ye Chosen seed of Israel's race, Ye ransomed from the fall, Hail Him who saves you by His grace, And crown Him Lord of all; Hail Him who saves you by His grace, and crown Him Lord of all.

Let ev-ery kindred, every tribe, On this terrestrial ball, to Him all majesty ascribe, And crown Him Lord of all; To Him all majesty ascribe, and Crown Him Lord of all.

O that with yonder sacred throng We at His feet may fall! We'll join the everlasting song, And Crown Him Lord of all; We'll join the everlasting song, And Crown Him Lord of all. Amen

Prayer

Hymn—"O Where Are Kings and Empires Now" _____ William Croft

O where are kings and empires now Of old that went and came? But Lord, Thy church is praying yet, A thousand years the same.

We mark her goodly battlements, And her foundations strong; We hear, within, the solemn voice Of her unending song.

For not like kingdoms of the world Thy holy church, O God! Tho' earthquake shocks are threat'ning her, And tempests are abroad.

Unshaken as eternal hills, Immovable she stands, A mountain that shall fill the earth, A house not made by hands. Amen

RESPONSIVE READING FOR REPLACING THE CORNERSTONE AND THE PLACING THEREIN OF HISTORICAL MATERIALS

Leader: We come today at the conclusion of our celebration of the Centennial of the Cairo First Baptist Church to replace the 1955 cornerstone and store therein certain historical materials. We are placing in the cornerstone a brochure of our centennial, which includes a history of First Baptist Church written by Mrs. Judson Mayfield, biographical sketches of the pastors and pictures of the pastors where they are available, a listing of the membership of the church including non-resident members, the script of the historical pageant covering the period from 1874-1935 called "No Less Days" written by Mrs. Charles Graham, and copy of

the Centennial program; a pictorial directory in color including family pictures of many of our church family, and materials that could be salvaged from the 1908 cornerstone. We hope that these have been properly prepared to preserve them for a long period of time. That which we do is done for the preservation of materials to give evidence of God's love and providence and to magnify His Name. Therefore, it is very appropriate that we join together in this responsive reading of dedication.

For the preservation of evidence of God's blessing and leading that in the years to come our descendants and followers may know more about His leadership to this time,

Congregation: We lay this cornerstone.

Leader: As a constant reminder to all of us here and those who come after that we are to walk in love with God and man and therefore in unity with one another,

Congregation: We lay this cornerstone.

Leader: That the name of Christ our Saviour may continue to be proclaimed from this place and that those who worship here and then go out may be evangels of that love and evidences of that unity,

Congregation: We lay this cornerstone.

Prayer of Dedication

Worship in Music—"Glory to God on High" _____Hymn Tune: St. John

(Words written by Robert H. Harris and sung at laying of cornerstone in 1908)

Glory to God on High! Hosannas to His name.
To all beneath the sky, His praises we'd proclaim.
We'd laud His glorious majesty, Through time and all eternity.

To His exalted Son This temple we would raise;
This noble work begun We'd finish to His praise.
And then forever we'd proclaim The matchless honor of His name.

Far as the stars do shine, To the remoted bound
Of space, beyond confine, His glories we would sound.
We'd join bright angels on the wing And loud hosannas with them sing.

Benediction—"Blest Be the Tie" _____arr. Lowell Mason

Blest be the tie that binds Our hearts in Christian love;
The fellowship of kindred minds Is like to that above. Amen.

CENTENNIAL COMMITTEES

COORDINATING COMMITTEE

Mrs. Carl Minter, Chairman
Mrs. Blair Roddenbery
Miss Nell Rose Ware
L. Guy Broome
Dr. Martin Bailey
Mrs. James Joiner
Mrs. Judson Mayfield
Mrs. T. R. Hester
R. A. Harrell
Mrs. Lottie Levie
Mrs. Thomas L. Walker
Mrs. Edwin Groover
Edwin Timmerman
Mrs. Charles Graham
Mrs. Johnny Hancock
Robert L. Franklin

HISTORY COMMITTEE

Mrs. Judson Mayfield, Chairman
Mrs. Milton Singletary
Mrs. Howard Thomason
Mrs. Fred Pearce
Julien Roddenbery, Sr.
Mrs. William J. Beattie
B. W. Mauldin

HOSPITALITY COMMITTEE

Mrs. T. R. Hester, Chairman
Mrs. G. L. Worthy
Mrs. W. E. Crozier
Miss Velma Mott
Mrs. Fred Roddenbery
Mrs. Agnew Smith
Mrs. S. L. Hancock

R. A. Harrell, Chairman
Loren Johnson
Carl Brown
G. Y. Willis
Ijon Cain
A. B. Connell
Bryant Kemp
Carlos Cone
Howard Thursby

PICTURE COMMITTEE

Mrs. Lottie Levie, Chairman
Mrs. B. A. White
Mrs. Perry Baggett
W. H. Reddick
Bill Bishop
Blair Roddenbery
Mrs. H. R. Madison

PAGEANT COMMITTEE

Mrs. Charles Graham, Chairman
Mrs. Richard Hester
Mr. and Mrs. Billy Daniels
Mrs. Clyde Griffies
Mr. and Mrs. Wilkes Nicholson
Mrs. Steve Strickland
Mrs. David Stallings
Mrs. Fred C. Smith
Mrs. James Burgess
Mrs. Lloyd Godwin
Mrs. Henry Webb
Mrs. Larry Rawlins
Bobby McAuley
Greg Ansley

BROCHURE COMMITTEE

Mrs. Johnny Hancock, Chairman
Mrs. Julien Roddenbery, Jr.
Lauren Clark, Jr.
Mrs. Bryan King
Mrs. Johnny Bearden
Leland Barnes, Jr.

MUSIC

Ed Timmerman
Mrs. Harris Jefferson
Mrs. Everett Burroughs

PICTORIAL DIRECTORY COMMITTEE

Mrs. Tom Walker, Chairman
Mrs. Edwin Groover, Co-chairman
Mrs. R. B. Gainous
Mrs. Jimmy Bearden
Mrs. E. C. White
Mrs. Lesley Barrett
Mrs. Dan Boone
Mrs. H. D. Eskew
Mrs. Joe Rawls
Mrs. Paul Hand
Mrs. Billy Wells
Mrs. Howard Brooks
Mrs. Robert Harrell
Mrs. Leo Hester
Mrs. Dewey Thompson
Mrs. Lauren Clark, Jr.
Thomas L. Walker
Mrs. Bryan King
Mrs. A. B. Connell
Mrs. J. Rogers Clark

Cairo Baptist Church

The Cairo Baptist Church, now called First Baptist, was organized and constituted in 1874, most of its original members coming from Long Branch Baptist Church which might properly be called the mother church. Before 1874 most Baptists in Cairo were affiliated with Long Branch, which is one of the oldest missionary Baptist churches in Grady County. Among the organizers of Cairo Baptist Church, and members affiliated during the first decade, were Joshua Martin, Tom W. Brinson, Dr. D. H. Wilmot, Dr. S. A. Roddenbery and wife, Ben W. Mauldin, Sr., J. M. Shuman, J. M. Parker and wife, Mrs. Emma Martin Powell [the wife of B. F. Powell], G. W. Clark, Walter Davis and wife, Robert H. Harris and wife, B. L. Hearn, Geo. T. Hurst, W. T. Rigsby, Ben W. McManus, the Poulk family and the Richters.

The first church building, constructed of lumber, was erected where the present brick church now stands, on North Broad Street between 5th and 6th avenues (formerly Church and North streets). The first brick edifice was built in 1908 during the pastorate of Dr. Robert H. Harris, and has since been remodeled and greatly enlarged. In the main auditorium there are beautiful stained glass windows in memory of J. M. Parker and Dr. S. A. Roddenbery. There is a stone marker, dated 1908, showing the pastor as Robert H. Harris, and the deacons as W. B. Roddenbery, J. M. Shuman, T. W. Brinson, H. G. Cannon and F. A. Richter. In the vestibule there is another marble stone which reads: "In Memory of DANIEL H. WILMOT, 1830-1882, charter deacon Cairo Baptist Church". (Furnished by his son Everett Wilmot after the building of the first brick church.) There is no cornerstone recording names of the first pastor and deacons in 1874.

Joshua Martin [b. 1821, d. 1908] was the first pastor of Cairo Baptist Church, serving as such from 1874 to 1877. He was also pastor of the Whigham Baptist Church, and was also the railroad agent there, where he died in 1908. A biographic sketch of Joshua Martin is found in the History of Bethel Baptist Association, pp. 313-314. In this same History, pp. 333-336, is a sketch on J. L. Underwood, who succeeded Joshua Martin as pastor.

John L. Underwood [b. 1836, d. 1907] was pastor from 1877 to 1883, during which period his fixed residence was near Camilla in Mitchell County and he preached in Cairo one Sunday in each month. In those days, except in cities and large towns, good preachers shared their time with several churches. J. L. Underwood was perhaps the most erudite pastor and preacher Cairo ever had. After graduating at Oglethorpe University [then at Milledgeville, Ga.], he completed the course at the Theological Seminary in Columbia, S. C., had one year at the University of Heidelberg in Germany, and another year at the Sorbonne in Paris. That schooling ended in 1861 when he returned to America and became a soldier in the Confederate States Army. In later years Mercer University conferred upon him the degree of Master of Arts. Besides this, he was a teacher in various academies, founded and edited a newspaper ["The Camilla Clarion"], studied and practiced law and in 1891 was appointed Judge of the County Court of Mitchell County. Yet, during all the time he practiced law and was a judge, he was always found on Sunday preaching either to country or village churches. He was a fluent speaker and delivered many lectures throughout southwest Georgia, and was author of a splendid volume of over 300 pages entitled "The Women of the Confederacy".

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PASTOR AND MRS. George Cummins and their daughters Cindy (l) and Becky received the tribute of Cairo First church in a reception prior to Mr. Cumm leaving to accept a Missouri pastorate. Woman's Missionary Union directo G. L. Worthy and deacons chairman Thomas P. Taylor presented the silver tray, plaque and gift of cash in behalf of the church members

IONS,

Brother Robert C. Perry and Mrs. Perry (better known as Emma) and their two boys, Robert III, who is now a Minister and Educator, and John Michael, who is now a Medical Doctor in Lynchburg, Va., arrived in Cairo from LaFayette, Georgia before the first Sunday in January 1948. They were welcomed to the Church and Community with a reception at the Cairo Woman's Club.

At this time there was only $140.00 in the building fund, but plans were being studied for a building or remodeling program.

On the first Sunday in April the new Unified Budget envelopes were given to each member and all were urged to use them.

Also April brought a stirring Revival that added 30 new members to our Church fellowship.

Late in the year a nursery for children under four years of age was opened for both Sunday Services.

The Christmas Season was celebrated by a joint choir of all the Churches of Cairo, presenting an outstanding Candlelight Service to a full capacity audience.

At the beginning of 1949 the Building Fund had grown to $39,705.18.

On April 2 the Church membership voted that a new Educational Building be the first unit of our overall building plans and a committee was appointed to secure plans for specifications for this unit.

At the close of our Spring Revival two young boys dedicated their lives to Christian Service, namely, Kenneth Pearce and Robert Perry III.

CENTENNIAL WORSHIP SERVICE
Sunday, October 6, 1974

WELCOME AND ANNOUNCEMENTS:

It is a great joy to see all of you here, for you to come and share with us in the celebration of the centennial of First Baptist Church of Cairo. We welcome our visitors, our friends and former members, and I have a bit of curiosity in me this morning. I wonder how many former members we have who are back with us for this day of celebration, the beginning of our week of celebration. If you are a former member of this church and you are back for the day or possibily more than one day, but you are here in the service this morning, would you just stand where you are. We would like to see you. I see somebody that is not standing. Celia Zbinden you stand up! Anybody else that is not standing? Now, if you were baptized in this church, will you remain standing and the rest of you be seated? Great! - Marvelous! - Thank you very much! The flowers this week in this time of celebration are placed in the church in memory of our deceased pastors and in honor of our living ones. We are grateful that they tried to recapture the flower arrangements as they possibly would have been a hundred years ago and we are grateful for that.

In case you don't recognize me, I am trying to play the part of Joshua Martin this morning. At least that is the costume that is on, except that his hiar was a little longer than mine. I could have borrowed some from some of our members but I didn't. You have one program for the whole week. We have adequate programs but I believe that you will want to hold on to yours and bring it with you each time you come to worship. Let me remind you that this evening at 8 if you will be here in this sanctuary you are in for a real treat. Our pageant committee has worked hard and those who are in the pageant have practiced faithfully that we might recapture something of the spirit of this church from the period 1874 until 1935. A word of explanation to those who would wonder why we just came that far. We plan each evening during the time when we are recognizing the former pastors to have a brief historical sketch of that period when they pastored the church. Brother Wilburn Smith came to this church in 1935 as pastor, so this means that we will pick up the history there and the sketches will be given each night.

I would be untrue to myself if I did not at this juncture express deep appreciation for the committees that have worked so hard in making plans and preparing for the Centennial. You will not take time to read them now, but they are on the back of your program folder. We are grateful for each one who has served so very faithfully and I want them to know that I appreciate what they have done and I am sure that you do also.

We have visited Underground Atlanta and had some pictures of our church groups through the years blown up. If you are visiting for the day, you'll want to take time to walk through the educational building, look at some of the old pictures and reminisce for a moment. We have had a great deal of joy and fun, really, in trying to identify people and talking about things that happened and when they happened.

Pictures of the pastors also have been placed on permanent display in the hallway where the offices are located. From time to time you will pass that way and want to stop and comtemplate those who had had tremendous influence in your life. It has been a joy working with the committees and I have learned a lot about who did what along the way: this one baptized me; this one performed my marriage ceremony; and so forth. But these are things that you will want to see and investigate while you are here.

As a part of our Centennial Celebration we have published a booklet "Celebrating Our Centennial". On the fron cover we have a picture of the church in color. On the inside front cover is the "Good Shepherd" window; the inside back cover is "Christ in the Garden" window, the outside back cover is the "Ascension" window. But in the book itself, you not only have a history of the church, you have the weeks program of the centennial; you have a complete listing of the membership as we have it on card file. We do hope that not one card has been lost but we plan, if there are those whom we have left out inadvertently as members of the church, to publish an addendum that can be added to the history. There are biographical sketches of the pastors, along with pictures where they were available, and then there is the script for the pageant, "No Less Days", that will be presented tonight. The history was written by Mrs. Judson Mayfield and her committee; the pageant was written by Mrs. Charles Graham and her committee. We cannot, therefore, release these books which are to be sold at $5.00 each until after tonight, but after tonight there will be a table in fellowship hall for selling them following the services. This will also be a time of fellowship when we can visit together as members of the congregation or when we can have fellowship with the former pastors who are coming back. You may at that time secure a copy of the booklet at $5.00 each. At other times they will be in the church office and will be available there. There are two letters that I would like to share with you this morning and I am sure that as the week progresses there may be other communications that we will share. The first is direct to me as pastor of the church...It is from Dr. Searcy S. Garrison the Executive Secretary Treasurer of the Baptist Convention of the State of Georgia. (Read Letter)

The other letter comes from a former Minister of Education to this church, Angus Emerson: (Read Letter)

We are grateful for these communications and as other communications are made available these, too, will be shared with you...

Our Minister of Education, Miss Nell Rose Ware, has something that she would share with us at this time. "I now would like to give my feature time to Mrs. Russell Sutton.

Mrs. Sutton: "The ladies of the W. M. U. have made this quilt to celebrate the centennial and we give it to both of you. Every stitch was put in with prayer and love. We have tried to keep it a deep dark secret so that you would not get an inkling of it all."

Franklin: "You have kept it a deep dark secret."

Sutton: "We hope you will enjoy having it."

Franklin: "And there are not many times that this preacher is caught speechless, but this is one of those times. We love you, and this is something that we will cherish through the years and this is something that Lynne will hold on too."

Sutton: "We went back one hundred years and got the pattern, the rail fence. And these are pictures that we made while we were quilting it that we thought you might enjoy having."

MORNING SCRIPTURE AND PRAYER:

We are happy to have one of the men who went out from this church into church related vocations, Dr. Hugh Wamble, to be with us in the services today. Dr. Wamble presently serves as professor at Midwestern Baptist Theological Seminary

in Kansas City and is the president of the Missouri Baptist Convention. I've asked Hugh if he would come, read the scripture, and then, after the call to prayer, lead us in the morning prayer.

Dr. Wamble: It is indeed a pleasure to be here on this very significant day in the life of this church. I bring greetings from my family. They would like to be present, but can not be, and, if it is not presumptuous Brother Pastor, I would like to bring greetings from the Missouri Baptist Convention. We feel that we are related to the life of this church because the life of this church flows into a stream fed by other churches. We are all a part of a common ministry. The Scripture for the morning is taken from Hebrews, the 12th Chapter, but to understand the significance of it, I believe, one must be aware of the 11th chapter of Hebrews. In this chapter the writer reviews the exercise of faith people stretched over many centuries and it concludes that passage with a statement to the effect that these people who lived by faith did not attain what they had lived toward, but that we are those who perfect their lives' faith. Without us they would not be made perfect. And so he then says, (reads Hebrews 12:1-15)

PRAYER: Dr. Hugh Wamble

Our Heavenly Father, we feel as if we are tied to the past with strong cords of dependence without which we would not be alive in the faith. Indeed we are the recipients of the faith of people stretching over many centuries. To trace out their lives would be impossible, but yet to realize that we are dependent upon them is so necessary. From Abraham to Moses to David to Isaiah, to Daniel, to Christ, to the apostles, to these we are dependent. On these we have relied. From them have come a faith, their faith which has become real only as we have let it spring up in our own lives. But then through the centuries, Our Father, there have been those who suffered because they believed, who wer jealous of nothing so much as to be found pleasing in your sight, who counted the loss of the life of the flesh a small price to pay for the life of the spirit. To trace these out would be impossible, but yet we are the recipients of the product of their lives. And now, at this moment, as this church looks back a century, we are very conscious of our dependence on those who decided a century ago that a church should be planted in this place, that the gospel should be preached, that your people should live in this community example lives confirming the message proclaimed in attracting others to your redeeming son. Many of us, Our Father, found those first deep experiences of faith and commitment in the fellowship of this church, and we cannot think of those experiences except with a sense of deep gratitude, gratitude for those older than we, more devoted than we, more sacrificial than we, who taught us, who prayed for us and with us, who counseled us and who encouraged us in every fashion. On these, our Father, we are dependent. Forbid it, our Father, however, that we should look only to the past and hear about the faith of others. Help us in our day to live lives of faith, and may it be, our Father, that 25 years from now or 50 years from now or a century from now, there shall be people here who will complete the work which we attempt to do now through faith in Jesus Christ. For it is in his name that we pray. Amen.

Franklin: It has occurred to me that some of our newer families may not know who Hugh's family is in the church now. Mrs. R. G. Wamble, will you stand so that all may recognize you? There is the mother and how we are grateful for her and her family and for this one who went out from our church to this special calling.

SERMON:

"Seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The book of Hebrews was written to a people who was undergoing temptation and persecution. I am sure the thought came many times of compromise and the writer of Hebrews called them to look backward for a moment, but to move forward in faith.

I think this is the juncture where we find ourselves on this first day of the Centennial Celebration. We are looking back, but we are looking back to catch a glimpse of the faith that was before us that will challenge us to be even more faithful in the days that are ahead of us. We have to keep the faith with the past. The lessons of history must not be forgotten, and the lessons of history within a church ought not to be forgotten.

We do not always remember the disruptive influence of littleness and the rewarding influence of a great and strong faith, but we ought to remember that we can build the stronger building upon the foundation of faith that has already been laid. I am grateful for 12 people who felt the need when the railroad came through this particular part of the country to establish a Christian witness just three or four blocks north of that railroad. It took faith a hundred years ago for men to launch out and begin a new work, to build a new building, to separate themselves from friends of a number of years that there might be work begun in a new locality.

The Hebrew people were a people who respected their history and loved their history. But as they looked back it was not to promote human beings, it was not to worship anscestors, but rather it was to magnify the faith of God that was in them. Each one of us is grateful for the heritage of First Baptist Church and many, we are thankful to say, can identify with some of those charter members. But every one of us can identify with the faith that they had and, so we, too, then are descendants in faith, and we can claim as our heritage this heritage of faith.

The cloud of witnesses to which the writer of Hebrew referred were witnesses to God's faithfulness in and through His people. It recognized the pioneering spirit that distinguished those people from others, but the proper emphasis is upon the faith that God let live in them, that found possibility also of living in those to whom the writer was addressing himself.

So we at this juncture in 1974 give a backward glance to a hundred years of history, and we recognize that not only do we look at the faith they had, but we must keep faith with our present generation making sure that there is a faithfulness on our part in the sowing of the seed, that the seed of the gospel may be planted and then may finally come to fruition in the lives of the people in the community that we know as Cairo. But that it may also go out from this place to the four corners of the earth that all who are our responsibility may hear the gospel, and that hearing the gospel that they may respond and they may be saved.

When we are saved it is our opportunity and obligation to see life in a different way. True we are still sinners, but we are sinners saved by grace who want to make our community a place where Christ can live and where His message is taking root. We have to be busy planting the seed but in our individual lives we have to be busy seeing that that seed is growing and that fruit is coming in our lives.

We can not always remain as infants in the faith demanding constantly to be fed with a spoon. We have to move beyond the pablum state to the taking of strong meat and many times it means the taking of a moral stand and of voicing through our own lips., "Thus saith the Lord, 'This is the way, we must walk in it,' or 'This is the way life was meant to be and we must see that these changes take place?" We shall not seek change just for change sake, but where there is that

practice that is not in keeping with the will of God and the consensus of Christian men and women, then we have to change it, and that change many times will not come easily.

One hundred years ago the people of the south were trying to work out problems of relationships with other people, with interaction of people. It seems strange that one hundred years later we still have some of the same problems, because some of us still have not seen all men as being created equal in the sight of God, and many times we want to call for one man a lesser station in life than is his rightfully under God's leadership and it does not always have to be a matter of race. Many times it just can be a matter of where one was born, what section of the community, who his parents were, and what they had been before him. For we have moved away from that time when a man was somebody because his parents were somebody, and a man is nobody because his parents were nobody. Gratefully we have begun to recognize men for the capabilities that God has given to them. And we respond to their leadership in light of the response that they are giving to the leadership of God so that we rightfully can honor a man who under God's leadership, is trying to live his life for Jesus Christ.

We not only need to keep faith with the present generation, but we must also keep faith with the future generations. And I think they can be very beautifully represented by the rosebud on the communion table. Twenty five years from now or fifty years from now, as Dr. Wamble has made reference, will those who look back at the years 1974 and following be able to say, "What a glorious heritage that they have left for us not just in achievements but rather in a richness of faith founded in Jesus Christ?"

Paul gave us the secret. Paul said, "One was to plant, another was to water, another had the privilege of reaping the harvest, but all of the increase came from God." Some of us are capable of planting seed; some of us are capable of nurturing the growth; all of us desire to be in on the harvest, but we may not be able to be there. But let us all diligently live such a prayerlife that there will be no question in our minds or our hearts but that God will be faithful to give the increase as we during the coming days and years lean upon him and trust in him for that increase. Then the next years, regardless of how long before someone looks back, will be glorious years for him and for his people. Will you join me in prayer? Heavenly Father let us be conscious of thy leadership, let us be faithful followers and true and loyal servants doing that which you have endowed us to do, and prayerfully expecting that you, too, will be faithful in causing growth and fruit to come. Thank thee for our heritage but let us be dedicated, our God, to thee, to live for thee in the days ahead of us. In the name of Jesus we pray. Amen.

Our hymn of invitation is an old hymn, "I Will Arise and Go to Jesus", hymn number 24. As we sing the three stanzas and the refrain as a fourth stanza we give opportunity on this day of the beginning of the celebration of our centennial for any who will come and share with this fellowship, this family of God, any decision that you have made in your life that you want to share at this time. It may be that initial experience of salvation, faith in Jesus Christ. It may be the desire to become a part of this family of God in any way that we receive members. It may be the need for a renewed dedication of your life to the Lord. Will you as we stand and join in singing this hymn?

CENTENNIAL WORSHIP SERVICE
October 8, 1974

PRAYER: LESTER PARKS

Our loving Father, we thank thee, Lord, for this privilege that is ours to come to this place of worship, to lift our hearts with gratitude and to thank thee, our Father, for the life that we know through Jesus Christ our Lord. How we thank thee for these great days in the life of this, thy church, and for all of its people and, our Father, in these days as they reminisce through the past years of their history. We know, our Father, many fond memories come to the hearts of many, many people, and we thank thee for the greatness of thy love and for the power of thy spirit in the lives of these, thy children. Our Father we lift our hearts in praise and we thank thee for the many souls that have been born into thy Kingdom through the ministry of this church, and for its ministry today in this community, for this pastor, for every church officer, and for every leader in the life of this church. We pray, our Father, that thy blessings and thy grace may be upon us in this hour here tonight and beg of thee Lord that thy would bless every service through the continuation of this week, that thy name may be lifted up, that thy name may be glorified, and that many shall humbly walk with thee. Our Father, bless every home that is represented here this night, strengthen us in our faith, cause us to lift up our eyes unto the hills from whence cometh our help, for we know that our help cometh from the Lord, our God. Now we beg of thee that thy would take this service, thy would own and bless in these moments here tonight, thy would receive honor and glory from everything that shall be done or said for we humbly beg in the precious name of our Lord and our Saviour, and for his sake. Amen.

REMARKS OF DR. CHARLES STANDRIDGE BEFORE READING SCRIPTURE

If you know what it's like to fight down fear and try to swallow frogs at the same time you will know what emotions I have. I sat here and knew very well I would have to behave because you know me too well. I chopped cotton with Mrs. Sutton, didn't we Legrande. More than that, brother Ivy Elkins, sitting there, gave me the first Bible I ever had and I still have it. Some years ago when I was at Tifton on a Sunday morning I had a very full cup when I walked into the baptistry and read from that New Testament and baptized his daughter. Now that doesn't seem nearly as important to you as it was to me, but if you will recall Mr. Elkins has been a Methodist lay leader and reared his family that way and I baptized one of his daughters that's pretty good! But he came out of the church that morning and said, "Charles I cannot imagine having received fuller returns or greater returns on anything I ever did." Well, he gave me that New Testament Christmas, 1930, and that was at the annual Christmas party around that old pot bellied stove out there in the wood church at Woodland out in the county. Velma Mott enlisted me for the first task I ever had in any church. I believe it was to teach a Sunday school class. Of course, she was disparate. She hit a lot of those moments, but I was grateful to have her encouragement and I enjoyed the experience immensely. And, at or about that time, there was a study course in session around here and, like she did so many times, Mrs. Smith taught it, and it was on Baptist Doctrines and I was there and, if she tells you the truth, she will probably say that I was the most inquisitive little kid she ever had in her class. But when the week was over, I was excited! I had found somebody on the same wave length with me and I was thrilled to death, and shortly afterward there was something going on at Ridgecrest. There was a BYPU week up there, I don't know what happened before then but I know that Brother Smith said, "Well take his car." That was a mistake. We got as far as Milledgeville and found it irresistible. We had to write on that thing! There were no paints that you could write with. We had to get crayons. It never came off! That was his old Terraplane. We called it the "Terrible pain". We wrote on it, "Ridgecrest or Bust," and it

stayed on there until he traded it off or it rusted apart. I don't know which. And you might as well know the rest of it. Mother's name is Ethel and so is Mrs. Smith's. My father's name was Wilburn.

Sunday morning when your pastor said, "God has given us time." I wondered at the time if he hadn't also said it's time.

SCRIPTURE REFERENCE: Ecclesiastes 3:1-15
SERMON:

It's time! But how do you define something as incohesive, something as inarticulate, something that won't be still, something that is in constant parade? How do you deal with a thing like that! Abstractions have not been my cup of tea but they ought not to be feared because they are difficult.

Consider for a moment what time is. Definitions are difficult. They are not easily remembered and often inadequate. And most attempts to define time are more descriptive rather than definition. Yet one has said that time is a thief, and isn't he truly? He steals into our midst and plucks that which is nearest and dearest and makes off in the dead of the night and often leaves us pulverized by our loss, and we can only lament the times. But, he is more than a thief, he is a traitor.

Times changes things. I always regret hearing people say, "My I am glad to see you. You haven't changed a bit." In the first place, I know better, and secondly, at least they could have been kind enough to say, "old time left his signature in your face." That would have been honest.

But time, beyond that, has had many attempts at definitions. Benjamin Franklin said, "Time is money." On the event that you don't believe that, employ a brick mason and you will soon find out. Another said, "Time flies." So we look around and hear the flap of wings and wonder what passed. It was time. And in the event that you are reticent to believe that, sign a 90 day note and you will find out how it flies. But another said, "Time is a sand pile I run my fingers through." And yet, another said, "Time is a stream I go fishing in." Tolstoy said that time is infinite movement without a moments rest. Robert Browning, in a parody on man's ingenius thought about himself, that proves so fallacious in "The Grammarian's Funeral" has that proud bigot condescending of time and says "What is time? Time is for apes and dogs; man has forever." But, he never dreamed that those sagacious words would be read at his own funeral, putting him to the lie. Robert Herring had a little limerick about time that you recall so readily, so beautifully, "Gather ye rosebuds while you may; old time is still aflying. This same flower that blooms today; tomorrow will be dying."

Time does things like that, but those are not the only things that have been said about time. The psalmist said a very profound thing when he made the petition:"So, teach us to number our days that we get us a heart of wisdom." And Paul, with his usual succinctness, said "Brethen, the time is short." And, the psalmist in yet another place said, "Times are in thy hands, O Lord." And it was John Donne, who made the observations about the bells and said "Ask not for whom the bell tolls, it tolls for thee." And that's the way time is.

The writer of Ecclesiastes was generally accorded to be a pious embittered, rancied old sinner who had developed a terrible philosophy of life. He was sour on nearly everything, but there was some profound wisdom, that spewed out and boiled over out of that festered spirit. And in the process he made the observations that I read to you a little ago. "There is time for everything and a purpose for everything under heaven." Then he begins to catalog them and I suggest to you, that in a time like this, that we ought to consider the wisdom of what he said and just admit that it's time.

It's time to let bygones be bygones. Now, it is a rather wonderful luxury that allows us a few moments of reminiscing and I will speak of that again in a bit, but one of the things that we ought to learn from time is that the yesterdays are past. They may not be past recall, and that's a mark of the nature of the thing that was God's great pride in creation; namely, man that would reflect his image. But memory is a distinctive and very marvelous gift. The loss of it is a loss, but there are some people that ought to have had a loss of memory years ago. And it comes about because we tend to become super-infatuated, or we become morbidly preoccupied with some little hurt, some festered moment, and perpetuate it as though it was the jewel worthy all of the price that we could possibly pay. And, if you will think about it, the people who look upon some festered moment like that do pay one whale of a price for that memory. But they coddle it; they play with it; they fondle it; they do just about everything, but forget it. There ought to be a capacity to put it on a back burner; let it grow cold; and forget it.

Yet the truth of the matter is that over the years men have too often parked either by their successes or their failures, their truimphs or their humilations; their moments of ecstatic glee or those moments of despair and dejection. But, neither is an apt place or a proper place to park. We ought to remember that life brings to all of us those flowing tides around which all the feet of earth stand pointed and on those higher tides the waves lap at our feet. Sometimes they bring distress; sometimes they bring blest relief; but whatever the times we ought to have the courage to let bygones be bygones. In a recent book, the most recent book, by Dr. Menninger entitled "Whatever Became of Sam?", he tells the story of a man standing on the sidewalk in Chicago, near the loop, where many of you have been. This man stood there with an austerity that was befitting his mood and moment. He would watch the crowd milling by, and suddenly, walk out in the midst of that very wide thoroughfare and point a finger accusingly at some unsuspecting soul and scream, "Guilty! Guilty! Guilty!" and, of course, everybody in ear shot stood, turning around and watching, gaping at that guy that was overwhelmed by that long accusing, prosecuting finger. One noted later, you know it was the truth; but how did he know?" He would retreat then from that posture in the middl of the sidewalk and back up to a light post and stand there, and after an interval, about the time that fellow that was overwhelmed had moved out, another one would come unsuspecting on the scene and he would repeat the same thing.

Now if that seems a parody on our times, it is simply true to the scriptures: "The wages of sin is death." All have sinned and have come short of the glory of God." And the absolute truth is that there is none on earth who is not guilty. But if you have known him who is able to deal with guilt redemptively, you can, because he has, move on from that and let bygones be bygones. What he puts behind his back, we ought not to have the audacity to bring back in front again.

It's time. It's time to commit ourselves to some task that cannot be done without Him. Most of the people of the earth are caught up in a gigantic nauseating routine that never challenges any of the hero in them. It is unfortunate but true that they have not undertaken consciously any task that they simply know they cannot perform adequately without the sustaining grace of our Lord. That's unfortunate It is difficult to ask God ever to be a partner in mediocrity. It is a shame to ask Him to bless our poorest efforts. And it is never a compliment to get most praise for a half-hearted effort. Yet, in a world being what it is, that's the norm! That's the great median strip where the masses march. It is no compliment to humanity but the truth is that day-in-and-day-out we cease to know some soaring height because we never followed Him there who dwells among the hills.

And too often, our tasks seem boresome and they are! Simply because we have never heard the call and answered the challenge to undertake some impossible task that can be performed only when we put our hands in His and walk with Him and are

confident that everything that it requires He supplies. Let me shake you up a bit. In the 6th chapter of the Gospel of St. Mark there is a blighting indictment to all disciples, it seems to me. Or maybe I am just taking it too personally. You be the judge. There came that moment when in the ministry of Jesus when crowded around him were multitudes of people. They desp rately wanted to hear the word of God as Luke, in another place, has it, but here it was time for them to be fed. They were faint; they needed food; there was none that was apparent. But Jesus in that desert place commanded his disciples to feed them and they began immediately to explain why that can't be done. And, then, listen to this: "And he came forth and saw a great multitude and had compassion on them because they were as sheep not having a shepherd. And he began to teach them many things. And when the day was now far spent his disciples came unto Him and said;'This place is desert and the day is now far spent. Send them away that they may go into the country and villages round about and buy themselves somewhat to eat.'" Now listen to these words! "Send them away. Send them away." Can you imagine anybody with the affrontery, the audacity, the bold ignorance, to tell our Lord to send the multitudes away? But it is done. In our area, there is, if it seems an incongruity, O. K., there is an immense number of retired people. And the next largest group in Arlington county are that group known as the single young adults. They are splendid, vivacious but largely drifting. And it would be so easy to say,"Look, Lord, you can't build a future with only old people. Send them away Lord. And that bunch of hairbrain kids in that area where they got more money than sense and here they go. Lord, send them away, send them away." But I tell you that there lies at every door, at the door of every church in this land, an appalling, astounding opportunity and, in too many instances, our plea has not been to him, "Lord give me grace for this hour; give me strength and vision for these times," but, "Send them away Lord, send them away." And whenever that happens, it is a living indictment of our lack of faith, and lack of courage and our failure to understand the thrill of being committed to doing something that cannot be done apart from His enabling grace.

It's time to recover the moral energy of faith. These times have eclipsed all the other times in my lifetime in terms in disillusionment, distress, and the sorrowness of example in high place. I held out for President Nixon's innocence almost as long as he did. We gave up the same week. I desperately wanted him to be innocent. I still resent the infamy of destruction of the diginity of that office, and I resent immensely his making a charade and a parade out of religion, pedaling it in the east room and defiling it in the oval office. It makes no sense to me except that the New Testament has one word that was often on the lips of Jesus. It is hypocrisy. Now on the heels of that, it would be well for us to understand that this is the time for the needed recovery of the moral energy of faith. Can you consider the energy shortage and not feel put out a little? I've sat in lines of automobiles that would number, not in the dozens, but in the gross. I've sat in lines that were blocks long to get three gallons of gasoline in this year of 1974. I don't know what it was like down here, but I know what it was like up there. And now facing another winter, we're already notified that coal is likely to be in short supply because of an imminent prospect of a miner's strike. And, who knows, what the Arabs will do in the ambivalence and the ambiguity that typifies them. They've got a new fascination, they've got power and don't know what to do with it. They've got wealth and no where to spend it. At least, they have no vision to spend it redemptively for their own people. So we are accustomed now, in a measure, to this depletion of energy but has there ever been a sorrier sight than that depletion on the level of morality and faith?

We need desperately to recover the moral energy of faith. It would be expressed in something of this. It would be the courage to do right; to find out what the right was, and do it regardless. It would be the courage to undertake the impossible remembering that when Jesus sent his discples out He said, "By the way I am going along with you." and then rejoice that He has kept up that practice ever since. It would be in this recovery of moral energy of faith the courage to

indict evil whoever wears the hat or whoever walks in the shoe. It would be the courage literally to follow beyond sight. Many are the times when we are ready to call it off when the day is done or the light is dim or there is no prospect of seeing around the corner into what is known as tommorrow. But, wouldn't it be a beautiful thing if, in this generation when in so many instances the slide is down, if the church could get the view that is up and recover the moral energy of faith.

It's time! It is time to reminisce and it is time to recall a bit. Isaiah in a striking line that you will already recall makes a poignant plea in behalf of the Almighty. "Hearken unto me. That nothing yet typifies Israel more truly than their memory. Theirs is a profound sense of history and the history is their recollection of what God had been doing for them while he was doing something through them. That's the way it ought to be. Until this day in the observance of some of the feasts, there are the moments when the priests, the cultic priests, attending to synogogue or temple wherever the people come and there instituting one of those great feasts they make this recitation: "And thou shalt answer and say before Jehovah thy God: 'A Syrian ready to perish was my father and he went down into Egypt and sojurned there, few in number, and he became there a nation, great mighty and populous...'" and you remember that recollection. But those were not the only recollections, but we will have to let it lie there and recall that, in addition to this, there was that moment in which Jesus taught us to periodically remember as well. Remember "On the night in which he was betrayed he took bread and brake it and gave thanks and gave it to his disciples saying 'This is my body which was broken for you. Do this in remembrance of me.'"

And a part of our hope is our memory. To tell you the truth, memory spawns hope, and if you'll carefully examine the tenses of salvation you will remember well our real ground of our faith is in yesterday. It was that great act of his atoning death. It is, of course, projected, gathering us up in this moment. And if it seems to be a moment that is filled with calamitous events or if it is despairing or heart-rending or agonizing ache, let me tell you that the way to face the future is not to sit here and cry in that midst, but to look back and take heart from that great event and to face the future with hope.

It is a time to be remembered. It is the time for us to call up again the recollection of the mighty acts of God in our behalf. And there ought not to be a day but that our mind and spirit is exercised with this. Again, it's time to move on! It was the apostle Paul who talked about forgetting those things that are behind, I press on. And it was as you heard yesterdays reading the writer of Hebrews who spoke, looking unto Jesus the author or the pioneer and the perfector of our faith who that for the joy set before him, endured the cross etc., despising the shame and so on. But is it not also time for us to move on and on in the task that he has assigned us in the moment of opportunity that awaits us? In the times that may leave some quivering in fear, but for those who are galvanized by his spirit, able then to press into the future knowing well that he supplies the courage the strength, the dynamite, the dynamos' that ought to make us the becomers. He is the Enabler; we the becomers, and in the process we share the good news wherever we are with whoever is available.

Some weeks ago a friend of mine had in his bulletin an interesting little account of something that I think happened to him. I am not absolutely sure. He told about a fellow getting on the plane, and I think it was he, who was so weary he only wanted to get to a seat and sit down there. He didn't want somebody blowing smoke rings in this ear and out the other. He didn't want some loud hyper-conversationalist, too nervous to sit still but who had energy enough to burn his eardrum. He just wanted rest. But he said I glimpsed up just in a moment to see a huge fellow come on board the plane and I thought, "Well, watch him pour over that seat on top of me," and sure enough, he did! Sat down right next to him and

occupied both seats. But he said, "I retreated over to my side as best as I could and after a little bit I thought at least as I tried to pull my arm out from under him I would speak". He said, "You going a long way?" He said, "Around the world." He said, "My goodness, I had no idea." But he said "It's alright. It's part of my life." "What is your life?" he said. "Well," he said "I'm in the army. I'm a medic in the army." He said, "I've never talked with a real live medic before'. "We hit off a conversation that had excitement and interest." He said, "In time I said to him, 'what's it really like after a battle?'" He said, "Sir, you don't really want to know, do you?" But he said, "My stomach is pretty settled I think." "Well", he said, "Sir, you've heard it said that it's hell and it's all of that and more." He said, "We've been conditioned for it, but we are never prepared for it." He said, "By the way, how do you select the men that you are going to give your attention to?" He said, "That's part of our training and part of our conditioning, When we rush out on the field after battle we try to find those who have a chance to live and those that are shot all to pieces, we just leave them." He said, "How can you do it?" He said, "That's part of our conditioning. We are told never to look a dying man in the eye." He said, "I think I know, but why?" He said, "You can't leave him and you can't forget him."

I suggest to you that it's time we ran that risk. There was one dying who looked down from the cross and waits to look at you. It is when he looks down with that lifting love that we may dare to look up with lifting hope. It's time to commit ourselves to him.for the next century for his work has just begun.

CENTENNIAL WORSHIP SERVICE
Tuesday, October 8, 1974

PRAYER: Superintendent of missions of Grady County Baptist Association, GLENN BYRD

Our hearts rejoice our Father on an occasion when one church, those that have been baptized believers in thee, band together in celebration of a hundred years of service. We thank you for those who had part in the past. We thank you for the presence of thy Spirit that has led to this hour and thank you for those who have made the program possible. For the former pastors who return, particularly we pray for Brother Perry as he leads us tonight in the message. May that message, our Father, be one that is pleasing to thee, and stir our hearts, and warm those of us that we may want to do greater things in the future than has been done in the past. We pray thy blessings to continue that this church may shine forth in love, reflecting the light of the world throughout this community and unto the uttermost parts of the earth. Bless the present pastor and this staff and give leadership to them that they may be able to be guided, directed in advancing thy kingdom as they work with the other workers and may thy blessings be upon each one. This we pray in Jesus name. Amen.

SCRIPTURE: Ephesians 5:24-32

SERMON: Robert C. Perry, Jr.

I want to express my appreciation for this music, for the choir, for the director, for the ones at the instruments. I think music is definitely a part of worship and I always try to enter into any worship service through the music. "The subject is printed in your program that I want us to think about tongiht." "I believe in the church because..." I read an article recently that was printed in "Maturity Magazine" in the April issue of this year. And a letter had been written to the editor and was printed under this caption. "Fifty Years in the Devil's Business". And I was interested to know what this person was writing about. And I quickly realized that she was making reference to a woman lawyer, and she said that she had practiced for 50 years, and had learned what it was to sweat and toil and to shed tears. That life is in a three quarter beat: the first 25 years are spent learning, and the next 25 years are spent earning, and the next 25 years or the parts you have thereof is spent in sharing, giving what what you have earned and what you have learned. She also said in this letter that she would not go back to any period of her younger life: too many problems, too much anxiety, too much shoving and pushing. Now, to quote her: "I can be myself. I don't have to impress anyone nor seek their approval." And I add to the statement that she has made, except the approval of God through Christ my Saviour and Lord, and acknowledging Him as the Lord of my life.

Why I believe in the church? One of the reasons is because of what I have experienced in and through the church. Therefore, I find that it is needful that I share some personal experiences with you.

First of all, the matter of my salvation. I was saved when I was nine years old during a revival meeting at our church in Montgomery, and I have never doubted the love of God or his forgiveness of sin and of the security that I have experienced as a believer since I first trusted in him.

And then I would mention the call that the Lord gave unto me. And it came to me in these exact words, "To make dark places bright." I did not know all that that would entail nor did I know where I would go nor just what I would do. Father was a building contractor and he wanted to me to go in business with him. He wanted me to study architecture and fill that branch of the business. I wanted to be a physician. I was sent after school to an architect to study architecture, and along about that same time a great aunt, who is the only one in the family to have any

money to spare, when I told her what my plans were earlier of being a physician, she said that she would give me the money that was necessary to educate me and set me up in practice. I went and told my mother after I had made my surrender, by the way this aunt when the time came for me to go to school and she knew I was to be a preacher and not a doctor, she said she had no money to spare. When I went and told my mother that I had answered God's call for my life, she said to me that since the time of my birth that she had prayed that this would come about. And I went over shortly thereafter to talk to my Grandmother, and I had felt very close to her all the years, and I told her and I thought there would be a certain amount of rejoicing and some word of encouragement, but here is what she said to me: "You're crazy. I'd rather see you go from house to house with a hoe on your shoulder asking for yard work than to see you doing what you say you are going to do. If you will be a physician, I would even help you in the operating room"

Now I've said all that to you to say this. Those were some very discouraging blows to a teenager. But they were not enough to change the commitment that I had made to God and my plans were to prepare myself to the very best of my ability to do His will.

And then there came the great depression of the 30's, and no money was available from any source; yet the plans that I had to attend our Baptist college in Alabama moved steadily in one direction. And after a while the last possible source, we felt, for any money was to borrow it on some property that my father had, one piece of property. And we went down, my mother and I, to see if that could be done. And we were told that there was no money available and that there was no way whatsoever And we went back to our car parked at the curb and sat there for a few minutes not knowing which way to turn or what to do. And a man came over to our car and after he had greeted us, and we him, he said, "Robert, I hear you are going to Howard College, (now Samford University)." And I said, "Yes, Sir, I certainly am." He said, "Do you have all your plans made?" I said, "I have a room up there, and I am planning to go and we were in town to see about making our plans, and we have tried the last available source and we don't know just which to turn." And he said to me, "I spent most of last night awake, and in prayer, and I was praying because the Lord has blessed me and I have no children. I've been praying that I might have someone I could send to school to prepare them for the gospel ministry."

Now, I've shared this experience with you, because it is one of the proofs of my belief in the church. This man I had known, practically, well I had known him all my life, known him in the church. He had been my Sunday school teacher when I was an intermediate boy (or junior boy) and I had known him, but I did not know he had any money nor did I know that he would part with any that he had. I believe you might be interested because I am 62 years old now and that has been a long time ago. But you would be interested to know that that man is still living, and he is still driving his automobile and he is 90 years old and he gets a new car every six months because it has so many miles on it. And he drives from Montgomery to Hattiesburg, Mississippi, and somebody told me it is 245 miles, and eats dinner with his sister one day a week, and to keep from driving back over the same road that he has driven over, he goes down to Mobile and comes back that way. So he is a remarkable man and I thought he was a remarkable man then.

Yes, I believe in the church, because Christ believed in the church. In the 25th verse of the scripture that I read to you, we are told that he loved the church and that he gave himself for the church. In First Corinthians, the 18th Chapter, we are told simply that he is the head of the church. And Jesus in his own words in Matthew in the 16th Chapter and 18th verse said to Peter, "Upon this truth, of his being the Christ, the son of God, the eternal one, I will build my church and it shall stand. Even the gates of hell shall not prevail against it." Also Christ believed in the church and I believe in the church because the Holy Spirit is at work. The 18th verse that I read to you tells us that the Holy Spirit fills and

dwells and leads at work in the church. Now that we are retired, we have a pastor and we go to church on Sunday and sit in the pew, and most of the time have a regular place where we sit. Recently our pastor told of an experience that had happened to him when he as a college student. J. R. White is our pastor. And he said he and a friend of his found a church in Kentucky that had not had a service in it for more than 5 years. That the last service that it had in the church was the funeral service of the last pastor. And they asked if they might use this building for a series of revival services. And they were given that permission. And the first night they went and not a soul came. He said the meeting was to last two weeks, and after that Wednesday night more and more people came until the buildin was filled. But on the last Sunday evening, at the end of that two weeks period, J. R., our pastor, was preaching; they had alternated: one of them would preach one night and one would lead the singing, and he was preaching that night. And not a single person made any move at all in response to the invitation nor had anyone responded in any way to any invitations that had been offered during that revival meeting. And so they dismissed the people and said there were two aisles in the church and a door at each aisle and that he stood at one and the other young man stood at the other and they told the people good night. And said, a woman who he thought was the last one in the entire church, she came and said to him, "You just can go and we can't close this meeting without my son's knowing Christ as his Saviour. Will you please come and talk to him?" And J. R. Said, "Yes, I will be delighted and where is your son?" She said,"Why he and his wife are seated down here in the front of the church." And said he went hurriedly down there to talk to the man and said he had his head buried in his hands on his knees. His hands were on his knees, sitting there on the pew. So. Dr. White said that it was necessary for him to look up into the man's face, so he got on his knees in front of the man so that he could look up into his face." And said he talked to him as best he could again and explained to him the way to be saved. And then he asked the man if he would pray with him. And said after he had finished the prayer he stood up (Dr. White stood up) and he said, "Do you now accept Christ as your Saviour, "And the man said, "I do", and the wife said that she did. And he looked and he found that all the congregation had come back in from outside and the place was filled and packed and immediately people started responding without another word of invitation, and 17 people responded to the working of the Holy Spirit in their life because it was nothing, he insists, but the Holy Spirit at work in the heart of the lives of the people using the word that had been preached to them during those days. He leads and he fills and he dwells in the heart and life of his believers.

Let me share briefly with you that in this church during the last months that I was pastor one of the outstanding things that happened while I was here was the fact that there were some 17 or 18 couples, young couples, in our church in our city that came uniting with our church and that I baptized in the baptistry of this church because the Holy Spirit was at work in this church.

And then I would call to your attention that as Christians in our church we need to show that we believe. In the 19th verse, the scripture says and we sang and gave thanks and praise unto God, and the 27th verse that it is a glorious church: that it should be holy and should be without blemish. And the 32 verse sums it up by saying this is a great mystery. Christ and his church! In Acts, the 20th Chapter, 28 verse, these words, "Take heed unto yourselves and all the flock. Feed the church which Christ purchased with His own blood."

And then I take you back to the 2nd Chapter of Acts, and the 46th verse, where we are told that there was a singleness of heart and of purpose and there was added to the church daily such as were saved. Therefore we are to preach the Word. We are to teach and we are to win. Paul wrote in Galatians 1:13: "I persecuted the church and wasted it," but by the grace of God, Paul became the great great Christian that he was and the writer of the scripture that we have read and are considering this evening. And if he can transform the life of any

individual. No, the church is not a building, but the church is a band of believers who are meeting and working together under the leadership of the Holy Spirit to do God's will in and through Christ.

A few months ago, for two days, I was with a man by the name of Wilke, Dr. Wilke, who is head of the Disciples Branch of the Christian Church, with some 8000 ministers under his directions. He has headquarters in New York City. The interesting thing about him is not his position, but the fact that he was born without any arms, and therefore no hands. Yet he eats and drives an automobile, dresses himself, and does what normal person can do. And on two days of seeing him eat and sit at a table with him, there were those people around who did not even notice, for some time, that he was any different from anybody else who was at that table; because he was not inconspicuous in eating with his foot with little attention drawn to himself. By the way, gentlemen, he says he's responsible for zippers on mens pants. He wrote and asked them to put them on his pants so he could help him dress himself. They said they had never done it, but they would do it if he would send them to them and said from then on zippers were put on men's pants. But I mention this man to you for this reason: he impressed everybody who heard him because of what he had accomplished in spite of his handicap. But he said one or two things that impressed me, that made me realize that God can use any person with whatever abilities and whatever talents we have if we shall dedicate what we have for his glory.

When I was pastor in Phenix City, Brother Tom Stealey reached the age of retirement and far beyond, but he was 72, and when he retired I saw him the next day, and I said to him, "Brother Stealy, are you a better Christian today than you were when you began your ministry here in this church?" And he looked at me and he says, "I trust I am a better Christian than I was yesterday." And he said, "The aim of my life as long as I live is to be a better Christian than I was the day before." You know it was interesting that later during his retirement years, and I later moved to Childersburg and I would look out in my congregation about every six months and I would see this retired minister seated. And I'd call on him to pray and I'd remembered what he had said, and I never heard him pray, but what I felt, "Yes, he's grown a great deal since I heard him last and since I talked with him last."

I've shared this with you because I trust this is the belief of every one of us who is present that in and through the church of the Lord Jesus Christ that we can be sure of having experienced salvation and of service and of growth and of moving toward Christian maturity. Yes, I believe in the church because my Lord believed in the church and He established it.

CENTENNIAL WORSHIP SERVICE
Wednesday, October 9, 1974

OPENING PRAYER: Reverend Bill Pledger

Let us pray. Father, how wonderful it is to be in God's house. How wonderful it is, Lord, to be in Christ, to meet in this historical occasion, in this historical building, where 100 years ago the worship was started. We're thankful, Lord, that we can come together, to worship and to praise and to honor the only true and living God, to say unto thee is due all the honor and the glory, and the power is thine, the dominion is thine both now and ever, and to give thanksgiving and praise for past blessings. And then, Lord, to ask for that which appears to be needful even today. Strengthen all of us. Bless Lord each church represented here, the members. And Father especially our own Mother Church here. Bless Brother Bob Franklin as he leads and all the fine deacons, our friends who are here, the musicians, these who have gathered together and, Lord, as Brother Tom Wells comes to preach, may the Holy Spirit give him unction and may he have that liberty which is ours through the presence and power of the Spirit of our God. Bless now tonight, lighten our burdens, help us with our problems, that our heart be strangely warmed. Father, tonight and in the remaining nights and days of this centennial celebration, grant that our Lord shall be glorified, that these, our dear friends, shall be strengthened in the faith and that God's work will be strengthened here because of this centennial, because of these meetings, for we ask these blessings in Jesus name and for His sake we pray.. Amen.

SCRIPTURE - Max Sanders - John 14:1-11

SERMON: Reverend Thomas V. Wells

I am sure we could say amen to the music. To this marvelous singing, congregational as well as on the part of the choir. I am grateful. And I am grateful for the opportunity of being in your midst again on this very important occasion, your 100th anniversary of existence as a church of our Lord Jesus Christ. This is an important occasion in the life of this church. It has taken much planning on the part of many members as you have heard, I regret that we did not have the privilege of seeing and hearing the, what I understand, was a marvelous pageant on Sunday night.

I have looked forward to meeting your pastor. I have talked with him on telephone, and now having met him I am even more impressed. I know that you are grateful for him, for you are fortunate to have him as your pastor and, I might to say, that he is fortunate, of course, to be your pastor, to have that privilege. I know that he has spent many, many hours, Brother Bob Franklin, along with many of you in preparing for this occasion, and I understand that you have been preparing for some year and one half. It's no little job, and I am grateful for one, and I know that you are, in addition to all the other responsibilities, this pastor has spent much energy and time and thought and prayer in planning with you, in working with you, in leading among the committees.

And I thank God for what I see in and around this church, about what is being done and I praise the Lord for it. I hear so many good reports about the things that are going on. I had the privilege of looking over some of your building and seeing some of your program on today. And I want to thank the Lord, and I am sure you do for what he is doing through you. Brother Franklin, thank you so very much for your gracious hospitality along with this church. Lillie and I have felt so very welcome at all times, of course, here, but I want to express my deep appreciation for the wonderful spirit and the attitude in the planning and the carrying out of these plans during these days. We thank you so very much for letting me have a part this week in this momentous occasion in the life of First Baptist Church. I am so grateful of having the privilege of having a part, a small part though it was, in the 100 years of this church's life and I recognize that the church is far more important than any one person, pastor or anyone else. And I thank God that He let me have a part and that He used me a little bit.

I thank the Lord for what has already done through the years and I come tonight to talk about the message we preach, the message the church has to present to the world. For one hundred years the gospel of the Lord Jesus Christ, the Word of God, the Bible with Jesus Christ and the Gospel at the center of the Bible, has been preached through these 100 years. It has been taught in Sunday School classes and by other means through this church. This church exists because of Jesus Christ and for Jesus Christ in His purpose for redemption in the world in which we live. The church is a glorious institution. You have already heard much, so much this week and other days concerning the church, through the messages and pageant which you heard and saw on Sunday night. This is important and I know that Jesus Christ has been honored. I know he was last night, and I am sure that He has in these other services.

Jesus Christ is the person, the outstanding figure of the centuries, the person for whom the church exists. He is the center of the gospel, of the Bible. He has been for 100 years in this church, and I want to submit to you that in these troubled times of uncertainty, insecurity, of these times of feelings of inadequacy or these times when we wonder what the future holds economically, politically, socially and even religiously, I want to submit to you that we have the same Jesus Christ as we have had for 100 years and as we had had for almost 2000 years at the center of the church and at the head of the church. And as long as Jesus Christ is the same yesterday, today and forever, we have a message and we have a gospel under the power and the leadership of the Holy Spirit which will keep the church moving on to present the saving gospel of Christ to a lost world and the gospel and the message of Christ which are adequate for every person every day of life as long as he shall live and as long as this church exists and is needed by our Lord Jesus Christ.

I come tonight to point out some four or five things to you briefly, and I recognize they must be brief. I was told before the service tonight before I came to church to be sure to hold it under 30 minutes. Someone suggested that you left here about 30 minutes after the sermon started and I could preach as long as I wished. Jesus Christ, in his words in the 6th verse of the passage Max Sanders read said, "I am the way, the truth, and the life. No man comes unto the father but by me. I am the way." I want to also remind you of a statement in the 9th verse of this chapter by our Lord Jesus Christ when he said, "Have I been so long time with you and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father. He that hath seen me hath seen the Father." When you read this statement, if you think about it seriously, on first notice it is an astounding statement. And when you read it the second, and the third, the 100th time, it is still an astounding statement! "When you have seen me," said a man, "you have seen the Father." "When you have seen me," said Jesus Christ, "you have seen the Father." "Do you want to know what the heavenly Father is? Then you see Him represented in me. I and the Father are one. The Father and I are the same. I came out from the Father, I will return from the Father. I am the way to the Father. I am the way to heaven."

When Jesus said, "I am the way," we think perhaps of different ways. We think perhaps of a highway. There is a paved road that leads to a certain destination. We know that as long as we stay on this road that it will be well marked and lead to our destination. But there are ways that are not so well marked. For instance, a highway or road in the desert sands. It may be marked out today, but in a few hours the blistering sands blown by the winds will mark out and erase those marks and those tracks. We may follow a path through the wilderness. It may be a good way or well marked way today, but then the undergrowth comes, unless it is kept up, and you find it is grown over with the underbrush or the undergrowth. But the way that leads to a destination and that leads according to the way of life is a marked way. Jesus said, "I am the way, the truth and the life."

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We may think of this way, or any way, as having either one or two meanings or both meanings. One is that it is a way over which you must travel to get to a desired place. Another meaning may be the method that you must use in order to obtain a certain end. When we think of heaven, Jesus Christ is both ways. Jesus Christ and His way to heaven carries both meanings. He is the way over which we may go. He is the way by which we must get there. "I am the way, the truth, and the life."

I want to submit to you tonight that the way that leads to heaven is a plain way. It is a way that anyone can understand. The scriptures tell us that it is so plain that a fool, a way faring man though a fool, may understand how to be saved, how to get to heaven. No one need err. Even I can understand how to become a Christian, how to get to heaven. This way is so plain and is so marked out as a road that is well marked would indicate the direction we must go in order to reach a certain destination.

I am reminded of the man who was burdened down because of his sins. He came one night, his wife having died, to be very lonely and depressed. His heart and conscience convicting him because of his estrangement from God. This man's daughter was sleeping in the same room. She could not sleep either and finally she said to her father, reaching out to get his hand on the edge of the bed, "I am so alone and so scared, Father, would you let me have your hand that I may feel your presence and maybe I can go to sleep?" In a little while the daughter was sound asleep, the man's conscience still bothering him. The Holy Spirit spoke to his heart and this man came to say to God, "I'm struggling in the darkness with my sin, but my little daughter has shown me the way. Father, I confess my sin. I put my hand of faith in yours: I commit my life into your hands, my sins, my life, my all." And the man told later how that peace came to his heart and life and he went to sleep and slept the sleep of one at peace with God. His daughter had shown him that the way is plain.

I"m thinking of the minister whose son had gone into the armed services. After some months had gone by, a commanding officer sent a telegram to the minister father and said, "Your son is seriously ill. He's been wounded. He is in the hospital. He is calling for you. Come if you can." The father, of course, made his way quickly to the hospital, and when he arrived, his son said to him, "Dad the doctors tell me that I can't get well, and I do not know how to be saved though you use to teach me, and I use to hear you preach in the church. I do not know how to be saved. Dad, I want you to tell me so that I can understand it. I want you to make it plain." And the Father said,"Son, do you remember on a certain occasion when you were a boy, you disobeyed me and I punished you for it and you became quite angry and you abused me?" "Yes, I remember quite well, father." "Do you remember that after a while you got over your anger and you came back to me, you apologized and said, "Im so sorry, Father, that I treated you as I did. I'm so sorry I want you to forgive me?" Do you remember how I took you into my arms and told you immediately that I forgave you and that I loved you?" and He said, "I'll never forget it, and I want to tell you, Father, that I thought more of you since those days than I ever did and loved you more. And the Father said, "Son, that's the way you come to the heavenly Father. You simply come to him and tell him that you are sorry for your sins and you trust Him as your Saviour. This is the way you find eternal life. This is as plain as I know how to make it." And he said, "Dad, this is as plain as you need to make it. I understand and I now repent of my sins and receive Christ as my Saviour and Lord." This son became a child of God. In a little while, the doctor came back into the room and took the pulse and blood pressure of this colonel and said, "Why, Colonel, your pulse is normal and your blood pressure is down. I don't know what's happened." And the young man said, "Doctor, I am going to get well. You didn't think I would, but I am now." And he did get well and was a source of joy and strength to that father for many years after that until the father's death.

My dear friends, this is the gospel! This is the message that the church has to preach and to teach and to tell others about: that Jesus Christ is the way and that

in him there is forgiveness of sin and life eternal; the gospel that this church has stood for for a hundred years. This gospel, this Word of God, the Bible, and I know that there is much more than just the plain gospel as we understand it, Jesus Christ crucified, resurrected and alive seeking the salvation of the lost, but at the heart of the Bible is the gospel and it has stood the test through the years and it will continue to stand the test for the promises given in the scriptures have never failed and they will not fail in the future. Whatever the times may bring we have a sure anchor. It is the Lord Jesus Christ, and it is the way for the church. It is the way for us individually. It is the way of eternal life. It is the way of the forgiveness of sin, and it is the way of daily victory. Yes, the way of the Lord Jesus Christ is a plain way.

The Lord Jesus Christ is the way for all. He is a broad way, and I recognize that the scriptures tell us that the way is narrow, and I'll come to that in a moment. But the way is so broad, my dear friends, that there is room enough for every person who will repent and receive Jesus Christ in the way that leads to heaven. As some of your Sunday school quarterlies said on the other Sunday, "What if we had to come with a message from heaven to our people on Sunday and the Sunday School Classes and in our pulpits to say that heaven has announced that there is no more room in heaven?" But, thank God, heaven is not full! The Lord is still inviting men and women and boys and girls to repent and to receive Jesus Christ as Saviour and Lord. Yes it is a way that includes every person, all people. It's a way that includes us all.

No one, no one, my dear friends, is left out of the invitation. I sometimes think that if this had been true that I may have been the one left out. Sometimes, for instance, I think of John 3:16. When John says, "For God so loved the world that he gave his only begotten Son that whosoever believeth..." and I think that the scriptures and Jesus was right, and I am so glad, he said, "whosoever" instead of "Tom Wells" or "Bob Franklin" or "someone else." Because, if he had said, "Tom Wells", I may have thought that he meant some other "Tom Wells" because there are some others, but when he said "whosoever" that includes me, and it includes you, and there are no exemptions, there are no exemptions, and there are no second class citizens in the Kingdom of Heaven. Thank God for this! It is a way, it is a way for everyone who will repent and receive Jesus as Saviour and Lord.

Then I come to submit to you that the way to eternal life is Jesus Christ. For you remember he said, "No man comes to the Father but by me..." and then in the words of Apostle Peter in Acts, the 4th Chapter, you remember Peter said, "There is none other name under heaven given among men whereby we must be saved." It is only in Jesus Christ. The way is narrow. The way is narrow. It's so narrow my dear friends that no one can take anything into heaven but himself and the works which he has done for the Lord have gone on ahead. They have preceded him those who go out to meet him in faith. It's a narrow way. It's a way we must travel, my dear friends, by grace. By grace, by grace of the Lord Jesus Christ because it is by grace that we are saved through faith and not of ourselves; it is the gift of God, not of works, lest any men should boast.

I think of the story of that woman who did many fine things in her community. She was a church member. She had made a profession in the Lord Jesus Christ, at least outwardly. She was religious. She went to church regularly. She believed in helping her fellow man and visiting the sick and ministering to the needy. She did many community things worthy of praise, but there continued to be a gnawing at her heart and unrest in her soul, for she felt that she really

did not have all that God had intended for her to have. And so she tried and tried, and she worked harder, and she worked harder but no peace came, not the satisfying peace she sought. And finally one night she had a dream, and in the dream she was standing on a precipice over looking a deep cavern, and after awhile she fell off of this cavern, off of this precipice, into the deep. And she felt that she was gone, and she prayed quickly, "Lord, save me!" And immediately her hand caught hold or struck a bush and she caught hold of this bush in her dream as it stuck out from the bank, the cliff. And, then, she cried out again "Lord, save me!" And she heard a voice which said, "Turn loose, and I'll save you!" "But, oh, I'll be dashed to pieces," She said,"if I turn loose." And again the voice said, "I cannot save you; I cannot save your life, you'll die unless you turn loose." And finally, in desperation, she turned loose. And immediately in her dream, there underneath were the everlasting arms of the Lord Jesus Christ, which bore her up to safety. And then in joy she awoke and then she thought, "God has spoken to me in this dream for I have been trying to earn my way into the Kingdom of God. I have been trying to earn myself into peace and the forgiveness of my sins, but I find that I must turn loose and let Jesus Christ forgive me and do the saving and I must let him do the serving in the church and in the community. I must be completely surrendered to him but he must do the work. As long as I do it in the flesh, even asking him for his help, then I am taking some of the glory and I feel that I can put God under some obligation to me, but it must be all of grace," And then she continued to serve the Lord, but with joy and out of gratitude and love for the one who had come to be her great assurance of her life. Yes, it is a narrow way. We must go in by the grace of the Lord Jesus Christ and nothing else.

The way of the Lord Jesus Christ into heaven, my dear friends, is the only way. It is the only way for us to get from this life into eternal life. And aren't you glad that eternal life is received the moment that you receive Jesus Christ as your Saviour and Lord and we do not wait until we get on the side of death in order to experience eternal life? For God comes in the moment that we receive Him and we have a message to preach and to teach and to witness to before the world that says to a world that is beset by unrest and sleepless nights and lack of peace and disturbed hearts and disturbed minds, and we have a message which says, "Completely turn your life over to Jesus Christ. Confess everything that in your life that is displeasing to him, "(for everything in my life and in yours displeasing to Jesus Christ is sin). and commit your life to Christ then as a child of God, Jesus Christ brings the Holy Spirit to fill every area of our lives." Oh yes, I recognize (and I do not have time to get into this) I recognize that we believe that the Holy Spirit comes into our lives when we repent and receive Him as Saviour or else we could not be saved, because it is by the Spirit of God that we are convicted and that we are pointed to Christ and we are quickened by the spirit of God. But you know, you and I may push him over in a corner and take over ourselves, even though He is there. By lack of dedication we can do it. But when we commit ourselves to him, then he fills up and takes over in every area of our lives when we allow him to. Then we can withdraw that surrender whenever we get ready, but we pay for it. When we decide to take over instead of letting Him direct us and control us.

But I want to say to you that we have a message that says to the world, "Let Jesus Christ control your life and you will come to find the peace and the meaning for life that your heart longs for. When you completely give your life into his hands, and into his service now and forever." The way, my dear friends, is through Jesus Christ. "Iam the way, the truth and the life." The way to heaven, the way to heaven, is by our Lord.

There was a brilliant lawyer, a billiant attorney, whose wife was a devout Christian, but he was not a Christian. One day their only daughter, beloved by them both, became seriously ill at about 16 yrs. of age. The mother had sought to win her to Christ. She had prayed for her and had taught her the Word of God

and had set the example by leading her to church and sought to live a Christian life before her. The father was a respected man in the community, but he claimed to be an infidel, even though he was successful in his law business, his law practice. Finally the girl became seriously ill and the doctor said, "You can not live." And she said, "Father, you know what the doctor has said, that I am going to die before long. But I want to ask you, I have been confused, I have been trying to make up my mind as to which way I ought to follow, your way, you say that God's way is not the way, but mother says that Jesus Christ is the way to heaven. Now which way am I going to follow? I must choose right away." The father, deeply moved, went out quietly but after a while he came back and said to his daughter. "Daughter, I've come to answer your question. I want ro recommend strongly that you take your mother's way and that you receive Jesus Christ as your personal Saviour and Lord," which she did, of course. Jesus Christ is the way into life eternal.

My dear friends, the church is important. Jesus said, "I will build my church and the gates of hell shall not prevail against it." I do not believe that Jesus was saying that the church is so entrenched that the forces of evil moving like a mighty power cannot overcome the church. I believe it is in the reverse that the church, at least in the mind of Christ, and according to his intentions, is an institution, divine institution, his institution, that's to be a militant institution marching forth under the banner of the cross with the power of the Holy Spirit permeating every member of that church, marching as to Zion like a mighty army it is to be. And, oh, I would like to see the church some day. Wouldn't it be marvelous for the church to be like a mighty army marching, every person in step with each other and in step with Jesus Christ? Wouldn't it be marvelous to see a church like that? Marching like a mighty army. But this is the concept that we see in this. Not even the gates of hell shall prevail against it. I see Jesus Christ and I hear Him saying that the church is to be like a mighty army marching forth under the power, leadership, and inspiration of the Holy Spirit with the Word of God as its sword, conquering in my name and the gates of wickedness the gates of hell, the gates of evil and corruption, entrenched though they may be, we are behind their walls, cannot stand the onslaugh of the love and the compassion and the power and the faith and the convictions that they see in the lives of people inspired by the Holy Spirit of God. Yes, it is the church that has the most glorious and wonderful message.

I am not one of those, my dear friends, who believe that the church has seen its day. I am not one of those who believes that the church is no longer needed, the institutional church or the established church. And I'd love to have a long time to preach about this, but I do not have time. But, my dear friends, I believe in the Lord Jesus Christ as my Saviour and Lord and as the Lord of the church. I believe in a personal religion, in a personal commitment to Christ as Christians, but I also believe in the institutional church. You must have structure in order to accomplish anything. And, my dear friends, I believe that Jesus Christ intended for the church to be a structure. People by lives, saved people, following the Lord with a message that the world needs so very much, so desperately it needs it, and is the message that gives hope.

And I look forward, as I think of the future, I look forward as I think of Jesus Christ being the way. The Apostle John looked forward on the isle of Patmos. He tells us that he looked and the Lord showed him the Kingdom of heaven. The Lord showed him things to come. And John said, among other things, "After this I beheld, and lo a great multitude which no man can number of all nations and kindreds and people and tongues stood before the throne and before the Lamb clothed with white robes and palms in their hands, and cried with a loud, voice saying, 'Salvation to our God which sitteth upon the throne and unto the Lamb, and all the angels stood around about the throne and about the elders and the four

beasts and fell before the throne on their faces and worshipped God, saying, 'Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever.'" And I thank God that you and I, whoever received Jesus Christ as our Saviour and committed our lives to Him, who is the Saviour and the Lord that we will have the privilege of being in that mighty throng along with others who have preceded us within the Lord and along with those who will come after us.

The word tells us to be faithful unto death and ye shall receive the crown of life. Let us be faithful, let us be committed. to the message but most of all, and first of all, to the person of Jesus Christ. And when we are faithful to Him we will be faithful to his message, remembering that he loves us, he is present and he calls upon us to love him with all of our hearts and souls and lives.

I come tonight to present you not a different gospel, not a different Christ that these other men have preached and taught and will preach, but the same gospel through a different personality as all of us are different. But I come to say that Jesus Christ is the way. Do you know Him as your Saviour? If not, receive him into your heart and life. Come before this congregation and confess Him as your Saviour and Lord, remembering that Jesus said, "If you confess me before men, I will confess you before the Father which is in heaven." Perhaps your life is not committed to Christ, though you may be convinced that you are saved and you may be a member of this church. Tonight is a good time to say to the Lord, "I turn loose of everything, everything that stands between me and you, everything that is displeasing to you and I commit my life to thee, Dear Lord, for whatever you want, wherever it leads, whatever it means," as the pastor comes and leads you in this invitation. God bless you.

PRAYER: Brother Wilburn Smith

Eternal God, Our Heavenly Father, we lift our hearts in grateful thanksgiving to thee for this good minister of our Lord Jesus Christ, and for the message which he has laid upon our hearts and for this young lad who comes committing his life to Jesus Christ as Saviour and Lord. And we come praying for thy richest blessing upon him and upon the home from which he comes. We pray that thou would make him strong in thy grace and would guide him in his Christian growth. We thank thee for thy prospering hand of blessing upon these services thus far this week, and we pray for a continuation of even greater blessings. What wonderful things thou hath done! And now, may thy grace and mercy and peace abide and abound evermore in every heart through Jesus Christ Our Lord..."We are one in the bond of love...."

CENTENNIAL WORSHIP SERVICE
Thursday, October 10, 1974

PRAYER: Brother Max Hughes

Our Father, who art in heaven, hallowed be thy name. Our Father, tonight as we come with hearts filled with gratitude for all the blessings of life that we enjoy, Our Father, we wonder how thou could be so good to us, and so often, Father, we as thy children have been so disobedient. But, Oh God, tonight we are so thankful that thy Word has told us that when we confess our sins that thou art faithful to forgive us our sins and to cleanse us from all unrighteousness. So, Father, tonight we as thy children come confessing our sins and, Father, give us clean hands and a pure heart that we might worship thee, Father, in spirit and truth. Our Father, tonight we are thankful for the portrayal of the history of this church that has swelled our hearts with pride and thou hast used the giants of the past, Father, to lay a foundation of faith and trust in thee, and then, Father, to give those who come after to build upon this foundation, to glorify thy name, and to be a blessing to all that is our privilege to meet day by day. Our Father, we are thankful for the testimony of this church and for the good that it has done, not only here in Cairo and Grady County, in the State of Georgia, in our own country, but, oh Father, around the world as this church has had a heart that is as big as the world and has seen the needs of the people around the world and has prayed and has given of its means that people around the world might know about Jesus. And, Father, we pray that the missionary fire in this church may never go out, but, oh Father, the hearts of the people will be continually enlarged and that the people will give more and more of their means that more and more people can know about thee. Our Father, tonight we are thankful for this one who has come tonight to speak to us. We are thankful that thou hast used him in the past to bless this town and win souls to thee. So, Father, God, tonight we pray again that thou will use him in this service. Speak through him, God, tonight that many people will be blessed and, Father, that souls be saved tonight if that would please thee and that thou would see fit to do so tonight. Forgive us, Father, we pray again of our sins and bless this service, and may everything that is said and done tonight, Father, be a sweet savor in thy nostrils. For we pray in the name of Jesus. Amen.

SCRIPTURE: Matthew 16:13-20

SERMON: Dr. Stanley R. Hahn

Pastor Franklin and members of the First Baptist Church of Cairo, you can see obviously I am fighting a cold. I have not developed this beautiful bass voice. It's only with me for two or three days and I will be back to normal, I hope, whatever normal is. But in the fellowship afterwards tonight please don't do as somebody did to me awhile ago."Come up and say, "I'll bet you don't know who I am." I just happened to slip out her name. She was shocked, but don't do that to me. See, you have the advantage over me. You knew who was supposed to speak tonight, but I dare say that at least half of you wouldn't have recognized me if you didn't know that I was up here, you know; Some of you have, but you don't look the same as you did 19 years ago and neither do I. In fact, I had a shock this afternoon. Somebody said your picture up in the church is one of the day when you didn't have any hair. And I said, I've news for you, friend, the hair you see on my head right now is every precious strand mine." Well, he was surprised because he thought that I had bought a hairpeice. But we now live in the days when men use hairdryers and hairspray like the women. We are tired ladies of letting you have it all. And so I have styled it to cover up the bald spots. So we have changed.

You know, people say you can't go back. Well, you can go back, but things are never quite the same. They are just not the same. And I have been sitting

here just enjoying myself no end picking out faces that I did recognize and I recognized far more, I think, than I don't recognize. But I remember the wonderful times that we had, and they have been precious memories through the years. I assure you of that. And I am so glad that I can see once again Brother and Mrs. Wilburn Smith. I thought I spotted them down there. You know I was studyin the pictures out in the hall, Brother Smith. You, I think, have the record for the longest pastorate, of all the pastors, and so I congratulate you. I guess I should congratulate the people, too, for that. Anybody that can stay in a Baptist church for 12 years is a great person. I think Mrs. Minter knows. Her brother works for the Baptists of Georgia, and he knows it. Well, who would want to go back really in spite of all the wonderful memories? When the white man came to America you know what he found. He found the Indians with no debts, no taxes, no overhead, and the women were doing all the work. And what a fool he was to think that he could improve on that situation.

Well, it's so good to be with you tonight. And my subject is "The Church as Jesus Saw It." I think it is well for a group of people who have been through a hundred years, not all of them, of course, but as a church to look back and examine their life. I was so happy with these wonderful things that Billy Wells read a while ago. I had forgotten some of them happened. And all through its history this has been a great church.

I know there have been times when some of you have been tempted to say, "Well, our church isn't doing anything." Please, never be guilty of saying that. The church is always doing something. By its mere presence, by the fact of its membership walking up and down the streets of the city and doing business and engaging in social activities you are doing something all the time. I don't know of anybody who forever makes progress in all directions. For even physically we begin to fade away, do we not? And some familiar faces are gone from this congregation tonight since the last time I was here. And if this be true of persons, it can also be true of a church.

But I think that as we look we ought to look back more than 100 years. Lets look back to when this church was constituted and ask ourselves if in some way we have really tried to fulfill the picture of the church as Jesus saw it. I know there are selfish individuals in the world, many of whom try to make a church after their own will. But the church doesn't belong to them really, it belongs to Jesus. And he is our Lord; he is the one who makes the pattern for us to follow. He provides his Holy Spirit and he lives within us and among us to guide us.

I think the church as Jesus saw it was to be a body of baptized believers, those who had been immersed, because Jesus was, and the word that he used is unquestionably the word for "immerse" as the picture of death, burial, and resurrection symbolizing the identification of people with the one in whom they believed. I have been saying it for a long time now, "It is not good enough to have faith. Faith, in order to be valid, must have a valid object." And there is nothing to this heresy of today that any kind of religious faith is alright as long as you have some kind of faith. That kind of talk is really of the devil. The only valid faith is in the faith of Jesus, and woe to that church, so called, that preaches anything else.

Now Jesus said to John, in the first instance, "Thus it becomes us (and he meant immediately John and Jesus) to fulfill all righteousness, but ultimately he meant all of us. And that person who would accept Jesus Christ as Saviour and Lord must, of necessity, obey his command to be baptized by immersion. For in the giving of the great commission, Jesus said to his church, "go into all the world and disciple the nations and baptize them (immerse them) in the name of the

Father and of the Son and of the Holy Spirit."

Now I don't suppose there is any organization in all the world that could be called more diverse than a Baptist church. For we have people in all walks of life, high income, low income, on the top of society's ladder, and on the lower rungs of the ladder. And we all meet on common ground for we have a unity still, and that is we affirm one Lord Jesus Christ. And on the basis of that faith and that confession, then we are a group of baptized believers.

Again Jesus envisioned his church as a new type of humanity, regenerate people. Now the word "regenerate" is a theological term, and there are still some Christians who don't understand its meaning, but I think most of us do. It means being born anew. Just as we were born babies, we are born spiritual babies when we accept Christ, a regeneration has taken place, such a radical change within us, because our human nature requires it. And we cannot come into the presence of God in our sinful human nature; it must be born again. Now we are regenerate people, living according to the principles laid down in such passages of the Bible as the Sermon on the Mount. I heard one of the most ridiculous things that I ever heard a few years back when I was on the west coast. A brother of mine, who is also a Baptist minister, told me some teacher in one of his classes, and I won't tell you where, had made the remark that the Sermon on the Mount was given for a so-called Kingdom age yet to come. I said, "If that is so, my friend, why in the world did he confuse the present day Christians with it? Why did he let us hear about it now?" It is ridiculous. No, the truth is that the demands of the Sermon on the Mount are very heavy, and it is not easy to live up to. But with the power of Jesus in our hearts, we are able to live up to these things. And we don't do it perfectly; none of us does. Nevertheless, Jesus envisioned His church as a body of people, newly born, who are trying to live up to the principles laid down in the Scriptures.

And then Jesus envisioned His church as an agency of service. "Whosoever would be chief, let him be a servant." "If you want to be a number one man, it's alright to be that ambitious," said Jesus, "But the way to do it is not to politic around for it or to buy the position, but the way to do it is to be a slave of everybody else." Now that doesn't sound easy either, does it? But we are to serve the needs of mankind. I know we can't go out and feed the whole world, as a church but we can feed those in our midst who ask for bread. Even though we know that some of them are going to impose on us, and this has happened, hasn't it, we still try to look after them to see that there is a shirt on their back and clothes and gas, perhaps to get them to the next town or two, or food in their stomachs. I personally cannot find it in the heart of any Christian to turn away someone who has a little child that is hungry for milk.

So we serve mankind, but let us not forget, in an age which has emphasized the sociological I think almost too much, let us not forget that the deepest is the spiritual need and this is where we are equipped to serve best. For man's greatest need is the removal and the forgiveness of his sin and guilt. Jesus made this clear when he healed the paralytic who was lowered on a pallet in front of him. We are an agency of human service.

Then Jesus envisioned his church as a conquering force. Sometimes people laugh at the church because it's small, the buildings rundown, the people seemingly are lackadasical or apathetic and, instead of being a great Christian army moving forward with a tremendous thrust, we seem to be as slow as a turtle, and sitting where we are on the premises, as my old Pastor Vance Havner used to say, instead of standing on the promises, sitting on the premises. But Jesus emphatically said in this text that I read to you tonight, Hades gates will not be strong against my

church. You know what that means? It speaks of defensive action on the part of Hades. Not offensive action. It means that the church invades the very domain of sin and Satan and overcomes. Now I am not under any illusion, my friend, that the church is going to convert the whole world. It is not! The Bible makes that very clear. For God is busy gathering out from mankind a people unto His name, and when these people are gathered together in His name, I believe they can do just about anything that they want to do as long as it is in the will of God. Now the building of this sanctuary was a good example of it. I have seen others built.

Just two weeks ago our church in Thomson burned two notes. One was the debt on the pastorium; the other was the debt on the educational building which today is valued at four hundred and some thousand dollars. I think they paid it way ahead of time. Now, the credit for this kind of thing doesn't go to anybody. It's Jesus' church; it goes to Him. But I am using it as an example of what people can do when they want to. You can talk about inflation and the deflated economy and the grave danger of a new depression; you can talk about all of these things, but, you know, I was looking at one of the pictures in the hall. Oh, how I enjoyed these old pictures; some of you looked so ridiculously young in them, but back there in the early 1920's in that picture particularly in front of your house across the street, everyone of those ladies had a fancy hat on, big hat, looked like Russian fur or something, coats. You know, I tell you God is going to look after His people and He has promised to look after His church. The church is to move on for it is promised victory and if the book of Revelation teaches anything other than a bunch of horrible beasts, it teaches the people of God that there is victory in Jesus. Now the world may suffer its frustrations and it may keep on with wars and rumors of wars but there is victory for the people of God. Let's not talk down things that the church wants to do to move forward, the conquering force.

Again Jesus saw the church as a family fellowship, and upon quarrelling disciples he poured his bitterest woes and he set forth to them the example of the little child with simple faith and simple trust, dependence and humility. These are the examples that he set forth to his church. I guess some of the most irritating things that have happened in my over than 35 years now in the ministry have been those times when church members, for one reason or the other, became ugly in business conferences. And about half way through these 35 years I decided there wasn't going to be any more of that, and so I would always announce to a church when I came to it, that if anybody ever got ugly in a conference and personal with some other member, he was going to be called out of order, and from that time on I have never had any of that to happen. I have had some that came close to it, but they remembered, I think, and they became sweet again. I think one of the hardest things that you can do in this world, worse than robbing a bank, or stealing from somebody else, is to unsettle, deliberately unsettle, because of your selfishness the peace and harmony that obtain in a church. Now read that carefully, because we have young members here that are growing up, and sometimes they don't learn too well. But remember that Jesus regards His church as a group that has a family fellowship and the tie in this fellowship is longer-lasting than the tie of your immediate family, and you had better believe it, because it goes on into eternity.

And then Jesus saw His church as a school. He said, "You call me teacher, and I am." And we have looked upon Him as the greatest teacher of all times. We get teaching principles from Jesus, and we apply them in all walks of life. The church is a school and I don't think anybody is ever too old or too learned to learn a little bit more in Sunday school. That's what Sunday school ought to be, the place where we learn the word of God.

Now that's the church as Jesus saw it, and I want to ask you this question: "Have I myself really tried to look at the church as Jesus did? Have I envisioned it that way or have I been guilty of sort of sitting on the periphery of things and

looking in with a critical eye, with a bilious attitude and going around with the word "they" on my lips? What are they going to do down at the church as though I had no real integral part in it?" Oh, my friends, doesn't everyone want to belong? I think, with people like that who sit on the periphery, they never serve. All they can be counted on is the Sunday morning pew occupancy, and that not all the time, and they cannot be counted on for a faithful tithe to support the financial program of the church and they will not participate in other areas of the church. I say to you that while people like that may have received Jesus in their hearts; they had not received him sincerely and wholeheartedly. They have not remembered that the principle that governs the church is the principle of loving sacrifice. And I tell you if Jesus had adopted the attitude that some of these have adopted we would not have had Him as our Saviour at all. We might have heard of some obscure reference about a certain man who was crucified by the Romans and the leaders of the Jews and he made a request that since the cross was rather heavy, porters be employed to carry it to the place of execution, and since it was a rather long walk that a chariot be provided for his convenience. Ridiculous? Yes, but no less ridiculous than the attitude of some who walk down the aisle of a church one day or one night and said to the preacher, "I accept Jesus as my Saviour I want to be baptized and join this church." And then maybe for a few Sundays they were faithful and then their hearts began to drift and get cold again. I don't agree with all of Albert Schweitzer's theology but he was right about one thing. He said, "The only ones among you who will ever be really happy are those who will have sought and found how to serve." Christian people are not honored for what they receive but rather for what they give. The heavy applause of Christian history is not reserved for those who are out to save their own skins but rather for those who put themselves down and are honored for doing it. The miserable aims that end in oneself are always in conflict with the noble goals that stretch beyond. And so the struggle goes on! As Jacob wrestled with the angel, so do you and I in God's church keep wrestling with ourselves and with the Saviour. And, fortunate is that person in whom the Saviour wins the victory. You remember that story of the selfmade man? I think I told it here many years ago. He stood up in a great audience one day and he started spouting off about his wonderful acheivements; and he said, "Before you, ladies and gentlemen, you see the product of a self made man." And someone at the back of the audience whispered, loudly where everyone could hear it, "showing the horrors of unskilled labor!" And that is about the truth. If we win the victory and the Saviour doesn't what have we got? Suppose we get all the money we want, it won't make us happy. Rich people commit suicide, too. Suppose we get all the other things that we want, they won't make us happy. I know people that have everything they could possibly want, and some of them are not happy. But I don't know anybody in whom the Saviour has won the victory and really made a faithful member of His church who is not a victorious happy person.

There was a college that advertised itself as being located at least seven miles from any known form of sin. Did you hear that? Seven miles it was located from any known form of sin. How unrealistic can a group of people be? Whatever our theology, the religious practice of any group of us tells to the world what our religion really is. For I think one of the outstanding criticisms of the church in our age is not so much what it believes but what it fails to practice. And in a day when the church should be transforming the world about us, the church has allowed the world to come in and partially transform it. But as Paul said, "Be not conformed of this world or this age, but be ye constantly transformed by the renewing of your mind, that you may prove what is the will of God, as to that which is good and acceptable and complete."

I congratulate you on your hundred years. I would be the last person in the world to say that this church has done nothing, is doing nothing. This church has done many wonderful things and is doing many wonderful things. And I feel that certainly, in part, that I shall always have a share as a former pastor in whatever

you do, whether its past, present or future, for I know what God said in His word about pastors and churches. Whether you like some of us or not, God said in Corinthians that the pastors are God's gift to the churches and each has his own little contribution. Mine was ever so small, but as a former pastor I feel that where one laid a foundation and another did something else and built on it and so forth. I shall always be thrilled to know that I had a part in the life in the First Baptist Church of Cairo. And may God continue to bless you through the years that lie ahead, and that is my sincere wish and prayer for you all, my friends.

CENTENNIAL WORSHIP SERVICE
Friday, October 11, 1974

SERMON: Reverend George W. Cummins, Jr.

I would be remiss if I did not, in these beginning moments of sharing with you, express to you my personal appreciation and in particular my appreciation to your good pastor for the opportunity now to share with you here in these hours and days at a time of celebration. I rejoice with you in all that has taken place to the honor and glory of God during these past one hundred years, and I wish you to be assured of my continued prayers that God will abundantly bless and guide you in the years which are before us.

I suppose there are three levels upon which we could move this evening. And I suppose the first level is the level of reminiscing and, so let me reminisce I came into this room this evening remembering the first time I walked into this place of worship. And this good lady to my left, to your right, who assists so diligently and faithfully in leadership of the worship periods in this fellowship, was in the room that evening, that afternoon, that day seventeen years ago. And so in a real way outside of those who had dealt with me in a personal way sharing the responsibility of membership on a pulpit committee, Lillian Jefferson was the first person I met. I shared with her the beauty of this room and particularly the beauty of these windows. I still preach the sermon "Open Windows Toward God", and though, where I serve now in a small little town about the size of Cairo, we, too, have stained glass windows, but somehow these windows are in the back of my mind when I talk about "Open Windows To God." And the opportunity to share from that time for a period of almost twelve years was an opportunity to which I look back upon and one from which I still gain strength from day to day. I remember the joys and I remember the sorrows. I reflect upon the good times and I reflect upon the bad times. Life is bittersweet; that's why life's so good. So I suppose reminiscing should be expected and so we reminisce.

But there is a deeper much deeper level: it's the level of reflection. It's where we step back away from the picture and, in the stance of the artist, we try to get a perspective for ourselves. Reflection is good. I suppose that's part of the celebration process of a church now moving into its second century of dedicated service. That's what you're doing. You are looking back across the years and you are allowing numbers of us to share in special ways. You are honoring us in a sense in giving us an open door to share with you in this special time.

I have spent the past week and will spend the next two weeks in the Smoky Mountains of North Carolina. Ah, friends, you wouldn't believe the beauty just now! It is gorgeous! I went down to Maggie's Valley the other day, thought I was going to play some golf, Lillie Mae, found out how much the green fees were and turned around and went back home. But, a fellow couldn't play golf in that place too well, it's just too beautiful around there. It's gorgeous! The greens are almost gone and the yellows and the oranges and the browns and all of the shades and tones of color are coming into full focus. A newfound elderly friend told me just three days ago, when I commented on the beauty, he said, "Wait until next Tuesday," and oh, boy I'm looking forward to Tuesday. But, you know, I found something out about those trees that I never really had thought about. You drive down through the massiveness of the mountains and you rejoice with God himself in the beauty, but if you get up close and you inspect anyone of those trees, anyone of those little leaves, you will find that in those individual leaves is not the perfect symmetry of color that you discover when you get back and look at the whole tree. When the light filters through it just right, just after dawn, or just before sunset, and the beauty of it overwhelms you almost to tears. And I've wondered since I made that personal discovery, I've wondered if this is not something that we should

know about the church. And when we get the time to step off and look very closely at the church, we see something of its luminous brightness; we see something of its beauty, because we see all of it. But when we go about and start inspecting each little leaf, each little member each little personality, each little particular insight, then's when we lose the beauty. And, somehow when that happens, the light does not come through and the world does not rejoice for the light is not truly revealed in all of the beauty of its color and grandeur. And so, reminiscing is good for us. Oh, I could reminisce and its such a temptation, pastor, its such a temptation.

I must tell you one story, though. I had a phone call this afternoon. A dear friend called, just to say "hello", and while we were talking, this dear friend made mention of the fact that she had been in each of the services throughout the week. And I said, "Good let me check on that," I was with two deacons. I won't tell you who they are, but I will say that I am sleeping in one of the deacon's home tonight, and the other deacon is the first adult that I had the privilege of baptizing and the last deacon that I had the privilege of ordaining and you can figure out who the two men are. The wife was the former church secretary. Thank you, pastor. Alright you know who they are now. So I said to this dear lady, "Just a minute let me check", because the story sounded a little far fetched I must confess. And so I turned to the two men, and I said, "Brethren, I want to check up on one of the ladies of the fellowship. She says she has been in all the services of the week." You never saw two deacons scatter in a small little living room as fast as those two men did. They gulped! They both got up out of their chairs and walked around, and finally it dawned on me, as they already knew, that neither one of them had been in all the services, so they couldn't tell me whether it was true or not.

It is a joy to share with you again, and it's a particular joy to have the opportunity of standing back and reflecting upon the life of this fellowship. To see once again the light of the spirit of Christ shining through the life of this church.

But that's not all: reminiscing yes; reflecting, yes: there's another level and this is a deeper level, a much deeper level: it's the level of <u>remembering</u>. What then shall we remember? Will you let me now turn to the scripture lesson of the evening, and read from God's Word a very familiar portion of John's account of the gospel? Hear these words will you. They are recorded in the 21 chapter of John's account and I want to read these words and then underscore in a very simple and short way the quality and content of our remembering.

John writes, "After these things Jesus showed himself again to the disciples at the Sea of Tiberias; and on this wise showed he himself. There were together Simon Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, 'I go a fishing." They say unto him, "we also go with thee? They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, 'Children, have ye any meat?' They answered him, 'No'. And he said unto them 'Cast the net on the right side of the ship, and ye shall find.' They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, 'It is the Lord.' Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked,) and did cast himself into the water, [I have a dear friend who says, who contends, that Peter walked on the water to shore he didn't swim.] And the other disciples came in a little ship: (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land they saw a fire of coals

there, and fish laid thereon, and bread, and Jesus said unto them. 'Bring of the fish which ye have now caught.' Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, 'Come and dine.' and none of the disciples durst ask him, "who art thou?' knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, "Simon son of Jonas, lovest thou me more than these?' He saith unto him, 'Yes, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith to him a second time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'Yes, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest thou me?' Peter was grieved because he said unto him the third time, 'Lovest thou me?' and he said unto him, 'Lord, thou knowest all things, thou knowest that I love thee.' Jesus saith unto him, 'Feed my sheep.'"

I believe that the only valid thing that we have to remember is His trust in us. As the saint of the old covenant put it, "Hither, too, hath the Lord helped us." So I want you to remember His trust. Against the back drop of this marvelous portion of John's account of the gospel look at the fifth verse again. The scene is already set and Jesus, now knowing that the disciples are out yonder where they have laboured all the night and caught nothing, possibly cups his hand to his mouth, in order that his voice may be heard, and says, "Children do you have any meat?" If I see or if I hear one thing in this action or in this word of our Lord Jesus Christ, it is the fact that he initiates the conversation. He initiates the conversation. He opens the door. Oh, I know we are kind of hard on Simon Peter saying, "I go a fishing." I tell you I believe that Simon Peter knew exactly what he was doing. And I believe very deeply that he went a fishing because there are sometimes when you and I need to go a fishing, to swing a club, to move away, to get a new perspective, in order that we might once again fling ourselves into the fray. So don't be too hard on Simon, and don't be too hard, don't be too hard on the men who followed him. I think they sensed Simon's insight; but now the night was gone; there was no luck, no fish. And yet here in the first, first gray light of dawn, here Jesus initiates a conversation with these, His beloved friends. It says something to me. It says something about the fact that Jesus wants to reveal himself to us. And that in the strength of His wanting to so reveal himself there is something for each of us, if we will but keep our minds and hearts attuned to His purposes for our lives.

On the other side, and so in the simple act, that once before they had moved through, in the simple act, there was recognition and John says,"Simon, it's the Lord." And Simon flings himself toward the shore, there to continue the vital relationship with his beloved Lord. The others followed, and then they brought the fish to shore. And I want you to notice something else in the 10th verse: Once again it supports, it supports, His trust in us. You'll note that already that Jesus has prepared bread and fish. Already the provision is there. But now, what does he say in the tenth verse? Jesus saith unto them, "Bring of the fish which ye have now caught" Oh, it touches, it touches a vibrant cord in my heart and in my mind, because it says something about my Lord's willingness to take what I have, what I bring, what I have caught in the filter of 45 years, what my gifts are ...Binding them together to make provision. Once again, once again, there surfaces His trust. He believes in you. I believe that with all my heart, and with all my life. I stake my life upon it. He believes in you. And because you cannot only remember His trust, because His trust is valid and real and purposeful and directive, you can go on! You can start where you are.

Never mind the past. And, so you see, there is more than just reminiscing there's more than just reflection, just standing off and looking at the whole church. He says, "Bring what you have! Come on, come on in, come on in to the circle where the warmth of the fire in the early morning light will give you sustenance and hope and warmth and a feeling of purpose and fellowship and joy. And what you have, you bring it! Because what you have is important; what you have to bring to this church is important. I care not who you are or what you are or where you've been. What you are and have - these things are important. So bring th fish that you caught. I trust you. Come on - share in the richness of the fellowship.

But now, just like the movement of these three and insignificant words move from a point of reminicing to now remembering, so in the last instance, we must come down to that personal conversation between Jesus, the risen Lord Christ and Simon. So after they had eaten, Jesus said to Simon, "Simon, son of Jonas, do you love me? Do you agape' me? Are you devoted to me? Do you love me with all that is in you?" And Simon responds, "Lord, I am your friend. I phileo you, I am your friend." And Jesus says, "Feed my lambs" Then a second time, "Simon, son of Jonas, do you agape' me? Do you love me with all the devotion of your heart? Do you love me to the point of giving yourself for me?" And old rugged Simon says, "Lord I am your friend, I phileo you. I'm your friend." And Jesus said, "Feed my sheep." And then, then it happens. Then once again we see that condescending Lord Christ, the risen Lord of life, taking a step down. For the third time, when he poses the question to Simon, he does not say, "Simon son of Jonas do you agape' me? Do you love me with a devotion that is deep and meaningful?" but he takes old Simon's word and He says, "Simon, are you really my friend? Do you really love me as friend?" And that's why John reports, "And it greived Simon Peter when Jesus said the third time do you phileo me? Are you my friend?" Do you know why it hurt? Because Simon, in that brief moment, saw the Lord Christ of heaven and earth take a step down toward his level, and he said as much as this to Simon. "Alright, Simon, if that's the level you want to operate on; if that's what you bring to me; if you bring me your friendship, then God bless you. I'll accept, and I'll not only accept it, I'll come down and get it, Simon, are you my friend?" And Simon said, "Yes, Lord, you know everything. [You bet he knew everything. Simon knew he knew everything.] You know everything, you know I'm your friend." And Jesus said, "Then you go about feeding my sheep."

You know reminiscing is so much fun. It's such a joy and it's so easy to make reflection upon the church. How objective we can be about the last one hundred years in our particular and individual part in that one hundred years, but you see it gets down to where the paddle wheel hits the water, in the most personal way, the thing that we remember during these days that is valid for the days ahead is the fact that He trusts us! God help us. He Trusts us! And He has put the gloriou message of his good news in these earthen vessels that the excellency might be to God's glory.

What are you reminiscing about tonight? What reflections are you holding in the hidden secret corridors of your mind and heart? More importantly, what do you remember? I remember the grace of God, sufficient for your need and for mine.

And it is that Grace of God which this good people offers to you just now. Not because of where this church has been or who we are or what we hope even for the future, but because we have discovered in His trust the goodness and the beauty of His love and mercy. We discovered in Jesus Christ. You may be here this night; you may be here under the sound of this voice, these voices, without Christ, not knowing Him in the pardon and forgiveness of sin; you may be here living in this city, a city in which my wife and I and two girls had the privilege of living in for almost a dozen years; you may be here in this city without a church home. If you

feel that you can serve God best here and discover for yourself and help others discover for themselves the fullness of God's grace in our lives, united in Christ, then you need to bring that letter, to cast your lot with this good people. Upon your statement of faith, upon the recommitment of what you are and what you have, you need to come. This good pastor will be here at the front. He has given me, you have given me, the privilege of opening the doors of this church. The heart of this people is opened; the doors of this church are open. Is Jesus standing on the shore of your life calling to you? Is He bidding you to bring what you have? Is He questioning you about your love of him? Will you not let God's spirit deal with you just now in these moments of invitation and dedication. The hymn of invitation is number 483. This good people in the name of Jesus bids you welcome. Won't you come as we stand and sing?

CENTENNIAL WORSHIP SERVICE
October 13, 1974

The experience that Paul had was one that is not completely unfamiliar to us today as individuals and as a church. Paul after he met the Lord launched out on a journey of faith and as we picked up his life story today he was going on another missionary journey. It was not the first time that he had taken such a journey, for earlier he and Barnabas had been on a missionary journey together. It was sometime after that first journey it was decided that the two of them should make another trip. Dissension arose between them over whom they would choose to accompany them. Barnabas wanted to take John Mark along. And Paul doubted that John Mark would be willing to go all the way with them on the trip, because he would not complete the first journey with them.

So there came a parting of the ways.Barnabas and Mark went by sea to Cyprus. Paul and Silas went by land to Syria, and then through Cilicia, strengthening the churches that had formed on that first missionary journey. In the scripture that we read this morning, we saw Paul and Silas coming on to Lystra, where they found Timothy. After fulfilling the Jewish law relating to Timothy, because Timothy's father was a Greek, with Timothy in their company they went through Phrygia and Galatia, continuing to strengthen the churches already established.

Through it all Paul and his group sought the leadership of God's Holy Spirit that they might go where God wanted them to go and do what God wanted them to do. Now when they arrived in Mysia, they really wanted to go North into Bithynia, but the scripture indicates that the Holy Spirit was not leading them in that direction. Actually it said, that the Spirit forbade them to go into Bithynia. Therefore, they passed by Mysia and came to Troas, and as they came to Troas, there was but one question in their minds and hearts, "Where...From Here?" It was while he was in Troas that Paul had the vision of the man of Macedonia saying, "Come over here and help us." He took this to be a message from God and so decided that God wanted him and his group to do mission work in Macedonia, so they followed the leadership of God's Spirit and finally came to Philippi where there were the first converts in Macedonia.

It can easily be said that we as a church at the end of our first century have come to our Troas. And at this point we are or ought to be sincerely asking ourselves, "Where...From Here?"

In the century past God's Spirit led in such marvelous ways. We have been made aware of this in the history that was written by Marjorie Mayfield and her committee. We saw it depicted last Sunday evening in the pageant written by Brenda Graham. Each evening this week we have been conscious of the many achievements which God enabled this church to do as we have heard the historical sketches of the pastorates of the men who have returned to lead us in our worship. In just the short span of five years or almost five years that we have been here we have seen God's hand leading. And there is no spirit of boasting, but rather a spirit of humility, as we let God accept the glory for that which we note at this point.

In the fall of 1970, a weekday Kindergarten/Nursery program was begun with one class for five year olds with 16 enrolled, one class for 4 year olds with 10 children enrolled, one class for three year olds with 7 children enrolled. This program has now grown to the point that there are three five year old groups; there are two three year old groups, and two four year old groups; and there are enough on the waiting list for another three year old group if we had the right teacher. God's hand was leading. Because there had been other efforts to start such a week day program, all to come to no fruition. And the continued growth and outreach of this arm of the church into the community has to be an evidence that His will is in it. For if His will had not been in it, it would have folded; but

with His belssing, it is going forward.

In May of 1971, God led Nell Rose Ware to come to us as Minister of Education. She has worked faithfully with the elected leadership of our church making available training sessions, guiding individuals in planning, and working devotedly and wholeheartedly with all of the church leadership in making a program of education that would magnify Christ in the life of this church. She guides in the total program of education.

For some summers now, a number of our people have found help and inspiration at Ridgecrest. And the purchase of a church bus has made possible the going of a group together to Ridgecrest so that there is the fellowship in going and coming in addition to the fellowship that is there. This bus is used for R. A. and G. A. trips, for day camps, for trips to football games. The Royal Ambassador program of this church has been reactivated, so that not only boys, but also girls in the girls' program, are being trained in missions and made aware of the opportunities of being missionaries even here in this community.

Two young men, Dewey Owens, Jr. and George Stokes, Jr. have been ordained to the gospel ministry during these years. There have been sixty one persons received by baptism and baptized. There are three waiting baptism. There have been 146 other additions to the church during these years.

In the matter of stewardship we have seen God blessing and leading. Total receipts have moved from $57,413 in 1969 to $134,607 in 1974. Cooperative program giving moved from $16,783 in 1969 to $22,428 in 1974. Total mission gifts rose from $24,098 that year to $36,204 this year.

There have been numerous improvements made to our buildings and our facilities, making them more usable for years to come. Additional property has been secured across the street for parking purposes. <u>But that century is behind us, and we are now at Troas.</u> "Where...From Here?"

Your pastor asked you to share with him some of your dreams, and some of you shared so very beautifully in very postive ways. For this we are grateful. Others of you made us mindful of some of our errors, and some of our wrong directions, in your thinking. We give to each other the benefit of the leadership of God's Spirit, leaving this pulpit free for the preaching of the gospel as this minister is called to preach it. For I see in the gospel of Jesus Christ the possibility of men finding salvation in Him, but I also see the real necessity of men growing in Christlikeness. It is marvelous if we bear our spoken witness, but it is necessary that we bear our lived witness. I am grateful that so many who had suggestions for sermons and for worship themes indicated they wanted to grow in the knowledge and understanding of what Jesus wants them to be, and not what one individual "thinks everybody wants to be." It is well that you have your interpretation of God's word, but it is just as well and just as essential that every other individual in this church have that same prerogative!

Paul had some very strong words to say to those who remained babes in Jesus and who had to be kept on milk. He said, "Oh, that you might grow up and eat strong meat." The moral condition of our world today is evidence that we are not daily living our Christianity in the community in which we are a part, that somewhere too many of us, and I did not say, Too many of you", too many of us are skirting those responsibilities that are ours to take that firm stand for Jesus and say, "This is the right way, I will walk in it, and I hope that others will join me." Notice that I did not say here either, "I will walk in it, and you've got to walk the same way I walk." I always hope that as a minister of the gospel of Jesus Christ, that in addition to teaching His word from this pulpit, preaching His

word from this pulpit, that I can live that word daily and that even when there is necessary a word of chastisement or a word of admonition, that it is in love and compassion. God did not make you or me to judge each other, but he made us to live our lives in His presence, anticipating that in that day of judgement the rightous judge would look in upon our lives and say either, "Well done", or, "You have been shoddy in your Christian living."

I trust that in this year ahead, and in the years ahead, that we shall continue to present the gospel in such a way that men will find Jesus Christ as Saviour and Lord, but that seeds will be sown also by the way that we live that there may be deep desire in the hearts and lives of others to want to find the secret of that vibrant, joyful life that is ours in Jesus Christ. There were numerous suggestions concerning worship services, as to the order of the service and the location of the service. Variations in music presentations and spoken presentations were suggested. Under the leadership of God's Holy Spirit these will be worked out with those who have responsibility in that area, and many will find usefulness as we look to the future in planning our services.

As we look to the educational program of our church, there was the indication that training was needed and called for. But all of the training in the world is effective only to the point that those who are in positions of leadership will take advantage of it, will utilize it. It is good that we learn better methods of sharing the good news of Jesus Christ. I recognize that some lessons in the Sunday school, some programs in the WMU and Brotherhood are best done by the lecture method, but I am also aware of the fact that there are other means of teaching, and many times just sitting down and conversing one with the other is the best way to share understanding of God's word and to grow like he wants us to grow. Our educational program is only as good and as strong as the people who lead it. And I am not speaking just of Nell Rose Ware. I'm speaking of every officer in every organization. Long ago I moved from that place of wanting to fill offices just to fill them. It is a mistake for any committee to call somebody and say this job is not very big. For every job in this church is just as big as the individual in that job will make it. And it is just as time consuming as we permit. Let's give it the time it will require in the years, months ahead. A Saturday Sunday school for those who can't go to Sunday school on Sunday. Two or three suggested this and this is one of those things that had grown out of a Sunday school workshop. but was never activated.

We found the evidence of choirs for all age groups being desired and we are moving in that direction. Our youth will be beginning next Sunday evening a choir, music and drama group, and we anticipate great things from that group.

In the area of ministry there is always room for enlargement. Here again, I am not just speaking of the pastor, for each member of this church has individual responsibility for ministry in and through this church.

May I just briefly mention some: enlarged youth program, possibily through recreation: program of crafts or recreation for our older people, the retired people, with the suggestion that the church annex possibly be used; excursions for older people using the church bus; and from several different directions the need for a day care center was mentioned. In the area of ministry, also, there are countless people in this community who have no one to show them love and kindness. You can do it; we can do it. We are God's instruments; let us fulfill it.

Closely akin to this is the matter of outreach. I know that our Sunday school workers will be happy to know that a number suggested planned visitation and, since that is starting Thursday night, they should have several here to be a

part of that new outreach visitation program. The deacon ministry plan was suggested as one possibility of making sure that this church was aware of new folks coming into the community. Could I ask you an embarrassing question? When you saw that new family moving in on the same street that you live did you go by and invite them to First Baptist Church? Or did you even call the church office and make the church office aware that there were new folks in town? Or did you do both? The responsibility was yours. You live there, and you saw them. A consciousness of people, people moving in, people with needs, people reaching out to be reached out to.

In these years that we have been here we have tried to build a fellowship of love. We have tried to capture the feeling of family togetherness. We have not obtained it, but we are moving in that direction. And these Fellowships after church each night this week have been marvelous, because people have lingered to talk with each other, to visit with each other, as well as the former pastors who have returned. And any time we share love one with the other it is good. It is good! For a time we had a church hostess and we enjoyed fellowship suppers together. That need is still there that we have a church hostess. We are still looking, and the suggestion has come that we have more suppers in Fellowship Hall. Some even suggested that we have a weekly supper in Fellowship Hall, providing opportunities for sharing one with the other. Again it has been suggested that we use the church bus for transporting groups to conferences, special events and such things as that.

I move on to the facilities. It was interesting to see that those who work with children recognize that the method of teaching children had changed in the last 20, 30, or 40 years, for everyone of them felt the need of removing of these partitions that made teaching areas into little cubbyholes, where, for so long, some of us expected a child to sit down and listen to us for 30 or 40 minutes just talk. But now we teach by an activity method of teaching, let them do the research, let them do the activities that will clinch in their minds the truth that they have learned from God's Word. This does not eliminate the memorization of of Bible verses, but it increases the understanding of the meaning of them.

The chapel needs to be made so that we can use it. We are using it for Sunday school. We have requested that the cooling and the heating be remedied so that it can be used for prayer meeting, WMU meetings, small weddings, possibly even a small funeral where just the family wanted to come, committee meetings, etc. I suppose that's the only room that has not been used these years that we have been here. Maybe some of the small classrooms off some of the assembly rooms in the children departments have been used for storage.

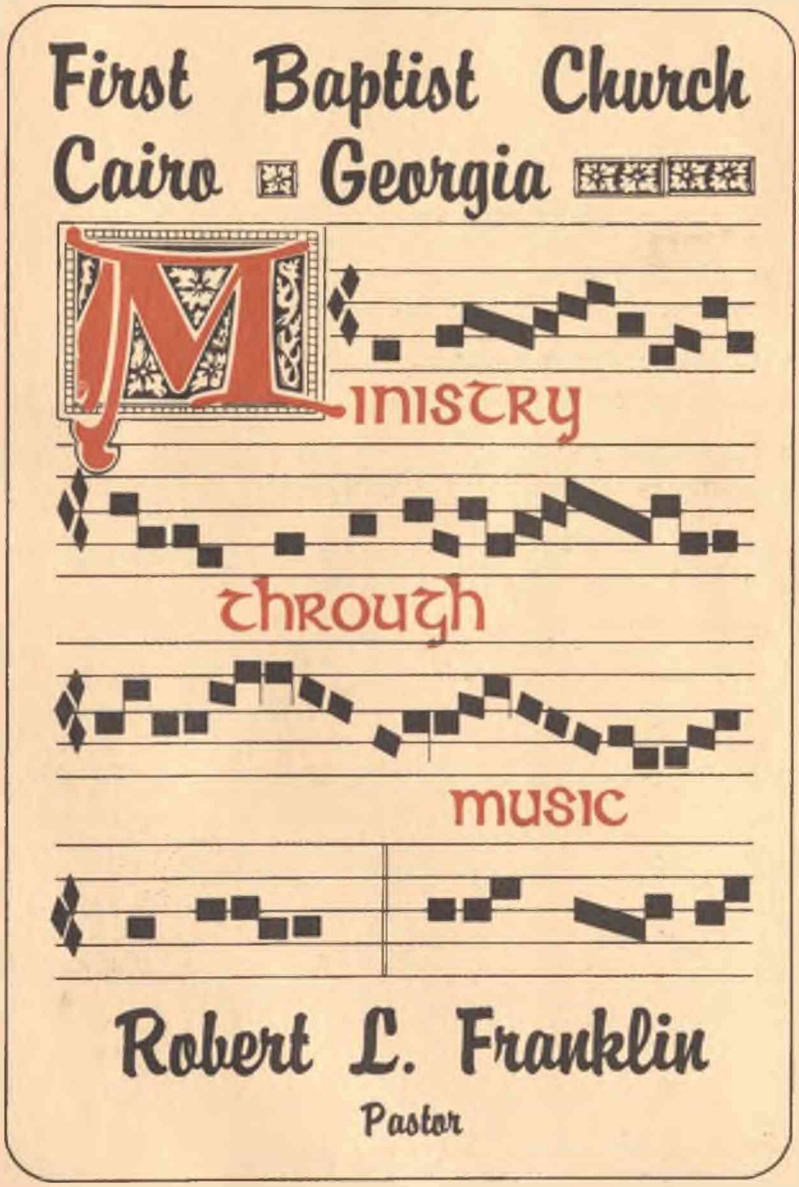
Someone has suggested that we tear down the youth building and a new recreational building be built on the back of the Sutton lot, freeing this area out here for expansion of educational space.

As we looked at organization and leadership, there was the admonition that we be more prayerful and careful in the selection of leaders. The committees with which I have worked, generally, have entered that work with prayer. We trust that those who have assumed places of leadership this year will accept not only the honor, but the responsibility also, and will fulfill it. Over and over it was said additional staff be added as necessary to carry out the program approved by the church.

May I now in these closing moments give you four criteria, not meant to be exhaustive but to be stimulative, that I think we need to consider as we look to what we are going to do and be as a church beginning our second century. I am making an assumption at the beginning: that assumption is that whatever we do, it will be in keeping of our role as a church of our Lord and Saviour Jesus Christ. Did you hear me? Whatever we do that it be in keeping with our role as a church of our Lord and Saviour Jesus Christ. The first criterion would be: the pressing needs must be met. This means that if a building is falling down, we've got to do

something about it. If a roof is leaking, we've got to do something about it. The pressing needs must be taken care of. The second is that we will do the most good for the most people. This needs to be considered. Will this benefit the most of the church or a great number in the community or are we catering to the whims of a very small group that will benefit only? In conjunction with that, we will need to be aware that this is going to build Christian character. For after we accept Jesus Christ as our Saviour, we are to grow in Christlikeness. Will it help us in that direction? Another, will it advance the cause of Christ in this community, reaching out then to the ends of the earth. This keeps the mission perspective before us and the fact that we are an arm of Jesus Christ in the community.

And the third or the fourth, which we must come to in agreement: Is the Holy Spirit leading? As a Baptist Church, we arrive at that which we are going to make major in our lives by the majority moving together in that direction. I trust that in the years ahead of us that we shall continue individually and collectively to move under the leadership of His Spirit and together find the answer to the question: "Where...from here?"



Service of Dedication and Dedicatory Recital of Pipe Organ

First Baptist Church

Cairo, Georgia

AUGUST 12, 1979

Praise ye the Lord!

Praise God in His sanctuary;
praise Him in the firmament of His power!

Praise Him for His mighty acts;
praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet;
praise Him with the psaltery and harp!

Praise Him with the timbrel and dance;
praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals;
praise Him upon the high sounding cymbals!

Let everything that hath breath praise the Lord!

Praise ye the Lord!

Psalm 150

First Baptist Church

Robert L. Franklin, *Pastor*

Ted Childs, *Minister of Education*
Tim Banks, *Minister of Activities*
Jean, Strickland, *Interim Minister of Music*
Ed Timmerman, *Organist*
Lois Burroughs, *Pianist*

The Dedication Service

Sunday, August 12, 1979

11:00 A. M.

Prelude: Echo from Partita "O God, Thou Faithful God" ..... J. S. Bach
(Mr. Ed Timmerman, organist)

Chiming of the Hour ..... Organist

Call to Worship: "Praise God in His Holiness" ..... Van Denman Thompson

Pastor: It is a good thing to give thanks to the Lord, and to sing praises unto Thy Name, O Most High.

Congregation: To show forth Thy loving kindness every morning and Thy faithfulness every night.

Pastor: Let the word of Christ dwell in you in all richness; teaching one another in psalms and hymns and spiritual songs; singing with grace in your hearts unto the Lord.

Congregation: Let the people praise Thee, O God; let all the people praise Thee.

Pastor: And David and all the house of Israel played before the Lord, on all manner of instruments, even on harps and on psalteries and timbrels and horns and cymbals.

Congregation: And they brought the ark of the Lord with shouting and with the sound of the trumpet and with the sound of the musical instruments of God.

Pastor: Take up the timbrel and harp, and rejoice at the sound of the organ.

Congregation: Praise Him with the sound of the trumpet; praise Him with psaltery and harp; praise Him with stringed instruments and organs.

Pastor: O sing unto the Lord a new song, for He hath done wonderful things.

Congregation: And they sang a new song; and every created thing which is in the heavens and on the earth and on the sea and all things that are in them heard I singing; and I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunders saying, Hallelujah, for the Lord God Omnipotent reigneth.

Hymn No. 69 — "O for a Thousand Tongues to Sing" ..... Azmon
(Congregation will sing in unison on final stanza as organ plays free accompaniment)

Pastoral Prayer ..... Reverend Robert L. Franklin

Recognitions and Announcements..... Mr. Bradley Tyson

Choral Worship: "The Lord is My Light"..... Frances Allitsen
(Soloist: Mrs. Steve Strickland)

Scripture Reading ..... Reverend Robert L. Franklin
(Psalm 100)

Hymn No. 165 — "Amazing Grace"..... Early American Melody

Offertory: "To the Setting Sun"..... Garth Edmundson

The Responsive Dedicaticn

Leader: The importance of music in worship has long been recognized by the people of God. From earliest times men have built instruments to glorify God and inspire mankind to worship Him. The modern organ is the culmination of centuries of instrument building. It is one of the most ancient and venerable of all musical instruments, essentially ecclesiastical in its traditions. It is fitting that the organ, the king of instruments, be dedicated to the worship of Almighty God. For such a dedication we are here assembled.

At the dedication of Solomon's Temple we read that "all the Levites which were singers . . . with their sons and their brethern, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the alter, and with them an hundred and twenty priests sounding with trumpets; it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord, saying FOR HE IS GOOD, FOR HIS MERCY ENDURETH FOREVER; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." II Chronicles 5:12-14.

And now, may His glory fill this house as we dedicate this organ, and our lives as well, to Him and to His service. Will you join me, responsively, in this act of dedication.

Congregation: With gratitude in our hearts we have come to this hour.

Leader: To the glory of God the Father, before whom the morning stars sang together and all the sons of God shouted for joy when the foundations of the earth were laid, who for us and our salvation gave His only begotten Son, and who puts a new song in our hearts:

Congregation: We dedicate this organ.

Leader: To the praise of Jesus Christ, our Lord and Saviour whose birth the Herald Angels proclaimed and to whom the heavenly host will sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and strength, and honor, and glory, and blessing."

Congregation: We dedicate this organ.

Leader: To the Holy Spirit, our Comforter and ever present Helper, who alone can move us to praise, and who with the Father and the Son, we do worship and glorify as One God, world without end:

Congregation: We dedicate this organ.

Leader: To enable Thy children, as they lift their voices in praise and prayer, to worthily magnify Thy great and holy name:

Congregation: We dedicate this organ.

Leader: To awaken within us a greater vision of Thy beauty, a deeper sense of Thy love, and the marvels of Thy grace, to inspire us to higher devotion to Thee and greater service to our fellowman:

Congregation: We dedicate this organ.

Leader: For the winning of the lost, lifting up the fallen, comforting the sorrowing, strengthening the weak, challenging the strong, teaching the young and bringing blessing and joy to all who pass this way:

Congregation: We dedicate this organ.

Leader: Let us pray.

Leader and **Congregation:** O God, who by Thy servant Moses dids't command that trumpets should be made and blown at the making of sacrifices to Thy Name, and Who dids't desire the praise of Thy name to be chanted by the children of Israel with trumpets and cymbals, bless, we beseech Thee, this organ, which we dedicate to Thy Glory. We remember with gratitude the gifts which made this organ possible and pray that we may be worthy of these acts of love and devotion, for Thine be the Kingdom, and the power, and the glory, forever. Amen.

Choral Worship: "All Nature's Works His Praise Declare" ..... Eugene Butler

"All nature's works His praise declare, To whom they all belong,
There is a voice in every star, In every breeze a song.
Sweet music fills the world abroad, With strains of love and pow'r,
The stormy sea sings praise to God, The thunder and the show'r.

To God the tribes of ocean cry, And birds upon the wing,
To God the pow'rs that dwell on high, Their tuneful tribute bring,
Like them, let man the throne surround, with them, loud chorus raise,
While instruments of loftier sound, Assist his feeble praise.

Great God, to Thee we consecrate Our voices and Our skill,
We bid the pealing organ wait to speak alone Thy will.
Lord, while the music 'round us floats, May earth-born passions die.
O grant its rich and swelling notes, May lift our souls on high. Amen

Message: "The Completeness of Worship" ..... Reverend Robert L. Franklin

Invitation Hymn No. 223 — "O God, Our Help in Ages Past" ..... St. Anne

Benediction ..... Reverend Robert L. Franklin

Response: "Doxology" ..... Old Hundredth
(Congregation)

Postlude: "Fanfare" ..... Jacques Lemmens

The flowers are placed in the sanctuary today in honor and appreciation of Mrs. Harris Jefferson who served some 30 years as organist (1948-1978) and in memory of her husband R. Harris Jefferson, who encouraged her and served the church in many capacities.

Dedication of the Schantz Pipe Organ

First Baptist Church

Cairo, Georgia

Sunday, August 12, 1979
4:00 P. M.

JAMES R. RIGHTMYER
Adjunct Professor of Music, Southern Baptist Theological Seminary,
Louisville Presbyterian Theological Seminary
Louisville, Kentucky

THE DEDICATORY RECITAL

James Rightmyer, Organist
(No applause to God the glory)

A HYMN OF THANKSGIVING ..... Jean Langlais
(b. 1907

Jean Langlais is the present organist of the Church of St. Clotilde, Paris. His Compositions reflect the mysticism of the Roman Catholic Church. "A Hymn of Thanksgiving" is an outburst of praise to Almighty God.

THREE CHORALE PRELUDES

Can It be, Jesus, from Highest Heaven ..... J. S. Bach
(1685-1750)

Praise to the Lord, the Almighty, the King of Creation ..... Helmut Walcha
(b. 1907)

Beautiful Savior ..... David N. Johnson
(b. 1922)

The first two chorale preludes are based on the hymn tune *Lobe Den Herren*, to which we sing "Praise to the Lord, the Almighty" (Baptist Hymnal, No. 10). This tune has been popular in Christian churches for three centuries. A recent compilation of Chorale perlude titles lists 156 entries incorporating the theme!

The setting by J. S. Bach was originally written for alto solo with violin accompaniment and used in an Advent cantata. (Hence the title, "Can It Be, Jesus, from Highest Heaven.") The melody is broken into separate phrases and played in the pedals.

Helmut Walcha's setting is a more dissonant one, reflecting some of the 20th century techniques of composition. First he sets the tune against a running eighth-note figure, clearly defining the melody. Then the tune is set in canon (a device similar to a round).

The third chorale prelude is set to the hymn tune *Crusader's Hymn* to which we sing "Fairest Lord Jesus" (Baptist Hymnal, No. 48). The tune is heard three times, each time to a more intricate accompaniment.

FUGUE IN E-FLAT MAJOR. . . . . J. S. Bach

The Fugue in E-flat is a powerful work based on tune *St. Anne* ("O God Our Help In Ages Past"). It is sometimes called the "Trinity Fugue" because Bach symbolized the trinitarian concept by writing the work in three sections, employing three themes, and using the key of E-flat (three flats). Bach's creative power has placed this work among the greatest music ever written for the organ.

INTERMISSION

CHORALE IN E MAJOR. . . . . Cesar Franck
(1822-1890)

Franck brought a new radiance to the latter years of the 19th century in Paris with his deeply religious compositions. This work displays all the capabilities of the organ: the ensembles of the various divisions, the solo stops, and the magnificent power of the full organ.

THE NATIVITY. . . . . Jean Langlais

Langlais's musical description of the nativity is divided into four easily recognizable scenes. First the manger is portrayed with a gentle, rocking motion and a serene melody. Suddenly the angels appear and their sparkling movements interrupt the tranquility. The shepherds appear, to the tune of an old French carol. And, finally, all the scenes converge to portray the birth of the Savior.

TOCCATA (from Symphony V). . . . . Charles-Marie Widor
(1845-1937)

Widor was the distinquished organist of the Church of St. Sulpice and professor at the Paris Conservatory. His "Toccata" is a famous show piece suggesting the marvelous fireworks of Versailles and Bastille Day in France.

An informal reception will be held immediately following the recital in the Church Annex.

JAMES RIGHTMYER

James Rightmyer is presently Adjunct Professor of Music at Louisville Presbyterian Seminary and Organist at Second Presbyterian Church in Louisville, Kentucky. A native of Americus, Georgia, he is the son of Mrs. C. W. Rightmyer and the late Rev. C. W. Rightmyer. He holds the Bachelor of Music degree from Valdosta State College where his areas of concentration were piano and organ. He received the Master of Church Music (organ), from the Southern Baptist Theological Seminary, Louisville, Kentucky. He is presently a candidate for the degree Doctor of Musical Arts at Southern Baptist Theological Seminary. Mr. Rightmyer received the Hopper Senior Award at Valdosta State in 1973. He was winner of first place in both piano and organ in college division, State Competition, sponsored by Georgia Music Teachers Association and has been named Outstanding Performance Major at Southern Baptist Theological Seminary.

THE ORGAN

Soli Deo Gloria: "To God alone the glory." It was with these words that Johann Sebastian Bach, the greatest of all composers for the organ regularly inscribed his scores of sacred music; to this end the instrument in our sanctuary is dedicated.

Consisting of 1911 pipes of varying size and material, the thirty-rank organ was built by the Schantz Organ Company of Orrville, Ohio. The company was founded in 1873 by Abraham Tschantz (later changed to Schantz) and has built distinguished pipe organs since. The tonal design of the instrument evolved from the planning of Mrs. Harris Jefferson and Mr. Ed Timmerman in consultation with Alfred E. Lunsford, area representative, of the Schantz Company. It is planned for use in all aspects of congregational worship as well as recital repertory. The visual design was executed by the design department of the Schantz Company. Each pipe has been carefully regulated and balanced by tonal finisher and installer Verne Badertscher.

The pipes are placed in a functionally displayed manner on either side of the choir loft (Great and Pedal Organs) and in divided chambers to the rear of the choir (Swell and Choir Organ). The Choir and Swell Organ are fitted with swell or venetian shutters to control the volume of sound.

Our organ is unique in that it was not the gift of one or several individuals, but was made possible through the love offerings of many persons honoring and memorializing others.

"And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" (I Corinthians xiv. 7). The art of building sets of pipes to sound together the music of great composers still flourishes in our day, as it did in earlier centuries. As one listens to the distinctive beauty of this instrument the words of Wolfgang Amadeus Mozart are echoed again: "In my eyes and ears the organ will ever be the King of Instruments."

SPECIFICATIONS OF THE ORGAN

GREAT ORGAN

8′	Principal	61 pipes
8′	Holzgedackt	61 pipes
4′	Octave	61 pipes
2′	Blockflocte	61 pipes
	Mixture IV	
	Chimes	

SWELL ORGAN

8′	Flute a Cheminee	61 pipes
8′	Viole de gambe	61 pipes
8′	Viole Celeste	49 pipes
4′	Prestant	61 pipes
4′	Cor de nuit	61 pipes
2-2/3′	Nasard	61 pipes
2′	Doublette	61 pipes
1-3/5′	Tierce	61 pipes
8′	Trompette	61 pipes
	Tremulant	

CHOIR ORGAN

8′	Bourdon	61 pipes
8′	Erzahler	61 pipes
8′	Erzahler Celeste	49 pipes
4′	Koppelfloete	61 pipes
2′	Principal	61 pipes
	Scharf IV Ranks	244 pipes
8′	Krummhorn	61 pipes
	Harp	61 pipes
	Tremulant	

PEDAL ORGAN

32′	Resultant	32 pipes
16′	Principal	32 pipes
16′	Gedackt	32 pipes
8′	Octave	12 pipes
8′	Floetenbass	12 pipes
4′	Choralbass	12 pipes
4′	Floete	12 pipes
2′	Super Octave	12 pipes
16′	Fagot	32 pipes
8′	Fagot	12 pipes
4′	Fagot	12 pipes

COUPLERS

Great to Great 16′
Great Unison Off
Great to Great 4′

Swell to Great 16′
Swell to Great 8′
Swell to Great 4′

Choir to Great 16′
Choir to Great 8′
Choir to Great 4′

Choir to Choir 16′
Choir Unison Off
Choir to Choir 4′

Choir to Choir 8′

Swell to Choir 16′
Swell to Choir 8′
Swell to Choir 4′

Swell to Swell 16′
Swell Unison Off
Swell to Swell 4′

Great to Pedal 8′
Great to Pedal 4′

Swell to Pedal 8′
Swell to Pedal 4′

Choir to Pedal 8′
Choir to Pedal 4′

ADJUSTABLE COMBINATIONS

Great stops and intra-manuel couplers:	1-2-3-4-5
Swell stops and intra-manuel couplers:	1-2-3-4-5
Choir stops and intra-manuel couplers:	1-2-3-4-5
Pedal Stops: (Toe Studs)	1-2-3-4-5-6
General: (All stops and couplers)	1-2-3-4-5-6
General Cancel	

PEDAL MOVEMENTS

Balanced Crescendo Pedal
Balanced Swell Expression Pedal
Balanced Choir Expression Pedal

TOE STUDS

Full Organ Reversible. (Duplicated by manual piston)
Great to Pedal Reversible. (Duplicated by manual piston)
Swell to Pedal Reversible. (Duplicated by manual piston)
Choir to Pedal Reversible. (Duplicated by manual piston)

ACKNOWLEDGEMENTS

TRUSTEES

Wyman Richter, Jr.
Henley Ward
W. Carl Brown
Mrs. J. B. Roddenbery, Jr.

MUSIC AND ORGAN COMMITTEE

Mrs. J. Rogers Clark
Mrs. Johnny Hancock
Mrs. Paul Leroy
Mrs. Mike Chastain
Mr. Keith Bearden
Mrs. J. B. Roddenbery, Jr.
Mrs. W. Steve Strickland
Mr. Brad Tyson
Mr. Ted Falconer
Mrs. Everett Burroughs

ARCHITECT

Biggers and Crisp
Columbus, Georgia

CONTRACTORS

Albritton and Williams
Tallahassee, Florida

ORGAN CONSULTANTS

Mrs. Harris Jefferson
Mr. Ed Timmerman

ORGAN INSTALLATION

Mr. Verne Badertscher

THIS WEEK'S ACTIVITIES

SUNDAY, August 12:
9:45 a.m. - Sunday School, Larry Rawlins, Director
11:00 a.m. - Morning Worship - Dedication of Organ
4:00 p.m. - Dedicatory Recital with James R. Rightmyer

MONDAY, August 13:
9:15 a.m. - Ladies Exercise
4:00 p.m. - Kate Robinson Group - Mrs. T. Q. Humphreys
Jewell Chason Group - Mrs. R. L. Massey
Lilla Roddenbery Group - Mrs. Roy Odom
7:30 p.m. - Ethel Barkley Group - Mrs. Trummie Godwin
8:00 p.m. - Deacons' Meeting in Fellowship Hall

TUESDAY, August 14:
10:00 a.m. - Christine Clark Group - Mrs. Marc Hatcher
Mable Thomas Group -
Margaret Roddenbery Group - Mrs. Myron Jones
7:00 p.m. - Ladies Slimnastics
7:30 p.m. - PARENTS' MEETING for all Kindergarten/Nursery/ Day Care Children in Fellowship Hall
7:30 p.m. - Ethel Smith Group - Mrs. Marc Hatcher
8:00 p.m. - Labor Day Campout Planning - Activities Center

WEDNESDAY, August 15:
9:15 a.m. - Ladies Exercise
6:30 - 7:00 p.m. - Fami ly Night Supper - COVERED DISH
7:00 p.m. - Missions
Hour of Prayer
8:00 p.m. - Church Choir

THURSDAY, August 16:
8:00 a.m. - "JOY" Club leaves for Atlanta
10:00 a.m. - Visitation
7:00 p.m. - Ladies Slimnastics
7:30 p.m. - Visitation

FRIDAY, August 17:
9:15 a.m. - Ladies Exercise

SATURDAY, August 18:
9:00 a.m. to 12:00 noon - CRAFTS TO SHARE Day in Fellowship Hall
(Crafts are on display in foyer. These will be made to take to Heritage Inn in Whigham for patients to secure and give to friends at Christmas. Men and women are wanted to participate in this mission project. If someone feels they cannot help to make the gifts but would be willing to purchase the materials for some of the gifts, money can be turned into the church office to buy the materials. There would be people will to make the gifts in addition to those they are doing on their own.)

Moultrie, Georgia
February 13, 1968

Mr. Edwin Timmerman
618 South Broad Street
Cairo, Georgia

Dear Mr. Timmerman:

Answering your letter of February 8, 1968, I must say that you are in error in believing that this year (1968) is the 100th anniversary of the founding of Cairo Baptist Church (now known as First Baptist), because it was in 1874 that ~~this church was~~ constituted and organized by a group of members from Long Branch Baptist Church. It will therefore be six years from now before the First Baptist Church of Cairo can rightfully celebrate its first centennial.

Long Branch Baptist Church, constituted in 1845 (perhaps the oldest missionary Baptist church in what is now Grady County), was the mother church of the Cairo Baptist Church. My father and mother, Dr. S. A. Roddenbery and wife, were baptized and joined Long Branch Baptist Church in 1867 and Dr. Roddenbery was Clerk of that church from 1868 to 1874, in which latter year he and a dozen or more other members (including Dr. Daniel H. Wilmot) were granted letters of dismissal to organize Cairo Baptist Church. There can be no question regarding these dates because they are well established and recorded in printed records.

Joshua Martin, who lived in Whigham [then called Harrell Station], was ~~was~~ the first pastor of Cairo Baptist Church. He was also a carpenter and was in charge of constructing the original church building, which was a small unpainted structure at the same location where the present church now stands. I was but 6 years old at the time (born April 5, 1868) but I remember the building of that church, within 300 yards of our home. It was 10 years later (in 1884), when I was 16, that I joined the Cairo Baptist Church. J.M. Rushin was then the pastor and he baptized me.

Since recent extensions of the city limits, I believe Long Branch Church is now within those limits and is the oldest church (of any denomination) in Cairo, being located at the same place 123 years. In the period during the Civil War and afterwards to 1900 it had one of the largest memberships in the Bowen Baptist Association.

I know that Cairo Methodist Church celebrated its centennial last November and I was there. They place their beginning at the time of the first operation of railroad trains in 1867 but that church was then but a mission functioning under the Bold Spring Methodist Church. Long Branch Baptist Church was then 22 years old and the Baptists of the Cairo community were members there.

I well remember that when I was 8 years old, 82 years ago, I regularly attended Sunday School, every Sunday, at both the Methodist and the Baptist churches in Cairo; one meeting in the morning and the other in the afternoon. And I have been a regular attendant at Sunday School and church ever since, and still going, never missing except in inclement weather.

Sincerely yours,

R S Roddenbery Sr

R. S. Roddenbery, Sr.

Zimmerman:

Chances are I will not be living in 1974 and it might be a good idea for you to read this letter to the Cairo Baptist Church, or have your pastor do it, and record it in the church minutes.

I know that many of your early church records have been lost, and a good many things were never recorded. Churches, as well as individuals, are not as careful as they should be in keeping records of important events.

R.S.R.Sr.

Joshua Martin, first pastor of Cairo Baptist Church, was a grandfather of Louis A. Powell who is now Manager of the Cairo Chamber of Commerce. He can doubtless give you much information about his grandfather Martin. His [redacted] mother, Mrs. Emma Martin Powell, was a member of Cairo Baptist Church as long as she lived.

Cairo Baptist Church

The Cairo Baptist Church, now called First Baptist, was organized and constituted in 1874, most of its original members coming from Long Branch Baptist Church which might properly be called the mother church. Before 1874 most Baptists in Cairo were affiliated with Long Branch, which is one of the oldest missionary Baptist churches in Grady County. Among the organizers of Cairo Baptist Church, and members affiliated during the first decade, were Joshua Martin, Tom W. Brinson, Dr. D. H. Wilmot, Dr. S. A. Roddenbery and wife, Ben W. Mauldin, Sr., J. M. Shuman, J. M. Parker, and wife, Mrs. Emma Martin Powell [the wife of B. F. Powell], G. W. Clark, Walter Davis and wife, Robert H. Harris and wife, B. L. Hearn, Geo. T. Hurst, W. T. Rigsby, Ben W. McManus, the Poulk family and the Richters.

The first church building, constructed of lumber, was erected where the present brick church now stands, on North Broad Street between 5th and 6th avenues (formerly Church and North streets). The first brick edifice was built in 1908 during the pastorate of Dr. Robert H. Harris, and has since been remodeled and greatly enlarged. In the main auditorium there are beautiful stained glass windows in memory of J. M. Parker and Dr. S. A. Roddenbery. There is a stone marker, dated 1908, showing the pastor as Robert H. Harris, and the deacons as W. B. Roddenbery, J. M. Shuman, T. W. Brinson, H. G. Cannon and F. A. Richter. In the vestibule there is another marble stone which reads: "In Memory of DANIEL H. WILMOT, 1830-1882, charter deacon Cairo Baptist Church". (Furnished by his son Everett Wilmot after the building of the first brick church.) There is no cornerstone recording names of the first pastor and deacons in 1874.

Joshua Martin [b. 1821, d. 1908] was the first pastor of Cairo Baptist Church, serving as such from 1874 to 1877. He was also pastor of the Whigham Baptist Church, and was also the railroad agent there, where he died in 1908. A biographic sketch of Joshua Martin is found in the History of Bethel Baptist Association, pp. 313-314. In this same History, pp. 333-336, is a sketch on J. L. Underwood, who succeeded Joshua Martin as pastor.

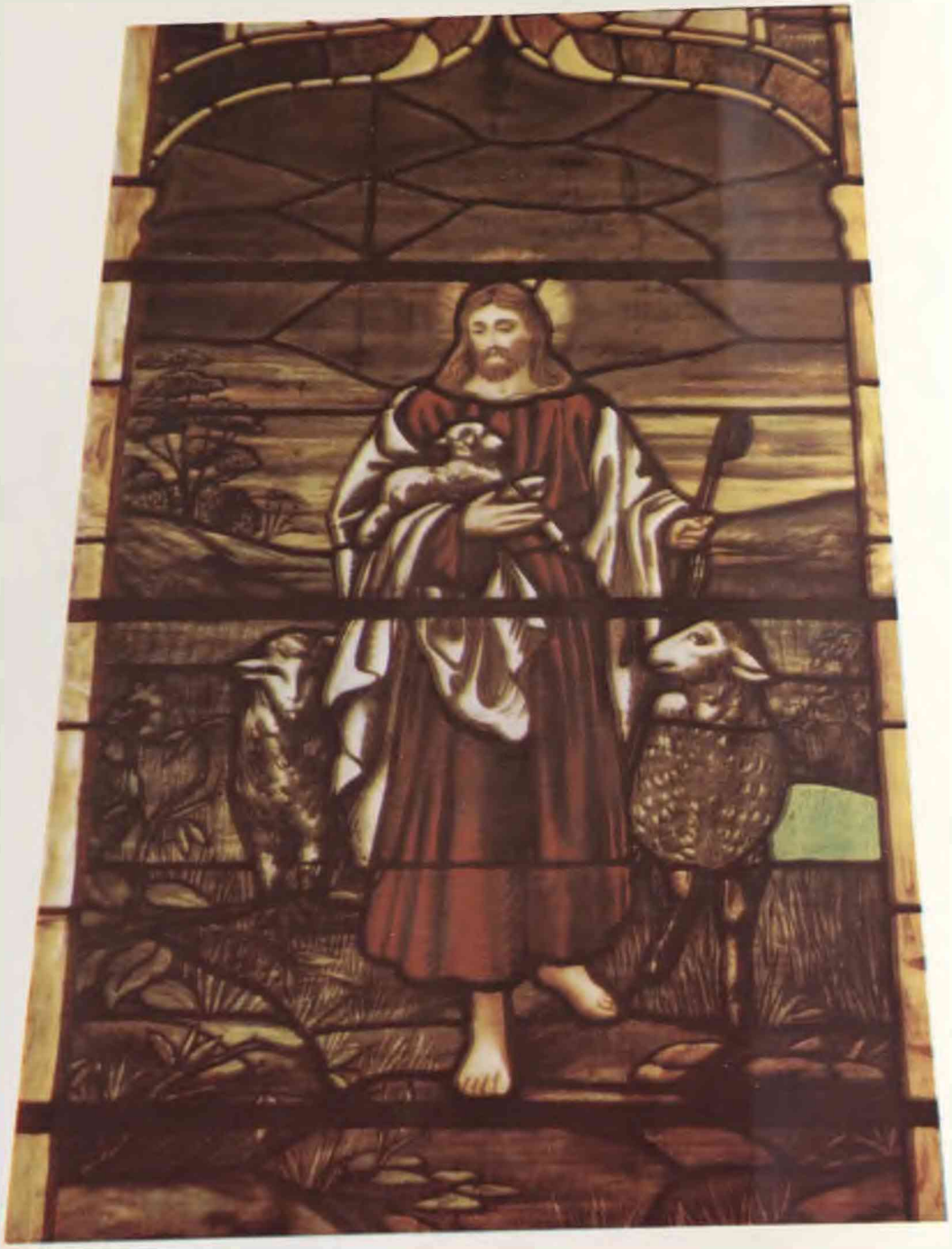
John L. Underwood [b. 1836, d. 1907] was pastor from 1877 to 1883, during which period his fixed residence was near Camilla in Mitchell County and he preached in Cairo one Sunday in each month. In those days, except in cities and large towns, good preachers shared their time with several churches. J. L. Underwood was perhaps the most erudite pastor and preacher Cairo ever had. After graduating at Oglethorpe University [then at Milledgeville, Ga.], he completed the course at the Theological Seminary in Columbia, S. C., had one year at the University of Heidelberg in Germany, and another year at the Sorbonne in Paris. That schooling ended in 1861 when he returned to America and became a soldier in the Confederate States Army. In later years Mercer University conferred upon him the degree of Master of Arts. Besides this, he was a teacher in various academies, founded and edited a newspaper ["The Camilla Clarion"], studied and practiced law and in 1891 was appointed Judge of the County Court of Mitchell County. Yet, during all the time he practiced law and was a judge, he was always found on Sunday preaching either to country or village churches. He was a fluent speaker and delivered many lectures throughout southwest Georgia, and was author of a splendid volume of over 300 pages entitled "The Women of the Confederacy".

Celebrating Our
Centennial

First Baptist Church

Cairo, Georgia

1874 1974



A Week of Celebration

of the

CENTENNIAL

OF

FIRST BAPTIST CHURCH

CAIRO, GEORGIA

ROBERT L. FRANKLIN, PASTOR

OCTOBER 6-13, 1974

During the Centennial Celebration the flowers are placed in the church in memory of our deceased pastors and in honor of our living pastors.

Sunday, October 6, 1974

MORNING WORSHIP

Eleven O'clock

ORGAN PRELUDE
The Chiming of the Hour

PRAISE AND ADORATION
Call to Worship—"Praise God in His Holiness" ____Van Denman Thompson

Praise God in his holiness; Praise him in the firmament of his pow'r. Praise him for his mighty acts; Praise him according to his excellent greatness. Praise him with the sound of the trumpet; Praise him with the psaltery and harp. Praise him with the timbrel and the dance. Praise him with string'd instruments and organs. Praise God in his holiness; Praise him in the firmament of his power. Praise him upon the loud cymbals: Praise him upon the high sounding cymbals. Let ev'rything that hath breath praise the Lord. Praise ye the Lord.

The Opening of the Book
Invocation followed by the Lord's Prayer
Doxology
*Hymn No. 380—"The Church's One Foundation" _____Samuel S. Wesley

GREETING OUR GUESTS AND ANNOUNCEMENTS

DEDICATION
*Offertory Hymn No. 286—"O God, Our Help in Ages Past" __William Croft
Offertory Sentence
Offertory

MEDITATION
Scripture—Hebrews 12:1-15
Choral Call to Prayer
Morning Prayer
Meditation

PROCLAIMING THE GOSPEL
Worship in Music—"Yesterday, Today and Tomorrow"____Eugene Butler

Hallowed by the witnessing of generations gone, We offer our thanksgiving for truths their hands passed on. We thank thee for their building of houses and of men, For faith proved by their seeking for Christ, their world to win. Blessed by the challenging of living in this day, We offer our commitment to serve, to give, and pray. Though some have dared to travel beyond the world of men, We share the greater challenge, for Christ, our world to win. Strengthened by the promises found in his holy word, We dedicate our service to Jesus Christ, our Lord. Beyond tomorrow's portal, his love and care endure, We serve the King eternal, his victory is sure! Yesterday, today, and tomorrow!

Message—"A CHALLENGE TO KEEP FAITH" ____Robert L. Franklin

Hymn of Discipleship No. 241—"I Will Arise and Go to Jesus"
_____Southern Folk Melody

Benediction
Choral Response—"The Bond of Love" _____Skillings

ORGAN POSTLUDE

*Ushers may seat those waiting.

EVENING WORSHIP

Eight O'clock

Mrs. Harris Jefferson

PRELUDE ..... Mrs. Everett Burroughs

INVOCATION ..... Robert L. Franklin

NO LESS DAYS

A Historical Pageant of

Cairo First Baptist Church

1874 - 1935

Written by Brenda Knight Graham

Narrated by Larry Rawlins

SCENE 1

Conference at Long Branch Baptist Church, 1874

Carl Brown (pastor), Raymond Hurst (member), Henley Ward (another member) Charles Graham (Dr. S. A. Roddenbery), Others: Mrs. Emory Mayfield, Jenny and Emory, Jr., Mrs. G. L. Worthy, Susan Brown, Lisa Griffies, and William Graham.

Choir — "We Love Thy Church, O God"

SCENE 2

At the House of Ben Mauldin, Sr., 1886

Mrs. Roderick Hester (Mrs. Mauldin), Carl Minter, Sr. (Mr. Mauldin), Frank Timmerman (young Ben), other children: Sandi Walden, Laurie Willis, Albert Roddenbery, and Hill Smith.

SCENE 3

Communion Service, Cairo Baptist Church, 1886

Cuy Broome (pastor), others: Wh Muggridge, Joe Ward, and Mr. and Mrs. Ijon Cain, Mrs. W. C. Campbell, Mary Kathryn Hester, Martha Hester, Melanie Willis, Al Nicholson, William E. Thomas, Cecil McDonald, and David Stallings.

SCENE 4

Conference at Cairo Baptist Church, December 13, 1896

Cuy Broome (pastor), Cecil McDonald (finance chairman), Joe Ward and William E. Thomas (members), Ijon Cain (clerk), others: Wh Muggridge, Mrs. Ijon Cain, Mrs. W. C. Campbell, Mary Kathryn Hester, Melanie Willis, Al Nicholson, and David Stallings.

Choir — "Let the Lower Lights Be Burning"

SCENE 5

Church Service (invitation hymn), 1903

Max Hughes (pastor), Mrs. Richard Strickland (young woman), others: Mrs. Tommy Humphreys, Neal Humphreys, Mrs. Roscoe Daniels, Devorah Daniels, Miriam Timmerman, Dewey Thompson, M. O. Prince, and Gene Strickland.

Choir — "Amazing Grace"

SCENE 6

Organizational Meeting of Baptist Young People's Union, 1904

Angie Phelps, Lynn Bailey, Kathy Barrett, Ben Hughes, Jon House and Hansell Roddenbery.

Choir — "Glory to God on High" written by Pastor Robert H. Harris

SCENE 7

Ladies Planning for Mercer Associational Meeting, September, 1909

Mrs. Lucille Shiver (Martha), Mrs. Thomas L. Walker (Annie), Mrs. E. Clower White (Flora), and Mrs. J. S. Chastain (Hatty).

SCENE 8

Service Day, 1918

Mr. and Mrs. William E. Crozier, Michael and Michele, Paul Hand, Mrs. G. Y. Willis, Mrs. R. B. Gainous, Harry Hughes, and Kaye Hancock.

Choir — "The Battle Hymn of the Republic"

SCENE 9

Church Conference, 1919

Thomas N. Humphreys (pastor), others: Tia and Margot Rawlins, Denise Daniels, Charles Hughes, Al Akridge, Dr. and Mrs. Martin Bailey, Mrs. John Hancock, Cecil Hinson, and Norman Pipkin.

Choir —"Send the Light"

Organ Solo

FINALE

All Pageant Cast

Prayer led by Cuy Broome

All join in singing "Amazing Grace"

BENEDICTION

ORGAN POSTLUDE

CHOIR

Ed Timmerman — Director

Mrs. Harris Jefferson — Organist

Mrs. Everett Burroughs — Pianist

SOPRANOS

Mrs. Cuy Broome
Mrs. Alford Manry
Mrs. Omer Tyson
Mrs. Lloyd Chastain
Mrs. Billy Daniels
Mrs. J. Rogers Clark
Mrs. Bill Crozier
Mrs. Ed Timmerman
Mrs. Lucille Shiver
Miss Paige Groover
Mrs. Steve Strickland
Miss Susan Sheffield
Miss Susan Brown
Miss Debbie Owens
Mrs. Johnny Hancock
Miss Sue Ellen Hughes
Miss Jane Manry
Mrs. Rick Bradner

ALTOS

Mrs. Calvin Roberts
Mrs. Julien Roddenbery, Jr.
Mrs. Robert L. Franklin
Miss Nell Rose Ware
Miss Susan Miller
Mrs. Tom Walker
Mrs. Edwina Rentz

TENORS

Mr. Herman Wilcox
Mr. Tom Walker
Mr. Billy Daniels

BASSES

Mr. Don Young
Mr. John Minter
Mr. Keith Bearden
Mr. Greg Ansley
Mr. Harry Hughes

October 7, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it is a house of worship.

"O come, let us worship and bown down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand . . . Honor and majesty are before Him: strength and beauty are in His sanctuary . . . O worship the Lord in the beauty of holiness." Psalms 95:6-7; 96:6,9)

Call to Worship—"We Would Worship Thee" _____Bigelow
Hymn No. 20—"O Worship the King" _____Haydn
Evening Prayer
Hymn (Front insert)—"How Great Thou Art" _____Folk Melody
History of First Baptist Church, Cairo, Georgia from 1935-1947
Miss Kate Thrower
Hymn No. 14—"Praise to God, Immortal Praise" _____Kocher
Scripture—Matthew 16:13-20; Ephesians 5:25-26
Worship in Music—"Come Holy Spirit" _____John Peterson
Message—"MY CHURCH" _____Reverend Wilburn S. Smith
Hymn of Discipleship No. 221—"I Need Thee, Precious Jesus" _____Wesley
Benediction
Choral Response—"Bond of Love" _____Skillings
POSTLUDE

October 8, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it teaches the Word of God.

Concerning the early apostles of the New Testament Church, it was said, "And daily in the temple, . . . they ceased not to teach and preach Jesus Christ." (Acts 5:42). From that time even down to the present, as His Word has been taught in the house of God, men have realized anew that "the Word of God is quick, and powerful, and sharper than any two-edged sword." (Hebrews 4:12)

Call to Worship—"Word of God, Across the Ages" _____Haydn
Hymn No. 178—"Break Thou the Bread of Life" _____Sherwin
Evening Prayer
Hymn No. 181—"Wonderful Words of Life" _____Bliss
History of First Baptist Church, 1947-1950 _____Mrs. Hubert Eskew
Hymn No. 184—"I Know the Bible Is True" _____McKinney
Scripture—Ephesians 5:24-32
Worship in Music—"Ye Shall Be Witnesses" _____Kirk
Message—"WHY I BELIEVE IN THE CHURCH" ___Rev. Robert C. Perry, Jr.
Hymn of Discipleship No. 180—"Thy Word Is a Lamp to My Feet" _____Sellers
Benediction
Choral Response—"Bond of Love" _____Skillings
POSTLUDE

October 9, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it is a house of prayer.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer . . . for mine house shall be called an house of prayer for all people." (Isaiah 56:7)

Call to Worship—"Lead Us, O Father" _____Galbreth

Carl Minter, Jr.

Hymn No. 334—"I Need Thee Every Hour" _____Lowry

Evening Prayer

Hymn No. 344—"Saviour Like a Shepherd Lead Us" _____Bradbury

History of First Baptist Church, 1951-1955_____Mrs. W. Blair Roddenbery

Hymn No. 330—"Teach Me To Pray" _____Reitz

Scripture—John 14:1-11

Worship in Music—"Eternal Life" _____Dungan

Message—"JESUS CHRIST THE WAY" _____Reverend Thomas V. Wells

Hymn of Discipleship No. 99—"When I Survey the Wondrous Cross" ____Mason

Benediction

Choral Response—"Bond of Love" _____Skillings

POSTLUDE

October 10, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because it has a message of salvation for all the world through Jesus Christ upon whose foundation it is laid.

"The voice of rejoicing and salvation is in the tabernacles of the righteous." (Psalms 118:15). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7)

Call to Worship—"Lift High The Cross" _____Sateren

Hymn No. 380—"The Church's One Foundation" _____Wesley

Evening Prayer

Hymn No. 191—"Jesus Saves" _____Kirkpatrick

History of First Baptist Church, 1955-1957 _____William F. Wells

Hymn No. 197—"Saved! Saved!" _____Scholfield

Scripture—Matthew 16:13-20

Worship in Music—"Amazing Grace" _____Excell-King

Message—"THE CHURCH AS JESUS SAW IT" _____Dr. Stanley R. Hahn

Hymn of Discipleship No. 200—"Grace Greater Than Our Sin" _____Towner

Benediction

Choral Response—"Bond of Love" _____Skillings

POSTLUDE

October 11, 1974

EVENING WORSHIP

Eight O'clock

PRELUDE

"I LOVE THY CHURCH, O GOD," because in spite of trial and persecution, it shall ultimately triumph and become the Church Victorious.

For Jesus said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matthew 16:18). Then Paul's admonition concerning the ultimate triumph of the redeemed of all ages; "But I would not have you to be ignorant, brethren, concerning them which are asleep . . . For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thessalonians 4:13, 16-17)

Call to Worship—"The King Is Coming" ---------- Gaither
Soloist: John Minter

Hymn No. 85 (verse 5)—"One Day" ---------- Marsh

Evening Prayer

Hymn No. 116—"Jesus Shall Reign" ---------- Hatton

History of First Baptist Church, 1957-1969 ---------- Joseph H. Rawls

Hymn No. 482—"When the Roll Is Called Up Yonder" ---------- Black

Scripture—John 21:1-17

Worship in Music—"The Holy City" ---------- Adams
Jerry Walker

Message—"REMEMBERING . . . HIS TRUST" -- Rev. George W. Cummins, Jr.

Hymn of Discipleship No. 483—"When We all Get to Heaven" -------- Wilson

Benediction

Choral Response—"Bond of Love" ---------- Skillings

POSTLUDE

October 13, 1974

MORNING WORSHIP

Eleven O'clock

ORGAN PRELUDE
The Chiming of the Hour

PRAISE AND ADORATION
Call to Worship—"O God, Our Help in Ages Past" _____Gordon Young

O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home: Before the hills in order stood, Or earth received her frame, From everlasting Thou art God, To endless years the same. A thousand ages in Thy sight Are like an evening gone; Short as the watch that ends the night Before the rising sun. Time, like an ever-rolling stream, Bears all its sons away; They fly forgotten, as a dream Dies at the opening day. O God, our help in ages past. Our hope for years to come, Be Thou our guard while life shall last, And our eternal home.

The Opening of the Book
Invocation followed by the Lord's Prayer
Doxology
*Hymn No. 379—"O Thou Whose Hand Hath Brought Us" __George J. Webb

GREETING OUR GUESTS AND ANNOUNCEMENTS

DEDICATION
*Offertory Hymn No. 382—"I Love Thy Kingdom, Lord" ___Aaron Williams
Offertory Sentence
Offertory—"I Will Lift Up Mine Eyes" _____Marjorie Watkins
Jane Manry

MEDITATION
Scripture—Acts 16:1-12
Choral Call to Prayer
Morning Prayer
Meditation

PROCLAIMING THE GOSPEL
Worship in Music—"Upon This Rock" _____Reed-Beck

Upon this rock of faith, The Church has firmly stood, Through storm and flood, 'mid fire and death, A bulwark for the good; The beacon-light of hope That men may clearly see, As in the maze of life they grope, What they are meant to be; The instrument of love, Redeeming human-kind God's new creation from above Transforming heart and mind. We are thy Church today; Lord, now we heed thy call; Grant faith and hope and love, we pray, And all our lives enthrall.

(Congregation will please stand and join in singing)

The Church's one foundation is Jesus Christ her Lord; She is His new creation by water and the word; From heav'n He came and sought her to be His holy bride; With His own blood He bought her, and for her life He died. Yet she on earth hath union with Father, Spirit, Son, and mystic sweet communion with those whose rest is won: O happy ones and holy! Lord, give us grace that we, like them the meek and lowly, on high may dwell with Thee.

Message—"WHERE? . . . FROM HERE?" _____Robert L. Franklin
Hymn of Discipleship No. 240—"Just As I Am" _____William B. Bradbury
Benediction
Choral Response—"Lead On, O King Eternal" ____Van Denman Thompson

ORGAN POSTLUDE

DINNER ON THE GROUND

October 13, 1974

SERVICE FOR REPLACING OF THE CORNERSTONE

Early Afternoon

Hymn—"All Hail the Power of Jesus' Name" ..... Oliver Holden

All Hail the Power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all; Bring forth the royal diadem, And crown Him Lord of all.

Ye Chosen seed of Israel's race, Ye ransomed from the fall, Hail Him who saves you by His grace, And crown Him Lord of all; Hail Him who saves you by His grace, and crown Him Lord of all.

Let ev-ery kindred, every tribe, On this terrestrial ball, to Him all majesty ascribe, And crown Him Lord of all; To Him all majesty ascribe, and Crown Him Lord of all.

O that with yonder sacred throng We at His feet may fall! We'll join the everlasting song, And Crown Him Lord of all; We'll join the everlasting song, And Crown Him Lord of all. Amen

Prayer

Hymn—"O Where Are Kings and Empires Now" ..... William Croft

O where are kings and empires now Of old that went and came? But Lord, Thy church is praying yet, A thousand years the same.

We mark her goodly battlements, And her foundations strong; We hear, within, the solemn voice Of her unending song.

For not like kingdoms of the world Thy holy church, O God! Tho' earthquake shocks are threat'ning her, And tempests are abroad.

Unshaken as eternal hills, Immovable she stands, A mountain that shall fill the earth, A house not made by hands. Amen

RESPONSIVE READING FOR REPLACING THE CORNERSTONE AND THE PLACING THEREIN OF HISTORICAL MATERIALS

Leader: We come today at the conclusion of our celebration of the Centennial of the Cairo First Baptist Church to replace the 1955 cornerstone and store therein certain historical materials. We are placing in the cornerstone a brochure of our centennial, which includes a history of First Baptist Church written by Mrs. Judson Mayfield, biographical sketches of the pastors and pictures of the pastors where they are available, a listing of the membership of the church including non-resident members, the script of the historical pageant covering the period from 1874-1935 called "No Less Days" written by Mrs. Charles Graham, and copy of

the Centennial program; a pictorial directory in color including family pictures of many of our church family, and materials that could be salvaged from the 1908 cornerstone. We hope that these have been properly prepared to preserve them for a long period of time. That which we do is done for the preservation of materials to give evidence of God's love and providence and to magnify His Name. Therefore, it is very appropriate that we join together in this responsive reading of dedication.

For the preservation of evidence of God's blessing and leading that in the years to come our descendants and followers may know more about His leadership to this time,

Congregation: We lay this cornerstone.

Leader: As a constant reminder to all of us here and those who come after that we are to walk in love with God and man and therefore in unity with one another,

Congregation: We lay this cornerstone.

Leader: That the name of Christ our Saviour may continue to be proclaimed from this place and that those who worship here and then go out may be evangels of that love and evidences of that unity,

Congregation: We lay this cornerstone.

Prayer of Dedication

Worship in Music—"Glory to God on High" _____Hymn Tune: St. John

(Words written by Robert H. Harris and sung at laying of cornerstone in 1908)

Glory to God on High! Hosannas to His name.
To all beneath the sky, His praises we'd proclaim.
We'd laud His glorious majesty, Through time and all eternity.

To His exalted Son This temple we would raise;
This noble work begun We'd finish to His praise.
And then forever we'd proclaim The matchless honor of His name.

Far as the stars do shine, To the remoted bound
Of space, beyond confine, His glories we would sound.
We'd join bright angels on the wing And loud hosannas with them sing.

Benediction—"Blest Be the Tie" _____arr. Lowell Mason

Blest be the tie that binds Our hearts in Christian love;
The fellowship of kindred minds Is like to that above. Amen.

CENTENNIAL COMMITTEES

COORDINATING COMMITTEE

Mrs. Carl Minter, Chairman
Mrs. Blair Roddenbery
Miss Nell Rose Ware
L. Cuy Broome
Dr. Martin Bailey
Mrs. James Joiner
Mrs. Judson Mayfield
Mrs. T. R. Hester
R. A. Harrell
Mrs. Lottie Levie
Mrs. Thomas L. Walker
Mrs. Edwin Groover
Edwin Timmerman
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Robert L. Franklin

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Mrs. Milton Singletary
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Ijon Cain
A. B. Connell
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Mrs. Lloyd Godwin
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Lauren Clark, Jr.
Mrs. Bryan King
Mrs. Johnny Bearden
Leland Barnes, Jr.

MUSIC

Ed Timmerman
Mrs. Harris Jefferson
Mrs. Everett Burroughs

PICTORIAL DIRECTORY COMMITTEE

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Mrs. R. B. Gainous
Mrs. Jimmy Bearden
Mrs. E. C. White
Mrs. Lesley Barrett
Mrs. Dan Boone
Mrs. H. D. Eskew
Mrs. Joe Rawls
Mrs. Paul Hand
Mrs. Billy Wells
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Mrs. Robert Harrell
Mrs. Leo Hester
Mrs. Dewey Thompson
Mrs. Lauren Clark, Jr.
Thomas L. Walker
Mrs. Bryan King
Mrs. A. B. Connell
Mrs. J. Rogers Clark

A HISTORY OF THE FIRST BAPTIST CHURCH

Cairo, Georgia

1874 - 1974

by

Marjorie Maxwell Mayfield

FOREWORD

We are happy that in conjunction with the celebration of our Centennial, we are able to present a history of the First Baptist Church of Cairo, Georgia.

A debt of gratitude on our part is owed to Mrs. Judson Mayfield for the commendable job which she has done in writing the history. Serving with her on the History Committee were Mrs. William J. Beattie, B. W. Mauldin, Mrs. Fred Pearce, Julien Roddenbery, Sr., Mrs. Milton Singletary and Mrs. Howard Thomason. Appreciation is expressed to Mrs. Milton Singletary for the typing and retyping which she did of the history while the process of writing was going on. Mrs. William J. Beattie is the one who compiled the biographical sketches of the pastors. Mrs. Fred Pearce made many copies of the first writing for the benefit of the committee. Mr. Ben Mauldin gave invaluable material with his reminiscing. Mr. Julien Roddenbery and Mrs. Howard Thomason, who are grandchildren of Charter Members did much research and furnished information not on church records. The spirit within the committee was one of cooperative helpfulness. We greatly appreciate all that these have done to make this project complete.

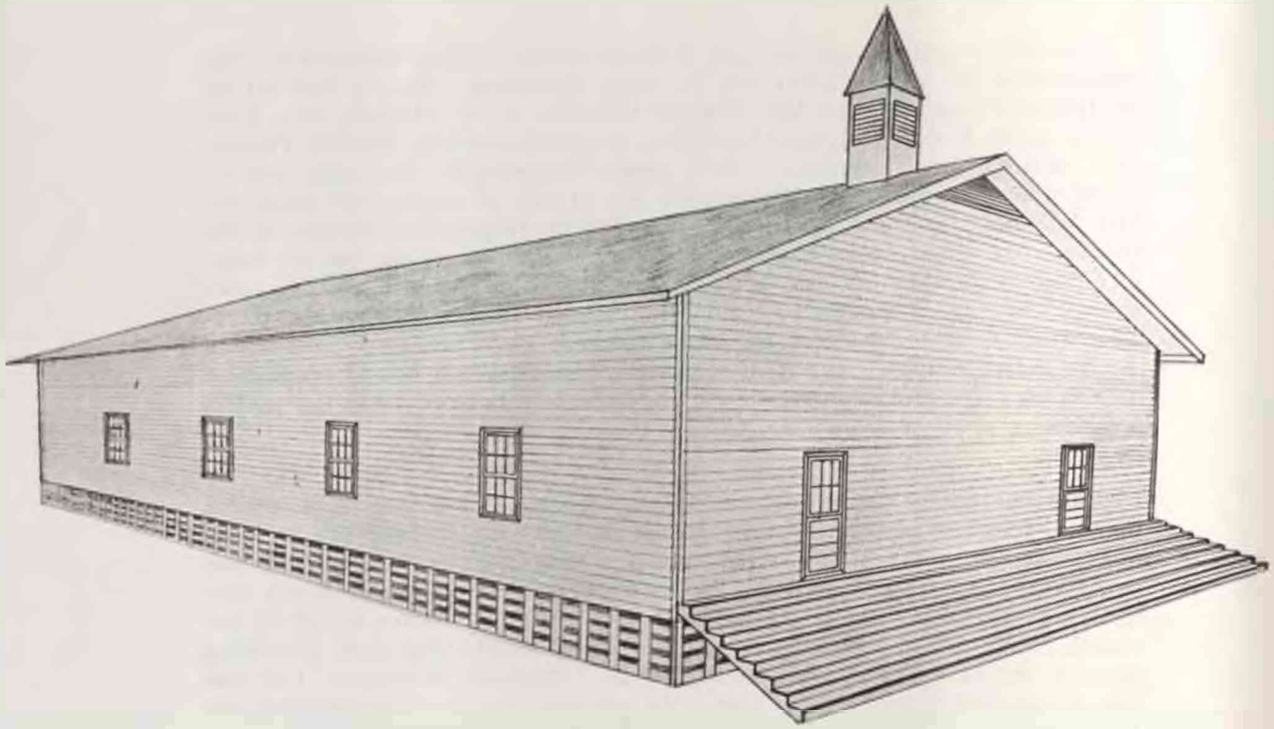
For the History Committee, it needs to be pointed out that all of the church minutes were not available to them to use in their task. Those missing have been indicated in the history. The fact that some minutes were missing was publicized in our weekly newsletter and mentioned at other times in church conferences. Therefore, it was not possible to give baptismal dates for all of our church family. Where that date is on the present membership card, it is being given in the listing of the membership in the Centennial Brochure. Too, our membership roll is kept on file cards. We sincerely hope no card has been lost. Bold type indicates the members who are still active in our church today.

May this history be used to God's glory for many years to come.

Robert L. Franklin, Pastor

First Baptist Church

Cairo, Georgia



This is an artist's sketch of the original building built on the same site as our present building. It was drawn by Mike Bennett following a description by Russell Sutton. Others who remember the building point out that perhaps the roof was a little steeper and the bell tower not quite so tall.

The First Baptist Church of Cairo, Georgia a beautiful building now stands prominently on North Broad Street. In 1874 the original building, a small, unpainted, wooden structure, stood just as prominently on the same site. By all of those affiliated with it, it was known as "God's House." It had just been built by its pastor with the help of the twelve charter members. The ladies saw to it that there was a bell and an organ along with the necessities such as home made pews.

In honor of our 100th anniversary we have gathered historic facts from Church and Associational Minutes, older members and memoirs from descendants of charter members. This intriguing survey has caused us to wonder if we now are as conscious of our many Christian blessings, our opportunities for service, or even of our real obligations as were our forebears. We pass it on to you.

The records for 44 years are missing. These dates are: 1874 to 1896; 1928 to 1938; 1941 to 1953.

The minutes for the other 66 years are in the church library and available to all.

Before 1819, the area which is now Grady County was owned by Spain and called Florida. It was purchased by the United States in 1819. Land in the area was given by lottery and sold to people at tempting prices. In 1818 William Hawthorne blazed a trail through this virgin area. He was a dedicated Primitive Baptist preacher who believed in voluntary mission work. He brought a group of friends and relatives down with him from North Carolina. They developed what is now the south west part of Grady County in the 1820's. The first Baptist Church, Tired Creek, was founded in 1826—then Piedmont in what is now Calvary in 1828.

Knowing the size and prestige of the Missionary Baptist Churches in our county now, one wonders why there was none here until 20 years later. We found the answer in the Centennial pamphlet published by the Piedmont Church in 1928. We quote: "*This church was constituted in* 1828 *four years before the division among the Baptists. In* 1832 *at a Baptist meeting in Black Rock, Maryland, a division occurred. Said division caused by new things which crept in from time to time without Bible authority. These things pressed upon the Baptist family until they became detrimental to the welfare of Zion. Consequently at this meeting the Primitive Baptists withdrew from the salaried ministers, Mission Boards, Tract Societies, Sunday School, Protracted Meetngs et cetera.*"

Since most of this area was founded by Baptists who remained Primitive it must have been difficult for mission minded Baptists to start our Missionary Baptist churches. The area was fertile and pleasant—the population increased, people came from other sections. They founded the Long Branch Missionary Baptist Church in 1845. It has a wonderful record and is still prominent in our Association.

Maps showed that settlers were in the Cairo area as early as the 1830's but no town until 1867 when the Atlantic Coast Line Railroad was built and before its operation between Thomasville and Bainbridge. Cairo was then made a station and given a Post Office. The community then grew so that in 1870 its was incorporated as a town. It was small and still rural in behavior. Its people, though, were God-fearing, hard working and ambitious. They made the little town develop and envisioned its potentials. There were twelve citizens who were active membrs of the Long Branch Church. They loved it but felt a strong call to start one like it in Cairo.

Long Branch was very active and very mission minded. Statistics show that in 1899 it led in membership in the Bowen Association with 172 members and Bainbridge only 171. The Long Branch Church dismissed the Cairo people by letter and helped them found the Cairo church. There were twelve charter members. Since the records are gone we are only sure of these names through Mr. R. S. Roddenbery: Dr. S. A. Roddenbery and wife (his parents), Dr. D. H. Wilmot and Joshua Martin. Mr. Roddenbery also told in a letter that Mr. Ben Mauldin, Sr., J. M. Shuman, J. M. Parker and wife, Mrs. Emma Martin Powell, G. W. Clark, Walter Davis and wife, Robert Harris and wife, B. L. Hearn, George T. Hurst, W. T. Rigsby, Ben W. McManus, the Paulk family and the Richters were all affiliated during the first decade.

The church belonged then to the Bowen Association of Thomas County. They give the following statistics:

1874—12 members
1877—26 members
1878—32 members
1879—41 members
1880—41 members, changed to Mercer Asso.
1885—78 members

The first church building was particularly beloved because it was built by its pastor, Joshua Martin, with the help of both the men and women. Brother Martin, like the Apostle Paul, was a dedicated minister and made his own living. He was a carpenter by trade. When the railroad went through he became the station master in Whigham, where he lived.

The lot for the church building was given by W. B. Dunlap. It was a rather small unpainted building. There were wide high steps in front and two doors. **Mr. Ben Mauldin,** our most senior present member, remembers the old church. He joined it in 1898 when Mr. Zediker was pastor. There was no stock law in those days. Mr. Ben remembers that his friend, Seaborn Davis, had two goats who chose to sleep on those steps every Saturday night and Mr. Ben's father had Mr. Ben clean them up on Sunday morning before church.

The good ladies of the church insisted on an organ and a bell. In those days, and even two generations later, when the church bell rang on Sunday morning somehow the whole atmosphere looked brighter and

seemed quieter. All Christians and those whom they influenced knew that it was the Sabbath and were reminded of the fifth commandment. It made one want to go to church or feel guilty if one wanted not to go.

The pews were home made out of large pine trees. Offerings were taken in baskets woven by a loving lady until 1903 when the ladies bought silver trays and gave them to the church. Communion was taken from one silver goblet. Beautiful white linen, though, was used then. The outside of the church was painted after a few years.

In those days and for many years to come each church member was keenly aware of the Articles of Faith. It might be well for us to review and renew them! They are:

1. *We believe in the one true God, the Holy Trinity consisting of God the Father, Christ the Son and the Holy Spirit united in one God Head.*
2. *We believe in the natural and universal depravity of man and his utter inability to save himself from sin and death.*
3. *We believe that Jesus Christ is the only Savior of sinners and that alone by faith in Him can a man be saved.*
4. *We believe that salvation is altogether by grace, the free gift of God and the regeneration of the heart is the act solely of the Holy Spirit unaided by any work or merit of man.*
5. *We believe in the doctrine of eternal and particular election by grace as taught by the New Testament.*
6. *We believe in the final preservation of the saints.*
7. *We believe that none are true members of the church of Christ except baptized believers.*
8. *We believe that immersion by a proper and regularly ordained minister of the Gospel of Christ is the only scriptural mode of baptism.*
9. *We hold that believers in the Lord and Savior Jesus Christ are the only subjects for baptism.*
10. *We hold that only baptized believers in the Lord Jesus Christ are fit subjects to partake of the Lord's Supper.*
11. *We believe there are only two Scriptural Ordinances in the Church of Christ established in the New Testament, baptism and the Lord's Supper.*
12. *We recognize only two classes of New Testament church officers; ministers and deacons.*
13. *We recognize it as our scriptural duty to support the preached Gospel.*

They were also very aware of the decorum, which was:

ARTICLE 1.—*A pastor may be chosen annually or for an indefinite period of time.*

ARTICLE 2.—*The pastor is moderator of conference when present unless circumstances forbid.*

ARTICLE 3.—*The deacons are to superintend the the financial interest of the church and attend to the preparation of the Lord's Supper.*

ARTICLE 4.—*The clerk of the church is to keep a complete and correct record and do the writing for the church.*

ARTICLE 5.—*Order of businesss* (1) *Prayer,* (2) *Open church door,* (3) *Call the roll,* (4) *Approve minutes of former meeting,* (5) *Invite visiting members to seats,* (6) *Take up unfinished business,* (7) *Fellowship acknowledgements,* (8) *Absentees,* (9) *New business.*

ARTICLE 6.—*New members cannot be received into church without consent of all present. However, should a member object the church can hear and has a right to over rule if necessary.*

ARTICLE 7.—*If trying a defaulting member for any offense except felons and scandals that cannot be handled publicly he must be cited to attend trial either verbally or in writing.*

ARTICLE 8.—*The testimony of any respectable person may be heard in the church but no member can be condemned on the testimony of persons.* (Matthew 18 and 16; II Corinthians 13:1).

In those days, being a member of the Baptist church was no light matter. **Mr. Ben Mauldin** says that people used to say there was only one way to get into our church and that was through water, but two ways to get out—one by being turned out for misbehavior, the other by dying.

They truly stressed Duty, Discipline and Dignity. They thought every church member should be active. They checked every male member's absence from conference. Every member who left town and failed to ask for their church letter was contacted and asked if they intended uniting with a church of the same faith. If they decided to join another faith they were not given a letter—just dismissed. Also, it was the rule to hold back letters asked for until their subscription pledge was paid. When some were asked and said they were unable to pay, the letter was granted.

They also stressed reverence and respect for the church and all that it controls. If a member did not behave according to church standards he or she was tried before the church conference and if deemed guilty, put out.

For years and years a church conference was held every Sunday morning after the service, and on Saturdays after the service if needed. The church roll had men and women listed separately and they sat separately at the service. At the close of the morning service the non-members were allowed to leave before the conference. The first conference we have on record

was on Saturday (called) December 12, 1896. It reads:

"Church met after preaching. Church doors opened and received by letters Brother T. M. Chastain and Sister Mamie Chastain.

D. H. Parker, Moderator

Jno Schuman, Clerk Pro-tem"

The second one, on Sunday December 13, 1896 was much longer. The Committee on Finance was asked to report. The ladies had done their part but the men had not. They needed more time. Two brethren were excluded for immoral conduct. The clerk was asked to write two men and two women who had moved away and ask whether they meant to join another church of our faith near them. Walter Davis was made treasurer and George Hurst, clerk.

In March 1897, the Finance Committee was discharged. The treasurer was ordered to pay Brother C. P. McDonald sixty cents for window glass. A collection was taken for the Ladies' Missionary Society to pay for a curtain for the church. Thus it is evident that ladies functioned in a missionary group from the beginning. Members of the first Missionary Society were: Mrs. S. A. Roddenbery, Mrs. Rhoda Parker, Mrs. Emma Powell, Mrs. George Hurst and Mrs. Zack Clark.

In April 1897 Brother B. H. McManeus presented a bill for thirty-five cents for fixing the church bell. The treasurer was ordered to pay for preparing the pool for baptism. It was first used in 1897. Later, those who desired outdoor baptism went to Cannon's Ford.

In October 1897 the conference was truly money conscious. The Missions Committee reported $25.00 for missions. The church voted to divide it between Home, State and Foreign Mission Boards. The treasurer reported that the cash received and paid out for the year was $361.08 and that the Pastor's salary was short $65.35 and $3.75 was due Brother E. F. Richter for kerosene oil. Brother Richter was paid and donated same to foreign missions. A committee of Walter Davis, J. E. Paulk and W. B. Roddenbery was appointed to collect the balance of the pastor's salary. Then a committee of W. B. Roddenbery, J. E. Paulk, George Hurst and Mrs. W. J. White and Miss Hattie Mauldin was appointed to canvass for subscriptions on the weekly donation plan for the pastor's salary for the next year.

It took another month to get the pastor's deficit filled, but by February 13, 1898, $383.50 had been pledged for 1898 and the committee was discharged.

In April 1898, a couple asked for letters of dismission, but charges were placed against the man for defrauding customers and intemperance, and on the lady for rumors against her. The church made them wait. The lady's charges were withdrawn. The man was asked to reform before he could get his letter. This he did not do, so he was excluded.

In June 1898 the Rev. D. H. Parker resigned to join the Volunteer Army as chaplain. He was sent to Cuba and while there established a Baptist Church. He was the father-in-law of Mr. R. S. Roddenbery.

The Rev. W. E. Zediker, who had been pastor of the church in Whigham, was called in September, 1898, to replace the Rev. Mr. D. H. Parker. Elder Asa C. Stephenson had served as interim pastor.

In September 1898, a motion was made to appoint a discipline committee. The appointment was deferred until after a committee composed of Chairman Zediker, J. M. Parker and W. B. Roddenbery was appointed to draft and define the duties of the discipline committee. That work was done and accepted in the conference in September 1899.

In October 1899 the Discipline Committee composed of J. M. Parker, E. F. Richter, J. E. Paulk, W. B. Lassiter and W. B. Roddenbery was authorized to work by the following rules, derived from Matthew 18:16-17:

1. Five members appointed to serve as long as church decided. Three could form a quorum.
2. Members to be selected from wisest and most spiritual members available. Their rules were:
    1. No private complaint or public charge against any church member discussed in church conference until after committee studies matter and presents it.
    2. Committee can take up matters of discipline without waiting for instructions from church.
    3. In cases with delicate complications it may recommend action be taken without discussion.

At the turn of the century the area grew in population and the church in membership. The Discipline Committee had its work to do! In May 1900, a man deserted his wife and was excluded. A man teacher asked for his investigation. He had been accused of drunkenness. He was cleared. That was good!

In 1903 a man and a lady were put out on rumors that they were having an affair. One note presented by the Committee said: "They have maintained an open flirtation and a secret correspondence and made use of the time of prayer in public for passing their secret signals." (The lady was restored in 1903 and the man in 1905.)

The Rev. Mr. Zediker resigned in 1901. The Rev. T. A. White was called in December 1901 and Mr. A. C. Forrester confirmed as Sunday School Superintendent. In January 1902, the help of $15.00 was given to a sister who was in need. That was extra, for every conference ended with a collection for the poor.

In 1903 the Searcys came to our church. Mr. C. E. Mauldin resigned as treasurer and Mr. R. L. Forrester was appointed.

In 1904 a protracted meeting was held in May. Services were at 4:00 o'clock in the afternoon and 8:00 o'clock in the evening. Nine members were received by letter and eleven by baptism. They were: Albert Roddenbery, Raymond Rushin, Charles Rushin, Cully McManeus, Frank Richter, Jr., Janie Belle Dekle, Essie Hurst, Roma Paulk, Bessie Richter, Bama Richter and W. H. Moncrief (most of these were young people). By letter came Mrs. W. H. Robinson, Mrs. Flora Sanders, R. L. Sutton, Mrs. Annie White, W. J. White, Mrs. Hatty Nesmith, Mrs. Geneva McManeus, W. H. Cobb and Mrs. W. H. Cobb.

In September 1904 the B.Y.P.U was organized with 37 members They started a Christian Culture Course. The officers were: W. B. Roddenbery, President; George T. Hurst, Vice President; Hattie Mauldin, Secretary; **Ben W. Mauldin,** Recording Secretary. This was fostered by the deacons who had recorded this in the July conference: "We realize the importance of adult training and that they (the young people) may become useful and happy Christians. Only members of the church may become officers. It will meet on prayer meeting night.'

In 1905 the Ledfords came to Cairo and Mr. Ledford immediately became an active committee member and a deacon.

In 1906 (a banner year!) the first ordination service was held. R. G. Lewis, a local member, was called as pastor in Calvary. A Presbytery Committee was called to question him on (1) His Christian experience (2) His call to the ministry (3) His doctrinal views (4) His views on church government. The committee composed of Pastor White and two other ministers were pleased with his response. They learned that he had been united with the "Hardshells" and licensed by them to preach. He began preaching the doctrine of missions for which the "Hardshells" expelled him for what they termed heresy. He then joined the Missionary Baptist in Bainbridge and later by letter in Cairo. He was ordained here in February 1906.

In January 1906 W. B. Roddenbery was elected as a deacon. He asked for time to consider the matter and accepted in February. He was ordained at a special service on February 25, 1906. He served for 38 years and his name appeared on more committees than any other man in the early days. Miss Hattie Mauldin appeared most for the women.

In May 1906, a protracted service began on the 13th. Pastor T. A. White conducted it for two weeks. The following were received for baptism: **Julien Roddenbery,** Tom Bartlett, Mrs. M. L. Ledford, Mrs. W. L. Massey, Mr. Christie, Mrs. Julia Cannon and Mrs. J. F. Massey. These minutes were recorded by **Mr. Ben Mauldin** who, since that time, has recorded many.

In June 1906, electric light fixtures were bought, paid for and installed in the church, though a new church on a new site was being considered.

In August 1906 the pastor, Rev. T. A. White, retired. The Building Committee suggested that the location of the old church be the site for the new. A rising unanimous vote approved.

In October 1906, Dr. R. H. Harris was called as pastor and guaranteed a salary of $800.00, paid quarterly. Dr. Harris was a most unusual man. He was highly educated and so Christian that he truly believed in sharing his blessings. He was also a teacher. He probably did more for the education of this area than any other ten people combined.

Before Christmas in 1906 Mr. Rushin resigned as treasurer and Wh Searcy, Jr. took his place. Mrs. J. F. Massey was received by letter.

In January 1907 the committee was asked to contact a member about his apparent coldness toward the church, they reported: "He expressed surprise that church fellowship had not already been withdrawn as he had been away for several years and would like it attended to at once." It was!

In February 1907 Mrs. H. W. Lawson and Mrs. W. M. Searcy were received—other valued W.M.U. members. In May Dr. Harris was sent to the Southern Baptist Convention in Virginia He had them appoint a committee to make resolutions on members who had passed away. This they continued and many are still on record.

In July 1907 Brother R. G. Lewis, who had been ordained in October 1906, became upset and asked to be restored to the "Hardshell Faith." He surrendered his credentials and asked for dismissal. This was done. Incidentally, he came back to our church in 1908. His fellowship was restored but not his license to preach. This shows how hard it was then, and still is in some cases, for people reared in the "Hard-Shell Faith" to accept all of it and also how hard to leave it.

The congregation had wanted a new church building for some time. They had appointed a building committee but felt they could not afford the type they wished for. Dr. Harris thought that they should have a nice brick church and through his leadership and the members' cooperation they had one, outstanding in the entire area, and all paid for within two years.

We have been given a copy of the Dedication Service in May 1909 as reported by the Cairo Messenger. It is reprinted on page 18. Dr. Harris told in the report the story of its building progress. He gave much credit to Mrs. Rhoda Parker. Because she did so much for our church and had no children to carry on her good works and name, we asked **Mr. Ben Mauldin** to tell us what he remembered about her. He gave us this account:

Mr. and Mrs. Jerry M. Parker lived in the house now owned by **Mrs. G. L. Worthy.** Mr. Parker was a very active deacon for many years. He was also Sunday School Superintendent for twenty-five years. **Mr. Ben** does not remember his vocation but evident-

ly he had accumulated substantial wealth. His wife was named Rhoda. She was small and quiet though a very faithful and active church member. Sometimes she got provoked at Mr. Parker and would not talk to him. She told that they had a lazy susan dining table. She would place the food on the table and instead of asking or talking they just revolved the table. Evidently he did love her, though, as he left his estate to her when he died February 15, 1907 at age 75.

The church minutes have a paragraph on one page, not dated, saying that the church expresses love and regard for the departed Brother Parker. The only personal note is that he was born in North Carolina. The paragraph was placed between the July and August 1909 minutes.

Dr. Harris tells that Brother A. B. Cooke, a relative of Mrs. Parker, told him he thought Mrs. Parker would like to give a substantial amount for the church building. Dr. Harris asked him to see her and ask. He did and found that she would give one half of what the other members in the aggregate would give. She did give $5,000.00 and the church cost $12,000.00. She would have given $1,000.00 more but it was not needed.

Mrs. Parker loved the church and she bought the land extending to the street which is now the Education Center and was then right back of the church. She built a house there so she could live right at the church. There was a younger couple named Mr. and Mrs. Carey Griffin, who lived where **Mr. Ben Mauldin** does now. She told them if they would care for her as she grew older she would leave her new house to them.

The church was finished in 1909. Mrs. Parker watched it with pride. Before the pews were installed and the church dedicated, Mrs. Parker was found dead on the floor of her house one morning. Her funeral was the first service to be held in the church. The crowd was very large. Chairs were carried in and many stood. Dr. Harris had wanted to name the church R. M. Parker Memorial, but she did not wish for that. It surely seems a fitting memorial at any rate.

Mr. and Mrs. Griffin moved in the house Mrs. Parker left them. Mrs. Griffin died first and when Mr. Griffin died, having no children, he left the house to the church. For years it was used as an educational center and called the Griffin Annex, really another memorial to Mrs. Parker.

The two years 1907 and 1908 up until May 1909 were busy with the church building. This did not keep members from always sending responsible delegates to the Association, nor from having revivals. In September 1907, the Rev. W. D. Upshaw came from Atlanta and conducted a revival. Those received for baptism were: Misses Estelle, Anna and Mamie Nicholson, Misses Annie and Lula French, Miss Ruby Hurst, Mrs. Kate Johnson, Talbutton Sutton, Algie Baggett, Eugene Lacy, Charles Richter, Guy Laing, Clyde Laing, Louis McManeus and Travis Graves.

Brother F. A. Richter was made deacon in October 1907. In November 1907 Brother K. C. Moore was appointed to look after the proper tree pruning on church grounds.

It was also moved and carried that the rule be abandoned which required male members who were absent from three successive conferences to give a good excuse or reason for their absence.

In 1908 the congregation used the City Hall for their services while their new church was being built. They wrote the city a note of thanks.

In February 1909 Mr. and Mrs. R. A. Bell and Miss Lilla Bell were received by letter. Miss Lilla later married Brother Albert C. Roddenbery. She was a most dedicated church member. The church certainly came first in her life. She promoted every church project, particularly the Woman's Missionary Society.

In March 1909 Brother Ira Higdon was received from Calvary and made an active deacon. In May 1909 Rosa Sutton, Madonna Dyson and Charlie Whidden were baptized.

In May 1909 the wonderful Dedication Service was held. The members and the community were very proud of the building. In September they had the Association to meet here. It was so exciting to entertain in the new church and on the church grounds. All the ladies were on committees. They decided to have dinner on the grounds. Delegates were always sent and homes were gotten for them to stay in. A Hospitality Committee met the train. Brother M. L. Ledford gave the welcome address. They gave $156.20 to the Mission Fund. Members of other local churches helped with the dinners, too. It would be nice if Associations meant as much to our churches now as then. 'Tis true, however, that our church now has a greater number of members than the Association had then. Much more literature is available now. Perhaps we need to associate more at home!

In July 1909 after the revival the following were baptized: Mrs. A. C. Elliot, Mrs. Spencer Baker, Miss Louise Arline, Miss Sadie Arline, Miss Sadie Cannon, Howard Thrower and Fletcher Hinson.

In 1910 there was a $230.00 deficit in the pastor's salary. At the conference in January they raised $190.00. On March 20, 1910 they had a large baptismal service in the new church pool. Those received were Esther Baggett, **Lottie Baggett (Levie), Sarah Ledford (Worthy),** Ruth Merritt, Janie Belle Oates, Bertha Cannon, Mrs. R. D. Hurst, Mrs. J. W. Graham, Frank Searcy, Ellison Dunn, George Dunn, Osma McManeus, Arthur Bell, Jennings Sadler, Bryan Bell, **Jaine Bell (Gainey)** and Mrs. Ray Pittman. Also baptized at Cannon's Ford were: Mr. and Mrs. W. C. Barrow, Mrs. Andrew Taylor and Mrs. Thomas All-

britton.

In July 1911 Dr. Harris held another protracted meeting. Those received by baptism were: Edwin Alligood, Bertha Bloodworth, Leo Cannon, Joe Connell, Pierce Connell, Kedar Connell, Wyman Richter, Edgar Thrower, Remer Nicholson and Mrs. Remer Nicholson. By Letter: W. H. Robinson and Mrs. W. E. Woody.

In August 1911 a committee was appointed to install a furnace at $500. Mrs. R. A. Bell was chairman to raise $250.00 of the amount.

In February 1912 Dr. Harris resigned. He was put on the committee to get a new pastor. He suggested, and the members elected, Dr. B. D. Ragsdale at a salary of $1200.00 per year. He did not come until April 1912.

All of the church members and the entire area were sorry to see Dr. Harris leave. He and his family had meant so much to the citizens everywhere. Dr. Ragsdale, too, was great and his service here will never be forgotten.

He was highly educated and very refined. He helped all of the people. He had a son named Carey who came here in 1913 and later married Roma Paulk, an outstanding young church member. His daughter was named Eunice. She came with her mother and father in 1912 and joined our church by letter.

When the Ragsdales came there was no pastorium so they lived on North Broad Street in the house now known as the Dr. Butt house. Dr. Ragsdale was an enthusiastic gardener. **Mrs. Curtis Beattie,** a small child then, remembers him best as bringing vegetables to his neighbors.

In March 1912 the church owed $1200.00. A committee made of C. E. Mauldin and C. P. Paulk was appointed to raise the money. In one week they reported having raised $834.00 and the committee was continued! The next week they reported having raised $942.00 by subscription. The committee then offered to go on a note to become personally responsible for $250.00 more if some other members would go on the note with them. The following members volunteered: H. J. Paulk, F. A. Richter, W. C. Matthews, A. C. Roddenbery, W. H. Robinson, J. H. Wynn, R. A. Bell, J. L. Mauldin and Mrs. J. F. Stone. Mrs. Stone was a most active and dependable member.

In March 1913, Dr. Calloway of Macon led a revival for two weeks. The following members were received by baptism: Clifford Rice, Maud Graham, Mrs. F. B. Walsh, Lois Walsh, Ruth Wilkinson (Mrs. Edgar Thrower), Frank Proctor, Willie Mae Sergreman, Jewel Hayes, Mrs. R. L. Sellers, Mrs. Woolfolk, Mrs. P. M. Baggett, **Cammie McManeus** (Mrs. Cammie Peacock), and Edwin Wilkinson.

In March 1914, the following members were received by baptism: D. G. Whaley, D. H. Coleman, C. B. West, Bertha Bloodworth, Ina Ledford, Elliot Bryant and Anna Rose McCuthren.

In June 1914, a building committee was authorized to borrow the sum needed to complete the pastorium, do plumbing, landscaping and fencing. The committee was Hugh Cannon and Walter Davis. Dr. Ragsdale did not stay long enough to move into the new building, though, as he resigned in September 1914.

In November 1914 our church was dismissed from the Mercer Association and accepted in the Taylor Association. Also at that time, it was voted to place the pastor's home on the church lot in the rear of the church building.

In January 1915 Brother J. A. Wynn was called as pastor. He was in Quitman, Ga. at that time. Older than the former pastor, he was small and wiry, a wonderful preacher noted for his wit and humor. He had a gracious wife and one son, Paul.

He accepted in February 1915 with a salary of $1200.00 per year, moving expenses and a house to live in until the pastorium was finished. It was finished in April 1915.

At that time another revival was held, led by Brother Durden of Tifton, Ga. Those baptized were: Miss Lutie Mae Mott, Willa Sutton, Jewel Dowan, Marie Powell and Vera Barber.

Sometime during the year of 1915, Sisters Evelyn McKown and Mrs. S. A. Roddenbery passed away. Memorials to them are on the church record. Mrs. Roddenbery was a charter member and the mother of W. B. Roddenbery, R. S. Roddenbery, Mrs. W. H. Robinson and Charles Dreyfus Roddenbery.

In April, too, the Woman's Missionary Society was given the jurisdiction of the church care. They accepted and enjoyed doing a good job of it for many years. Women love to work if they are given the "GO SIGN"!

In November 1915, a special executive committee met here to consider acquiring a special missionary for the Taylor Association. Four hundred and ten dollars was subscribed for the project with T. F. Proctor in charge of it.

Brother J. A. Christopher, father of Mrs. M. L. Ledford, joined the church by letter in December 1915 and was accepted as a deacon. He was quiet an asset to our church. In 1918, when he died, they sent a memorial to the Christian Index and paid to have it published.

The following year, 1916, in December the deacons suggested the following budget:

$1200.00 for Pastor $800.00 for Missions
$200.00 for Incidentals part of which will go to liquidating the budget.

Another revival was held in May, 1917, led by H. R. Holcombe and M. J. Babbitt. The older members of the Mott family came under the watchcare. We still have **Miss Velma** and **Miss Tessie**. There is no doubt but what they are recognized by all members as being the most loving and generous of all. They are noted for their loving kindness which is extended to everyone who needs it (most of us fail to realize those needs). The cakes they make and give

will never be forgotten nor can they be copied!

Five others came by letter and 20 on May 22 and 28 on May 23 for baptism. They were **Curtis Ledford (now Mrs. Beattie),** Donia Montgomery, Edwin Booth, Clarice Cannon, Harry Bridges, **Robert Dyson,** Fred Roddenbery, Nellie Kate Duncan, Claudie Barrineau, **Ada Matthews McCarty (Mauldin)** who is **Mr. Ben's** wife—a long time worker in Sunday School; treasurer of the church in 1946-47 and for many years treasurer of the Woman's Missionary Society. Also baptized were Abbie Thursby, Mae Nicholson, Mr. and Mrs. J. W. Miller, J. F. Stone, Mrs. M. Dykes, Mrs. Maggie Brown, Lannis Paulk, Ethel Manry, Joe Thomas Davis, **Walter Blair Roddenbery, Jr.,** Ruth Baggett, Lucy Miller, P. M. Baggett, Mr. and Mrs. J. C. Matthews, Vera Tyus, Clower Mott, **Martha Robinson (Thomason),** Hattie Bishop, Bob Harris Dunn, Spurgeon Dunn, Carl Poulk, **Eunice Montgomery (Massey),** Fred Hart, Ruth Thursby, Fred Walsh, Ida Mae Sanders, T. L. Garroway, Jr., Miss Willie Lewis, James Mauldin, Jewel Cox, Audie Busby, Alton Nicholson, Lucy Matthews, Pearl Nicholson, Mrs. H. T. Brooks, Bernice Jeffries, J. E. Danford, George Vanlandingham.

In October 1917, the Woman's Missionary Society had raised part of the money for the church carpet. W. B. Roddenbery and C. P. Poulk were added to the Committee to finish subscriptions to purchase it.

In March 1918, Sister J. L. Butt and Sisters Glen and Ida Busby were baptized.

Sometime between 1915 and 1918 the furnace of the church exploded on a Sunday morning and caused a fire in the Sunday School department. Fortunately, that good business man Mr. W. B. Roddenbery in 1912 asked the church to collect $385.00 for repair work and to acquire a church insurance policy. The insurance overpaid the damage done by the frightening and exciting fire.

In March 1918, a committee of five men and five women was appointed to study Sunday School Annex plans which had been drawn. They found the ones submitted ideal and the cost at $6,000.00. They voted to raise $4,000.00 by subscription and to add to it the $2,600.00 insurance money. In April the committee reported that the $4,000.00 was not yet subscribed so they voted to put the money in the bank and use $150.00 of it to pay on repairs.

In July 1918, the year of the First World War, found the church clerk, C. Phil Poulk, gone. He had volunteered for service. Albert Roddenbery was elected to serve in Phil's place.

A committee of three men and three women was appointed to select a Service Flag for the church and to plan a "Service Day." Mrs. Walter Wight, now 91 and living in Cairo, served on that committee. In November they reported that a Service Flag, three by five feet and with eighteen stars representing our Honor Roll in the service, could be bought for $5.48. It was moved and passed to acquire it. How nice it would be were we that patriotic now!

In June 1918 those baptized were: Theodore Mauldin, Adrian Barrow, Gussie Mae Golden, Vera Thursby, Emma Ray Young, Annie Lee Perkins, **Mrs. D. D. Perkins,** Beatrice Pipkin, Sallie Whigham, Pauline Rigsby, Mrs. Avenda Fay, Mrs. Martha Fay.

In February 1919, **Mr. Ben Mauldin,** who had resigned earlier as Treasurer, returned home for business and was elected Treasurer. At the same time **Mrs. Minnie Pipkin,** who is still a star member of our Woman's Missionary Union, came to our church by letter. Mrs. Pipkin is the wife of Brother **Norman E. Pipkin** who has been a most faithful servant. He has been chairman of deacons many times, Sunday School Superintendent and has served as a member of every committee.

This was also the year of the "Flu" epidemic! Resolutions were drawn up in April 1919 in memory of Brother J. A. Christopher, W. C. Matthews, Robert A. Bell, John L. Paulk, Charles R. Beale, Hugh Gordon Cannon, Jr., Mrs. Nellie Dunn Ferrell and Mrs. Clara Mauldin.

Deacons elected that year were: M. L. Ledford, **B. W. Mauldin,** Wh. Searcy, Jr., T. F. Proctor, and A. C. Roddenbery.

After the revival in June, Miss Ruby Tyus, Vallie Tyus, Lois Tyson, Carlos Montgomery and Walter Rigsby were received by baptism.

This, too, was the year that started the $75,000,000.00 Campaign. The Secretary-Treasurer of the Foreign Mission Board absconded with a great deal of mission money. That, plus the complications of the war, brought many missionaries home. The Southern Baptists made a resolution to raise $75,000,000.00 to pay the loss and to aid and return the missionaries to their assignments. So, in December 1919, our church pledged $4,000.00 and appointed an assistant treasurer to collect the subscriptions.

The day we were to begin our pledges for the campaign one of our very active deacons, Mr. Walter Davis, was killed in an accident. He had always been counted on for substantial financial help. **Mr. Ben Mauldin** went to his son, Mr. O. T. Davis, who pledged to give whatever his father would have given. He fulfilled that promise and continued giving generously throughout his life.

This campaign lasted several years. In the beginning members were enthusiastic about it. Years later, though, they grew tired of it and only a few kept up their pledges. The $75,000,000.00 was finally collected by the Foreign Mission Board from concerned men and women, boys and girls.

In 1920, before the May revival, the ladies of the church were asked to take a religious census of the town. Those received after the revival were: Doris Montgomery, Mildred Bell, Erie Dyson, **Mrs. H. R. Rushin,** Mrs. W. M. Byrd, Oma Merritt, Lamar Rigsby, **Guy D. Nicholson.** Following in June were: Martha Paulk and William Byrd.

In February 1920, the Pulpit Committee met and

decided to nominate Brother P. C. Barkley from Plains, Ga. as Pastor. Brother Wynne was off on vacation. Twenty voted for him and thirty-five for Brother Barkley. He was called and accepted with a salary of $2,200.00, later raised to $2,400.00. This was double past salaries—but times had changed. Brother Wynne was much older and died in May 1921.

Brother Barkley, his wife, one daughter, Emily, and one son, John, enjoyed their stay here. They lived in the pastorium. A few months after they came a new fence was built surrounding the pastorium.

Mrs. Barkley was a great and moving force in the activities of the church. She was a member of the choir which she directed and was an effective leader among the young people.

Mrs. Barkley was so beloved she later came and stayed while Brother Barkley was on a traveling duty. Brother Barkley later served a church in Lakeland, Fla. Emily married Dr. William Searcy.

It was in April 1921 that another revival was held under Brother Barkley's leadership. For the second time a fantastic number of members were received for baptism. These were: Maggie Gardner, Essie Long, **T. W. White, Jr., Lannis Nicholson,** Edwin Connell, Jack Hart, Kyle Kirkland, Waldo Edwards (became a Minister of Music), Franklin White, Essie Alligood, Mabel Jeffries, Lita Kirkland, James Jeffries, Lamar Paulk, Hilda Paulk, Robert T. Henderson, Bonnie Woolfolk, Thomas Proctor, Jessie Dollar, Carl Dwight Nicholson, **Louisa Ledford (Richter),** Mildred Lucas (Croxton), Herman Finch, Grover Neal Posey, Angus Pinson, Mabel Butler, Frances Walsh, Jimmy Pel, Ethel Key, George Smith, Emily Barkley (Searcy), Edna Lacy, Ruth Knowles, **Robert Massey,** James West, Lucile Tyson, Julia Lee, Ruby Lee, Loring Whigham, Mrs. Vesta Stokes, Mrs. Allison Cannon, Mildred Miller, Peyton Lawson, Winfield Lawson, Mrs. W. A. Carr, Roger Lawson, Edward Hart, William Edwards, Grace Dickinson. Later on the 17th came Mrs. H. H. Wind, B. W. Lawson and Louise Lawson.

In the deacons' records we find that in January 1922 Mrs. W. H. Robinson received a bill from the Cairo Messenger for ten dollars for printing Public Petitions to City Council. She sent it to Brother Barkley. Quote "Mr. Barkley, if necessary get the church to authorize Ben to pay our part of this bill for printing signers of the Carnival Petition." Evidently the ladies felt that the carnivals that came to town were detrimental to youth—what about TV to-day?

Up until 1922, Sunday School Officers were appointed at the church conference. Then it was decided to have that done by already elected officers and organized classes. In February of that year services were called off so that the congregation could attend a Boy Scout special meeting at the Court House. Thus, another evidence of real community and youth interest and participation on the part of the church.

In May 1922 those baptized were: **Marguerite Matthews (Madison),** Grace Whigham, Lillie Fulgon, Viola Fulgon, Frank Paul Rigsby, Elizabeth Trammell, John Walsh, J. L. Rushin, Herman Merritt.

The Sunday School annex, now the west part of the main structure composed of three stories, was not yet begun so in October 1922 it was voted to add the annex to the building since there was a great need for it. This motion was made by W. H. Robinson.

The December 1922 conference was the last one moderated by Brother Barkley. He resigned in January 1923 to go to Lakland, Fla.

In May 1923, the Rev. D. P. Lee, a most scholarly-man, left his Luverne, Alabama church and became our pastor. He, too, had a lovely wife, one son, Robert, and daughters Margaret, Eleanor and Mildred, who has become noted for her ability as an author. She has had several books published.

In August 1923, the weather was hot, and as there was no air conditioning then, the church authorized and had a sleeping porch added to the pastorium. Sleeping porch committee for funds: W. H. Robinson, I. J. Edwards, L. G. Merritt. Building the porch: W. E. Dunn, Sr.

In the year 1924 **Mr. and Mrs. W. H. Reddick** came to our church by letter and he was soon elected Treasurer of the church, a position he filled until 1950, and later a term from 1960 through 1965. **Mr. Reddick,** like **Mr. Ben Mauldin,** loves his church and through the years the two of them could be seen mending and painting the chairs in the children's Sunday School rooms, or checking on the floors or roof, looking out for the little things that are so easily overlooked by a busy and sometimes overworked caretaker. **Mr. Reddick** has served as department secretary in the Sunday School for many years and still can be found every Sunday morning at his post in the Roddenbery Annex faithfully carrying out the job he accepted to do for his church. **Mrs. Reddick** is a very loyal member of the T. E. L. Sunday School Class. She served as a pianist in the Junior Sunday School department for many years and has proven a loyal W. M. U. member.

Another couple with a fine family came in our church in 1924. They were Mr. and **Mrs. W. M. Tyson.** Mr. Tyson was a Sunday School teacher (Baraca Class) for many years. He was a deacon for at least a quarter of a century, serving as chairman of the Board for two terms. He was for several years Moderator of the Grady County Baptist Association. Mr. Tyson was also very active on the church Building Committee. **Mrs. Tyson** is still an active member and a talented musician, serving for several years as church organist. She conducted children's choirs, served as pianist in the Sunday School Department and was pianist for the Association for many years.

When the Tysons came to our church Hilda Paulk was organist. **Mrs. Tyson** says she remembers how impressed she was with the choir. The ladies were very "dressed up" and wore big picture hats.

Mrs. Tyson also remembers how Brother M. L.

Ledford turned and introduced himself to all her family as they were being seated in the church on their first Sunday here. How many newcomers to our church are that highly welcomed now?

In November 1923, the minutes recorded that $8,953.00 had been pledged for the Sunday School annex. Each member was asked to subscribe their pledge as follows: one-third in cash, one-third in twelve months and one-third in twenty-four months.

The largest involvement from 1924, our fiftieth anniversary year, until the 30's was building and paying for the Sunday School Annex. In those days money did not come as easily as it has lately. Each member was expected to assume not only interest but responsibility. At that time church gifts were not eliminated from income tax, either. Most of the records depict concern for debt and pledges to close it. Not only did they just hand over the money but they gave of their time in real effort to overcome it because they loved and respected their church.

In 1924, a committee was formed to collect funds for needy ministerial students. Brother M. L. Ledford was chief sponsor. Among those helped were Morris Smith and Thomas Mashburn.

The Building Committee in 1924 was composed of W. B. Roddenbery, I. J. Edwards, Ira Higdon, W. E. Dunn, Sr. and Mrs. W. H. Robinson. It was given full power to let contract on receipt of bid if in their judgment the contract should be let.

On August 10, 1924 the contract was let to H L. Allen for the Sunday School building at a cost of $13,042.00—work to begin in September and be completed by January 1, 1925. This did not include plumbing, heating, lighting or painting. The Committee estimated these at $5,000.00 more.

In September, business was so complicated they appointed H. G. Cannon trustee of the Cairo Baptist Church to take all notes*, obligations given or pledged as contribution to build the annex, same to be taken in his name as trustee. He was also authorized to disburse any funds or to make any loans necessary to be made for and in the name of the church in securing funds for said purpose. He could also pledge the notes and obligations given as subscriptions and the property and credit of the church as collateral.

In 1925 a committee composed of **Mr. Ben Mauldin,** Mr. M. L. Ledford and Mrs. W. H. Robinson was appointed to employ a janitor at $15.00 per month until the grounds were completed, then at $20.00 per month thereafter. Imagine that price now! At that time it was generous, however.

In 1926 the deacons recommended a yearly budget of $6,000.00. That included $4,000.00 for revival expenses, janitor, pastor's salary, fuel, lights, etc. and $2,000.00 for benevolences of every kind, missions and orphans—Total $6,000.00. Note: In the early 20's, the church began helping to send a car load of food products to the Orphans' Home every fall—this lasted into the forties. The Taylor County Baptist Association had this project.

In 1926 Brothers M. G. McManeus, J. M. Hughes, and D. A. Collins were made deacons. Letters were received for **Mrs. Clower White,** Mr. and **Mrs. G. L. Worthy.** Then Mr. Worthy was a long time deacon. **Mrs. Worthy** and **Mrs. White** are still active and outstanding members.

The ladies of the church felt a strong need for a pipe organ so at the church conference in April 1927 they asked for one. The following resolution was offered and adopted:

> "Resolved that the church for its better equipment is greatly in need of a pipe organ and that it is the expressed wish of the church to proceed at once with the raising of money for the purchase and installation of such organ."

Members of the finance committee for the organ were: **Mrs. G. L. Worthy,** Chairman, Mrs. Byron West, Mrs. H. H. Wind, Mrs. J. W. Burroughs, Mrs. H. G. Cannon, Mrs. W. H. Duckworth, Mrs. J. E. Connell, Mrs. T. H. Humphries and Miss Maude Sutton, **Mr. Julien Roddenbery,** Mr. W. H. Searcy and **Mrs. Raymond Rushin.** To select the organ (an Estey) were **Miss Curtis Ledford (Beattie)** and Mrs. W. H. Robinson.

The deacons then recommended that Mrs. J. J. Gainey be elected by the church to play the pipe organ when installed at $10.00 per month.

Those baptized in 1928 were: Mrs. Mabel Singletary, Emmett White, Mrs. S. B. Sholar, Roy Rigsby, Mrs. L. E. James.

Regretfully, the minutes between 1928 and 1938 are lost. Therefore there are many facts and names we cannot bring you. We do know, though, that the Rev. Lee resigned in 1935 and went to Havana, Fla. He had done a great service, in a beautiful manner for eleven years.

We were blessed that **Brother Wilburn S. Smith** followed Brother Lee in our church in 1935. He came from Atlanta, Georgia with his lovely wife, **Ethel,** and two sons, Wilburn, Jr. and Lannom. They stayed with us until 1947 when they left for Starkville, Miss. They did so much service here that when they retired they chose to come back here to live. He has been our Pastor Emeritus for eleven years. Their service has not been diminished. Both of them are truly invaluable to our present pastor, to members who knew them before, and to those who joined our church later and have grown to depend on them since their return. **Mrs. Smith** is at present a Sunday School teacher.

When **Brother Smith** came in 1935, results of the national depression were still evident. That year, too, the name of our Association was changed from Taylor to Grady County Baptist Association. Our church was then, and still is, the largest member. It there-

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* Mr. Cannon, W. B. Roddenbery, B. W. Mauldin, M. L. Ledford, and A. C. Roddenbery agreed to endorse church notes. The church voted to stand by them.

fore should now assume the most responsibility as it did in those days.

In 1936, Mr. M. L. Mayes was received by letter from Bainbridge. He was one of the most unassuming but effective members in our history. He was deacon for 22 years, Sunday School Superintendent for several years and taught intermediate boys who loved him. He also promoted throughout the County our Associational project of sending cardloads of produce to the Children's Home each year.

Mr. Mayes was also a very successful chairman of the special offering for the Georgia Baptist Children's Home taken each year in our church around Thanksgiving. Letters were sent to members with envelopes enclosed. If no response in a short time a follow-up letter was sent. This produced great results. How much do we do for our orphans now?

There are no conference minutes available from 1928 to 1938. However, there is a church roll from 1936 through the early forties that records the baptisms and letters. The roll certainly increased under **Brother Smith's** pastorship. In 1935, Clara Tatlow, West Harris Thomas and **Mrs. F. W. Roddenbery** were baptized. In 1936 the following were baptized: Sara Pearce, Mrs. E. L. Pitts, Helen Pritchett, **Mrs. W. B. Roddenbery, Jr., Mrs. J B. Roddenbery, Sr., Julien Roddenbery, Jr, Ralph Roddenbery,** Sara Rogers, Joyce Surles, Myrline Surles, Charles Standridge, Carolyn Thompson and Fred Trammell.

In 1937 those baptized were: Mrs. W. H. Carroll, Peyton Richter, **Merle Chason (Bearden),** Mrs. Sallie Sellers, Jacqueline Smith.

In 1938 the following were baptized: Mary Hurst, Adair Levie, E. Clower White, Jr., Mrs. C. D. Nicholson, Bobby Jean Sartin, Ivey Singletary, Hansel Singletary.

In 1939 Peggy Clark and Mrs. Frank Lane were baptized.

The year 1940 brought a good many to the church. Those baptized were: Ira Butler, Vance Banks, Jessie Lou Culpepper, Lee Dollar, Walter Dodson, Martha Fackiner, **Mrs. John Fincher,** Neva Fincher, Guy Folsom, George Hurst, Clyde Nettles, **Eula Pearce (Reed),** Mrs. L. W. Pipkin, Eugene Pipkin, **Mrs. H. E. Phillips, Mrs. Howard Proctor,** C. N. Portivent, Mrs. C. N. Portivent, Mrs. Max Sanders, J. F. Simpson, Kelly Simpson, Glenna Strickland (Harrell), **Montine Strickland (Akridge),** Helen Spivey, Walter Sawyer, Elma Ruth Snellgrove, **Howard Sumner, Jack Tyson.**

In 1941: Ina Butler, Grace Connely, Reid Askew, **John Fincher,** Ethleen Griffin, **Elmo Hancock,** Wilburn Smith, Jr., **June Sumner (White),** Shirley Surles, Jean Thomas, Ellen Thompson, Florence Worthy.

In 1942 the following were baptized: John Carr, Mercer Chason, **Lauren Clark,** Freida Darsey and Valda Folsom.

In the year 1943 the following were baptized: Nancy Barwick, Patricia Bush, Betty Joe Barwick, Charles Bowen, Kloteel Bowen, Mrs. W. J. Duncan, Geraldine Goolsby, **Bryan King,** Janie Mae Kelly and Mary M. Underwood.

Church minutes are again available in 1938 and we find that this was the year the Eastside Baptist Church was formed. Several members left our church then but many more came in. Our church then became known as the First Baptist Church of Cairo.

The first record of that year describes the ordination of Julian Pipkin. **Brother Smith** led the service with Dr. Norman Cox of Virginia, the Rev. Leo Lewis of New Orleans and the Rev. T. F. Calloway of Thomasville. That year E. N. Edwards was clerk, **W. H. Reddick,** Treasurer and Hilda Paulk, organist.

The 1940's were certainly outstanding years. World War II was being fought. In October of 1940, being so aware of youth, a Junior Board of Deacons was organized by the church. It was composed of Worth Barron, Olin Dekle, **Carl Minter,** Howard Proctor, **Curtis Smith, Max Tyson, Lannis Nicholson,** Max Sanders, **Ashton Richter,** Edward Rushin, Walter Bell, Seamon Sellers, **Billy Mayo,** Robert Edwards. They were installed on October 26, 1940. At the service there were brief remarks by W. B. Roddenbery, Chairman of the Board of Deacons, Sunday School Superintendent M. L. Mayes, W. M. U. President Mrs. B. W. West, Treasurer **W. H. Reddick** and B.T.U. Treasurer Mary Dyson. The sermon by Dr. Paul Carroll, President of Norman Junior College, was followed with prayer by **Brother Smith** and the hand of fellowship.

The pastor, **Brother Smith,** was given a part-time secretary, Miss Mary Dyson, in March 1941 at a salary of $35.00 per month $10.00 of which was paid by the Woman's Missionary Society.

Charles Standridge, who had been baptized in 1936, was called to preach in 1941 at Mt. Olive Church in Colquitt County. He was ordained in our church in April 1941. **Brother Smith** was chairman of the Presbytery consisting of Rev. N. G. Christopher, Rev. P. C. Barkley, Rev. Henry Milton, Rev. Robert Bowen and Rev. Searcy Garrison, who was then head of the Bible Department of Norman Junior College and who preached the ordination sermon.

Charles' mother, **Mrs. Ethel Standridge,** for many years was teacher of the TEL Sunday School Class of which she is still a member.

That summer Charles Standridge led our Bible School. There was an average attendance of 117: All of the teachers were W. M. U. ladies. All but one of whom are still active in W. M. U. today. They are **Mrs. Wilburn Smith, Mrs. Clower White, Mrs. Harris Jefferson, Mrs. Howard Thomason, Mrs. H. R. Rushin,** and **Mrs. Perry (Kate) Baggett.** The other one, Mrs. Frank Proctor, was certainly active, too, until her death in 1956.

In 1942 during **Brother Smith's** stay with us Robert Edwards was ordained as minister. In 1947 just before **Brother Smith's** resignation he ordained Hugh Womble as minister. Hugh is now President of the

Missouri Baptist Convention and professor of Church History at Midwestern Baptist Theological Seminary.

Brother Smith received a call in 1947 to Starkville, Mississippi. To our regret they left our church but we were fortunate to have Brother R. C. Perry, Jr. from LaFayette, Ga., to accept a call here. He was a fine and devout person. His wife, Emma, was lovely and a great asset to the W.M.U. and the young people. They had two young sons, Robert III, now is a minister and educator with degrees from the University of Alabama and Southwestern Baptist Seminary, and John Michael, an M.D. from University of Alabama, residency at University of North Carolina and now located in Lynchburg, Virginia.

To our concern there is no recording of church minutes from 1941 to 1953 which includes the years of Bro. Perry's ministry. We know that the minutes were recorded but some how were misplaced with several other. We do know Miss Ethel Johnson was church promotional secretary during most of his tenure here. We also know that Geraldine Cone, John Perry Bell and **Mrs. Clarice Nettles (Singletary)** were baptized by Bro. Perry along with many others, including **Walter Blair Roddenbery, III** in May 1947 and **Brandon Roddenbery** in October 1947. Brother Perry resigned in 1950 to go to a church in Phoenix City, Alabama.

The Pulpit Committee worked for a time and recommended Brother Thomas V. Wells of Maryville, Tennessee, who accepted the call to our church in January 1951. Never has there been a more devout and dedicated person. He came with his lovely, dedicated wife, Lillie, their little baby girl, Kathy. His mother made her home with them, also. The entire family meant much to our church.

This was the season after World War II. The whole country was on the upgrade. Members of our church were so thankful for the return of the service men and women and so hopeful for the future of their young people. Thus, under the leadership and inspiration of Brother Wells, many members became dedicated leaders and never was there a more active involvement and service. During the ministry of Brother Wells more members answered the call to the ministry than at any other time. He appreciated this but is remembered by **Miss Tessie Mott** as having said at the ordination services that **Brother Wilburn Smith** deserved much of the credit as he had started those boys in the church. Also during the pastoral tenure here of Brother Wells much building of church property was inspired and accomplished.

In the early 50's Brother Max Sanders, who for fifteen years owned and operated a jewelry store in Cairo, felt the call of God. He was licensed to preach by Brother Wells and the church, he sold his store, went to Southwestern Seminary and graduated in Theology, specializing in the ministry of education. He is a talented artist, musician and poet. Today he is Assistant Pastor and Minister of Education of the Wynnton Baptist Church in Columbus, Georgia.

The next recorded minutes we have begin on July 29, 1953. They state that **Curtis C. Smith** resigned as clerk and W. J. Boyett was appointed to succeed him.

The W. J. Boyett family came to Cairo for the second time in 1933 to make their home. Mr. Boyett was a teacher of intermediate boys for many years, a deacon and faithful in attendance at all church services along with **Mrs. Boyett, Mabel** and **Jackie. Mrs. Boyett** taught in the Primary Department of the Sunday School for many years as well as served as president of the Woman's Missionary Union. Their daughter, **Mabel,** was for many years secretary of the five year Beginner Department of the Sunday School.

We know that in the Spring of 1950, the Rev. and **Mrs. H. D. C. Fuller** came to Cairo and placed their letters in our church. Brother Fuller was truly a "tent maker" preacher like Paul, the Apostle. He did not make tents but he was agent of the A. C. L. Railroad here. He served various rural churches in the County as pastor. He sponsored the re-building of Long Branch Church (our Mother Church). When not involved completely as rural Pastor he was a faithful Men's Bible Class teacher in our church and always ready to help where needed. He has gone Home, now. **Mrs. Fuller,** a past President of the W.M.U. and still active in the organization, is also a faithful Sunday School teacher.

In September and October 1953 Patricia Mercer, **Mr. and Mrs. Ermon Hall** and **Sarah Minter (Timmerman)** were baptized (Sarah was baptized by her grandfather Rev. J. Gorham Garrison, pastor of Ochlocknee Baptist Church). Also baptized were Linda Whigham, Gloria and Jan Johnson, Emily Gay, **Mr. and Mrs. Roy Richards** and daughter Sue Ellen.

The pastorium had become a bit inadequate so in October 1953, Brother G. L. Worthy made a motion that we build a new pastorium in the near future. It was voted and passed that a lot be secured and a home be built with four bedrooms, two baths with a cost not exceeding $25,000.00. The Building Committee was composed of **Judson Mayfield,** Chairman, **T. R. Hester,** L. L. O'Kelley, P. M. Baggett, L. A. Paulk, **Guy D. Nicholson, H. M. Sumner, W. B. Roddenbery, Jr.,** Sam A. Pierce and Howard Thrower.

The four Roddenbery brothers Albert, **Julien, Walter Blair, Jr.** and Fred gave the lot for the building. Brother Leland Barnes, Sr. was given the contract for building and by March it was almost complete at a cost of $19,000.00. Brother and Mrs. Wells moved into it in 1954.

The congregation was truly in a building urge. They had wished for some time to remodel the sanctuary. They had had plans submitted and accepted those offered by Jack Culpepper of Tallahassee with a cost of $188,000.00. In January 1954 it was accepted by the church. **Mr. Ben Mauldin** was chairman of the Board of Deacons and the Building Committee was F. W. Roddenbery, Chairman, W. M. Tyson, M. L. Mayes, **J. Carl Minter,** A. C. Roddenbery, **H. R. Madi-**

son and G. L. Worthy. When **Brother Smith** left in 1947 there was $40,000.00 in the Building Fund so they had a good start.

In 1954 those baptized were: Mr. and Mrs. H. T. Atkinson, Cecil Atkinson, Judy Collins, James Otis Hall, Gene and Annette Trulock, Carl T. Kines and children Jerry, **Dan** and Carleen, **Emory Mayfield,** Donald James Nicholson, James Massey, Frank Richter, Walter Dodson, Jr., Fay Gay, Doris Pritchard, **Wilkes Nicholson,** Carson Rogers and Mrs. Hattie Sellers.

Brother **W. B. Roddenbery, Jr.** was ordanied as deacon and W. H. Lowe as minister in September 1954. The presbytery included Brother Wells, moderator, Rev. Guy Atkinson, Rev. F. A. Bone and Rev. Dewayne Felber.

In November 1954 Brothers Roy C. Odom and Jack T. Alderman were ordained for the ministry with the presbytery including Brother T. V. Wells, Rev. J. B. Jones, Rev. A. V. Reese and Rev. H. H. Ward. This was carried out in the Eastside Church because the last service held in the old church was on June 13, 1954. After that services were held in a large tent placed west of the Educational Building for the summer and early fall. In the winter the North Side School Auditorium was the site of the services.

There was a called conference in January 1955 to hear the report of the committee appointed to draw up resolutions to transfer church property to proper trustees in order that the property be used as security for a bond issue up to $100,000.00 with which to build the new sanctuary. The committee was composed of **J. Carl Minter,** George T. Smith and G. L. Worthy. They named two sets of trustees: One—**B. W. Mauldin,** T. F. Proctor and T. W. White, Sr. They were to secure the bonds and pass them on to the other trustees, **J. Carl Minter,** A. C. Roddenbery and Walter Dodson, who were to handle them for the church. When the bonds were retired the trustees would re-convey the property to the church. They had plannd to complete payments in ten years. They did it, though, in eight years!

After all of the church building and with its completion in sight our church was surprised and saddened at the end of January (1955) when Brother Wells tendered his resignation. He had received a call to Park Avenue Baptist Church in Nashville, Tennessee.

In February 1955, Don Hancock, Paul Roddenbery, Annette Singletary, **Martha Susan Burroughs (Hancock)** accepted Christ on faith and were baptized.

Our church was very fortunate in May 1955 to acquire Dr. Stanley R. Hahn from Walterboro, S. C. for our pastor. He came with his lovely wife, Dorothy, Robert Stanley, Jr., Ellen and Gloria.

The new sanctuary was used for the first time on July 10, 1955. Among its outstanding features are three beautiful stained glass windows—the oldest given in memory of Mr. Jerry M. Parker by his wife Rhoda; another in memory of Dr. S. A. Roddenbery given by his family and the third (in the chapel) in memory of Mr. W. H. Robinson given by his family.

Dr. Hahn preached the Dedicatory Sermon. On that day Linda Rogers, Francis Bugg, Jr., Sarah Kines, Harriet Bearden, **David Grubbs,** Charles McDaniel, Michael Gill, all united with the church on profession of faith. They were baptized that evening—the first in the new baptistry.

Dr. Hahn was very adept at organization. In July the church was called into conference and changed the method of electing deacons. It is as follows: Names of all male adult members mailed to all church members with the request that they be studied prayerfully. Then the seven receiving the highest vote to be elected for a 4 year period. This rotates each year. Nominating committees were also nominated by the Board of Deacons for Sunday School, Brotherhood, Training Union, church at large, Woman's Missionary Union. For the year 1955-56 the following officers and committees were: Clerk, George T. Smith; Nursery Supervisor, **Mrs. G. D. Hurst;** Hostess, **Mrs. P. O. Chason;** Brotherhood President, **J. Herman Wilcox;** W. M. U. President, **Mrs. W. B. Roddenbery, Jr.;** Librarian, **Mrs. Clyde Nettles, (Singletary);** Ushers, Homer Allen, Chairman with 16 other serving; Committee of Deacons, G. L. Worthy, Chairman with 23 others serving; Library Committee, **Mr. and Mrs. H. D. Eskew, Mrs. L. A. Paulk,** Mrs. Ruth Rivers and M. L. Mayes; Music Committee, Webster Teague, Jr., **Mrs. Harris Jefferson** and seven others; Committee on Ordinance and Worship, **Mr. and Mrs. Bryant Kemp** and **Mr. and Mrs. S. E. George;** Committee on Building and Grounds, **J. B. Davis, Jr., E. L. Chastain** and 7 others; Committee on Benevolence, **Blanton Walker, W. H. Muggridge, Cecil McDonald,** A. C. Roddenbery, **Mrs. A. L. Thompson;** Committee on Pulpit Supply, M. L. Mayes, **W. H. Reddick;** Committee on Finance, Harris Jefferson, Chairman, **B. W. Mauldin** and 3 others; Sunday School Officers and Teachers, **N. E. Pipkin,** Superintendent.

The committees meet and give reports each quarter on Wednesday night.

In September 1955 Howard Proctor, a young active deacon, died suddenly. He was, undoubtedly, one of the most eager to help do church beautification with his artistic ability. He practically built the pastor's study. When church posters, et cetera were needed he gladly made them free of charge. He served as Training Union Director for many years. He did more than it is possible to list. His daughter, **Judy Proctor Rawlins,** inherited his talent and she, too, is a great help to our church.

It may be noticed that the list of new officers names for the first time a Church Hostess. **Mrs. P. O. Chason,** the hostess, moved here in the early 30's and became an active member of our church. She had a wonderful ability for planning meals and never any difficulty getting other ladies to cooperate. She started this years before through the W.M.U., which always assum-

ed responsibility and pleasure of any type church entertainment. The W. M. U. also was always solicitous of members who had troubles such as deaths in the family. It was **Mrs. Chason** who organized this work for us. She did it just because she loved doing it! Her payment came in accomplishment of doing good and not in money. Although her physical condition to-day keeps her from performing the active service of the past, she is still considered an outstanding member of our church and Woman's Missionary Union.

The year 1955 was also the year that Brother W. T. Rathbun was ordained to the ministry, with the presbytery consisting of Dr. Hahn, Rev. J. P. Bennett, Rev. Don Mitchell and Dr. Guy Atkinson.

Baptized that year were **Marianne Roddenbery (Grenwald), Judy Hicks (Strickland),** Johnnie Connell, **Jimmie Grebinger,** Randy Wheeler, Sara Kines, Harriet Bearden, Francis Bugg, Jr., Charles McDaniel, Michael Gill, Camille Chastain, Carl and Johnnie Minter. Carl and Johnnie Minter were baptized by their grandfather, the Rev. J. Gorham Garrison.

This was also the first time on record that we had a professional Music Director on the church roll. Heretofore, the choir directors were volunteers among whom was Mrs. W. H. Robinson who served for many years. She would have choir practice in her home and on Sunday participate as a choir member.

Later **Mrs. Walter Blair Roddenbery, Jr.,** endowed with a beautiful voice and a gift of service, gave of her wonderful talent in directing the choir.

Waldo Edwards, who later became a Minister of Music, also gave of his time and talent in directing the choir. **Mrs. Harris Jefferson,** now serving faithfully and beautifully as organist, also was choir director directing ably from her place at the organ. During the time we had no authenticated choir leader another of our faithful members, Alford Manry, with wonderful enthusiasm led. Everybody loved him. He, too, died at a very early age. His only daughter, **Jane,** is now one of our outstanding young people. She is doing much with her musical talent in college and doing missionary work in the summer.

Webster Teague, elected as Music Director in this year, 1955, made a great leader. New hymnals and choir robes were also acquired. Our music department has always been outstanding. There has been so much love for music and real talent among members. It is also rare for a church in as small a town to have an organist with the talent, ability and untiring effort as has **Mrs. Harris Jefferson** who has served us for over 25 years.

In January 1956 the church was called into conference to report for the year 1955. Among the reports there was a recommendation from the Deacons. We quote:

"Be it resolved by the First Baptist Church of Cairo that: The church is deeply grateful to those who in the past have acted as trustees for the administration of the Davis Memorial Fund and particularly to Brother **Ben Mauldin** who has given so much of his time and has been so patient with those who have made application for benefits from this fund. Be it further resolved: That henceforth and until further action by the church that disbursements from said fund shall be made by and with the approval of the Benevolence Committee. Be it further resolved: That said fund is to retain its identity as the Davis Memorial Fund, and in no event is it to be mingled with any other church fund."

Most people are unaware of the history of the Davis Fund. It was left to our church for benevolence by Mrs. Alice Powell Davis in 1937. **Mr. Julien Roddenbery** has furnished us with this interesting information:

"Mrs. Alice Powell Davis, a fine Christian woman, because of her love for her church created a DAVIS MEMORIAL FUND that would literally be helpful to thousands of less privileged citizens of her community.

"Walter Davis (1855-1917), son of Err Davis and Louisa Roddenbery, born and reared in South Thomas County (near the Leon County, Florida line) married Alice Powell (1858-1937), daughter of Thomas F. Powell of the Thomas County Powell family. In the 1880's they moved to the growing town of Cairo to join members of Louisa's family who preceded them many years before. Walter Davis, once treasurer of the church, was a successful business man and started his Cairo Banking Company as a private Bank in the late 1890's. He died in an accident in 1917, and his Bank was managed by his son, Owen, until his death in 1934. Owen died without a will and his mother, Alice Powell Davis, was sole owner of the Davis interest in the Bank.

"Mrs. Davis, a loyal Cairo Baptist Church member with compassion for the less privileged, created the Davis Memorial Fund, naming three Trustees, and the Trust paper states:

" 'I hereby authorize, empower, and direct said trustees, or their successors to pay to the proper officers or persons legally in charge of the First Baptist Church of Cairo, Georgia, the dividends from said bank stock to be used solely by said church in charitable work, such as the support of orphans, the relief of the sick, the poor and distressed, and to that end the trustees herein provided for shall direct the income from said trust fund for the purposes and uses herein expressed.'

"Through the years the bank grew and the Fund now has a value approximating one half million dollars. Every year our Cairo Baptist Church's Davis Fund Committee expends for the Fund's purposes from the income. Great good grows and multiplies from Christians' generosity."

Mr. Mauldin remembers, too. He has told us how Mrs. Davis had undergone so many tragedies. The first was the death of her youngest son, Seaborn,

who was **Mr. Mauldin's** age and close friend. They were very young men then and had gone out to a cane grinding in the country. In those days that was a wonderful fall entertainment. On their way home when they reached the old Roddenbery home, which was then standing about where the Bainbridge and Camilla roads meet, Seaborn had a heart attack in the buggy. Mr. Ben got him out and into the Roddenbery's home. They tried to call the doctor on the phone but could not get "Central" to call him. Mr. Roddenbery sent Mr. Ben to town to get the doctor. When he reached the doctor's home, "Central" had gotten the doctor and told him that Seaborn was already gone.

In 1917 her husband, Mr. Walter Davis, one foggy morning was carrying his cow across the street for pasture. They lived on North Broad Street where **Mrs. Harris Jefferson** lives now. In those days and on up until the 30's there were no dairies here and if one had milk to drink one had to have a cow or a friend who had one. Several people remember going to the Davis' to get milk. Cars did not go so fast in those days but somehow, due to the fog, the driver of a farm truck lost control and hit and killed Mr. Davis.

Then in 1934, the only one member of her family, O. T., died suddenly. That left Mrs. Davis alone. Some people get embittered by so much tragedy. Instead she left her worldly goods for the benefit of the underprivileged. Though she had no children to carry on her name, it will never be forgotten in this church.

Those who united with the church by baptism in 1956 were: **Edith Roddenbery**, Edgar A. Roberts, Johnny Hopkins, Hal McCrory, Gerald Shiver, Fannie Pearl Bell, **Mr. and Mrs. R. W. McLendon,** Toni Bishop, Melvin Whigham, Aaron Bullington, Gloria Dollar, Linda Hancock, **Judy Proctor (Rawlins),** Florence Thursby (Kramer), Mildred Maddox, Harriet Cone, **Richard Wells,** Mr. and Mrs. Calvin Harrison, **Robert Bearden, Jr., Mike Godwin.**

During this year property owned by Mrs. Maude Sutton Isler situated behind the Roddenbery house was bought at $6,112.00 to use for parking lots.

Brother Paul Hand was ordained as deacon in September 1956.

John F. Carr was ordained as minister in 1956. The Bible presented to him was beautifully inscribed by Howard F. Proctor. John is now pastor at Ellaville, Ga.

A. C. Kline, who had followed Webster' Teague as Music Director, resigned to further his education and was followed by Kenneth Hartley in 1957. Another great musical benefit to us was the fact that **Ed Timmerman** joined our church by letter in 1957.

Dr. Hahn received a call to Jacksonville in May 1957. To our regret he accepted it and left us. He had been of particular help with the young people.

As an interim pastor we secured Dr. Bunyan Stephens, a marvelous retired pastor who, with his charming and gracious wife, stayed with us until the Rev. George W. Cummins, Jr., who was assistant pastor in the First Church of Rome, Ga., accepted a call here and came in November 1957.

Those joining our church by baptism during Dr. Stephens' pastorate were Roseanne Mayo and Mrs. T. F. Proctor (Lillie Shores).

The church in Rome sent a resolution praising Brother Cummins' work there. He brought his lovely wife, Jo, and two daughters, Rebecca and Cindy, with him. They were assets to our church and community.

The first members to be baptized in our church by Brother Cummins in 1958 were: **Bobby Whigham,** Douglas Whigham, Jimmy Bishop, **Horry Rawls,** Barbara Walden, Joy Broome, Diane Broome, **Mack Kemp,** Beverly Anne Brown. **Joseph H. Rawls** and **James T. Hicks** were ordained as deacons.

Baptized in 1959 were: Carl Richter, **Lloyd Chastain, Norwood Trammell, Frank West,** Jimmie West, **Larry Cain, Dennis Cain,** Rebecca Lynn Cummins, Ellen Thomas (Cox), Paula Flournoy, Guy Broome, Jr., Brenda Atkinson, Donald Goff, Deborah Wind and **Jim Ellis, Mrs. James B. Joiner.**

Our secretary-treasurer, **Mrs. Clarice Nettles (Singletary)** resigned in 1959 after 9 years of service. So did our Music Director, Kenneth Hartley. Brother Alford Manry, as usual, held things in line until a new professional Director was found in 1963.

This became another era of gifts bestowed. There was a fine elderly gentleman named J. J. Cooke who was a member of our church. He had been a farmer. He had a wife but no children. When they reached their 70's they thought it best to leave the country and come to town. They sold their farm and bought a small house and lot in Cairo. At that time farm land was not so high. He and his wife lived long enough for prices to rise and care was needed. Dedicated church members looked after them. To get welfare he would have had to sell his home. In 1960 he died and left all of his property to the church for the care of the aged. It was sold for $2,000.00 and placed in the Benevolent Fund for the Care of the Aged. Do we realize that need now as much as we should?

During Brother Cummins' ministry in the 60's the following members were baptized: 1960 — **Dennis Walker, Saress Harrison (Moye),** Cheryl Ann Walker, Peggy Mercer, **Howard Thrower III, Kay Wimberly (Norton),** JoAnne Murphy, **Greg Lane,** and Mrs. G. Fred Dollar.

In 1961: **Claudia Trammell,** Cindy Joiner, **Mary Cain, J. B. Roddenbery III,** Gail Bond, **Mitchell Kemp,** Gail Tyson, Mickey Chambers, Barbara Roberts, and Minda Kay Mayo.

In 1962: **Becky Hicks** and Barbara McClaney.

Mrs. Paul Reed became church Secretary in October 1962 and resigned because of health June 1971 after many years of valuable service to all. She was followed by **Mrs. James B. Joiner** in June, **Mrs. Joiner** before accepting the position as secretary and

treasurer, both duties she is performing in an excellent manner, was a faithful Sunday School worker and served as President of the Woman's Missionary Union in 1967.

In 1963: Fullen Walden, Delma Walden, Jr., Ann Joiner, **Ricky Johnston, Patricia** and **Denise Baggett,** Sylvia Singletary.

In 1964: **Jeanne Hester,** Sidney Sue Hancock, **Cindy White,** Beth Paschal, **Jennifer Harwick (Johnson), Julia E. Thomas, Cynthia Trammell,** Robert E. Wind, Jr., Barbara Mitchell, Barbara Simmons, **Deborah Connell, Frank Allen, Lee Bailey, Cheryl Massey** and **Hubert Massey, Jr.**

In 1965: Mr. and Mrs. Thomas P. Taylor, Walter Harrison, Dennis and **Diane Hill,** Martha Nell Maddox, Deborah King, **Barbara Miller,** Gwinette Walden and **Gwendolyn McGlamery.**

In 1966: **Lewis Sumner, Mike Owens, Gary Hand,** Ellen Rich, **Tommy Ward, Jane Manry,** Mrs. Paul Martin, Paula, Debbie and John Martin, Paul Martin, Anne and **Timothy Harrison, Ann** and **Gary Sumner, Ricky Johnson, Laura Lee Tyson, Lynn Bailey, Libby Lane, Richard Lane, Dennis** and **Phillip Ward, Mary Margaret Tyson,** Mrs. West Thomas.

In 1967: **Mrs. Evelyn Burgess** and **Lisa McNair Clark.**

In 1969: Jan Joiner, **Bobby McAuley, Tommy McAuley, Mardi Roddenbery** and **Teresa Williams.**

In 1962 Mrs. T. A. Powell, a long time active and devoted member of our church serving many years as pianist in a Junior Department of the Sunday School, died and left our church a diamond ring and a piano for the benefit of the aged.

Other gifts to the church were forty hymnals and a new Bible given by **Lauren Clark, Sr.** and a series of chime tapes given by **Lauren Clark, Jr.** and family.

In 1965 the handsome Roddenbery home next door to our church was given to the church. It has been of tremendous help as an educational facility and for church social life. One large downstairs room is used for the office of our Associational Ministry. The home was given by the sons of Brother W. B. Roddenbery namely: **Julien B. Roddenbery, Walter Blair Roddenbery, Jr.** and Fred W. Roddenbery. The oldest son, Albert C., who had been a devoted deacon, had already passed away and so had his wife, Lilla Bell Roddenbery. Fred, also a deacon, has now gone, too. From the January 1960 Brotherhood report, written by **Cuy Broome,** we quote: "Fred Roddenbery was in charge of the program. He presented a film entitled 'Where Your Heart Is.' It graphically portrayed that stewardship of our time, talent and money for the use of God's work here on earth should come ahead of our own desires for material gain." The gift of that home plus so many other church aids shows where their hearts were and are!

To our sorrow in 1966 Angus Emerson, the Educational Director, resigned. **Mrs. Joy Daniels,** a member of our church, became the Director in 1967 then she resigned in 1968.

In 1966 Brother Harris Jefferson, one of the most beloved deacons in our church for many years, moved in the October Deacons' meeting that we name Brother **Wilburn S. Smith** our Pastor Emeritus. It was seconded by **Brother Carl Minter** and joyfully passed by all. **Brother Smith** wrote a lovely letter of thanks ending:

> "From our hearts we love the First Baptist Church and we covenant with you that as God gives us strength we shall do our best to promote its spirituality and growth.
>
> Gratefully and sincerely,"
> Wilburn Smith

They have certainly kept that covenant.

Tommy (Thomas P.) Taylor was ordained a deacon in 1966 and made Chairman in 1968.

Wyman H. Richter, Jr. and **Paul Reed** were ordained as deacons in 1968.

Bob L. Franklin was made Music Director in 1963 and stayed with us until July 1968. In September of that year **Ed Timmerman,** a member of our church who is the High School Music Director, agreed to take our Director vacancy. The choir is beautiful! So many of the young people participate. His ability along with our outstanding organist, **Mrs. Harris Jefferson,** and **Mrs. Everett Burroughs,** who accompanies her on the piano, certainly make our church music widely appreciated and even a tiny bit envied!

On May 10, 1969 Brother George Cummins resigned to go to Sikeston, Missouri. He left on June 3, 1969. Brother Raymond Harvey became our Interim Pastor and did a great deal for us. He and his wife became much beloved during their six months with us.

It was while Brother Harvey was here that we lost our dear, gentle, older member and deacon for many years, Brother T. W. White, Sr., by death.

We also lost that fall our fine deacon Brother P. M. Baggett and our lovely W.M.U. worker, Mrs. Guy (Aubie) Nicholson.

Dr. Charles Graham and **Dewey Owens** were ordained as deacons on September 24, 1969 with **Brother Wilburn Smith** and Brother Byron Nelson in charge of the service.

In November of 1969 the **Rev. Robert L. Franklin** from Summerville, Georgia was called. He accepted and came in January 1970. Never have we had a more acceptable Pastor. His wife, **Dixie,** is the daughter of the late D. B. Nicholson, known so well throughout Georgia. They have two daughters—one, Lynne whom we had the pleasure of having her wedding in our church in 1973. The other, Laurie, regretfully is in Gracewood Home in Augusta, Ga. We hurt for them but we do so admire their way of accepting a tragedy that cannot be helped. It gives us help to bear burdens.

For several years our Woman's Missionary Union had wanted to start a church kindergarten. After the Franklins came it only took five months to get a

kindergarten for five year olds and a nursery school for three and four year olds in fine operation. That was because we had **Mrs. Franklin** as a leader. She is well qualified for this work. She even writes for the Church Training Magazine. Her latest honor is her election as President of the Pastors' Wives of the Southern Baptist Convention for 1975-76.

To-day our kindergarten, open to the public, is most outstanding. The following are or have been teachers: **Mrs. Charles Graham, Mrs. Ed Timmerman, Mrs. Johnnie Bearden,** Mrs. A. D. Phelps (Ramona, now deceased), **Mrs. Calvin Roberts,** Mrs. Carl Minter, Jr. and Mrs. Jerry Smith. **Mrs. Franklin** is the director.

In 1970 those coming in our church by baptism were: **Mary Joiner, Deborah Owens, Charles Chambers,** Nancy Harrison, **John** and **Jay House** (baptized by their father, **Rev. Jack D. House), Angela Phelps, Jeffry Williams, Richard Brown, Glenn Willis, Steve Akridge, Ann** and **Vicki Walden, Randy Roberts, Glynn Joiner, J. A. Pritchett,** and **Kay Owens (Hawthorne).**

William P. Gainey and **Raymond Hurst** were ordained as deacons in September 1970. In November 1970 Dewey Owens, Jr. was ordained to the ministry and called to Manor, Georgia.

Another outstanding promotion to the work of our church was the acceptance of **Miss Nell Rose Ware** of Toccoa, Ga. as our Education Director. She has and still is doing a tremendous service and is beloved by every member.

During the few years he has been here Brother Franklin has baptized our following members: in 1971: Graig Taylor, **John Clark, Kay Whigham, Vicki Willis, Rex Shiver, Debbie Cobb, Ken Humphreys, Leanne Strickland, Jean Jackson, Glenn Barrett, Phillip Clark** and **Freddy Pearce.**

In the year 1972: Kirk Thomson, **Kate Thrower, Bobbie Allen, Karen Clark, Susan Sheffield** and **Lana Sheffield** and **Garry Walden. Thomas N. Humphreys** was ordained deacon September 24, 1972.

In the year 1973: **Gary Elkins, Darinda Elkins, Paul Harrell, Mrs. Billy Elkins, Terri Hancock, Deena Hancock, Debra Gainous, Karen Hurst, Earl O. Hawthorne, Mrs. Dennis Cain, Hansel** and **Albert Roddenbery, Alan Joiner, Jeff Peel, Sharon Hurst, Karen Thompson, Field Searcy, Earl Strickland, Angie Cannon, Mark Cain** and **Callie Brogdon.**

Those baptized through August 1794 were: **Mrs. Leo Hester, Richard Strickland, Mrs. Dewey Phelps, Sheila Barnes, Al Brogdon, Kenneth Singletary** and **R. B. Gainous, Jr.**

In these years of **Brother Franklin's** ministry our church has flourished. He has encouraged us not only to keep up our routine projects but to venture forth on more. Each year the Cooperative Program gift has surpassed its goal. **He** and **Mrs. Franklin** serve as teachers at Ridgecrest during the week of church training. He is a trustee of Baptist Village. Our Fellowship Hall has been remodeled under his guidance.

We have been blessed with beautiful red velvet pew cushions given to us by **Brother and Mrs. B. W. Mauldin.** Then our church recently bought the old McManeus house across the street; someone annonymously gave the lot right back of it. That will, indeed, be a wonderful asset. We also started a bus ministry. It has been well worth while.

George W. Stokes left our church in 1973 to attend Southern Seminary finishing there this summer and pastoring a church in Kentucky while attending classes. While in school he wrote a history of our church which is available along with other records.

Among the faithful members are **Mr.** and **Mrs. F. E. Pearce** who can always be found in their Sunday School Classes and the worship services. **Mr. Pearce** came, originally, from our mother church, Long Branch. **Mrs. Pearce** was a Methodist but she followed him to our great advantage!

Our oldest member in the church is **Mrs. A. A. Mixon,** or Miss Votie as many of us love to call her. We celebrate her birthday and George Washington's on the same day, though she is a young 93. Throughout the years she has been a faithful member of the church, Sunday School Class (now the T. E. L. Class) and W.M.U. member. She and her family, her son **Aris,** her daughters **Gladys (Mrs. Charlie Wheeler)** and Doris (Mrs. Walter Dodson) have contributed much to the growth of our church.

In 1970 a beautiful pair of standing candlelabra was given to our church by friends and loved ones of Mrs. J. A. Minter, one of the most stalwart and influential Christians it has been our privilege to have with us. She came here in 1941 to live with her son, **Carl,** and his bride, **Miriam.** She lived to be 98 and her influence is still with us.

Another pair of beautiful candlelabra was given that same year in memory of Mrs. Guy D. Nicholson (Aubie).

In October 1971, memorial gifts of an oak lectern and vase were given to the church in memory of Mrs. C. P. Whidden.

There are many fine active members in our church to-day, many younger ones who have come by letter in recent years. There has also been a loss by death of many active members. We would love to give individual credit to each one living and to each one who has gone on. Space does not permit it. However, there are typewritten records intact for the last 20 years and available to all. We hope you will do another history in the next 25 years.

It is really amazing to find how many members still with us are of the third and fourth generation of Charter Members and those who came before and after 1900. For example—the Roddenberys, Richters, Rushins, Hursts, Whites, Baggetts, Ledfords, etc. It isn't amazing, though, when we remember the Scripture:

"Showing mercy unto thousands of them that love me and keep my commandments unto the

third and fourth generations." (Adapted from Exodus 20:5-6 KJV).

May we remember this and do by our church so that our descendants will have mercy, too. In this rather frightening era may we remember

"I have been young, and now am old; yet I have not seen the righteous forsaken or his children begging bread." (Psalm 37:25 RSV).

Since all of the church history was not on record and it was also impossible to describe the work of every member in our report, we place this page here so that any pertinent family names or events may be added.

Cairo Baptist Church Dedicated Last Sunday
(Reprint from Cairo Messenger, May 1909
written by Dr. R. H. Harris.)

A beautiful morning — a delightful occasion — a glorious day! All that, with many lovely fillings-in, was last Sunday, when the magnificent new house of worship of the Cairo Baptists was dedicated. We publish a partial account of the proceedings.

The superb structure, of the old English and semi-gothic style, without, and unique originality, within, a veritable gem of beauty, was handsomely decorated with palms and sagos, callas and Easter lilies, blooming Begonias and lovely roses, around and upon the rostra of the pulpit and the choir. Miss Roma Paulk was organist and the choir was composed of a double quartet, including Mesdames Mamie H. Burts and L. C. Graham, Misses Allie Brinson and Annie Cooke, with Messrs. A. C. Forester, L. C. Graham, G. W. Hurst and R. C. Bell. Two anthems were rendered in charming style, and the congregational singing was fine: consisting of a doxology before the invocation, a hymn written by the pastor, for the occasion, and grand old "Coronation," at the conclusion of the sermon

Immediately after the dedication hymn, the pastor, Dr. R. H. Harris, offered the dedicatory prayer, following which came the offertory anthem. The music was unexceptionable.

Dr. Harris then read the following paper:

I believe in awarding "honor to whom honor is due." That is my purpose in what I am now about to say.

Soon after my call to the pastorate of this church, perhaps in January, 1907, I broached the subject of a new house of worship, to one of our deacons, a superior business man, of extensive business experience, and as I thought then and still believe, well acquainted with existing conditions. He assured me that there was no prospect and no hope of anything whatever, in that direction.

Later, I talked with others concerning the same matter — among them, some of our lady members — and found all of the same opinion as that expressed by the deacon I have mentioned. Every person I approached on the subject referred to certain futile attempts toward a movement in the direction of a new building, at various times in the past; and, in view of those repeated failures, all declared themselves hopeless of the object desired being accomplished, for a long time to come, if ever.

In the spring of that same year, 1907, I brought up the subject again, one day, in conversation with Dr. A. B. Cooke and Deacon W. B. Roddenbery. I had never been willing to let the matter drop, entirely. Those brethren could not speak hopefully,—rather the contrary—; but Bro. Cooke, with whom I had previously conversed with reference to such a proposition, remarked that possibly his relative, Mrs. R. A. Parker, might be willing to make a subscription which would be a stimulus to others. We encouraged him to approach Sister Parker, on the subject, more pointedly than had yet been done; and I suggested to him to say, as a possible incentive to her, that we would propose to our brethren a change in our church name, to the "J. M., or R. A., Parker Memorial."

On the following Sunday afternoon, Bro. Cooke came to me, all smiles, with the inspiring assurance that Sister Parker had expressed her willingness to help us, "on the Carnegie plan," as she called it; by contributing as much as the rest of the members of our church, in the aggregate, would give. He added that he had mentioned a sum of five or six thousand dollars, as a suggested donation from her.

Thus, to Dr. A. B. Cooke is due the credit of having secured the first intimation of something that appeared to make possible a new building.

The next day after the receipt of that information, I called on Sister Parker and was given from her own lips the assurance that she meant what she had said and was entirely serious in her proposition. Then, in further conversation, I reminded her of the sum that Bro. Cooke had mentioned and asked her if she would stand for that. She replied that "she would give as much as the rest of the church would give." I quote, in another tense, practically, her exact words. At that time, I repeated to her my offer to submit to our brethren the addition of "Parker Memorial" to our church name; but she declined the proposition. She said she had fully considered the question and that she would cheerfully make the donation, without any qualification, whatever. There could be no doubt that what she purposed was freely voluntary, on her part. But, to settle that matter, beyond all peradventure, I immediately carried Bro. Cooke with me to be present at another interview with her, in which I went over the whole ground of her proposition, point by point. During the interview, she reaffirmed all that she had said before, and confirmed all that Bro. Cooke had said to me, as well as all that I had said to him, concerning her statements to us, separately. One of her nieces was present, during nearly that entire interview.

Thus, to Mrs. Rhoda A. Parker is due the honor of making practically sure a new church building, and of bringing within our possible reach a very creditable building.

Having attained that much, I then undertook, very quietly, to secure a sufficient number of large subscriptions to insure, in the aggregate, an amount that would ultimately enable us to reach the figure of ten thousand dollars. Omitting details, I will merely remark that a few generous-hearted brethren responded so liberally that, at the time when (as previously announced) I divulged the secret of which I had already given notice, I held pledges for over four thousand dollars, besides Mrs. Parker's offer. The church, then, (still in ignorance of the name of our munificent friend, in accordance with her own wish), authorized the appointment of a building committee. As the modera-

tor, I appointed that committee, consisting of representatives of eight of the nine largest subscriptions — exclusive of Mrs. Parker's. Then, by unanimous vote of the church, the pastor was added to the committee.

To those noble-hearted brethren, appointed by the chair, is due the credit of having, by their liberality, insured the erection of a building far superior in style to anything I had dared, at first, to hope for.

The building committee having been given, by the church, carte blanche, in everything appertaining to the work before us, I undertook to canvass the entire membership, for subscriptions, confining myself exclusively to our own local organization. Most of the members responded liberally (according to their ability), until, in a very short time, I had about five thousand, seven hundred dollars subscribed — a very large proportion of which has been paid.

To those smaller subscribers is due the credit of having enabled us to add greatly to the convenience and ornateness of this beautiful structure.

In the meantime, the committee, by unanimous vote, authorized me to announce to Sister Parker that she would be relieved of her pledge to meet the subscriptions of the membership, in any sum over five-thousand dollars; — which action of the committee was afterward approved by the church, in conference, when her identity was made known.

Thus, we began our building movement, with about ten thousand, seven hundred dollars apparently in sight. To that amount, Bro. Cooke added a list of subscriptions, from outsiders, footing up over two-hundred dollars collected; and, more recently, Bro. W. B. Roddenbery has collected about one hundred dollars, also, paid by outside friends. There is further to be included under this head, a fifty dollar subscription made to me by Hon. S. A. Roddenbery, of Thomasville, toward a memorial window inscribed with the name name of his father. Also, Mr. Richard Weldon, of Thomasville, presented a corner stone, valued at twenty-five dollars. In this connection, likewise, I desire to make special mention of the generous gift of five dollars from Miss Dora Wood's class in the Cairo Methodist Sunday School.

God bless those sweet little girls and their noble teacher. And to all of those kind friends outside of our own membership, who have contributed in any way, our sincere thanks are due and are heartily tendered.

To the W. M. U. and Aid Society of our church and to the Y. W. A., both, for helping to furnish the building; to the children of the Sunbeams Society; to the little members of Miss Lena Mauldin's Sunday school class in raising money for their room equipment; and to other children who have made individual contributions; all honor is due and is, hereby, gratefully accorded.

Prominent among those who have been most helpful in our enterprise is Mrs. J. L. Paulk, who so zealously and successfully engineered the raising of the greater part of the eleven hundrd dollars needed to pay for our elegant pews. Our profoundest thanks are, hereby, tendered for her noble efforts. We are grateful, also, to Mrs. J. F. Stone, appointed to cooperate with Mrs. Poulk, in that particular work, but who was hampered and limited in her efforts, by sickness. Like Mary of old, they both "did what they could;" and the same Lord who commended that woman will doubtless commend them.

There are still some others to whom we owe a debt of gratitude. Among those who have come into our membership, since the inauguration of our building enterprise, there are a few who have promptly and heartily aided us with liberal contributions. We thank God for the affiliation and association of such members.

Numbers of our people have made sacrifices, in the furtherance of our purpose, of which, perhaps, only one man besides themselves has dreamed; generous gifts have been made by widows, who, assisted by their children, have diligently toiled with devoted hands, to make the money subscribed; and more than one of our boys has stinted himself to help us. May God bless every one in each of those classes.

Comparatively few of our members refused to subscribe to our building when I approached them; only a small number have failed to pay their subscriptions. The deficit occurring on the latter account, has been made good by voluntary contributions on the part of some who were already among our most liberal donors. The more honor to them.

Thus, at a total cost of about twelve thousand dollars, our church house has been built and paid for. Thank God, there is not a dollar of debt on it, that we know of. We have in view other things in the way of embellishments, etc., within and about the building and on the grounds, that will ultimately add considerably to the cost, as well as to convenience and beauty; but we are abundantly provided for, as we are, —Glory be to God!

And, now, in simple justice, I wish to say, (leaving myself entirely out of consideration), that the building committee, every member of which is a large, paid-up subscriber, and, in addition, has sacrificed time and private interest to our work, whenever called upon, is entitled to the highest praise and to profoundest gratitude of the church. And, pre-eminent among those, all of whom are so deserving of honor, are Bro. W. B. Roddenbery, the chairman, and Bro. C. E. Mauldin, the secretary. Surely we can, all, unite in a fervent prayer for the blessings of God upon every member of that faithful band.

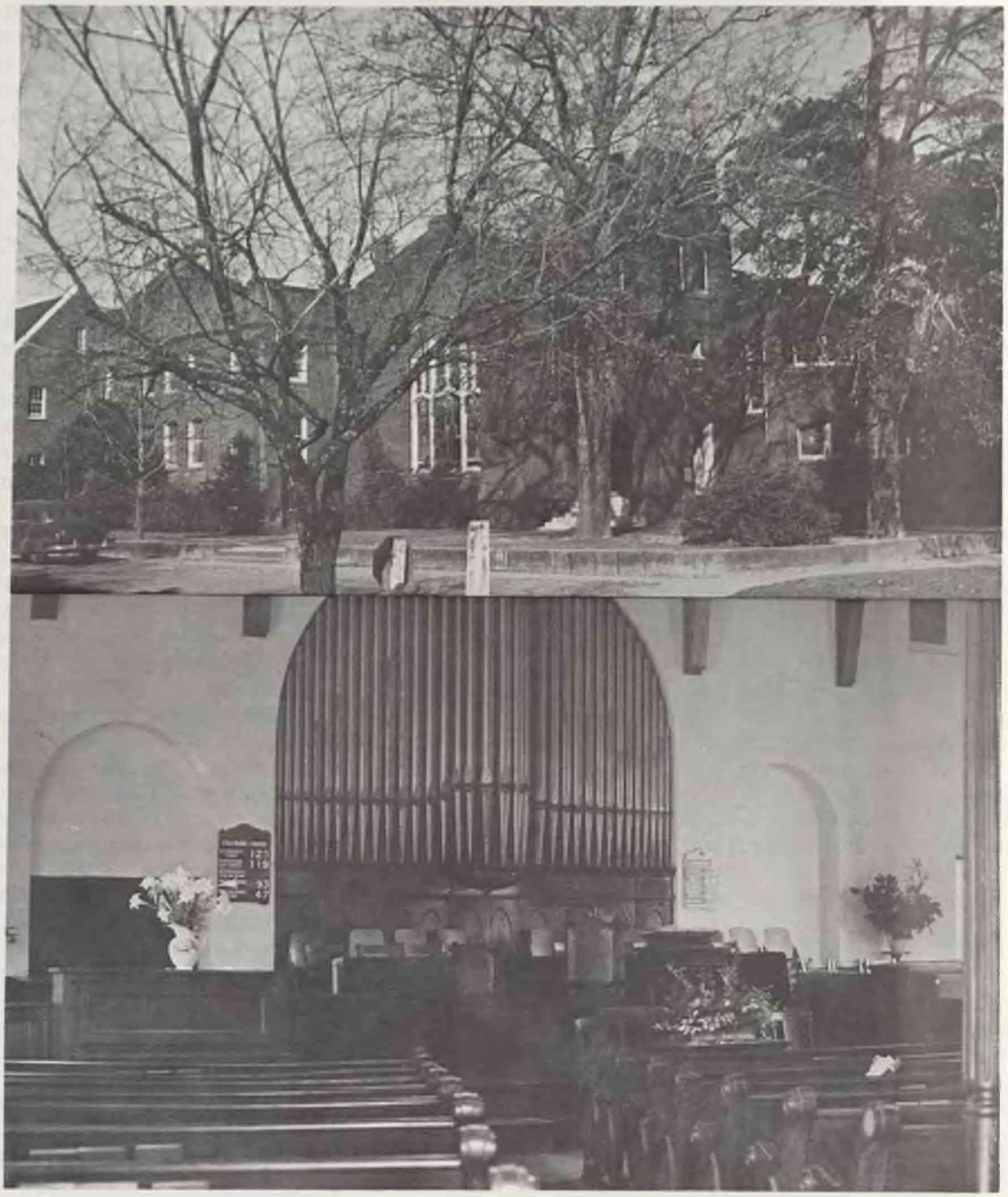
Finally, I would speak a word of deserved praise to the honor of those ladies and gentlemen who have so faithfully and efficiently applied themselves to the difficult task of "putting the house in order" for acceptance, today. The intricate problem of cutting and laying carpets, arranging furniture, decorating the auditorium, trimming the grove and clearing the grounds, has been accomplished thoroughly and well. All honor

to those who have devoted themselves so unselfishly to those arduous, mind—and—muscle—taxing labors.

At the conclusion of his report, the pastor introduced Rev. L. R. Christie, of Valdosta, who held the vast audience spell-bound and unweary, during a masterly discourse of an hour's duration.

At the conclusion of the final hymn, the benediction was pronounced by Rev. G. T. Hurst and the grand occasion was ended—one of the most impressive in the history of our town.

Too great praise cannot be accorded to the efficient sextet of ushers, composed of Messrs. H. G. Cannon, Wh Searcy, **B. W. Mauldin,** Phil Poulk, R. A. Sutton and Cullie McManeus, for the manner in which they handled the crowd. The inflowing streams of people were managed with consumate skill, there was no noise nor confusion, at any time, but with admirable facility and dispatch, every person in the vast throng was comfortably seated; and, thus, they demonstrated the erstwhile questioned capacity of the building to accommodate any probable number of auditors, on any likely occasion.



Inside and outside views of the First Baptist Church built in 1908.

Woman's Missionary Society organized in the Mercer Association in 1874. The following is a list of the presidents on record:

1892—Mrs. J. E. Paulk
1893-1906—no record
1907—Mrs. Maxie Paulk
1908-1918—no record
1919—Mrs. W. H. Robinson
1920-1921—Mrs. A. C. Roddenbery
1921-1922—Mrs. A. C. Roddenbery
1922-1923—Mrs. A. C. Roddenbery
1923-1924—Mrs. W. H. Robinson
1924-1925—Mrs. W. H. Robinson
1925-1926—Mrs. W. H. Robinson
1926-1927—Mrs. W. H. Robinson
1927-1928—Mrs. W. M. Searcy
1928-1929—Mrs. W. M. Searcy
1929-1930—Mrs. W. M. Searcy
1931-1932—
1932-1933—**Mrs. H. R. Rushin**
1933-1934—
1934-1935—Mrs. J. T. Woodall
1935-1936—**Mrs. J. J. Little**
1936-1937—**Mrs. J. J. Little**
1937-1938—Mrs. H. H. Wind
1938-1939—
1939-1940—Mrs. B. W. West
1940-1941—**Mrs. J. J. Little**
1941-1942—
1942-1943—
1943-1944—Mrs. West Thomas
1944-1945—Mrs. West Thomas
1945-1946—**Mrs. A. L. Thompson**
1946-1947—**Mrs. A. L. Thompson**
1947-1948—**Mrs. A. L. Thompson**
1948-1949—Mrs. C. P. Whidden
1949-1950—Mrs. C. P Whidden
1950-1951—**Mrs. J. Carl Minter**
1951-1952—**Mrs. J. Carl Minter**
1952-1953—Mrs. Henry Hester, Jr.
1953-1954—Mrs. Henry Hester, Jr.
1954-1955—**Mrs. W. B. Roddenbery, Jr.**
1955-1956—**Mrs. W. B. Roddenbery, Jr.**
1956-1957—**Mrs. H. D. C. Fuller**
1957-1958—**Mrs. H. D. C. Fuller**
1958-1959—**Mrs. W. J. Boyett**
1959-1960—**Mrs. W. J. Boyett**
1960-1961—**Mrs. J. B. Roddenbery, Sr.**
1961-1962—**Mrs. J. B. Roddenbery, Sr.**
1962-1963—Mrs. George T. Smith
1963-1964—**Mrs. H. D. C. Fuller**
1964-1965—**Mrs. J. T. Mayfield**
1965-1966—**Mrs. Bill Martin Bailey**
1966-1967—**Mrs. Bill Martin Bailey**
1967-1968—**Mrs. J. B. Joiner** (Director of three Societies with **Mrs. Lannis Nicholson, Mrs. H. D. Eskew** and Mrs. Robert Wind presidents.)
1968-1969—**Mrs. G. L. Worthy**
1969-1970—**Mrs. J. Carl Minter**
1970-1971—**Mrs. J. Carl Minter**
1971-1972—**Mrs. T. R. Hester**
1972-1973—**Mrs. T. R. Hester**
1973-1974—**Mrs. M. M. Singletary**

Sunday School Superintendents on record:

1919-1930—W. B. Roddenbery
1931-1938—W. H. Robinson
1939-1947—M. L. Mayes
1948-1949—**S. E. George**
1950-1951—Roy Odom
1952- —Max Sanders
1953-1955—**N. E. Pipkin**
1956-1957—George T. Smith
1958-1959—**Herman Wilcox**
1960-1961—**Joseph H. Rawls**
1962-1966—**Bryant Kemp**
1967-1971—**W. E. Crozier**
1972-1974—**Dr. Charles Graham**

Brotherhood Presidents on record:

1950- —Troy Barrett
1951- —George T. Smith
1952
1953-1954—Roy C. Odom
1955-1956—**J. Herman Wilcox**
1957-1959—**Paul Hand**
1960-1961—**L. Cuy Broome**
1962- —G. Fred Dollar
1963-1964—**W. Carl Brown**
1965- —West Thomas
1966- —**Loren W. Johnson**
1967-1970—**R. A. Harrell**
1971- —**James T. Burgess**
1972-1974—**Raymond Hurst**

Training Union* Directors on record:

1949-1955—J. Howard Proctor
1955-1957—**W. Carl Brown**
1957-1958—M. Warren Thompson
1958-1959—W. H. Lacy
1959-1960—Robert Wind
1960-1961—G. Fred Dollar
1961-1962—**Mrs. L. W. Ward**
1962-1966—Ford Bailey
1966-1967—**M. T. Shiver**
1967-1968—Ford Bailey
1968-1970—no organization
1971-1972—**Mrs. John Hardwick**
1972-1974—**Joseph H. Rawls**

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* This began as B. Y. P. U. (Bapist Young People's Union) in 1904. W. B. Roddenbery, Sr. was the first president—they are now known as directors.

Treasurers on record:
Walter Davis elected treasurer December 13, 1896
C. E. Mauldin resigned in 1903
R. L. Forrester
Raymond Rushin
Wh Searcy, Jr.
B. W. Mauldin 1924-27
W. H. Reddick 1931
A. V. Cain 1933-34
T. F. Proctor 1934-35
W. H .Reddick 1944-1945
Mrs. B. W. Mauldin 1946-1947
W. H. Reddick 1948-1950
Mrs. Clyde Nettles (Clarice Singletary) 1951-1959
W. F. Wells 1959-1960
W. H. Reddick 1961-1964
Mrs. Joseph H. Rawls 1964-1966
A. L. Thompson 1966-1967
Mrs. W. E. Crozier 1969-1972
Mrs. J. B. Joiner 1972-1974

Church Clerks on record:
1896-1898—George W. Hurst
1899-1905—James L. Mauldin
1906-April 14, 1918—C. P. Poulk
1918-March, 1928—A. C. Roddenbery
1931-1935—E. Neal Edwards
1945—**W. H. Reddick**
1946-1948—Max Sanders
1949-1952—**Curtis C. Smith**
1953-1954—W. J. Boyett
1954-Sept. 30, 1956—George T. Smith
1956-Sept. 30, 1960—**T. R. Hester**
1960-Sept. 30, 1962—**Mrs. Joe C. Ward**
1962-Sept. 30, 1964—**John Fincher**
1964-Sept. 30, 1966—**T. R. Hester**
1966-Sept. 30, 1970—**N. E. Burroughs**
1970-1974—**M. M. Battley**

Present Church Staff

CHURCH STAFF

Robert L. Franklin	Pastor
Wilburn S. Smith	Pastor Emeritus
Miss Nell Rose Ware	Minister of Education
Ed Timmerman	Minister of Music
Mrs. Harris Jefferson	Organist
Mrs. Jim Joiner	Secretary
Rell Bearden	Caretaker

KINDERGARTEN

Mrs. Robert L. Franklin	Director-Teacher
Mrs. Ed Timmerman	Nursery Teacher
Mrs. Calvin Roberts	Nursery Teacher
Mrs. Carl Minter, Jr.	Kindergarten Teacher

Church Related Workers Gone out from First Baptist Church, Cairo and addresses at this time

Julian T. Pipkin—Director of Church Services and Development Division
Georgia Baptist Convention, 2939 Flowers Road, South, Atlanta, Ga. 30341

Charles R. Standridge—Pastor, First Baptist Church of Clarendon,
P. O. Box 407, Arlington, Virginia 22210

Robert W. Edwards—509 Sierra Vista Avenue, Mt. View, California 94043

Hugh Wamble—Professor of Church History, Midwestern Baptist Theological Seminary, 5001 North Oak Street Trafficway, Kansas City, Missouri 64118

Max Sanders—Minister of Education, Wynnton Baptist Church,
Columbus, Georgia 31907
Home address: 4612 Northwood Avenue, Columbus, Ga. 31907

W. H. Lowe—Pastor, First Baptist Church, Adel, Georgia 31620

Roy C. Odom—Pastor, Mt. Pleasant Baptist Church, Bowen Association
Home address: 1001 First St., S. W., Cairo, Ga. 31728

Jack T. Alderman—Pastor, Tabernacle Baptist Church, Vidalia, Ga. 30474

William T. Rathbun—Pastor, Glyndale Baptist Church, Brunswick, Ga. 31520
Home address: 132 Butler Drive, Brunswick, Ga. 31520

John F. Carr—Pastor, First Baptist Church, Ellaville, Ga. 31806

Dewey Owens, Jr.—Pastor, El Bethel Baptist Church, Twin City, Georgia 30471
Home address: Route 2, Twin City, Georgia 30471

George W. Stokes—Baptist Campus Minister, Berea College,
Berea, Kentucky 40403

Waldo Edwards—Minister of Music, deceased

This information is taken from the card file of our church membership. Since the membership is kept by card file it is possible that some cards have been misplaced. If you know of those who are members and are not listed, we shall appreciate your calling the church office. Those ommitted will be placed on a mimeo-graphed list to provide an addendum to this roll. This then can be inserted in your copy of the brochure.

RESIDENT MEMBERS

(Baptism date given where shown on present membership card)

* Ordained Deacons

Akridge, Alfred, Jr.—10-31-51
Akridge, Mrs. Alfred, Jr.—10-4-40
Akridge, Steve—5-10-70
Allen, Mrs. Betty
Allen, Bobbie—5-21-72
Alligood, Mrs. J. O.—4-21-48
Anderson, Mrs. Hazel H.
Ansley, Greg

Baggett, Allen
Baggett, Mrs. Allen—11-2-51
Baggett, Denise—4-21-63
Baggett, Mrs. Perry
Baggett, Mrs. Wesley
*Bailey, Dr. Martin
Bailey, Mrs. Martin
Bailey, Lee—10-21-64
Bailey, Lynn—7-3-66
Barnes, Leland, Jr.—1938
Barnes, Mrs. Leland, Jr.
Barnes, Sheila—8-18-74
Barnes, Mrs. Leland, Sr.
Barrett, Mrs. Leslie
Barrett, Glenn—5-16-71
*Battley, Marvin M.
Battley, Mrs. M. M.
Bearden, C. B.
Bearden, Jimmy
Bearden, Mrs. Jimmy
Bearden, Keith—9-7-69
Bearden, Kim—9-7-69
Bearden, Ray—11-1-51
Bearden, Mrs. Ray (rebaptized)—4-15-73
Bearden, Rell
Bearden, Robert H.
Bearden, Mrs. Robert H.
Bearden, Robert—4-28-57
Beattie, Mrs. William J.
Bishop, H. M. Jr.—4-21-48
Bishop, Mrs. H. M., Jr.
Bishop, Bruce—9-6-59
Boone, Mrs. Daniel
Bowen, J. P.
Bowen, Mrs. J. P.
Boyett, Mrs. W. J.
Boyett, Miss Mabel
Boyett, Jackie—7-5-42
Brackin, Mrs. Ellie J.
Bradley, Mrs. Leila M.
Brogdon, Mrs. Joyce
Brogdon, Callie—1-6-74
Brogdon, Al—8-18-74
Brooks, W. H.
Brooks, Mrs. W. H.
Brooks, Sherry
Brooks, Mike
*Broome, L. Cuy
Broome, Mrs. L. Cuy
*Brown, W. Carl
Brown, Mrs. W. Carl
Brown, Richard—5-10-70
Brown, Susan—9-7-69
Bugg, Mrs. Francis
Bullard, Cecil Lee
Bullard, Mrs. Cecil Lee
Bullington, A. A.—4-21-46
Burgess, James T.
Burgess, Mrs. James T.
*Burroughs, Everett
Burroughs, Mrs. Everett
Butler, Mrs. Beth P.—4-5-64

*Cain, Ijon
Cain, Mrs. Ijon
Cain, Mark—9-9-73
Cain, Larry—11-1-59
Campbell, Mrs. Ruth
Cannon, Donald
Cannon, Mrs. Donald
Cannon, Angie—9-9-73
Carr, Mrs. F. S.
Chambers, H. M.
Chambers, Mrs. H. M.
Chambers, Joe—12-13-64
Chambers, Charles—5-10-70
Chason, Mrs. P. O.
Chastain, E. L.
Chastain, Mrs. E. L.
Chastain, Lloyd—3-15-59
Chastain, Mrs. Lloyd
Chastain, Mrs. J. S.
Clark, J. Rogers
Clark, Mrs. J. Rogers
Clark, Phillip—5-16-71
Clark, Lamar
Clark, Mrs. Lamar—7-18-54
Clark, Karen—4-2-72
Clark, J. Lauren, Sr.—5-18-58
*Clark, J. Lauren, Jr.—7-3-42
Clark, Mrs. J. Lauren, Jr.
Clark, Lisa—1-7-68
Clark, John—9-12-71
Cobb, Mrs. John
Cobb, Debby—5-16-71
Cobb, Steve
Collier, Michael
Collier, Bonnie (Mrs. Michael)
Cone, Carlos—9-28-47
Cone, Mrs. Carlos—9-28-47
Cone, Gordon—4-20-69
Connell, A. B.—8-3-52
Connell, Mrs. A. B.
Connell, Debra—8-2-64
Cooper, Mrs. Horace
Crownover, Mrs. Hal
*Crozier, William E.
Crozier, Mrs. William E.

Daniels, Billy
Daniels, Mrs. Billy
*Daniels, Roscoe
Daniels, Mrs. Roscoe
Davis, Mrs. Elmer
*Davis, J. B.—6-28-42
Davis, Mrs. J. B.
Davis, Jimmy—1-16-55
Deese, Eugene—7-13-41
Deese, Mrs. Mattie Lou
Dollar, Mrs. A. L.
Dollar, L. B.
Dollar, Mrs. L. B.—11-2-51
Dollar, Mrs. W. L.
Dollar, Mrs. Wendell
Drew, Mrs. B. M.
*Dunning, J. A.
Dunning, Mrs. J. A.
Dykes, Samuel E.
Dyson, Robert
Dyson, Mrs. Robert—4-21-48
Dyson, Miss Ruth

Edwards, Mrs. I. J.
Edenfield, Billy
Edenfield, Mrs. Billy
Eiford, Mrs. Philip
Elkins, Mrs. Billy—3-4-73
Elkins, Gary—3-4-73
Elkins, Mrs. Gary—3-4-73
Elliott, Mrs. Charles
Ellis, J. S.

Ellis, Beverly
Ellis, J. S., Jr.—5-1-60
Ellis, Mrs. J. S., Jr.
Eskew, H. D.
Eskew, Mrs. H. D.

Faircloth, Mrs. Clara Jean
Faircloth, Earl
Falconer, H. E.
Falconer, Mrs. H. E.
Fincher, John—10-19-41
Fincher, Mrs. John—5-12-40
Fincher, Wayne—4-21-46
Fiskus, Mrs. Charlie
Franklin, Rev. R. L.
Franklin, Mrs. R. L.
Fuller, Mrs. H. D. C.

*Gainey, Bill
Gainey, Mrs. Bill
Gainey, Vic
Gainey, Mrs. E. M.
Gainous, Mrs. Cheryl M.—1964
Gainous, R. B., Jr.—8-18-74
Gainous, Mrs. R. B., Jr.—4-8-56
Gainous, Rupert—5-16-54
Gainous, Mrs. Rupert—7-13-41
*George, S. E.
George, Mrs. S. E.—4-15-45
Godwin, Mrs. Lloyd
*Graham, Dr. Charles
Graham, Mrs. Charles
Graham, Clyde
Grebinger, Mrs. Ione
Grebinger, Jimmy—1-29-56
Griffies, Mrs. Clyde
Griner, Mrs. John
Groover, Mrs. Edwin
Groover, Miss Paige
Grubbs, Mrs. Marvin

Hadden, Mrs. D. Y.—9-26-43
Hall, W. Ermon—9-27-53
Hall, Mrs. W. Ermon—9-27-53
Hancock, Claude D.
Hancock, Mrs. Claude D.
Hancock, Terri—4-29-73
Hancock, Deena—4-29-73
Hancock, Elmo—10-1-41
Hancock, Mrs. Elmo
Hancock, John
Hancock, Mrs. John—2-27-55
Hancock, Dr. S. L.
Hancock, Mrs. S. L.
*Hand, Paul
Hand, Mrs. Paul
*Harrell, R. A.
Harrell, Mrs. R. A.
Harrell, Paul—3-4-73
Harrell, Mrs. Robert
Harrison, Earl
Harrison, Mrs. Earl
Harrison, Timothy—6-12-66
Harrison, Mrs. Timothy—2-5-67
Harrison, Mrs. M. P.
Harrison, Paul H.
Harrison, Mrs. Paul H.
Hawthorne, Earl O.—4-29-73
Hawthorne, Mrs. Earl O.—2-8-70
Hester, Mrs. Leo—1-6-74
Hester, Richard—7-29-51
Hester, Mrs. Richard
Hester, Roderick
Hester, Mrs. Roderick
Hester, Bill—2-7-60
Hester, Paul—2-7-60
Hester, Phillip—2-7-60
Hester, Jeanne—8-2-64
*Hicks, James T.
Hicks, Mrs. James T.
Hill, Lewis—6-24-56
Hill, Mrs. Lewis
Hines, Mrs. Jim—4-21-63
Hinson, Cecil
Hinson, Mrs. Cecil
House, Rev. Jack
House, Mrs. Jack
House, Jon—5-10-70
House, Jay—5-10-70
Hughes, Rev. H. Max
Hughes, Mrs. H. Max
Hughes, Ben
Hughes, Harry
Hughes, Sue Ellen
*Humphreys, Thomas N.
Humphreys, Mrs. Thomas N.
Humphreys, T. Q.
Humphreys, Mrs. T. Q.
Hurst, Mrs. G. D.
*Hurst, Raymond
Hurst, Mrs. Raymond
Hurst, Karen—4-29-73
Hurst, Sharon—9-9-73

Jackson, Sidney
Jackson, Jean—6-27-71
Jefferson, Mrs. Harris
Johnson, Loren
Johnson, Mrs. Loren
Johnson, Ricky—6-12-66
Johnson, Mrs. Ricky—4-5-64
Johnson, Greg—1968
Johnson, Robert
Joiner, James B.
Joiner, Mrs. James B.—3-10-59
Joiner, Glenn—9-13-70
Joiner, Alan—9-9-73
Joiner, Mrs. Marie
Joiner, Mary—2-8-70
Joiner, Wallace
Jones, Mrs. Lee
Jones, Miss Pansy
Jones, Miss Angia Leah
Jones, Mrs. Pency
Jones, Talbot
Jones, Raenell
Jones, Mrs. Myron—10-26-69

*Kemp, Bryant
Kemp, Mrs. Bryant
Kemp, Mack—5-18-58
Kemp, Mitchell—1961
Kennedy, Anna Frances
Kines, Daniel W.
Kines, Mrs. Daniel W.
Kines, Danny
Kines, Cheryl
King, William B.
King, Mrs. William B.
*King, J. Elmer
King, Mrs. J. Elmer
Lane, J. W.—3-27-50
Lane, Mrs. J. W.—3-27-50
Lane, Gregg—1961
Lane, Richard—12-4-66
Lee, Will P.
Lee, Mrs. Will P.—4-7-57
Levie, Mrs. Lottie
Little, Mrs. J. J.

Maddox, Mrs. L. R.
*Madison, H. R.
Madison, Mrs. H. R.
Manry, Mrs. Alford
Manry, Jane—6-12-66
Marshall, Mrs. Sonny
Massey, Mrs. G. Frank
Massey, Hubert
Massey, Mrs. Hubert
Massey, Hubert, Jr.—9-13-64
Massey, R. L.
Massey, Mrs. R. L.
*Mauldin, B. W.
Mauldin, Mrs. B. W.
Maxwell, Mrs. Emmye
*Maxwell, Rudolph—4-7-57
Maxwell, Mrs. Rudolph—4-4-45
Maxwell, Elaine—5-6-62
Maxwell, Steve—5-18-58
Mayfield, Emory
Mayfield, Mrs. Emory
*Mayfield, J. T.
Mayfield, Mrs. J. T.
Mayo, W. H.

Mercer, James
Mercer, Mrs. James
Miller, W. A.
Miller, Mrs. W. A.
Miller, Teresa—6-9-68
Miller, Cindy—6-9-68
Miller, Susan
Mills, Mrs. Ann—9-13-70
*Minter, J. C.
Minter, Mrs. J. C.
Minter, John—10-9-55
Mixon, Mrs. A. A.
Mixon, Johnsie
Mixon, W. Aris
Morrell, Mrs. John M.—9-13-64
Morrison, Mrs. C. E.
Morrison, Miss Mary E.
Mott, Miss Velma
Mott, Miss Tessie
Moye, Mrs. Bill
*Muggridge, Wh
Muggridge, Mrs. Wh—5-9-43
Murphy, H. O.
Murphy, Mrs. H. O.

McAuley, Mrs. Betty
McAuley, Bobby—1969
McAuley, Tommy—1969
*McDonald, Cecil
McGlamery, Mrs. Brantley
McGlamery, Miss Jane
McGlamery, Randell—3-29-53
McGraw, Mrs. H. H.
McKenzie, Mrs. Wesley—3-29-53
McLendon, R. W.—4-22-56
McLendon, Mrs. R. W.—4-22-56

Newberry, Mrs. Pauline
Newman, Clayton
Newman, Mrs. Clayton
Nicholson, Guy
Nicholson, Lannis
Nicholson, Mrs. Lannis
Nicholson, Lannie—9-17-50
Nicholson, Mrs. Lannie
Nicholson, Wilkes—3-21-54
Nicholson, Mrs. Wilkes r.b.—8-18-74
Norton, Mrs. Sonny—1960
O'Brien, Mrs. Jack
Odum, Mrs. Roy
*Owens, Dewey—4-21-48
Owens, Mrs. Dewey—9-24-44
*Owens, Walter, Jr.—4-21-46
Owens, Mrs. Walter, Jr.
Owens, Mike—6-12-66
Owens, Debbie—2-8-70

Palmer, Mrs. C. N.
Palmer, J. G.
Palmer, Mrs. J. G.
Parlett, Mrs. Clyde
Parrish, Miss Ethel
Paschal, Mrs. Edwin
Paulk, Miss Gladys
Paulk, Mrs. Lannis
Peacock, Mrs. A. E.
Pearce, F. E.
Pearce, Mrs. F. E.
Pearce, Fred
Pearce, Mrs. Fred—11-4-51
Pearce, Freddy—5-16-71
Perkins, Mrs. D. D.
Perkins, Robert C.
Perkins, Mrs. Robert
*Phelps, Dr. A. D., Jr.
Phelps, Mrs. A. D., Jr.—8-18-74
Phelps, Angie—5-10-70
Phillips, Mrs. H. E.
*Pipkin, N. E.
Pipkin, Mrs. N. E.
Powell, Carroll
Prince, M. O.—4-21-46
Prince, Mrs. M. O.
Pritchard, J. G.—3-21-54
Pritchard, Mrs. J. G.
Pritchett, J. A.—1-13-71
Pritchett, Mrs. J. A.
Proctor, Mrs. Howard—9-22-40
Rawlins, Mrs. Larry—6-17-56
*Rawls, Joseph—8-3-52
Rawls, Mrs. Joseph—8-3-52
Rawls, Horry—5-18-58
*Read, W. G.
Read, Mrs. W. G.
*Reddick, W. H.
Reddick, Mrs. W. H.
*Reed, Paul—5-18-58
Reed, Mrs. Paul—8-4-40
Reed, Ronald—5-18-58
Rentz, Mrs. Edwina B.
Richards, Roy—11-11-53
Richards, Mrs. Roy—11-11-53
Richter, Mrs. Louise B.
Richter, Mercer—10-31-51
Richter, Mrs. W. H., Sr.
*Richter, Wyman, Jr.
Richter, Mrs. Wyman, Jr.
Roberts, Mrs. Calvin (rebaptized)—1973
Roberts, David—6-9-68
Roberts, Calvin, Jr.—9-13-70
Robinson, Mrs. Jewell
Roddenbery, Mrs. Fred
Roddenbery, J. B., Sr.
Roddenbery, Mrs. J. B., Sr.
*Roddenbery, J. B., Jr.
Roddenbery, Mrs. J. B., Jr.
Roddenbery, J. B. III—1961
Roddenbery, Albert—9-9-73
Roddenbery, Hansell—9-9-73
Roddenbery, Ralph
Roddenbery, Mrs. Ralph—4-8-56
Roddenbery, Mardi
Roddenbery, Ralph, Jr.
*Roddenbery, W. B., Jr.
Roddenbery, Mrs. W. B., Jr.
Roddenbery, Walter III—5-47
Roddenbery, Brandon—10-12-47
Rushin, Mrs. H. R.
Sasser, Mrs. Lois
Sauls, Mrs. A. C.
Scott, David
Searcy, Mrs. Carolyn
Searcy, Field—9-9-73
Sellers, Mrs. Jessie—3-26-50
Sheffield, J. H.—9-17-54
Sheffield, Mrs. J. H.—9-17-54
Sheffield, Jim—6-9-68
Sheffield, Lana—9-10-72
Sheffield, Susan—9-10-72
Shiver, Mrs. Lucille
Shiver, Rick—4-20-69
Shiver, M. T.
Shiver, Mrs. M. T.
Shiver, Rex—5-16-71
Singletary, Kenneth—8-18-74
Singletary, Mrs. Kenneth
Singletary, Mrs. Lester—1-16-55
Singletary, Len
Singletary, Mrs. Len
Singletary, Irven
Singletary, Elizabeth—9-7-69
Singletary, Mrs. Clarice—10-29-50
Singletary, Mrs. Paul
Smith, Mrs. C. F.
Smith, Agnew
Smith, Mrs. Agnew
Smith, Mrs. Craig
Smith, Curtis
Smith, Mrs. Thelma
Smith, Rev. Wilburn S.
Smith, Mrs. Wilburn, S.
Stallings, David
Stallings, Mrs. David
Standridge, Mrs. Ethel
Stephens, M. Howard
Stephens, Mrs. M. Howard
Stoddard, Mrs. H. L., Jr.
Stoddard, David
Stoddard, Marie Louise
Stoddard, Lee
Strickland, Mrs. C. H.
Strickland, Earl—9-9-73
Strickland, Mrs. Herman
Strickland, Leanne—5-16-71

Strickland, Richard—3-31-74
Strickland, Mrs. Richard
Strickland, William Steve
Strickland, Mrs. William Steve
*Sumner, H. M.
Sumner, Mrs. H. M.
Sumner, Howard—10-4-40
Sumner, Mrs. Howard
Sumner, Lewis—4-3-66
Sumner, Gary—6-12-66
Sumner, Andy—6-12-66
Sumner, Karen—6-9-68
Surles, Mrs. Jewell
Sutton, Mrs. L. R.

*W. E. Thomas
Thomas, Mrs. W. E.
Thomas, Julia—4-5-64
Thomas, Charles
Thomas, Wayne—1960
Thomson, Kirk—4-2-72
Thomson, Karen—9-9-73
Thomason, Mrs. Howard
*Thompson, A. L.
Thompson, Mrs. A. L.
*Thompson, Dewey
Thompson, Mrs. Dewey
Thrower, Mrs. Howard, Sr.
Thrower, Howard, Jr.
Thrower, Mrs. Howard, Jr.
Thrower, Howard III—1961
Thrower, Kate—12-31-72
Thorsby, Paul
Thorsby, Mrs. Paul
Thorsby, Grover
Thursby, Howard—10-53
Thursby, Mrs. Howard—4-26-42
*Timmerman, Ed
Timmerman, Mrs. Ed
Trammell, Norwood—3-8-59
Trammell, Mrs. Norwood
Trammell, Claudia
Tyson, Jack
Tyson, Mrs. Jack
Tyson, Max
*Tyson, Omer
Tyson, Mrs. Omer
Tyson, Mary Margaret—7-3-66
Tyson, Lauralu—7-3-66
Tyson, Mrs. W. M.
Tyson, Paul—5-5-43
Tyson, Mrs. Paul—3-2-52
Tyus, Mrs. N. O.

Voyles, W. C.—5-4-43
Voyles, Mrs. W. C.—5-4-43

Walden, Mrs. Dorothy—4-15-45
Walden, Vicki—9-13-70
Walden, Mrs. D. W.
Walden, Delma—4-2-50
Walden, Mrs. Delma—3-26-50
Walden, Gary—8-20-72
Walden, Mrs. Gwin
*Walker, Blanton
Walker, Mrs. Blanton—10-2-41
Walker, Mrs. H. A.
Walker, Mrs. Thomas L.
Walker, Steve
Wamble, Mrs. R. G.
Wamble, B. M.
Wamble, Mrs. B. M.
*Ward, Henley
Ward, Mrs. Henley
Ward, Phil—12-4-66
Ward, Dennis—12-4-66
Ward, Joe
Ward, Mrs. Joe
Ward, Tommy—6-12-66
Ware, Miss Nell Rose
Watson, Mrs. Kate
Weagley, Mrs. Mary C.
Webb, Henry
Webb, Mrs. Henry
Wells, Dan—9-23-51
Wells, Mrs. Dan
*Wells, W. F.—5-9-43
Wells, Mrs. W. F.
Wells, Richard—4-28-57
Wells, Mrs. Richard
*West, B. W.
West, Mrs. C. O.
West, Frank
West, Mrs. Frank—11-2-58
Wheeler, Charles
Wheeler, Mrs. Charles
Whigham, Mrs. Agnes—8-3-52
Whigham, Harvey
Whigham, Mrs. Harvey
Whigham, J. R., Jr.—3-9-58
Whigham, Mrs. J. R., Jr.
Whigham, Kay—5-6-71
White, B. A.
White, Mrs. B. A.
White, Anne—7-13-41
White, E. C.
White, Mrs. E. C.
White, Mrs. James—4-6-41
White, Cindy—4-5-64
White, T. W., Jr.
*Wilcox, Herman
Wilcox, Mrs. Herman
Williams, Carroll
Williams, Mrs. Carroll
Williams, Jeffrey—5-10-70
Williams, Teresa—1969
Williams, James L.
Williams, Mrs. James L.
*Williams, Willard
Williams, Mrs. Willard
Williams, Brenda
Williams, Terrell
Willis, A. F.
Willis, Mrs. J. E.
Willis, Mrs. Martha
Willis, Billie—5-9-43
*Willis, G. Y.
Willis, Mrs. G. Y.
Willis, Glynn—5-10-70
Willis, Vicki—5-16-71
Wimberly, James
Wimberly, Mrs. James
Whigham, Jimmy—3-30-52
Whigham, Douglas—5-18-58
Whigham, Thurmond
Worthy, Mrs. G. L.
Worthy, Jack—7-19-53
Worthy, Mrs. Jack—7-19-53
Woody, E.

NON-RESIDENT

Atkinson, Belinda—12-6-59
Atkinson, Cecil—4-4-54

Baggett, Herbert B.
Banks, Mrs. Vance
Banks, Vance
Barrow, Mike
Barwick, E. W.
Bearden, Harriett—7-10-55
Bishop, Gary—4-22-56
Bishop, Mrs. Gary—6-17-56
Bloomfield, Daniel K., III—5-17-53
Bond, Gail—1961
Bond, Ann W.—5-9-43
Bradner, Phyllis C.
Brim, William T.
Brock, Mrs. Eulie—7-21-48
Brown, Beverly Anne—5-18-58
Bryant, Mrs. Johnny W.
Bugg, Francis, Jr.—7-10-55
Burgess, Terri T.
Butler, Mrs. Frank—3-21-54
Butler, Mrs. Ray

Cain, Dennis—11-1-59
Cain, Mrs. Dennis—4-30-73
Camp, Miss Sarah

Cannon, George
Cannon, Mrs. George
Cantrell, Sylvia—4-21-63
Carter, Polk
Carter, Mrs. Polk—4-22-56
Chapman, Woody—3-29-53
Cline, Mrs. Rebecca R.
Collins, Frank—11-2-41
Collins, Judy
Cone, Harriett—4-28-57
Connally, Joe
Cook, Lawson
Crosby, Mrs. James, Jr.
Croy, Mrs. W. C.

DeLay, Mrs. Jere
Dollar, Fred
Dollar, Mrs. Fred—5-1-60
Dollar, Ted—9-26-43
Dollar, Ray

Eason, William
Edison, Mrs. Patrica
Fallen, Mrs. R. J.
Fincher, Mrs. Jo R.
Fiskus, Ruth—4-21-46
Flournoy, Annette
Folsom, Guy—9-22-40
Fowler, Charles D.
Fulford, Mrs. C. G.
Fulford, Winston—9-24-44

Gainey, Mrs. Sidney—1-16-55
Gainous, Miss Debra—4-29-73
Garstin, Mrs. Robert
Gibson, Denson
Gilbert, Mrs. Roy
Gilliard, Mrs. Weldon, Jr.
Graham, Edward
Gill, Michael
Gray, Mrs. Menda Kay M.—1962
Grenwald, Mrs. Marianne R.—10-9-55
Grimes, Mrs. Cherylann W.—7-3-60

Haggitt, Annie Faye—6-16-52
Hall, James O.—3-21-54
Hancock, J. Vick—9-19-54
Hancock, Sydney Sue—4-5-64
Hand, Gary—7-3-66
Harrell, Mrs. Frances G.
Harrison, Calvin—4-14-57
Harrison, G. W., Jr.—5-18-58
Harrison, Mrs. G. W., Jr.
Hart, Mrs. Annie
Haynes, Mrs. Linda Rogers—7-10-55
Henderson, Mrs. J. L.—9-1-46
Hester, Mrs. Mary
Hill, Hayes—12-7-58
Holt, Mrs. John
Howard, Meda Ann
Humphreys, Ken—5-16-71

Johnson, Mrs. Ann J.—2-3-63
Joiner, Irwin—1961
Johnson, Mrs. L. D.

Kitchens, Mrs. Becky H.—1962
Lanier, Don
Lanier, Mrs. Don
Littlefield, Mrs. Rhonda Ann B.
Long, Janice E.
Lowe, Mrs. Emory
McCord, Mrs. Jan J.—9-7-69
McDaniel, Charles—7-10-55
McQuire, Mrs. M. G.—9-1-46
McKenzie, Tommy—9-7-69
McKenzie, Peggy—9-7-69
McKory, Hall—4-22-56
McLendon, Charles
Malcolmn, Mrs. Cindy J.—1961
Martin, Mrs. H. R.
Martin, Mrs. Paul—6-12-66
Martin, Paul
Martin, John P.—6-12-66
Martin, Debra—6-12-66
Massey, Jimmy—3-21-54
Mayo, Max—3-5-53
Mitchell, Belinda—8-23-59
Mitchell, Mrs. Irma—9-6-59
Mitchell, Kenneth—9-6-59
Mobley, Evelyn
Murphy, Charles—1950
Murphy, Dennis—3-29-53
Odum, Carl
O'Neal, Jack
Orr, Mrs. Sue C.
Paschal, Tommy—3-29-53
Paschal, Mrs. Tommy
Pearce, Harris
Peel, Larry
Peel, Mrs. Larry
Peel, Jeff—9-9-73
Perkins, Mrs. Mary S.—1-16-55
Peters, Mrs. S. H.—4-6-52
Pettyjohn, Mrs. Jack
Poulk, Lamar
Prince, Sammy—10-31-51
Prince, Sharon
Proctor, Jimmie
Proctor, James H.
Raines, Glen
Reagan, Bruce—11-16-55
Reagan, Kent—1-16-55
Rentz, Charles
Richards, Allen—3-30-51
Rich, Allen
Rich, Earl, Jr.
Rich, Ellen—6-12-66
Richter, Karl—4-5-59
Richter, Frank—3-21-54
Richter, Mary Julia—4-21-48
Ridley, Tommy—3-29-53
Roach, Mrs. C. L.—8-23-59
Roberts, Mrs. N. F., Jr.
Rushin, Hugh—4-21-46
Sadler, Celia P.
Sawyer, Mrs. Richard
Scarbrough, Mrs. Gwinnette W. 10-65
Schuman, Roseanne—4-7-57
Scott, Mrs. Daniel
Sholar, Frances
Simmons, Barbara—8-2-64
Simmons, Mrs. Rebecca R.
Sims, Mrs. Edward—6-3-51
Slocum, Mrs. Cynthia T.—4-5-64
Singletary, Leslie—7-10-55
Singletary, Ronnie—11-8-51
Smith, Gerald
Smith, Mrs. Gerald
Smith, Mrs. Sue Webb
Smith, Wilburn, Jr.
Spell, Robert
Stedham, Jerry
Stokes, Mrs. Louise E.—4-21-46
Taylor, Mrs. Joe
Taylor, Linda J.—3-27-55
Taylor, Thomas P.—1965
Taylor, Mrs. Frances
Taylor, Craig—9-12-71
Teasley, Harry
Teasley, Mrs. Harry
Thomas, Gail—7-3-66
Thomas, Kay—7-3-66
Thomas, Pearl—1960
Thomason, Mrs. J. D.
Townend, Cyrus E.—9-7-69
Townsend, Mrs. Cyrus E.
VanLandingham, Evelyn
VanLandingham, Mrs. H. A.
Vawryk, Mrs. Alex A.—7-11-43
Walker, Dennis—6-5-60
Walker, Mrs. J. R.
Walker, Tommy
Webb, Tommy
Webb, Wiley
Wheeler, Randy—7-10-55
Wilson, Mrs. Gail T.—1961
Wimberly, Randolph—10-31-51
Wind, Deborah—1959
Walden, Mrs. Ivy
White, Emmett, Sr.
White, Mrs. Emmett, Sr.
Young, Mrs. Mary
Zbinden, Miss Celia

Biographical Sketches of Pastors

REV. JOSHUA MARTIN

Rev. Joshua Martin was born in Barnwell, S. C. in 1821 and moved to Lumpkin, Ga. in 1829. He was ordained to the Baptist Ministry in 1849, having married Miss Mary Jane Laslie in 1847.

He and his family moved to Lynn Station, a few miles north of Bainbridge in 1856. He established a Baptist Church there and while there was called as pastor of the Baptist Church of Bainbridge where he stayed until 1865, the date of the close of the War Between the States. It was during Rev. Martin's ministry that the Bainbridge Church made large quantities of clothing and supplies for the Confederate soldiers and he personally made several trips to deliver them.

Brother Martin moved to Whigham as agent for the railroad while continuing his preaching mission. The mission flourished so that in 1868 the Whigham Baptist Church was constructed. He was a gifted carpenter and splendid leader and organizer, hence the church building "sprang up almost over night."

In 1874 the Reverend Martin became the first pastor of the Cairo Baptist Church. He came to Cairo once a month to hold services all weekend. It was during his three years with the Cairo Baptists that the first church was built through his leadership and actual labor. He also established other Baptist churches near Whigham one of them being at "Coon Bottom", near the Florida-Georgia line.

Quoting from the Christian Index at the time of his death, "As a pastor, he was always scrupulously

punctual in attending his meetings, and faithful in urging on his members the consecration of themselves, their children and their money, to the cause of Jesus. ——His voice was strong, clear, his manner earnest and fervent."

He moved back to Bainbridge where he preached until his eyesight failed. He died in 1908. He and his wife had seven children, among his descendents still living in Cairo is Louis A. Powell, grandson, and Miss Clara Mauldin, great granddaughter.

REV. JOHN L. UNDERWOOD

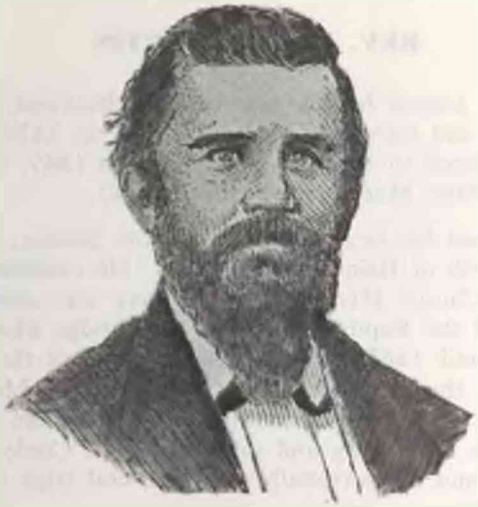
The second pastor of the Cairo Baptist Church was John L. Underwood, born in 1836 and died in 1907. He graduated from Oglethorpe University, the Theological Seminary in Columbia, S. C., had one year of study at the University of Heidelberg in Germany and another year at the Sorbonne in Paris. He returned to America in 1861 and joined the Confederate States Army. He was a teacher in various academies, founded and edited "The Camilla Clarion" the newspaper of Mitchell County. He practiced law and was a judge but always on Sunday he was found preaching at one of several churches. He preached one Sunday each month from 1877 to 1883 in Cairo.

REV. J. M. RUSHIN

James McCann Rushin was born in 1838 and reared in Thomas County, Ga. His formal education was restricted to the rural schools but his intellectual curiosity produced a man who became a teacher of high esteem. He was ordained a minister in 1872.

Mr. Rushin married Miss Julia A. Groover in 1858. They had no children but "foster parents" to five children that they reared.

He was pastor at Boston, Ga. seventeen years; Hickory Head ten years; and at different times pastor of churches at Valdosta, Summerhill, New Hope, Duncanville and Cairo, Ga. He was pastor at the Cairo church from 1883 to 1886 and likely until 1890. It was during his ministry at Cairo that Robert S. Roddenbery, Sr. was baptized and joined the church. He later came out of retirement to preach the funeral service in Thomasville, Ga. of Congressman Seaborn Anderson Roddenbery, Jr. in 1913. He had earlier baptized Congressman Roddenbery.



Rev. Rushin was a gifted musician, a 32nd degree Mason and held state offices in the order. He also served the Confederacy under General Lee, rendering valuable service.

REV. J. R. BATTLE

Mr. Battle was born in Marion County, Georgia October 1836 and died at his home in Boston, Georgia in January 1895. He had joined the Anti-Missionary Baptist Church in 1863 and was soon afterwards ordained where he served until 1886 when he, with the Elam Church, of which he was a member adopted the Articles of Faith of the Missionary Baptist Church. He was one of the Mercer Association's best preachers and served some of its best churches to the time of his death.

REV. D. H. PARKER

Daniel Hall Parker was born in Muscogee County, Georgia in 1845, the son of a Baptist preacher of the Anti-Missionary sect. When he was six years old his family moved to Barbour County, Alabama where he received superior training at the best country and village schools of the day. As he was preparing for college the "Civil War" being in progress he enlisted as a private soldier in the Thirty-ninth Alabama Regiment. He was slightly wounded in one of the battles around Atlanta.

It was while he was in the Army (1863) that he was converted. He was baptized by his father while he was on furlough. He felt called to preach The Gospel but refused ordination to wait until he was financially able to preach "independently."

He married Miss A. V. Pruett in 1866. They moved to Texas in 1868 where he taught school but preaching as opportunity offered. He was ordained in 1885 and continued to teach as well as preach. He was elected President of the South Georgia College in Thomasville, Georgia. He was called to be pastor of the First Baptist Church—he, having in his words "learned the way of The Lord more perfectly in his young manhood", had early left the Anti-Missionaries.

After finishing his work in Thomasville he accepted a joint call from Cairo and Bainbridge Baptist Churches. He served these churches, giving half time to each, for three years from 1895 to 1898.

In 1898 he was commissioned Chaplain of Ray's Regiment, in the Spanish-American War and was stationed for eight months at Guantanamo, Cuba. In addition to his regimental duties in Cuba he was actively involved in preaching The Gospel. After his return he was pastor at Boston for ten years and concurrently at Liberty or Grooverville and New Hope.

"Elder Parker" was either wholly or in part responsible for the establishment of churches and helped build houses of worship in Thomasville, Barwick, Pavo, Iron City, Eldorado, Pine Forest, Colquitt, Quincy, and Pine Ridge (in Florida) and one in Cuba.

ELDER ASA C. STEPHENSON

Rev. Stephenson was born in 1835 in Anderson District, S. C. His family moved to Carnesville, Ga. when he was a child. He had very little formal education but sought knowledge through self study and the tutelage of a Professor Pulliam. As a consequence he was a useful surveyor and most acceptable teacher in the country schools. He was so zealous in his determination to follow the teachings of Christ the Double Branch Missionary Baptist Church licensed him to preach when he was only seventeen years old. He volunteered for Confederate Army on July 20, 1864, after having participated in the battle of Peachtree Creek near Atlanta, he was stricken with typhoid fever. He was not able to return to the service.

In his last years Mr. Stephenson lived in South Georgia where he helped establish many new Missionary Baptist Churches. It was during the years 1898 and 1899 that he served the Cairo Baptist Church as minister and moderator. The minutes do not record his formal election as a pastor of the Cairo church.

REV. WILMOT EVEREST ZEDIKER

Mr. Zediker was born in Manchester, Iowa, graduated from Franklin Academy in Nebraska and Grand Island Business College. He also studied at the University of Nebraska.

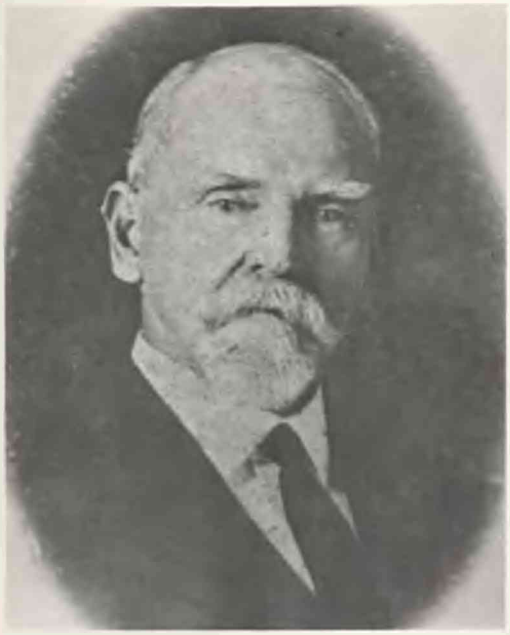
He was ordained in the Baptist Church in Sneads, Florida. He served as minister or special worker at South Wabash, Nebraska, North Lincoln and University Place in Nebraska. He was also pastor of the Third Baptist in Birmingham, Mount Carmel and Gadsen, Alabama churches in 1895 and 1896. In 1896 Brother Zediker was pastor in Pine Grove and Iron City, Georgia, in Whigham in 1897. He was pastor of the Cairo Baptist Church from 1898 to 1901.

REV. THOMAS ALEXANDER MEANS WHITE

He was born in Oxford, Newton County, Georgia in 1848. He was named, in part, for his great uncle, Alexander Means, a famous Methodist minister. He attended Emory College at Oxford but left to join the Confederate Army when he was only sixteen and his schooling incomplete. He was engaged in many skirmishes at Fisher's Hill, in the line of duty, on March 24, 1865, he was captured and imprisoned at Point Lookout until the surrender.

Mr. White had been reared as a Methodist but had felt that he could serve best in the Baptist faith. He had married Annie S. White (not related) when only eighteen but in their 53 years until his death she was a great asset being active in the Woman's Missionary Societies. Rev. White was ordained in Brooks County, Georgia, in 1875. He served as pastor of many churches in southwest Georgia and northern Florida, besides doing an immense amount of evangelistic work. Among the churches that he served were, Okapilco, Evergreen, Beulah (which he served on Sunday afternoon on his way from Ochlawilla church), Philadelphia, and Madison, Florida; Bainbridge, Calvary, Meigs for nine years and Cairo for the years 1901-1906. He had at least seventeen pastorates in the forty-five years of his arduous, faithful and successful ministry. He died in 1919 in Thomasville where he and Mrs. White had lived for the last twenty-five years. The funeral services were held in the Evergreen Baptist Church conducted by Dr. Robert H. Harris, and Rev. J. M. Rushin. Brother White and Brother Harris had each promised the other to conduct the funeral of the one who should die first.

DR. ROBERT H. HARRIS



Robert Hamilton Harris was born at his father's country place, "Holly Springs" in Jefferson County, Georgia, April 19, 1842. His father, Dr. Bennett Harris, was formerly a leading physician of Augusta, Georgia, but he died when Robert was only two years old. A few years later his mother remarried to Rev. Robert Fleming, a prominent Baptist minister of Newnan, Georgia. The family moved to Thomasville while Robert was still a boy.

He left Mercer University in his junior year when he was nineteen to join the Confederate forces. Long before the close of the "Civil War" he had attained command of an infantry company. After the war he married Mary Martha Love, the daughter of a prominent Thomasville lawyer in whose office he "read law." Mr. Harris practiced law successfully in Thomasville for several years during which he had been elected County Court Solicitor for Thomas County, then Mayor of Thomasville for two or three terms.

In 1876 the chairman of the Board of Trustees, Dr. S. A. Roddenbery, was able to persuade Mr. Harris to accept the principalship of the Academy in Cairo, Georgia; where he remained for six years. It was during these years that he was ordained to the Baptist ministry. It is said that ten ministers were invited for his ordination and nine came for "the laying on of hands" for this brilliant and dedicated young man! And for three years before leaving Cairo he was serving as bishop of Bainbridge and pastor of several country churches while still teaching. During 1882 and 1883 he was principal of the Calvary High School while continuing to preach. He was pastor of First Church of LaGrange, Georgia for two years from which he was called to the First Church of Columbus, Georgia, which he served for eight years. He was pastor at Troy, Alabama, Thomasville, Georgia and College Park, Atlanta, among other churches. It was while Dr. Harris was pastor in Cairo (1906-1912) that the church was led to erect a beautiful brick structure—one of the most beautiful in the area. It was also during these years that he coached Cairo's Julien Roddenbery, Sr. for entrance into Mercer University.

Dr. Harris was honored with the degrees of M. A. and D. D. by Mercer University. He was moderator of many Baptist Associations, Master of Masonic and Odd Fellows and other lodges, chaplain of the Georgia Legislature for two terms, etc. After a long and brilliant career he died in 1928.

DR. BARTOW DAVIS RAGSDALE

The following information is from WHO'S WHO'S in AMERICA, volume 16, 1930-1931 and from family records, courtesy of Dr. Ragsdale's granddaughter June Ragsdale Smithwick of Moultrie, Georgia.

Rev. Ragsdale was born near Lithonia, Dekalb County, Georgia in 1861; son of John C. and Nancy (Lucas) Ragsdale. He was first honor graduate from Mercer University, receiving an A. B. degree in 1886, A. M. degree in 1892, D. D. in 1895, was a student for two and a half years at Southern Baptist Theological Seminary, Louisville, Kentucky. He married Lois Elizabeth Cloud of Jonesboro, Georgia in 1889 and they had two children, a son, Cary and daughter, Eunice Elizabeth (Mrs. Alexander E. Wolfe, Columbus, Ohio). He was ordained into the Southern Baptist ministry in 1889, was pastor successively at Al-

bany, Quitman, Decatur and Conyers, Canton, and Cairo, Georgia. It was while he was in Cairo that his son married Miss Roma Paulk, the mother of Mrs. Smithwick.

Dr. Ragsdale was bursar-treasurer of Mercer University 1914-1928 and teacher of Bible. He taught in the theology department of Mercer 1897-1905 and 1917-1928, was recording secretary of Georgia Baptist Convention from 1896 until his death in 1944, writing and compiling minutes and year book of the Convention and serving as historian of the Convention from 1928 until his death.

Many remember him for his poignant poetry and the following first verse of his "Greetings of the Seasons to My Friends" was likely inspired by the First World War!—

"As notes of jingle bells do ring,
As Christmas carols children sing,
May your best wish with mine go forth,
That peace may come to all the earth;
That all war's shrill alarms
May soon be stilled,
And poppies grow on battle fields,
In every land, for evermore."

REV. JOSEPH A. WYNNE

Joseph Alexander Wynne was born in Cherokee County, Alabama in 1851. He attended Bowden College and Mercer University. He was ordained by Second Baptist Church in Atlanta in 1875. He served as pastor of churches in Tennessee and Georgia. He was at Carrollton, Bowden, Antioch, Rock Mount, Hogansville, Hebron, also at Clayton and Gadsen, Alabama, Marietta and Gainesville, Georgia. He died in May 1921 in Gainesville, Ga.

Rev. Wynne served the Cairo church from 1915-1920.

To quote from Dr. Robert H. Harris' "History of Mercer Baptist Association"—

"Dr. Joseph A. Wynne, who succeded Dr. Ragsdale, in Cairo is one of the very ablest men in our denomination. His discourses are always fine, often wonderful and sometimes phenominal!"

REV. P. C. BARKLEY

Mr. Barkley was born January 2, 1876, graduated from Howard College in Birmingham, Alabama. He married Ethel Laird in 1906. He served faithfully and efficiently as pastor of churches in Alabama, Georgia and Florida. Among the churches where he was pastor was Calvary Baptist Church in Birmingham, Alabama, Americus and Cairo in Georgia, Southside Baptist Church in Lakeland, Florida; First Baptist Church, Delray, Florida.

Brother Barkley went to Lakeland from Cairo in 1923 where he stayed for four and one-half years. When he went to Lakeland they had no building and a membership of one hundred and six but when he left they had a splendidly equipped modern church building and a membership of more than seven hundred. When he was leaving the members wrote of Mrs. Barkley, "Through all these four and one-half years, Mrs. Barkley has wielded an undying influence in this church. She has been a great deal more than simply a pastor's wife. She has given unsparingly of time and talent in every organization of the church." The same could have been said of her in Cairo.

Rev. Barkley died in April 1969. Mrs. Barkley had died in 1943.

REV. DALLAS POWELL LEE

The following biography of Mr. Lee was written by his daughter, **Mildred Lee** Scudder who is a successful writer and lecturer. In 1969 she received the "Honor Book" award for her book for teenagers entitled, *The Skating Rink*. She has also been honored for her writing in Vienna, Austria.

Dallas Powell Lee was born on January 4, 1868 in Lones Creek, North Carolina. He was the sixth son of Joshua Lee (who had served as a colonel in the war between the states) and Eliza Doster Lee. Lones Creek is in Union County somewhere near Monroe where his father was county clerk before the war. The family moved from North Carolina to Georgia when Dallas Lee was an infant.

The families in the rural community got together and hired a teacher for their children. In this way he received his elementary schooling. When he was twelve years old he ran a pitchfork into his leg and was for some years a cripple, though—surprisingly—his leg was not amputated. (I well remember the terrible scar he carried from this accident all his life.) During the time of his incapacity he began to study seriously—to what extent entirely on his own or where he obtained the necessary material I cannot say. I have always understood that the foundation for his

scholarly bent was laid then, while he was disabled and could neither work nor play with his brothers on their farm.

Later, he attended Union Academy where he subsequently taught. This is in the region of Dalton, Tunnell Hill and Ringgold, Georgia and not very far from Chattanooga, Tennessee. A clipping from the Dalton Citizen reprinted in the Cairo Messenger in the mid twenties describes his attendance at a reunion of his students and their "beloved professor"; it quotes them as calling him "the best teacher who ever rang a bell in Georgia." He never attended a theological seminary.

He "read law" as an apprentice to a lawyer in Dalton, then in Rome, as was customary in those days and was studying for the state bar examinations when his sight failed and for some time he was virtually blind so far as any concentrated study was involved. He was in business, owned a store at some time along the rocky road of his attempted careers and other property. But the store burned, his ventures were ill-fated and he seemed to be cut off from success in every direction. Eventually he came to feel that he was trying to circumvent God's will for him and when he made his decision to preach, surrendering all else, he experienced great peace and happiness.

After he left Catoosa County, Georgia where he preached and taught at the same time and where the citizens of the community built him a school and also a cottage for him to live in, he was pastor of Southside Baptist Church in Montgomery, Alabama. There he met and married Aeolina Spear in 1902. They were married by his brother Will, also a Baptist minister. He was pastor of churches in Blocton, Elba, Opp and Luverne, Alabama before going back to Georgia to Cairo.

He was pastor of the Havana Baptist Church, Havana, Florida for six years after leaving Cairo. It was his last pastorate before his retirement. He died at Archbold Memorial Hospital in Thomasville, Georgia on October 12, 1943.

The Reverend Mr. Lee is survived by three daughters and a son: Margaret Lee Carlisle of Milan, Tennessee; Mildred Lee Scudder of St. Petersburg, Florida; Robert Bradley Lee of Jacksonville, Florida, and Eleanor Lee Keith of Flushing, New York.

REV. WILBURN S. SMITH

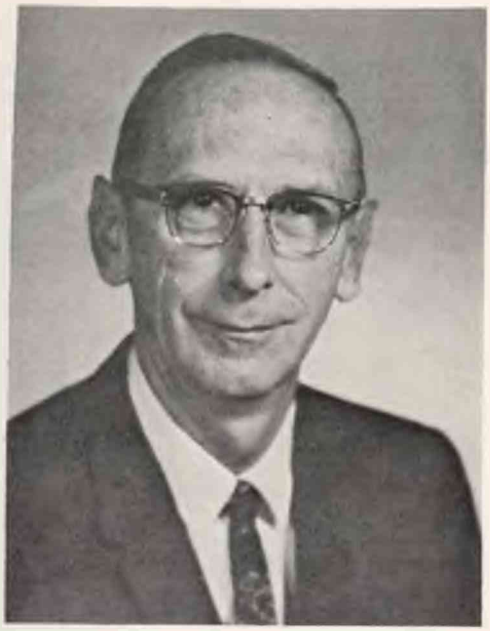
Rev. Smith was born December 6, 1896 in Hemmingway (Carroll County), Mississippi. He graduated with a LLB degree from the University of Mississippi School of Law, graduated from the Southern Baptist Seminary in Louisville, Kentucky where he received a Th. M. degree and where he did post graduate study. He was ordained by the First Baptist Church of Oxford, Miss. in 1920 and married Ethel Lannom in Louisville, Ky. in 1927.

The pastorates held by Brother Smith in addition to the student pastorates in Mississippi and Kentucky were: Jackson Hill Baptist Church, Atlanta, Ga.; First Baptist Church, Cairo, Ga.; First Baptist Church, Starkville, Miss.; First Baptist Church, Ashford, Ala.; Pastor Emeritus First Baptist Church, Cairo, Ga. (where he still serves in 1974).

Among the denominational contributions of Brother Smith was as a member of the Home Mission Board; trustee of the New Orleans Baptist Seminary, and member of the Executive Committees of Georgia, Mississippi and Alabama Baptist Conventions. He was a guest editor of the Christian Index, He was also a contributor to *Open Windows* and Mission Journals.

During Brother Smith's ministry in Cairo the following young men were ordained into the ministry: Julian Pipkin, 1938; Charles Standridge, 1944; Robert Edwards, 1942 and Hugh Wamble in 1947. In 1937 the Cairo First Baptist Church gave the pastor a trip to Europe, with a party of fellow Baptists led by Dr. Roland Q. Leavell.

REV. ROBERT C. PERRY, JR.



Brother Perry was born in Montgomery, Alabama in 1911. He was educated at Howard College, Stanford University and Southwestern Baptist Seminary. He married Emma Hubbard of Chatham, Virginia, she having graduated from Huntington College. His son, Robert III, is a minister and educator with degrees from University of Alabama and Southwestern Baptist Seminary. His other son, Michael, is an M. D. from University of Alabama, residency at University of North Carolina, now located in Lynchburg, Virginia.

During his seminary days he was an instructor in the English Department of Texas Christian University. He served as a chaplain in the U. S. Army from 1937 to 1942. Rev. Perry's pastorates included: First Baptist Church, Ashford, Ala. (1942-1945); First Baptist Church, LaFayette, Ga. (1945-47); First Baptist Church, Cairo, Ga. (1947-50); Girard Baptist Baptist Church, Phenix City, Ala. (1950-58); First Baptist Church, Childersburg, Ala. (1958-64); Pintlala Baptist Church, Montgomery, Ala. (1964-66). He was director of Pastoral Care, Greil Memorial Hospital, Montgomery, Ala. from 1966 to '71 when he retired for medical reasons.

When Brother Perry was in Cairo he played an active and constructive role in the building program in addition to his other ministries. He is presently active in the Montgomery Kiwanis Club, the United Appeal drives, Ministerial Union, Baptist Pastors' Conference and Baptist State Executive Board.

REV. THOMAS V. WELLS

Thomas V. Wells was born in Giles County, Tennessee and went to high school in Nashville, Tenn. He received his B. A. degree from Carson-Newman College, Jefferson City, Tenn. in 1940 and a Th. M. degree from the Southern Baptist Theological Seminary, Louisville, Kentucky in 1946. He was ordained to the Gospel ministry by the Immanuel Baptist Church in Nashville, Tenn.

Among his many contributions to the denominational work he served on the Board of Trustees of: American Baptist Theological Seminary, Nashville, Tenn. (1955-1957); Norman Junior College, Norman Park, Ga. (1953-1955); Carson-Newman College, Jefferson City, Tenn. (1958-1964); Tennessee Baptist Children's Home (1965-1967); Baptist Children's Home of North Carolina (1969-1973). Mr. Wells was a member of State Baptist Executive Board of the Georgia Baptist Convention, 1951-1954 and a member of the Hospital Commission of Tennessee Baptist Convention, 1956-1960.

In 1970, Rev. Wells preached in a Revival Crusade in New Zealand. The trip was sponsored by the Home Mission Board of the Southern Baptist Convention which included an extended trip to Australia, Hong Kong, and Japan to the Baptist World Alliance. The trip was given by the First Baptist Church of Andrews, N. C. He and his wife joined a Tour Group for a tour of the Holy Land and Greece in January, 1972 as a Christmas gift of First Baptist Church, Andrews, N. C.

His pastoral experiences include pastorates in Tennessee, Kentucky and Georgia such as:

1. Everett Hills Baptist Church, Maryville, Tenn.

2. First Baptist Church, Cairo, Ga. He was here from 1951-1954 during which years there was exceptional growth and interest in the Sunday School, Daily Vacation Bible Schools as well as the other services of the church.

3. Park Avenue Baptist Church, Nashville, Tenn.

4. Mt. Lebanon Baptist Church, Maryville, Tenn. 1957-1963.

5. New Hopewell Baptist Church, Knoxville, Tenn. 1963-1967.

6. First Baptist Church, Andrews, N. C., 1967-

He taught Teology and Bible in Mercer University Extension School, Cairo, Ga. and Carson-Newman College Extension School, Maryville, Tenn.

He is married to Lillie Miriam Wells and they have one daughter, Kathy (Mrs. Steve Mintz).

DR. STANLEY R. HAHN

Stanley R. Hahn is a native of Charleston, S. C. He began preaching September 1, 1939 and was ordained February 15, 1942. He is married to the former Dorothy Moseley and they have four children.

His education included a diploma in General Music from Moody Bible Institute, Chicago in 1941. He was second honor graduate when he received his A.B. degree in Classical Greek at College of Charleston, S. C. in 1945. At Southern Baptist Seminary in Louisville he received his B. D. in 1948 and Th. D. in 1950. While there he was appointed Teaching Fellow in the New Testament department.

Dr. Hahn's pastorates include:

1. Student pastorates in Kentucky, 1946-1950;
2. First Church, Walterboro, S. C., 1950-1955;
3. First Church, Cairo, Ga., 1955-1957;
4. Southside Estates Church, Jacksonville, Fla., 1957-1960;
5. First Church, Dublin, Ga., 1960-1970;
6. West End Church, Atlanta, Ga., 1970-1973;
7. First Church, Thomson, Ga., 1973-

His services to the denomination include being a translator for *Soul-Winner's New Testament;* acting as trustee for: Brewton-Parker College, Atlanta Baptist College, Georgia Baptist Children's Home, Truett-McConnell College and on South Carolina Baptist General Board. He has also been chairman of the Board of Directors of the *Christian Index* and chairman of the Executive Committee of the Georgia Baptist Convention after having served on the Board of Directors of the Southern Baptist Hospital in New Orleans.

Dr. Hahn served on the South Carolina Board of Public Welfare, 1952-1955. When he was in Dublin, Georgia he was on the Board of Recreation from 1962 to 1967. He is or has been a member of the Lions Club, Rotary Club, Exchange Club, Al Sihah Shrine, Macon, Ga. and Yaarab Shrine, Atlanta, Ga. He has won several championships in ping-pong, handball and golf.

REV. GEORGE WALTON CUMMINS, JR.

George Walton Cummins, Jr. was born in Louisville, Kentucky in 1929. His public school education was in Kentucky, Virginia and North Carolina. He is a graduate of the University of Louisville, Ky. and the Southern Baptist Theological Seminary in the same city. He did graduate level work at University of Florida, Florida State University, Georgetown College, Central Missouri State Teachers College, Georgia Baptist Hospital, and Medical College of Georgia.

His pastorates are:

Cedar Grove Baptist Church, Simpson County, Ky., 1952-1953;

Interim Pastor, First Baptist Church, Livingston, Tenn. 1954;

Associate Pastor, First Baptist Church, Rome, Ga., 1954-1957;

Pastor, First Baptist Church, Cairo, Ga., 1957-1969;

Pastor, Trinity Baptist Church, Sikeston, Mo., 1969-1973;

Pastor, First Baptist Church, Dexter, Mo., 1973-

Rev. Cummins has done revival preaching in seven states and preached in the First Baptist Church in Cairo, Egypt in the summer of 1964 during an extensive tour of three continents and sixteen countries. He has served on numerous committees and councils at both state, convention and Associational levels. He taught in the Mercer University Extension in Rome, Ga. 1955-1957, and Mercer Extension in Pelham in 1959. He taught at Shorter College in Rome, 1955-1956. His teaching also included that done in the American Seminary extension, Baconton, Ga. and Bainbridge, Ga., 1963-1968.

Mr. Cummins is married to the former Jo Morgan of Middletown, Kentucky. They have two daughters, Mrs. Michael Wesley Collins of Georgetown, Kentucky and Miss Cynthia Carroll Cummins of Dexter, Missouri where her father is serving a growing congregation in the thriving community.

ROBERT LEE FRANKLIN was the last of seven children born to Lula Bessie Counts Franklin and Robert Lee Franklin. His father died just two months after his birth. Bob was born and reared in Clarksville, Texas, where he graduated from high school as valedictorian of his class of seventy.

He attended Draughon's Business College in Fort Smith, Arkansas, after which he worked for a time for the Tucker Duck and Rubber Company of Fort Smith. Following his work there he was employed by the Lone Star Defense Corporation, New Boston, Texas.

During World War II he served in the U. S. Navy at Corpus Christi, Texas and in the V-12 Unit at the University of South Carolina. He holds the A. B. Degree from the University of South Carolina and the MDiv Degree from the Southern Baptist Theological Seminary, Louisville, Kentucky.

While a student at Columbia, South Carolina, and in Louisville he worked part-time for the Baptist Book Store.

Pastorates are as follows:

Lick Branch Baptist Church, Deputy, Indiana (student pastorate), May, 1948 - March, 1951.

Wilkesboro Baptist Church, Wilkesboro, North Carolina, May 13, 1951 - November 13, 1955.

Lithonia Baptist Church, Lithonia, Georgia, November 13, 1955 - April 1, 1959.

McDonough Baptist Church, McDonough, Georgia, April 1, 1959 - October 1, 1963.

First Baptist Church, Summerville, Georgia, October 1, 1963 - December 31, 1969.

First Baptist Church, Cairo, Georgia, January 1, 1970 -

Bob was licensed to preach by his home church, First Baptist Church, Clarksville, Texas, while still in service. He was ordained by the West Broadway Baptist Church, Louisville, Kentucky on May 30, 1948, while Dr. E. F. Estes was pastor.

He is married to the former Dixie Nicholson of Athens, Georgia. They have two daughters: Dixie Lynne (now Mrs. Andrew Goins, Jr. who lives in Tifton, Georgia) and Laurie Elizabeth (a resident of Gracewood State School and Hospital, Gracewood, Georgia).

Denominationally, Bob has served as Moderator of the Flint River and Grady County Associations in Georgia, on the Executive Committee of the Georgia Baptist Convention (from Chattooga Association), three times on the Order of Business Committee for the Georgia Baptist Convention, on the Calendar of Activities Committee for the Georgia Baptist Convention, on the Resolutions Committee of both the Georgia Baptist and the North Carolina Baptist Conventions, and as a trustee of Baptist Village. Both he and Mrs. Franklin have taught during Training Union Weeks at Ridgecrest Baptist Assembly and at Caswell and Fruitland in North Carolina.

In the various communities where the Franklins have lived, Bob has been active in different civic clubs: Optimist, Exchange, Kiwanis, Lions, and Rotary. He served as President for one year of the Cairo Rotary Club. He served as president of the Wilkes Central High School P.T.A., president of the Henry County Chapter for Retarded Children, secretary of the Chatooga County Linebackers and Chatooga Stadium Committee, chaplain of the Chattooga County Foodball Team 1968-69 (sub-region champions for that year) and President of the Lithonia Empty Stocking Fund.

"NO LESS DAYS"

A PAGEANT OF THE FIRST BAPTIST CHURCH

CAIRO, GEORGIA

1874 - 1935

by

BRENDA KNIGHT GRAHAM

NO LESS DAYS

A PAGEANT

Written by Brenda K. Graham

and presented by

FIRST BAPTIST CHURCH

Cairo, Georgia

Scene 1: Conference at Long Branch Baptist Church

Pastor: What is your feeling concerning those who have asked for their letters?

Member: Why do they want to move? Isn't this church to their liking?

Dr. Roddenbery: I'll answer that since I'm one of the ones requesting dismissal. Those of us from Cairo feel that we should start a church there. Joshua Martin has felt led to be our pastor and Mr. Dunlap is giving us a lot on North Broad Street. We request not only our letters, but your prayer support as well.

Member: You have it, Dr. Roddenbery, you have it.

Another Member: In fact, I for one would pledge you more than prayer support. If there is anything I can do, please call on me.

Narrator: So with the aid of Long Branch Baptist Church, the Cairo Baptist Church was formed in 1874. We have pictures of two of the twelve charter members, Dr. D. H. Wilmot and Dr. S. A. Roddenbery and also one of Joshua Martin, the first pastor. Mr. Martin was also a carpenter and built that first church house. It was a frame building with wide high steps in front and two front doors. Inside were three rows of homemade pews made from large pine trees.

Choir: "We Love Thy Church, O God"

Narrator: Among those to join the twelve charter members during the first decade of the church was Mr. Ben Mauldin, Sr. The youngest of his five children, Ben, Jr., has been active in the church practically all his life. One of his first services to the church was somewhat menial. On a Sunday morning you might have heard something like this at the Mauldin house.

Scene 2: Ben Mauldin's House

Mr. Mauldin paces floor as Mrs. Mauldin ties ribbon in young girl's hair and calls to another one to pull her pantalets up tighter because they're showing a little.

Mr. Mauldin: The buggy's at the door Clara, aren't you ready yet? The bell will ring soon.

Mrs. Mauldin: No, I'm not ready to go and won't be until I get these girls fit and proper.

Boy: Is the basket ready, mother? We can take it out.

Mrs. Mauldin: Let me see your ears. Can't stand dirty ears in the Lord's house. (inspects ears not too gingerly). Well, take it on out then, but don't tip that basket now. (Boys start out with basket, one turns to call over shoulder)

Boy: Hey, where's that Ben? Did he go back to bed?

Mr. Mauldin: No, no, you know where he is every Sunday morning about this time . . . Cleaning up the church steps. Mr. Davis' goats mess them up every week!

Boy: (with sigh of exasperation) Oh, here comes Ben!

Mrs. Mauldin: Tuck your shirt tail in, boy, It's time to go to church!

Narrator: Sundays were so special. Partly because of that bell. The ladies of the church had insisted on having an organ and a bell. The air seemed to pulsate with praises to God when that bell rang out clear and strong. For many it meant sheer happiness. For others it meant a pang of guilt as they rolled over and tried to sleep some more.

Scene 3: Communion Service (silent scene)

There is one tray and 1 cup on communion table which is covered with white linen. Pastor breaks round patty-like home baked bread into small pieces on tray and pours real wine into the cup. Two deacons rise and pass the elements to the members who remain seated prayerfully.

Choir sings medley of songs of the cross as communion is taken.

Narrator: In those days the Articles of Faith, based on the Bible, were very important part of a member's life: (reads Articles from church history)

For years and years a conference was held every Sunday after the service and on Saturdays after the service if needed. There was much to be done as the people really stressed discipline, duty, and dignity. A request for a church letter was not taken lightly as a member had to be in good standing in every way in order to receive it. Also, it was quite possible to be put out of the church for immoral conduct. Let's look in on the conference of December 13, 1986.

Scene 4: Conference at Cairo Baptist, December 13, 1896.

Pastor: Let's have the report from the finance committee.

Finance Chairman: There are several brethren who have not paid their pledge. The ladies have all done their part, but the brethren have asked for more time.

Pastor: What is your decision concerning the two brethren caught in immoral conduct last Saturday night?

Member: In light of what Paul charged us as a servant of God we have no choice, but to go to them, explain our reasons, and expel them from the church.

Another member: That's right. It hurts to do it. But what's wrong is wrong. And until they realize their mistake and ask His forgiveness they can only be miserable. Perhaps expulsion will press them to ask forgiveness.

Pastor: Perhaps. We shall pray so. Brother clerk, please write the two couples who have moved away and ask them if they aren't ready to join a church near them.

Member: Yes indeed. Why, they haven't been in the doors of our church for two solid months. They must find a place of worship somewhere.

Narrator: Also that day Walter Davis was made treasurer and George Hurst, clerk. In October of 1897 the conference, truly mission conscious, gave $25.00 to be divided between home, state, and foreign mission boards. The treasurer reported that the cash received and paid out for the year was $361.08 and that $3.75 was due Bro. E. F. Richter for kerosene oil. Bro. Richter was paid and gave the money to foreign missions. The pastor's salary was short $65.35 and so a committee was appointed to collect this balance. Another committee was appointed to canvass for subscriptions on the weekly donation plan for the next year so that this would not happen again.

Choir: "Let the Lower Lights Be Burning"

Narrator: A discipline committee of five members was formed in September 1899, three members forming a quroum. Rules were derived from Matt. 18:15-17 (Read scripture). How the hearts of the people must have swelled with feeling as one who had been expelled for wrongdoing came asking for forgiveness.

Scene 5: Church service (invitation hymn) 1903

Young woman walks forward taking pastor's hand while with other she dabs at insistent tears. They speak quietly while congregation continues singing. At end of stanza pastor holds up hand to speak.

Pastor: Our sister wishes to ask forgiveness for her disorderly conduct. She has already talked to the Lord. Now she asks that you, too, forgive as He has done. Will you show her the way you feel?

Members leave seats, one, two, and three at a time to surround the sister until she can hardly be see any more amongst the tearfully happy crowd.

Choir: "Amazing Grace"

Narrator: In 1904 the Baptist Young People's Union, a forerunner of Church Training, was organized at Cairo Baptist with 37 members. They met on prayer meeting night, studying a Christian Culture Course. W. B. Roddenbery was president. This group was fostered by the deacons who felt it important that the young people be trained to become useful and happy Christians.

Scene 6: Organizational Meeting of BYPU—1904

Youth meet, take turns standing to talk, Ad lib lines.

Narrator: Under the leadership of Dr. R. H. Harris the membership started constuction of a new brick building in 1907. They had dreamed and planned towards it for some time and could only praise God for giving them this new building in the same location, constructed and paid for in only two years. The very first service held in the new building was the funeral of Mrs. Jerry M. Parker who had paid $5,000 of the $12,000 the building cost. Yes, her funeral was held in the church even though the pews had not yet been put in. Later on when the dedication service was held everything was complete. It was a happy day.

. . . It was a happy day, a beautiful one, bright and sunny. The church pews, the windows, the balcony filling with an expectant crowd—all seemed to sing along with the congregation (organ plays Doxology) . . . After the invocation the congregation sang a hymn written by the pastor Dr. R. H. Harris especially for that occasion.

Choir: "Glory to God on High"

Narrator: Rev. L. R. Christie of Valdosta commanded the attention of the crowd in an hour of gospel preaching.

As the people left that day, bubbling with enthusiasm, touching the pews lovingly, looking up at the beautiful structure, the organist played "Coronation".

Narrator: Everyone was proud of that new building and they were eager to share it. It was exciting when the Mercer Association met here. It took planning to get ready for that wonderful event.

Scene 7: **Ladies planning for associational meeting, September 1909.**

Martha: Imagine Cairo Baptist being big enough to accommodate the Mercer Association. Isn't it exciting!

Annie: Yes, yes! Let's have dinner on the grounds, girls. I'll make my pound cake.

Flora: And Hatty can bring chicken and dumplings. Mmmmmmmm!

Martha: We need a hospitality committee, too. We need homes for delegates from other churches to stay in for the night. And someone needs to meet the train.

Flora: I'll be in charge of that, Martha. That's the kind of thing I love to do.

Martha: Well, now, we'll all help. I wouldn't want to be left out myself.

Narrator: And so they planned. Many times the association met at Cairo Baptist and they were red letter dys.

Narrator: A service flag was puchased in 1918 for $5.48. The eighteen stars represented the men of the church who were fighting for their country. A Service Day was set aside that year.

Scene 8: **Service Day, 1918**

Flag is displayed as ladies and gentlemen stand with hands on hearts, then bow in prayer.

Choir: "Battle Hymn of the Republic"

Scene 9: **Church conference, 1919**

J. A. Wynn, pastor, speaks to people.

Wynn: We are saddened by the report that the secretary-treasurer of the Foreign Mission Board has absconded a great deal of mission money. The war has caused enough complications towards our keeping our missionaries on the fields of service. This has caused many more to be brought home. The Southern Baptists have resolved to raise $75,000,000 to pay the loss to the board so that these missionaries can go back. I am asking that you prayerfully pledge your utmost to begin meeting this need. Will the deacons please pass out the pledge slips.

(Pledge slips are passed out and people begin filling them out.)

Narrator: There was rejoicing when the counting committee reported $4,000 had been pledged. An assistant was elected to help Treasurer Ben Mauldin in the collections. At first everyone was enthusiastic and subscriptions were readily paid. However, as years went by interest waned and many pledges were not kept. The $75,000,000 was finally collected by the Foreign Mission Board through the faithful few who would rejoice to sing . . .

Choir: "Send the Light"

Narrator: A lot of building went on in those days. A pastorium had been built behind the church on 6th Avenue in 1915, just six years after the new church was finished. The first pastor to live in it was J. A. Wynn. During the hot August of 1923 the church authorized a sleeping porch be added to the pastorium. A year later the contract for building the Sunday school annex was let to H. L. Allen at a cost of $13,042.00. By November of that year $8,953.00 had been pledged. The building was completed in 1925.

April 1927 found the ladies of the church requesting in church conference that a pipe organ be purchased. They resolved to buy it and the pipes still resound with praise notes to God, the Maker and Giver of all good and beautiful things. Organ solo.

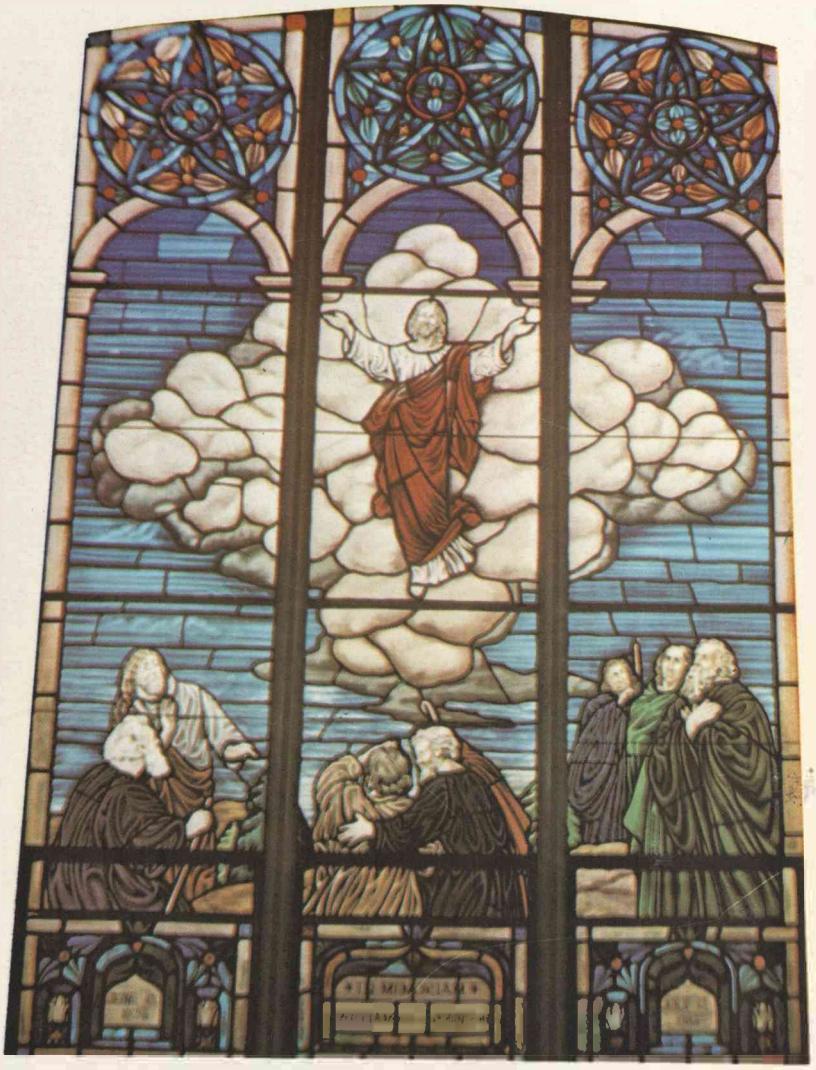
Finale Scene: **All Pageant Cast.**

Pageant Preacher: We have been through trials as you of modern days have, too. We tried to exist on funds that seemed to shrink at times. There were hard feelings when members gossiped about each other causing damage that could never be repaired. We were self-righteous at times when we should have been more forgiving. But our desire and prayer has been that we keep the purpose of God's church clearly in mind, that is, spreading the gospel of Jesus Christ and His saving blood. Hurt feelings can be forgotten when the cross is kept in view. Less important activities give way to the ones that really count: visiting . . . for Jesus; sending . . . for Jesus; building . . . for Jesus; studying and learning . . . about Jesus. May your prayer, too, be that Cairo Baptist Church be a place where a stranger can come and know the glory of His presence. Will you pledge as we of the past did to make His church go forward? If you will covenant, with us as your witnesses, please stand where you are.

Choir: "I Gave My Life For Thee'

Prayer

All: "Amazing Grace"



WHAT IS A BAPTIST CHURCH?

A true Baptist church finds its pattern in the New Testament, its sole authority.

The word "church" in its Christian meaning occurs one hundred and nine times in the New Testament. In the majority of instances the word has local application, referring to a congregation at a particular place (1 Cor. 1:2; Rom. 16:1). There are examples, however, which specify the church as an institution (Matt. 16:18; Eph. 3:10). In other cases the word looks to the final assembly of all the redeemed in heaven (Eph. 5:27; Heb. 12:23).

The literal rendering of the word "church" is the called out ones. Holding to this exact literal meaning, we think of the one who does the calling out—God through the Holy Spirit; of the persons

who are called out; and of the high ends to which and for which they are called out. It is not difficult to see that the whole subject of the origin, the membership, the objectives of a Baptist (New Testament) church can be packed into the three divisions of thought suggested by the literal interpretation of this meaningful word, "church".

The ultimate origin of the church is the mind and heart of God himself. God thought it and then, in his appointed time, brought it into being—planting it in history for the fulfilment of his purpose. Therefore, the architect of the church is God. This means that it is a divine institution—not made with human hands; not originated by earthly builders. Christ is its foundation; its materials are Christians—living stones (Matt. 16:18; 1 Peter 2:5).

The basic requirement for membership in a Baptist (New Testament) church is regeneration (John 3:7). No one has any right to be enrolled in a church until he is born again, really saved, the possessor of "an experience of grace." Unfortunately, some have been enrolled without having this initial experience and, in reality, have neither part nor lot in the church; they are not really capable of understanding the true meaning and mission of the church.

Hence, a Baptist church must adhere unswervingly to the two conditions every one must meet if he is to come into a saving experience: namely, repentance and faith (Mark 1:14-15; Acts 20:21). Repentance carries with it the feeling that one is a sinner, resulting in genuine sorrow for his sin and a definite turning from sin. At the center of the truly repentant heart the love for sin dies; never again does love for sin prevail. There will be times when the one who has genuinely repented will fall into sin, but not because he loves it.

Faith accompanies repentance. Saving faith includes the two ideas of belief and trust. Belief gives assent to the existence and the reality of God, to the deity of Christ, to the death of Jesus for the sin of the world on the cross of Calvary, and to many other basic doctrines. Belief is commitment to these realities, above all, to the supreme reality, Jesus, who alone can save. It is not in order to proceed with church membership until each "applicant" has definitely "qualified" right here. He must be saved before he can be anything else.

A Baptist (New Testament) church has two ordinances: baptism and the Lord's Supper (Matt. 3:13-17; Luke 22:14-20). These ordinances are entrusted to the church. They cannot be admin

istered arbitrarily by an individual. Whoever administers them must do so under the authority of the church, the authority of Christ, the great Head of the church. The ordinances are symbols and not saviors. They have no mysterious efficacy in themselves. The picture of that loved one which you have before you is a representation of that person; it is not the person himself or herself. At this point, as at a number of others, Baptist churches are in a class by themselves—they adhere more consistently to the symbolical significance of the ordinances.

Baptism is the immersion in water of a saved person—one who has repented of his sins and trusted Christ only for salvation—in the name of the Father, the Son, the Holy Spirit, by an administrator authorized by a local Baptist church. It is utter irony to baptize a person in order that he may be saved—in other words, before he is saved. True New Testament baptism symbolizes the death, burial, and resurrection of Christ Jesus; also the death of the saved one to sin and his resurrection to new life in Christ. In baptism the believer puts a grave between the old life of sin and the new life of salvation (Rom. 6:4). There are no forms of baptism; sprinkling and pouring are not baptism—they are misnomers whenever used to designate baptism.

The Lord's Supper was authorized by Jesus to commemorate his death. It is "in remembrance of me." It is not an ordinary meal at which people eat together. It is a memorial meal, at which those who eat have eyes for Jesus and Jesus only. The bread and the fruit of the vine are symbols of the broken body and the shed blood of Christ. These "elements" are not Christ's flesh and blood; neither are they mysteriously changed by some oral pronouncement of a sleight-of-hand administrator. They represent the body and blood of Christ. Neither is Christ present in these elements in some strange manner. He is no more present in them than money is present in the dollar mark, or than my mother is present in the picture of her I have cherished through the years. Baptists are not "close" communionists; they are "close" on baptism—but no "closer" than the New Testament, which teaches that only believers are to be baptized and that only baptized believers are to be admitted to the Lord's Supper.

A Baptist (New Testament) church has two classes of "officers": pastors and deacons (1 Tim. 3:1-14). They are not "officers" in the sense of being dictators or boards of control. Their authority is the authority of servants. They are subject to the control of the church and

responsible for the execution of its orders. There are various names applied to preachers in the New Testament, but these names do not indicate gradations of rank or authority. They define the function of the preacher. The name "deacon" literally means one who serves. The qualifications of deacons are carefully listed in the New Testament and the sacred significance of the office is duly emphasized.

A Baptist (New Testament) church has a glorious mission in the world (Matt. 28:18-20). It has a responsibility in the fellowship, nurturing and training of its members, this to be realized through preaching, teaching, and positive Christian living. But this is not all, by any means. The church cannot afford to live for itself. Whatever it does for itself must be done that others may be blessed. Therefore, missions becomes the law of its life. The church lives as it gives—gives of its money and its life. It glows and grows as it goes. Every pulpit ought to be a peak of vision from which the church sees the world—sees it and serves it, inspired by the vision and impelled by the one consuming motive of love. To this end every individual member should be faithful in witnessing, bearing personal testimony to others with whom he comes in contact.

The missionary and evangelistic mission of the churches is the reason for associations, conventions, boards, committees, and any other organizations essential to a united front and strength in carrying out the commission of Christ at home and to the ends of the earth.

All that the churches undertake to do is utterly vain without the presence and power of the Holy Spirit. There can be no repentance, no regeneration, no consecration, no effective preaching, no effective personal witnessing, without his enduement. All our organizations will give forth nothing but the whir and screech of unoiled machinery if not lubricated by the anointing of the Spirit of God.

E. D. HEAD

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1963
GA.

Mr. J. B. Roddenbery, Sr.,
Cairo, Ga.

Mrs. C. A. Curry,
Cairo, Ga.

Graham, Misses Alice Brewer and Annie Cooke, with Messrs. A. C. Forester, L. C. Graham, G. W. Hurst and R.C Bell. Two anthems were rendered in charming style, and the congregational singing was fine: consisting of a doxology before the invocation, a hymn written by the pastor, for the occasion, and grand old "Coronation," at the conclusion of the sermon.

Immediately after the dedication hymn, the pastor, Dr. R. H. Harris, offered the dedicatory prayer, following which came came the offertory anthem. The music was unexceptionable.

Dr. Harris then read the following paper:

I believe in awarding "honor to whom honor is due." That is my purpose in what I am now about to say.

Soon after my call to the pastorate of this church, perhaps in January, 1907, I broached the subject of a new house of worship, to one of our deacons, a superior business man, of extensive business experience, and as I thought then and still believe, well acquainted with existing conditions. He assured me that there was no prospect and no hope of anything whatever, in that direction.

Later, I talked with others concerning the same matter—among them, some of our lady members—and found all of the same opinion as that expressed by the deacon I have mentioned. Every person I approached on the subject referred to certain futile attempts toward a movement in the direction of a new building, at various times in the past; and, in view of those repeated failures, all declared themselves hopeless of the object desired being accomplished, for a long time to come, if ever.

In the spring of that same year, 1907, I brought up the subject again, one day, in conversation with Dr. A. B. Cooke and Deacon W. B. Roddenbery. I had never been willing to let the matter drop, entirely. Those brethren could not speak hopefully,—rather the contrary—; but Bro. Cooke, with whom I had previously conversed with reference to such a proposition, remarked that possibly his relative, Mrs. R. A. Parker, might be willing to make a subscription which would be a stimulus to others. We encouraged him to approach Sister Parker, on the subject, more pointedly than had yet been done; and I suggested to [illegible] to say, as a possible incent[illegible] to her, that we would propose [illegible] brethren a change in our [illegible] the "J M [illegible] or R.

Thus, to Mrs. Rhoda A. Parker is due the honor of making practically sure a new church building, and of bringing within our possible reach a very creditable building.

Having attained that much, I then undertook, very quietly, to secure a sufficient number of large subscriptions to insure, in the aggregate, an amount that would ultimately enable us to reach the figure of ten thousand dollars. Omitting details, I will merely remark that a few generous-hearted brethren responded so liberally that, at the time when (as priviously announced) I divulged the secret of which I had already given notice, I held pledges for over four thousand dollars, besides Mrs. Parker's offer. The church, then, (still in ignorance of the name of our munificent friend, in accordance with her own wish), authorized the appointment of a building committee. As the moderator, I appointed that committee, consisting of representatives of eight of the nine largest subscriptions—exclusive of Mrs. Parker's. Then, by unanimous vote of the church, the pastor was added to the committee.

To those noble-hearted brethren, appointed by the chair, is due the credit of having, by their liberality, insured the erection of a building far superior in style to anything I had dared, at first, to hope for.

The building committee having been given, by the church, carte blanche, in everything appertaining to the work before us, I undertook to canvass the entire membership, for subscriptions, confining myself exclusively to our own local organization. Most of the members responded liberally (according to their ability), until, in a very short time, I had about five thousand, seven hundred dollars subscribed—a very large proportion of which has been paid.

To those smaller subscribers is due the credit of having enabled us to add greatly to the convenience and ornateness of this beautiful structure.

In the meantime, the committee, by unanimous vote, authorized me to announce to Sister Parker that she would be relieved of her pledge to meet the subscription of the membership, in any sum over five thousand dollars;—which action of the committee was afterward approved by the church, in conference, when her identity was made known.

Thus, we began our building movement, with about ten thousand, seven hundred dollars apparently in sight. To that amount Bro. Cooke added a list of subscriptions, from outsiders, footing up over two hundred dollars collected; and, more recently, Bro. W. B. Roddenbery has collected [illegible] one hundred dollars, also paid by our [illegible] friends. There [illegible]

[illegible] numbers of our pe[illegible] made sacrifices, in the [illegible] ance of our purpose, [illegible] perhaps, only one ma[illegible] themselves has dreamed [illegible] gifts have been made b[illegible] who, assisted by their [illegible] have diligently toiled wit[illegible] hands, to make the mo[illegible] scribed; and more than [illegible] boys has stinted himself [illegible] us. May God bless ever[illegible] each of those classes.

Comparatively few of [illegible] bers refused to subscribe [illegible] building when I approach[illegible] only a small number ha[illegible] to pay their subscription[illegible] deficit occurring on the [illegible] count, has been made go[illegible] untary contributions on[illegible] of some who were alread[illegible] our most liberal donors. [illegible] more honor to them.

Thus, at a total cost of about twelve thousand dollars, our church house has been built and paid for. Thank God, there is not a dollar of debt on it, that we know of. We have in view other things in the way of embellishments, etc., within and about the building and on the grounds, that will ultimately add considerably to the cost, as well as to convenience and beauty; but we are abundantly provided fo[illegible] as we are,—Glory be to God!

And, now, in simple justice, I wish to say, (leavin[illegible] myself entirely out of consideration), that the building committee, every member of which is a large, paid-up subscriber, and, in addition, has sacrificed time and private interest to our work, whenever called upon, is entitled to the highest praise and to the profoundest gratitude of the church. And, pre-eminent among those, all of whom are so deserving of honor, are Bro. W. B. Roddenbery, the chairman, and Bro. G. E. Mauldin, the secretary. Surely we can, all, unite in a fervent prayer for the blessings of God upon every member of that faithful band.

Finally, I would speak a word of deserved praise to the honor of those ladies and gentlemen who have so faithfully a[illegible] efficiently applied themselves t[illegible] difficult task of "putting the h[illegible]se in order" for acceptance, today. The intricate problem of cutting and laying carpets, arranging furniture, decorating the auditorium, trimming the grove and clearing the grounds, has been accomplished thoroughly and well. All honor to those who have devoted themselves so unselfishly to those arduous, mind—and—muscle—taxing labors.

At the conclusion of his report, the pastor introduced Rev. L. R. Christie, of Valdosta, who held the vast audience spell-bound and unweary, during a masterly discourse of an hour's duration.

[illegible] conclusion of the final

ance that Sister Parker had ex-
pressed her willingness to help us,
"on the Carnegie plan," as she
called it; by contributing as much
as the rest of the members of our
church, in the aggregate, would
give. He added that he had men-
tioned a sum of five or six thous-
dollars, as a suggested dona-
from her.

, to Dr. A. B. Cooke is due
edit of having secured the
timation of something that
red to make possible a new
ling.

The next day after the receipt of
information, I called on Sister
rker and was given from her
n lips the assurance that she
eant what she had said and was
ntirely serious in her proposition.
Then, in further conversation, I
reminded her of the sum that Bro.
Cooke had mentioned and asked
her if she would stand for that.
She replied that "she would give
as much as the rest of the church
would give." I quote, in another
tense, practically, her exact words.
At that time, I repeated to her my
er to suggest to our brethren the

head, a fifty
made to me by Hon. S. A. R
denbery, of Thomasville, towar
memorial window inscribed
the name of his father. Als
Richard Weldon, of Thoma
presented a corner stone, va
twenty-five dollars. I
nection, likewise, I de
special mention of
gift of five dollars
Wood's class in th
dist Sunday school.

God bless those
girls and their noble
to all of those kind
side of our own mem
have contributed in
our sincere thanks
are heartily tendered.

To the W. M. U, and
ty of our church and to
A., both, for helping to
the building; to the child
Sunbeams Society; to the
bers of Miss Lena Mauld
day school class, in raisin
for their room equipment
other children who h
individual contributions

This was the condition of the paper as Mrs. Clifford gave it to me. I thought you might be interested in reading it — Emma

Cairo Baptist Church Dedicated Last Sunday.

A beautiful morning—a delight-
ul occasion—a glorious day! All
t, with many lovely fillings-in.
last Sunday, when the mag
t new house of worship of
airo Baptists was dedicated,
ublish a partial account of
oceedings.

superb structure, of the old
semi-gothic style, with-
d unique originality, with-
table gem of beauty, was
decorated with palms
lias and Easter
Begonias and
upon the
heir
hat
a

addition of "Parker Memorial"
our church name; but she declin
the proposition. She said she h
fully considered the question
that she would cheerfully mak
donation, without any qu
tion, whatever. There co
no doubt that what she p
was freely voluntary,
part. But, to settle that
beyond all peradventure,
diately carried Bro. Coo
me, to be present at anoth
view with her, in which
over the whole ground of h
osition, point by point. D
the interview, she reaffirmed
that she had said before, and
firmed all that Bro. Cooke had sa
to me, as well as all that I had said
to him, concerning her statement
to us, separately. One of he
during nest