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Tired Creek Primitive Baptist

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**TIRED CREEK
PRIMITIVE BAPTIST CHURCH**

Established September 2, 1826

1050 Tired Creek Road
Whigham, GA 39897
(229) 377-9643

**“COME and SEE”
WE WELCOME YOU**

A Brief Introduction to
Our Church and the Beliefs
and Practice of Primitive Baptists

INTRODUCTION

The person who visits a Primitive Baptist Church for the first time will notice a simple worship service, which consists of acapella hymn singing, prayers, and the preaching of God's Word. The absence of musical instruments, choirs, Sunday schools and other auxiliary functions or attachments is in keeping, we believe, with the pattern of worship that characterized the early New Testament Church. Therefore, there is no fanfare that appeals to personal pride or to the emotions, only activities meant to center attention upon the One who is the delight of every child of God, the LORD JESUS CHRIST.

The true Church of God is under the authority of her husband and head, the **LORD JESUS CHRIST**, and should be submissive to Him in all things (Ephesians 5:23-25). Therefore, the Church should not desire to imitate the world (I-Samuel 8:19-20, Romans 12:2), but rather be satisfied with the fatness of the Lord's house (Psalms 36:8).

The following is a brief description of what Primitive Baptists believe concerning the doctrine of the Bible, which includes the fundamental principles of salvation by grace, and the practice of Church order.

PURPOSE OF THE CHURCH

The Church was established by Christ (Matthew 16:18) to be an earthly home, away from the heavenly home, for God's children. It serves as a refuge or sanctuary where the people of God offer praise to their Saviour, and also receive spiritual comfort and joy, rest and peace in company with fellow saints, and instruction in righteousness, all of which helps each one to better face everyday situations in their life's journey.

THE NAME PRIMITIVE BAPTIST

The word "**primitive**" means ancient, original or first of a kind. When used as a descriptive adjective coupled with **Baptist**, it designates immersed believers endeavoring to walk in the pathway of those who maintain the original doctrine and practice of the New Testament Church, as established by Jesus during His earthly ministry.

The name "**Primitive Baptist**" first came into use during the early 1830's, when a major theological disagreement threatened to divide the Baptist family in America. One group began to accept and advocate the Arminian doctrine of a general atonement with salvation brought about by the work of Christ, **plus** some type of response by the sinner. Those holding that view became identified as "Missionary" or "New School" Baptists. The other group continued to hold steadfastly to a limited atonement with salvation entirely by the grace of God through the shed blood of Jesus Christ.

PURPOSE OF THE GOSPEL

Preaching the gospel was never designed to bring eternal life to anyone, instead it brings life and immortality to light (II-Timothy 1:10). In fact, it means nothing to the unregenerate sinner, who is dead to spiritual things, but it is good news and glad tidings to the born again child of God. Therefore, it should be preached at every opportunity to nourish the souls of God's children, to comfort and instruct them, and to exhort them to all good works. (Colossians 1:10, Ephesians 4:11, II-Timothy 1:9-10, Acts 20:28, I-Peter 5:1-3).

Since Primitive Baptists do not believe that preaching is designed to make people ready for a home in Heaven, they have been accused as being "antimissionary." That, too, is an unmerited accusation because Primitive Baptists do believe the commission of Matthew 28:19-20, that the Church's ministers should go and preach the gospel anywhere, either foreign or domestic, as they are directed by the Holy Spirit and not at the direction of a missionary organization. Furthermore, we believe that the doctrines of grace are the only truly evangelical doctrines to God's regenerate people, wherever they are. Among the gifts the Lord put in the Church (Ephesians 4:11-12), there is no mention of missionaries separate and apart from God called ministers (evangelists). Primitive Baptists do strongly object to missionary societies, believing they have no scriptural authority.

CHURCH PRACTICE

Primitive Baptists practice only those things that are commanded by the scriptures, or which are authorized by the precedent being established in the early apostolic church. Though not unique to Primitive Baptists, the following are included because they represent practices which most often differ from other religious groups of the present day.

Primitive Baptists use the title of "Elder" to refer to their ordained ministers. This is a scriptural title (I-Timothy 5:17), but the title "Reverend" as it is used by many today is a name belonging only to God (Psalm 111:9). Women are not ordained to the ministry in accord with I-Corinthians 14:34 and I-Timothy 3:2.

Primitive Baptists do not have Sunday Schools because the New Testament does not authorize them. This does not mean that we do not believe in teaching children. The scriptures direct that parents are responsible for teaching their children privately at home (Ephesians 6:4), and that public instruction in the general assembly of the Church is limited to "pastors/teachers," which we believe are one office (Ephesians 4:11) given by God to the Church.

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These became identified as "Primitive," "Old School" or "General" Baptists. Though not immediate, this polarization among the Baptists did lead to division and severance of fellowship between the two groups.

A study of church history shows that the theology of present day Primitive Baptists predates their name by many centuries. Earlier names applied to those who have defended our theology include Christians (Acts 11:26), Donatists, Waldenses, Albigenses, Anabaptists, and Novations. All of these have attempted to maintain the identity of the Lord's Church as He established it and gave it to His disciples.

It is not uncommon that Primitive Baptists are referred to as being "Protestants" and "Calvinists". This is incorrect because our doctrinal beliefs and church order predate the Protestant Reformation of the 15th & 16th centuries. And although Martin Luther, John Calvin, John Knox and some of the other reformers did promote the doctrines of grace, they were originally identified with the Roman Catholic Church. Since our Baptist lineage has never been connected with Catholicism, it is, therefore, inappropriate that we be called "Protestants." Likewise, the basic doctrines of grace were defended centuries before John Calvin incorporated them into his *Institutes of the Christian Religion*. Calvin's practice of church order undermined his theology, so it is, likewise, inappropriate that Primitive Baptists be characterized as "Calvinists."

DOCTRINE OF SALVATION BY GOD'S GRACE

The principles listed below do not set forth everything that is believed and practiced by Primitive Baptists, but are intended to provide brief statements about the most fundamental principles upon which our theology is based.

1. The Fall of Man Resulting in Depravity

When Adam transgressed God's law, he and all his human descendants fell under the law of sin and death, resulting in separation of God. Therefore, being spiritually dead, humans are incapable of recovering themselves from this fallen state, by an exercise of their own will or ability. (Genesis 2:17, Romans 5:12, 3:9-18, Psalms 14:1, 58:3-5)

2. Unconditional Election and Predestination

This wonderful doctrine teaches that before the world began, God, according to His own purpose and will, but not capriciously, chose an innumerable people in Christ, out of every kindred, tongue, people, and nation and predestinated them unto the adoption of children, to be conformed to the image of Jesus Christ, and to obtain an eternal inheritance in heaven. (Ephesians 1:4-11, I-Peter 1:1-5, Romans 8:29-30, Revelation 5:9)

3. Regeneration, New Birth, Being Born Again

These terms are used to define what happens when the Holy Spirit quickens one of God's elect children unto eternal life. This is done by the life giving voice of Jesus Christ and is always effectual and irresistible on the part of the individual, and occurs separate and apart from the preaching of the gospel or without any aid of man. (St. John 3:6-8, 5:25, 6:37, Romans 8:30, Ephesians 2:1, II-Timothy 1:9)

4. Work of Redemption

Redemption requires a price to be paid, as well as requiring prior ownership of that which is to be redeemed. The price of eternal redemption (Hebrews 9:12) was the blood of Christ, and all for whom He died will live in heaven (body, soul, & spirit) because the debt of sin was paid, and the righteousness of Christ was imputed unto His family. (Hebrews 10:17-18, II-Corinthians 5:21, I-Corinthians 1:30)

5. Preservation or Eternal Security

This comforting aspect of salvation by grace teaches that all for whom Christ died, will be eternally saved without the loss of one. They shall never perish, be cast out, nor plucked out of the hand of God. They are preserved in the blood of Christ and kept by His omnipotent power. (St. John 6:37-39, 10:27-30, 8:28-39, I-Peter 1:1-5, Hebrews 10:14, Jude 1)

Summation

The basic difference between the theology of Primitive Baptists and other religious groups may be summarized by the principle of cause and effect. The acts that others say is the **cause** of salvation (such as belief, faith, repentance, baptism or any other act by the individual), Primitive Baptists believe are the **effects**, or evidence, of spiritual life and can only be performed sincerely by those already in possession of eternal life. In other words, salvation is totally by God's grace.

THE SCRIPTURES

Primitive Baptists believe the scriptures are inspired of God (II-Timothy 3:16, II-Peter 1:20-21), without error or contradiction and are preserved (Psalms 12:6-7, Proverbs 30:5-6). We also believe the 1611 King James version, made from the Byzantine Greek and Masoretic Hebrew texts, is the most accurate translation of the Bible in the English language, and is the only proper rule of faith and practice. The purpose of the scriptures is to make God's children wise unto salvation by informing and educating them about their eternal salvation from sin, and that it is a thorough furnisher unto all good works (II-Timothy 3:14-17).

The Old Testament command of tithing to the Jewish nation was not practiced by the Church that Jesus Christ established. A new commandment was given to the churches of Galatia (I-Corinthians 16:1-2). It sets forth that God's people ought to give in support of the Church, in accord with the principle stated in II-Corinthians 9:7.

Also under the New Testament dispensation, there is no command or record of musical instruments being used in the worship service; therefore, our use of music in the Church is restricted to "singing and making melody in the heart to the Lord" (Ephesians 5:19, Colossians 3:16).

Primitive Baptists believe that God's children should deny ungodliness and worldly lusts and live soberly, righteously, and godly, in this present world (Titus 2:12). They should take up their cross, follow Him in baptism, and live unto Him who died for them, and show forth praise to Him that called them out of darkness, into His marvelous light (I-Peter 2:9).

IN CONCLUSION

We believe the Primitive Baptist Church has an identity that can be found in the New Testament and that God's children should worship God in spirit and in truth (St. John 4:23), believing and observing the doctrine and commandments of Jesus Christ. This brings peace that passeth all understanding (Philippians 4:7), and joy unspeakable and full of glory (I-Peter 1:8), to the child of God that walks in the ways of God.

Like the noble Bereans (Acts 17:11), we encourage the reader of this pamphlet to search the scriptures to see if these things are so.

Tired Creek Primitive Baptist Church welcomes visitors to come and worship with us, and to enjoy our sincere fellowship as we seek to bear one another's burdens out of love to the Lord and His people.

Our invitation to you is **COME AND SEE** whether our doctrine and practice harmonize with your experience and search for the truth as it is in Christ Jesus.

*Unto Him that is able to do exceeding
abundantly above all that we ask or think,
according to the power that worketh in us,
unto Him be glory in the church by Christ Jesus
throughout all ages, world without end. AMEN.*

Ephesians 3:20-21.

...the line moved quite steadily from the time it formed shortly after the 7 a.m. opening.

The almost full sunshine made it uncomfortably hot for the people in the waiting line during the afternoon but the day's temperature range was near normal and there was no hint of rain.

Voters usually got through the Cairo precinct in about 12 to 15 minutes and relatively few troubles developed with the voting machines. Many oldsters commented that counting the votes would have been an all-night job had it not been for the machines.

...finished.

The night Messenger board, after midnight, contained major results and casting the four runoffs on Aug. 31.

The Messenger expressed its deep gratitude to those who helped with the tabulation in any way, especially those who volunteered as couriers to bring in the returns from the nine precincts outside Cairo.

The consolidation on Page 8 will be studied by many for some time to come, of course, but a brief run-down of the chart reveals many



HISTORIC TIRED CREEK PRIMITIVE BAPTIST southwest of Cairo, which announces plans for its Sesquicentennial Observance later this month.

Church Cites Its 150 Years

Tired Creek Celebrating

Sesquicentennial Observance Set Aug. 25-29

[The following news item and historical sketch has been compiled by Dr. Wayne Faircloth, now of Valdosta, who is a historian of note and who is still the church clerk of historic Tired Creek Primitive Church, southwest of Cairo, which announces plans for a big Sesquicentennial Observance Aug. 25-29].

Tired Creek Primitive Baptist Church announces a five-day sesquicentennial observance of its organization on August 25-29, 1976. This historic Church is the oldest religious organization with continued existence in the southwestern part of the state and the second oldest in the Georgia territory obtained by the Treaty of Fort Jackson in 1814. At a time when all the nation is focusing attention on its heritage, it is particularly significant that this Church should likewise review its history, a story of the achievements of a group of believers who have been united in faith and service in this area for a period of one hundred fifty years.

By treaties of 1814 and 1818, the United States and Georgia obtained from the Creek Indians all lands south of the Altamaha and Ocmulgee Rivers from the Wayne-Camden County lines westward to

the Chattahoochee River. This amounted to a strip that extended about 80 miles north of the present Florida line and 200 miles eastward from the Chattahoochee River, known as Tallassee Country by the Creeks. By an Act approved in December of 1819, the General Assembly of Georgia provided for the organization of the ceded lands into three counties, Appling, Irwin, and Early. Except for a few squatters who were exploiting the Creek Indians (they had not been forced to leave), and some government agents, white settlers did not begin moving into the new territory until 1822-23, after the lands had been opened for settlement following the Land Lotteries of 1820.

A pioneer leader in the settlement of southwest Georgia was Elder William Hawthorn. He had lived and had active religious and political careers for some fifteen years in the middle Georgia area, having originally come from the Neuse River district (Robeson County) of North Carolina. Late in 1823, Elder Hawthorn and several other heads of families loaded their wives, children, and personal belongings into wagons and left their homes in Pulaski and Twiggs Counties of Middle Georgia. Their destination was the newly ceded territory, which at that time was inhabited only by scattered bands of Creek Indians. They travelled via the "Hawthorn Trail" into southwest Georgia and settled along Tired Creek, which is the largest tributary of the Ochlocknee River in Georgia. Legend states that this stream received its name because of the exhausted condition in which

(Cont. on page 7)

May 25, 1965

MEMO TO RSR, JR.

Information on Tired Creek Primitive Baptist Church Cemetery

I didn't find much there except a nice stone, presumably over the grave of Elder William Hawthorne, and he died May 15, 1846. He was 84 years old. You have more detailed information than this.

On the tombstone it said "He moved from Roberson City, N. C. in 1818. And he stayed briefly in Pulaski County, Georgia. He was a soldier in the Revolutionary War and received land grant. Helped in formation of Decatur County and served as one of its senators in 1827."

It used the words "Decatur County". I thought all of that was Early County then, but guess I'm wrong.

He served as the first pastor of the church and was pastor for 20 years.

I'm sure you have all of this, but as I had written it down I want to pass it on to you.

There were not many old death dates in that cemetery. Of ones I could read, hardly enough dates to take down for they most all died in the 20th century and I knew a number of them. There were maybe 25 old graves without dates. There were not over 90 to 100 buried in the cemetery. I didn't count, but estimated by counting parts of it.

So the only one where there is any old date like 1846 on it, was William Hawthorne, and the tombstone was put up a long time later and may not be exactly where the tombstone is, but that makes no difference.

JBR

Note
Re Newspaper ch 1870
Keep for log
Chuckles
1976

CHURCH CITES ITS 150 YEARS
 (CONT FROM PAGE 1)

these frontier settlers arrived at their destination; however, this remains to be verified.

Undoubtedly, these pioneers had religious worship services among themselves because Elder Hawthorn had been an active minister in the recently organized Ebenezer Baptist Association in east central Georgia, and had previously held membership in the Hephzibah Association as early as 1812. It was not, however, until September 2, 1826, that they were formally organized into a church. On that Saturday, Elders William Hawthorn and William McElvey served as the

Presbyterian Church
 Cairo, Georgia



"A Church On the Move"
 In
 "A City On the Move"

SUNDAY WORSHIP 11:00 A.M.
 CHURCH SCHOOL 9:45 A.M.
 Nursery provided

H. Page Williams
 Minister

Presbytery who "upon examining the letters of recommendation pronounced us a Church in order and named the meeting-house Tired Creek." Immediately following, the church chose Brother Jonathan Miller as its first Clerk and Elder William Hawthorn as its first Pastor.

Nowhere in the early records is the name "Primitive" or "Old School" Baptist mentioned. The issues that ultimately divided the Baptists into Mission and Anti-mission denominations were already causing disagreement among churches and associations but had not become so acute as to cause individual churches to adopt the use of the appropriate positional name. There is no reason to doubt that Tired Creek was an orthodox church of the Primitive Baptist persuasion from its beginning. The first Pastor, Elder Hawthorn, was specifically named in the 1812 Minutes of the Hephzibah Association as aligned with several other ministers who agreed to the continuance of itinerant preaching "in the usual mode," which was in opposition to the introduction of church sponsored missionaries among the heathen. Furthermore, in the early 1820's, the Hephzibah and Ebenezer Associations were among the first groups to reject the invitation to join a General Assembly of Baptists that eventually evolved into the Georgia Baptist Convention. Most of the early members of Tired Creek Church had been members of churches that belonged to these two Associations.

Tired Creek was originally a member of the Ocklockonee (Ochlocknee) Primitive Baptist

Association. In 1884, it became affiliated with the Flint River Association which was organized in 1880, and in which it continues to hold membership.

Other congregations were rapidly being constituted into churches as new settlers moved into the virgin wilderness and in Tired Creek's early years, it was not uncommon for several members to be lettered out at one time for the purpose of constituting a new church. There are very few Primitive Baptist Churches in southwest Georgia, including some Negro churches, that cannot account for some of their charter members coming from this old parent church. Slaves formed a significant portion of the church's membership during the 1830's and 1840's and a few continued to hold membership there after the Civil War.

Church membership over the past one hundred fifty years has fluctuated, and one can draw some interesting parallels between membership and historical events of the nation and world. Membership grew rapidly during the late 1820's and the 1830's. With the organization of other churches during the following decade, the roster leveled off and began to decline. The slump continued throughout the Civil War period when the conference Minutes were dated irregularly, sometimes several months apart. Once the Confederate soldiers returned, the membership again picked up and remained steady until shortly after the turn of the century and the reality of World War I. In the following decades, Tired Creek's membership reached its peak. The mid-sixties and early seventies have

seen a slight drop; records showed a total of 133 members as of June 1976.

During its 150 years, the church at Tired Creek has occupied four different buildings on the same tract of land. The first two meeting houses were log structures; the first built in 1826 and replaced by another in June, 1834. A wood frame edifice was erected in 1874 and occupied in December of that year. The present building, constructed of red brick and having a seating capacity of 450, was dedicated March 30, 1952, with a dining room annex added in 1970, making it among the largest of the country's rural churches.

The twelve Pastors who have served the church include the Elders: William Hawthorn (1826-38), Elias Owen Hawthorn (1838-46), Prior Lewis (1846-66), Wiley Massey (1866-71), W. P. Richardson (1871-73), Peter T. Everitt (1873-77), William Hollingsworth (1877-1923), M. Elmore Petty (1923-27), Eugene A. D. Sheffield (1927-35), Thomas R. Crawford (1935-48), Howard Edward Harris (1949-54), and Orren Varn Marshall (1954-current). Elder Joseph Hobbs was an interim supply a few months in late 1948 and early 1949, but never accepted the official call of the church.

The church is indeed fortunate that most of its original records, especially the earliest one, are intact and in possession of the church. These handwritten documents: the Constitution, Covenant, Articles of Faith, Rules of Decorum, membership rolls (showing when and how each member was received, etc.) and the Minutes of conference meetings are invaluable in the study of southwest Georgia history. They contain vital statistics filled with interesting information about members that cannot be found recorded elsewhere. Additionally, they are a rich source of information on how customs of the church have changed with time. For example, communion and feet-washing are no longer observed in conjunction with a Quarterly Conference. Neither is formal correspondence maintained between sister churches by routinely sending and receiving messengers and/or letters, nor does the church periodically observe days of public fasting, etc. Doctrinally, though, the church is stable. It yet subscribes to the original Constitution and Articles of Faith upon which it was organized.

No one has ever lost a penny in a Savings Account with us.



Since 1934, when Congress established The Federal Savings and Loan Insurance Corporation, No one has ever lost a penny in a savings account insured by this agency of the United States Government. Your savings with us is insured up to \$40,000 and we offer excellent earnings too.

FIRST FEDERAL SAVINGS

800 N. BROAD ST.
 CAIRO, GA. 377-1230

MEMBER FEDERAL SAVINGS AND LOAN INSURANCE CORPORATION
 A U.S. GOVERNMENT AGENCY



THANKS

To all who voted for and supported me in my race for County Commissioner District 1.



During the next weeks I have expressed my objectives to as many

BUILDINGS OFF* LOCALLY
 (CONT FROM PAGE ONE)

Department in July, although there was not a single general alarm fire call. However, there were 16 "no

Agriculture Committee.

Agriculture Department officials said the 1976 average peanut support announced Monday was equal to 75 percent of the "fair

made by the University shows that during the last fiscal year all electric, gas and fuel oil consumption dropped by 1 1/2 percent but the cost of that lesser

During the past weeks I have expressed my objectives to as many Grady County voters as I could possibly see and after finishing in a run-off I hope to contact many of those I missed while campaigning for the primary.

YOUR VOTE & SUPPORT ON AUGUST 31st RUN-OFF

WILL BE GREATLY APPRECIATED

Preston L. Mitchell

PAID POLITICAL AD BY CANDIDATE



I want to thank the people of Grady County for their support and trust in the Tuesday election. I solicit your continued support in the upcoming August 31 runoff. I sincerely want to be your sheriff.

Thank you
W. R. "Snooks" Green

PAID POLITICAL AD BY CANDIDATE

and its practice is at which is subscribed to by the Old School Primitive Baptist throughout this country.

Strong men and women have been in the membership of Tired Creek Church. In its early years especially, the history of the Church is inextricably enmeshed with the history of Early, Decatur, and Grady Counties because the Church's leaders were also the political and civil leaders. The present membership is appreciative of the inheritance coming from those who have gone before and as we review the history of the Church and realize the many handicaps and hardships the early members had to endure, the distance they had to come and their mode of travel, we feel encouraged to carry on so that the generations yet to come may enjoy the Church's benefits.

To show our gratitude for this precious inheritance and to commemorate its 150th year, Tired Creek Church extends a cordial welcome to all friends to join them in worship services of praise and thanksgiving to God. Services will be held nightly at 7:30 p.m. and at 10:30 a.m. on Saturday and Sunday.

Wayne R. Faircloth
Church Clerk

alarm" calls, five of them county calls.

GEORGE T. IS GRATEFUL!! (CONT FROM PAGE ONE)

In 1966 he ran for Lieutenant Governor and, while conceded little chance against the incumbent, Smith conducted a vigorous campaign and won.

He says he is seeking the judgeship because "every lawyer dreams of being a judge some day and I am no different. I think the court of appeals is a vital one in the judicial system and I believe I can do some good serving there."

He is also quick to confess he misses public life even though he has enjoyed practicing law in Marietta.

The Cobb County Bar Association, which takes in Marietta, was the first attorney's group in the state to endorse Smith's candidacy for the court and it was followed by many others including Grady County Bar, Valdosta Bar, Conasauga Circuit Bar Association and Northern Judicial Circuit Bar.

The Cobb County Bar endorsement called Smith "amply qualified and eminently able to carry on the great tradition of Judge Charles Pannell."

Judge Pannell announced in May he would not be a candidate for reelection to the Court of Appeals, a post he held for 13 years, and it is his seat Smith won.

PEANUTS GET PRICE PLANS (CONT FROM PAGE ONE)

Agriculture Department officials said no decision on when to begin making support loans for the 1976 crop - and under what conditions - would be made until after the Aug. 16 hearing.

A department peanut specialist said marketing of some early-season peanuts has already begun in Texas. But the absence of support loans is not likely to become a serious disruptive factor in peanut marketing until other areas begin major marketing later in August, he said.

The inter-regional quarrel about peanut differentials also has played a major role in disrupting congressional efforts to pass a pending bill easing federal peanut production controls. The bill, which had appeared headed for quick approval earlier this summer, is still awaiting action in the House

earning power parity standard. Under existing law, this is the lowest level which can be set.

The government operates the program by offering growers "non-recourse" support loans on any peanuts which cannot be sold commercially at or above the support level.

FSU Using Less Fuel, Paying More

Florida State University is using less fuel but paying more for it these days!

A comparison of utility usage



To The Citizens Of Grady County

To the Citizens of Grady County:

Although it has been a very long summer and I've had a "long row to hoe", I do feel that the efforts have been more than rewarded. I wish to thank each of you, who were courteous and gracious, for extending the hand of friendship to me this summer.

Venturing forth to let you know more about me, Sandra Shockely, was a very trying task. I cannot compromise myself to having to ask help from others. However, when it comes to asking for help for the school children of Grady County, I not only know how and when to ask

amount of fuel jumped 28.8 percent. Overall, the University's utility bill rose from \$2,796,749 in the 1974-75 fiscal year to \$3,498,839 in the 1975-76 fiscal year which ended June 30.

A few years ago Florida State began--and still has underway--an intensive energy conservation drive which has paid dividends but still hasn't kept up with the rising cost of utilities.

As an example, fuel to operate air conditioners dropped by 3.9 percent last year although weather bureau statistics indicate temperatures were slightly higher than the year before.

but also who to ask.

Although I have made strides in my life's work, my only talent is that once I know something is right, I never quit. Many, many times the seeds of frustration made me wish to be able to quit but I absolutely could not.

The education of our children was involved and this was my main concern.

Power has never been one of my goals. I always set my sights on making the best better.

It has been said that a politician thinks of the next election but a statesman thinks of the next generation. Thank you so much for your vote and for the support you have given me.

Sandra J. Shockley, Ed. D.

CHURCHES

J.R. Jr.
JUL 16 1965

*Precedence
to Churches*

It would require a volume much larger than this to record salient facts pertinent to all the churches of Grady County, or even to chronicle the history of a half dozen of them, and such is not the aim of this work. We suggest, however, that this should be an urgent and worthy undertaking for all the churches, and we regret to say we have received little or no cooperation from present day preachers whose assistance we sought in this matter. Nothing recorded herein has come from any current minister or pastor of any of the churches. From sources available, as well as from the memory of Robert S. Roddenbery, Sr., we have prepared the following sketches on a few of the churches, especially those which in the early days had a direct bearing and influence upon the community surrounding Cairo.

*almost in
words of
R.S.R. Jr.*

A century and more ago and for a long time thereafter the so-called Primitive Baptists were the dominant religious sect in all this territory, and virtue and propriety were their outstanding characteristics. Likewise in that day, membership in the Masonic order was a badge of integrity. If a person was a "Hard-Shell" Baptist or a Mason, his word was his bond and his credit was good anywhere. Church decorum was strict and observance of it was required. Sad to say, church membership alone is no longer a badge of integrity.

Tired Creek Primitive Baptist Church

Certainly the oldest church in what is now Grady County is the Tired Creek Primitive Baptist located in the Sofkee community near the William Hawthorne homesite. A memorial stone at the grave of William Hawthorne (1762-1846) near the church states that: "He, along with Elder William McElvy, formed the Presbytery which constituted Tired Creek Primitive Baptist Church on Sept. 2, 1826. He served as the first pastor for twenty years until his death. This memorial erected by members and friends of Tired Creek Church, May, 1957". Elder Hawthorne died May 15, 1846, aged 84 years.

We have made no effort to obtain and record the history of this church subsequent to its establishment, but it has been said that Elias and Timothy Hawthorne, brothers of William, came here at the same time and that Timothy moved on to Texas. Other facts concerning William Hawthorne are recited in our sketch on Hawthorne Trail, printed elsewhere herein. This church has now been in existence 139 years.

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*Next in order will be Poplar Springs —
Then will come sketches on 6 or 8 other
churches — for which I have sent you
preliminary sketches on most of them.*

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* Likewise in that day, membership in the Masonic order was a badge of integrity. It is true that ~~the~~ Primitive Baptists looked with disfavor ~~on~~ upon all secret fraternal organizations and few of them were Masons. Yet, if a person was a "Hard-Shell" Baptist, or a Mason, his word was his bond and his credit was good anywhere.