

Sketches of the
History of Rock Creek Baptist Church
1822 – 1957
by
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(1960)

Rock Creek Baptist Church

The history of the beginning of this church is taken from Hosea Holcombe's History of Baptists in Alabama.

In that book he stated that on the 25th day of May 1822 a number of members from Canaan Church was dismissed and later were organized into a church called Bethel (Rock Creek) situated about 10 miles from the mother church.

In another paragraph he stated that this church was established in September 1822 of members from Canaan Church.

Dr. M. M. Wood placed the date of organization of this church as September 10, 1822.

A few years ago it was not thought that this church was organized at that early date. They were influenced by the assumption that Mud Creek was the fourth oldest Baptist church in this County. Now it is known that this church is fifth in the order of organization and that Mud Creek is the seventh in that order.

In 1912 it was thought that this church was begun in 1862. This conclusion was based on the fact that their first preserved records began with the Church Book from 1865 to 1888.

A celebration was held in 1912 of what was thought to be the 50th Anniversary of the church, which carried them back to 1862. But it is now known that that was a mistaken idea.

With the date of the organization definitely fixed, let us move on to the probable Presbytery of her organization.

It is the hypothesis that this council was composed of Elders H. Holcombe and John Henry.

The surmises in this case are as follows:

1. These were the only ministers mentioned in the field of Canaan Church at that time; and they worked together.
2. One of the organizing council usually became the first pastor of that church.
3. H. Holcombe stated of Roupe's Valley Church that this church was raised under the labours of Elder John Henry and himself. He became the first pastor of that church.
4. In the same way at Mud Creek, H. H. Rockett became their first pastor from the organization of that church.
5. Elder John Henry was the first pastor of Bethel Church, supposedly from the organization, as a member of the organizing council.

Hence, we may assume that Elder John Henry was one of the council organizing this church.

The number of members dismissed from Canaan Church evidently became the Charter Members of this church. Again it can only be supposed that important body was composed of the following names:

| | |
|---|-------------------------------------|
| Zack Waldrop and wife, a McClerkin | Thomas Franklin and wife, not known |
| Rob Waldrop and wife, a McClerkin | Owen Franklin and wife, not known |
| Ginnie McClerkin, mother of above wives | Curtis Howton and Dorcas Howton |
| Joe Waldrop and wife, a Lacey | Gordon Parsons and Minerva Parsons |
| Percy Waldrop and wife, not known | E. C. Smith and Vina Smith |
| T. F. Waldrop and wife, not known | Josephus Vines and Linnie Vines |
| Samuel T. Huey and Lina Huey | Tom Glaze and Elizabeth Glaze |
| Samuel Wilkey and Sarah Wilkey | R. S. Waldrop and wife, not known |
| Thomas Reeves and Mollie Reeves | J. R. Goodwin and Sally Goodwin |

The first work of this church was described by H. Holcombe as follows:

Elder John Henry was their first pastor, but soon left.

H. Holcombe preached for them generally from 1822 to 1828.

Rev. J. M. Moore was ordained by this church in 1824 and soon became their pastor. He supplied for them from 1828 to 1832.

In 1832, Elder Holcombe was again called; this year a glorious revival commenced and in the course of a few months, more than 100 were baptized.

In the same year at Roupe's Valley Church where he was pastor, he stated that a Powerful Work of Grace commenced and in 12 months, over 200 souls were added to the Redeemer's Kingdom. He must have been an evangelistic pastor.

In 1837, Elder Jacob Tate was called to supply them; and he still continues to serve them as their pastor. This church has enjoyed some pleasant seasons. —From Holcombe's History.

This church is enjoying a very prosperous era today, in 1960.

It is said that old Canaan Church was located near the present site of McNeil School. And it is about 10 miles from there to Bethel (Rock Creek) Church as stated above.

From there by way of old Sardis, across Lick Creek, by the McFalls place, on by the Jack H. Waldrop place to the cross-roads at the Caroline Stephen's place, and down to Rock Creek where Bethel Church was located on the hill to the West on the old Toadvine-Elyton road. It is pointed out that this location was not far West of the bridge across Rock Creek on the Taylor's Ferry Road.

Job, an African slave and a licensed preacher, united with this church in 1823. He was an humble, faithful servant and a preacher worthy of note. Few better preachers were to be found in Alabama in those days than Job.

-Holcombe's History

He probably walked the 10 miles by the route described above to attend services of this church.

This church should feel proud to have had such a worthy Colored member on her rolls.

Other Colored members of this church before the Civil War were as follows:

Pryly, Dick Atwood, Sarah Atwood, Amanda, Mella, Vance Williams, a freed man, indicating that he belonged after the war, and Will, a contributor on the Financial Record.

It should be remembered that four slaves are buried in the white cemetery at this church.

The location of this church was changed to the present site for the sake of lasting water about 1834 or before.

The Financial Record of Bethel Church was begun in 1834 and ran through 1888.

This church was newly organized (reorganized) in 1836 and joined the Canaan Association that same year. *Canaan Associational Minutes.

She did not join the Mud Creek Association until 1885, although this Association was organized in 1872. This church preferred to remain with the Canaan Association.

There came a rift in the fellowship of this church in 1911 through the infiltration of the doctrines of another denomination.

The Rock Creek Church of God and the Union Hill Baptist Churches have resulted from the division of the original church.

The Mud Creek Association met last with this old church in 1914. She did not represent in this Association again until her reorganization in 1957.

This church disbanded in 1920; but she was never defunct. The building was kept repaired for funerals and the Memorial occasions on the Second Saturday in May each year.

She was dormant from 1920 until 1950 when she began to take on new life. *This is included with this history. Not many churches have as complete a record of their organization or reorganization as this record.

This history of the new life of this old church begins with the above transaction.

The statistics taken from the tables of the Minutes of the Canaan Association from 1836 to 1885 are shown in the table below:

Hueytown Historical Society

| Year | Name of Church | Membership | Baptisms | Contributions Minutes & Assn | Domestic Missions |
|------|----------------|------------|----------|---------------------------------|----------------------|
| 1836 | Rock Creek | 53 | 7 | \$2.50 | \$11.00 |
| 1837 | | 53 | 3 | \$2.00 | \$1.50 |
| 1838 | | | | | |
| 1839 | | 52 | 0 | 2.00 | |
| 1840 | | 54 | 0 | 1.50 | |
| 1841 | | 54 | 0 | 2.00 | |
| 1842 | | | | | |
| 1846 | | 95 | 1 | 2.00 | 10.00 |
| 1847 | | 71 | 7 | 1.00 | 10.00 |
| 1848 | | 74 | 8 | 3.11 | |
| 1849 | | 69 | 1 | 2.00 | |
| 1850 | | 68 | 1 | 1.50 | |
| 1851 | | 62 | 3 | 1.00 | 1.00 |
| 1852 | | 76 | 0 | 1.00 | |
| 1853 | | 66 | 0 | 1.00 | |
| 1854 | | 65 | 0 | 1.00 | |
| 1855 | | 69 | 6 | 2.00 | |
| 1856 | | | | | |
| 1857 | | 51 | 0 | 2.00 | |
| 1858 | | 52 | 8 | 1.50 | |
| 1859 | | 97 | 10 | 1.25 | |
| 1860 | | | | | |
| 1861 | | | | | |
| 1863 | | 137 | 37 | | 5.00 |
| 1864 | | | 1 | 1.64 | 5.00 |
| 1865 | | | 42 | .70 | 10.00 |
| 1866 | | 39 | 0 | 1.51 | 5.00 |
| 1867 | | | 9 | 1.56 | 2.50 |
| 1868 | | | | | |
| 1870 | | 115 | 3 | 1.00 | |

*This was in progress for seven years. And she was reorganized the second time in 1957.
The record of this reorganization was made by Rev. Charles C. Moore.

Further data taken from the Canaan Associational Minutes about this church.

| Year | Pastor | Clerk | Deacons | Delegates to the Assn |
|------|-----------------------------------|---------------|---------------|---|
| 1836 | | | | |
| 1837 | | | | R. W. Waldrop, B. Gilbert |
| 1838 | | | | A. G. Waldrop |
| 1839 | O. Franklin | R. Johnson | A. G. Waldrop | A. G. Waldrop, B. Gilbert |
| 1840 | | | | |
| 1844 | A. Lee | A. G. Waldrop | A. G. Waldrop | O. Franklin, Z. Waldrop, A. G. Waldrop |
| 1845 | | | | |
| 1846 | A. J. Waldrop | A. G. Waldrop | | |
| 1847 | | | | A. G. Waldrop, S. Wilkey, S. R. Waldrop |
| 1848 | A. J. Waldrop | A. G. Waldrop | A. G. Waldrop | A. G. Waldrop, S. T. Huey, R. W. Waldrop Calvin Waldrop |
| 1849 | | | | James Hammonds |
| 1851 | O. Franklin | | | G. W. Massey, A. M. Waldrop |
| 1852 | A. J. Waldrop | | | |
| 1854 | O. Franklin | | | |
| 1855 | H. G. Smith | | | |
| 1860 | H. G. Smith | | | H. G. Smith, A. G. Waldrop, J. H. Waldrop |
| 1861 | | | | A. G. Waldrop, A. M. Waldrop, H. G. Smith |
| 1866 | | | O. Franklin | A. G. Waldrop, J. Wilson, A. H. P. McClain, H. J. Phillips, A. G. Waldrop |
| 1872 | | | | |
| 1875 | A. White | | | |
| 1876 | | | | H. J. Phillips, J. R. Reeves, T. D. Reeves |
| 1878 | J. Grimes | | | T. D. Reeves |
| 1879 | J. I. Gilbert | | | |
| 1880 | B. M. Waldrop | | | |
| 1881 | | | | A. J. Waldrop, J. R. Reeves |
| 1884 | B. M. Waldrop | | | |
| 1885 | Joined the Mud Creek Association. | | | |

The following supplementary accounts are given for their connection with the church activities of this locality from 1825 to the early part of this century.

The first account is taken from Riley's History of Baptist in the Southeast. He stated that at the time, 1825, pastors and people were opposed to contributions of any kind. However, some zealous members contributed in spite of the opposition by the pastor.

That explanation just about fits this and other churches of this locality.

He also stated that churches declined to receive pastors who were lined up with the support of the Missionary cause.

He further stated that most of the preaching done at that time was purely hortatory (expository). Soon after beginning the sermon, the voice of the preacher would be pitched on a high key and continue throughout in a sing-song monotone. On a still night they could be heard for two miles.

That statement may seem to be exaggerated; but they did not need loud speakers.

H. Holcombe told of the following circumstance:

Rev. J. M. Moore was ordained by this church in 1824. He became pastor of Roupe's Valley Church in 1841. While he was pastor of that church, but for indignities of the pastor and the church, he was excommunicated.

The following paraphrase of the preceding sentence is given:

While Bro. Moore was serving as pastor of that church, as a result of indignities cast upon him by indignities of the pastor and the church, he was excluded.

The word indignities means insults; and indignities are slanderers. The word excommunicated is obsolete. But it meant with protestant churches, cut off from membership, excluded.

According to the Catholic belief, the threat means eternal damnation of the soul. The above statement sent me to the dictionary. I trust that this explanation has cleared it up satisfactorily.

The following account is my description of the sermons of Bro. White in his life time.

After reading his text, he would close the Bible and shut his eyes; then he would proceed in that high pitched voice in a sing-song monotone for an interval of about 15 minutes; then he would let up; and the audience would think he was concluding, only to discover that he had just slacked up to catch a new hold. He would repeat this procedure for several intervals of different duration, and he would finally close in about two hours from the beginning, apparently not having finished his discourse.

It was not what he said, nor how he said it; but his preaching had a marked effect on his hearers.

The thought was expressed at the Mud Creek Association in 1913 that he had baptized three-fourths of the entire membership of this Association.

That was a significant compliment, and one that could not be said of any other minister in the Association.

The membership of this church before 1869 is given in the list below:

This church received her first members after 1865 in August of 1868.

The following names are taken from the Financial Record from 1834-1888.

| | | | |
|--------------------|------------------|-----------------|--------------------|
| William Wood | Randolph Johnson | John Huey | Absalom Sanders |
| Zachariah Waldrop | Bookter Gilbert | E. Huey | Thomas Burrell |
| Littleton Parsons | Gore Franklin | Vashti Frazier | H. G. Smith |
| Gilbert Burchfield | A. G. Waldrop | O. M. Smith | U. Taylor |
| Calvin Waldrop | John Frazier | S. Tuchler | F. Taylor |
| S. R. Waldrop | Samuel Wilkey | I. McClinton | Jake Smith |
| Curtice Howton | James Dease | Nancy Waldrop | T. D. Frazier |
| Richard Waldrop | Williams Sanders | J. G. Huey | Calvery Williams |
| James Burrell | Joshua Gilen | S. T. Huey | John McClinton |
| Martha Burrell | T. G. Franklin | David Franklin | C. H. Knight |
| Owen Franklin, Sr. | Allen Golden | Dr. I. Harvey | E. P. Franklin |
| Thomas Burchfield | I. Gilen | Green Franklin | Will (Colored man) |
| Thomas Franklin | Mary Smith | J. P. Waldrop | Thomas Reeves |
| Samuel Waldrop | E. C. Smith | Elmira Huey | J. R. Goodwin |
| Robert Waldrop | Vina Smith | Nancy Waldrop | I. L. Frazier |
| Owen Franklin, Jr. | Arther Franklin | Lewis Franklin | J. Vines |
| William Travis | | R. E. Huey | D. W. Franklin |
| Josephus Vines | H. B. Hulsey | James McClinton | David Hamaker |

| | | | |
|-------------------|------------------|--------------|-------------------|
| Winford Forrester | Madison Franklin | R. E. Bell | W. O. M. Franklin |
| Nancy More | J. V. Huey | W. T. Rogers | Thomas Glaze |
| Phebe McClinton | Sarah Taylor | Amos Vines | Anderson Hamaker |
| H. K. Vines | H. J. Phillips | T. D. Reeves | Jane Salter |

| | | | |
|---------------------|-------------------|----------------------|---------------------|
| Martha Bridges | Marietta Riley | Noah Meeks | Hannah McClinton |
| Jane Shoemaker | Nancy Carlyle | Melissa Parsons | Melisa Franklin |
| Catherine Shoemaker | T. B. Moore | Martha Vines Martin | Martha Franklin |
| Joseph Caldwell | Anderson Hamaker | Mary Parsons | Elizabeth Smith |
| Wiley Hopkins | W. T. Fuley | Caroline McClinton | J. J. Mayfield |
| Frances Lovejoy | David Hamaker | Robert Palmore | Harriett Mayfield |
| Rhoda Brasfield | Mary Dohnity | Matilda Roberts | Nancy Mayfield |
| Martha Hopkins | Dave Parsons | Sally Taylor | Dorcas Parsons |
| Mehala Bridges | David Franklin | Frances Humber | Elizabeth Wright |
| Jesse G. Golden | A. H. P. McClain | Archelus McFerren | Sarah Golden |
| M. A. Golden | Caroline Vines | A. B. Vines | J. N. McFalls |
| Samuel Wilkey | William T. Fields | Martha Vines | Samuel Williams |
| Catherine Wilkey | Sarah Goodwin | Elizabeth West | Frances Williams |
| William C. Howton | Nancy E. Vines | Margaret M. Smith | Sarah Wilkey |
| Sarah J. Reeves | Sarah Hamaker | Sarah Taylor | Margaret M. Roberts |
| Matilda J. Huey | Martha Justice | Mary M. Rogers | Sarah Fields |
| Elizabeth J. Golden | Mary J. Riley | Amanda E. Carrington | Jane C. Reeves |
| Prilinder C. Reeves | Margaret Parsons | Haseltine Meeks | Mary A. Waldrop |
| Nancy A. Reeves | | Martha E. McFerren | Jane Glaze |
| | | | Margaret E. Salter |

From Church Roll before 1872. It does not show when they joined the church. It was before 1865.

Prominent Pastors and Laymen of this church:

Revs. A. J. Waldrop, H. G. Smith, and J. M. Grimes were former Moderators of the Canaan Association.

Revs. A. J. Waldrop, A. G. Waldrop, and E. B. Waldrop were former clerks of the same Association.

Judge J. J. Mayfield, Chief Justice of the Supreme Court of Alabama.

His wife, Harriett Mayfield, should be, and is remembered.

E. Cape Smith, Deputy Tax Collector, Assessor, Judge of Probate, and Post Master of Toadvine.

Oliver M. Smith, Tax Collector of this County.

Revs. A. J. Waldrop, H. G. Smith, J. M. Grimes, B. M. Waldrop, W. T. Rogers, N. B. Hulsey, J. N. McFalls, A. White, and Green Berry Vines were former pastors of this church from this church.

Revs. A. White and Green Berry Vines were former Moderators of the Mud Creek Association.

Brethren J. R. Reeves and J. J. Waldrop, former Clerks of the same.

Former prominent laymen of this church: A. G. Waldrop, A. H. P. McClain, H. J. Phillips, J. V. Norris, D. M. Waldrop, and N. M. Riley, to mention only a few.

The saintly Sister Alice Riley, although she was never a member of this church, she raised her family here and taught, first here and at Concord for so long.

Sister Kitty (Vines) Nichols, mother of Rev. A. L. Nichols.

Bro. and Sister Tom McMickens, grand parents of pastor Horace H. McMickens.

I am impelled by ancestral pride to mention my maternal grand parents, Matilda (Smith) Roberts and her two sisters, my great aunts Sally Taylor and Frances Humber.

Sister Lucinda (Smith) Fields, mother of Rev. R. R. Fields, present Clerk of this Association.

Dr. J. B. Vines, teacher, country doctor, and Member of the Board of Revenue of this County.

People who have gone out from this community are as follows:

Bro. Mado Reeves, County Court Clerk, Prof. Robert N. Waldrop and Principal Dwight M. Riley.

Other Young People who have gone to College from this community are Bro. George D. Riley, Mr. and Mrs. Merton Stephens, Forest Burchfield, Newell Hyche, and Paul Riley.

No Missionaries have gone out from this old church.

As to biographies, see the story of Job, the African slave on page 11???????? of this booklet.

The Deacons have been Brethren A. G. Waldrop, Isom Hammonds, T. A. McFerren, J. R. Reeves, and Jackson Waldrop. Perhaps there were others, A. H. P. McClain, H. J. Phillips and B. Gilbert.

The Clerks of this church have been A. G. Waldrop, J. K. Riley, George D. Riley, W. D. Riley, and N. M. Riley, J. R. Reeves, and J. J. Waldrop.

The record of the Sunday School at this church is not available.

The Financial Record Book is the best reference to the support of the pastor, Missions, etc. The highest amount paid the pastor was in 1863, when they paid Rev. N. B. Hulsey \$100.00 for the year.

The name of the church was changed from Bethel to Rock Creek in 1836.

The location of the original Bethel Church was one-fourth mile east of the present site of the church and the cemetery. It was moved soon after organization to the present location of this old church for the sake of lasting water. Only six unkept graves mark this spot.

The church has had four buildings, the first one was in 1822; the second one was built sometime before 1834 at the changed location; the third one was built in 1870 of large hewn sills and small peeled pine poles. Bro. D. M. Waldrop remembers playing on the debris of that old building. And the present building was erected in 1886. Bro. D. M. Waldrop helped with the sawing of the lumber and the erection of this building. It is a framed building, ceiled throughout, weatherboarded with poplar lumber, hand dressed; and it is a good state of preservation. It is perhaps the oldest standing church building in the County. Most churches have erected new ones.

The old cemetery is a large well kept burial plot. It is filled with the graves of the following families:

Waldrop, Franklin, Smith, Glaze, Salter, Vines, McClain, Phillips, Gilbert, Roberts, McMickens, Riley, McFerren, Burchfield, Parsons, Howton, Brown, Crowder, Huey, Sexton, Short, Rogers and others. By the way, four slaves are buried in this cemetery.

The three church books mentioned above furnish the information of the early history of the church. The books referred to are the Financial Record, and the church records.

The Summer time has been the Revival Seasons of this old church.

It should be stated that this church was reorganized in 1957. Rev. Charles C. Moore left a complete record of the reorganization.

The history of this church from 1865 to 1920 is found in the Xerox copy of that old book which will be available at approximately \$6.00 each, after the first copy, which was higher due to the original cost of making the negative.

This booklet has been prepared by W. B. Parsons to be supplied at a nominal cost of 50¢ each. The Xerox copies of the Financial Record and the Old Church Book are expensive. But these are available to those who want them. The next copies of these will be by a picture process and much better and cheaper.

P.S. – This church was first located in the territory of Jonesboro Post Office. Later the Post Office for this territory was Waldrop's Mill which was located at the old upper Toadvine Mill, and which was the forerunner of the Toadvine Office at Uncle Cape Smith's store, the memory of which still lingers in the minds of many people.

The Jonesboro Office served a large territory of Rock Creek community and the large surrounding territory, Mud Creek community, Prude's Creek community, Pleasant Grove community, and Roupe's Valley community.

Later the little rural Post Offices of Toadvine, Razburgh, Ezra, Scrap, Hayes, Connelsville, and Bucksville supplanted the mother post office of Jonesboro.

The Toadvine Office was the central termination or juncture of the routes emanating from Connelsville and Dolomite.

The above descriptions will serve to show us where we have been all the while. And they may be considered as a part of our church history.

The Reorganization of Old Rock Creek Baptist Church

Sunday, July 14, 1957, was another important day in the life of this historic old church. It has been the feeling for some time that this old church should be reorganized.

Bro. Paul Davis preached for the congregations here for a while in 1952. He was followed by Rev. Hugh Nicholson in 1953 and 1954. Then Rev. Horace McMickens began in earnest to revive this old church.

To this end, those interested had been meeting regularly for the past two years and discussing the matter fully, making it a matter of serious and earnest prayer. Also, they had consulted with leading pastors and brethren of other churches.

At a meeting of this congregation in June of 1957, a resolution was adopted, inviting four neighboring churches to send representatives for the purpose of forming a council under whose direction the church would be reorganized.

Those four churches were namely: Liberty, Oak Grove, Smithville, and Union Hill.

The representatives from these churches were as follows:

Liberty Church – Rev. F. F. Wright, Bro. R. F. Hicks and Bro. Erskine Vines.

Oak Grove Church – Rev. Charles C. Moore, Bro. W. B. Parsons, Bro. W. D. Raney. Also, Rev. A. L. Nichols, Moderator of the Mud Creek Association was included as a representative from his home church.

Smithville Church – Rev. Van Franklin, Bro. Will Hudson, and Bro. Dorman E. Fields.

Union Hill Church – Bro. D. M. Waldrop (of the original Waldrop family of the old church)

This church was without a pastor at the time and hence, did not have a full representation.

When the council came together it was organized by electing a Moderator and a Clerk. Those elected were Rev. F. F. Wright, Moderator and Rev. Charles C. Moore as Clerk.

Rev. Van Franklin was designated to bring the devotional; Rev. A. L. Nichols was named to read the Church Covenant; and Bro. W. B. Parsons was named to read the Articles of Faith.

Other visitors recognized were Bro. George H. Handley of Concord Church, Bro. N. C. Gilmore and Rev. M. P. Davis of West Side Baptist Church of Bessemer, Alabama. Rev. F. F. Wright then called the meeting to order and stated that the purpose of the meeting was to recognize the Rock Creek Baptist Church. The service was begun by singing “There is a Fountain” led by Rev. H. H. McMickens and prayer was offered by Bro. R. F. Hicks.

The following letters from the indicated churches were read and presented to the council for acceptance:

Rev. Horace McMickens and Ann, his daughter, from West Side Church, Bessemer, Alabama.

Bro. A. S. Phillips from Shiloh Church in Sarahland, Alabama.

Bro. James D. Phillips from Concord Baptist Church, Rt. 5, Bessemer, Ala.

Mrs. Alta Handley from Union Hill Baptist Church, Rt. 5, Bessemer, Ala.

Mrs. Ethel Williams from Smithville Baptist Church, Rt. 5, Bessemer, Ala.

When they had each affirmed that they accepted the Church Documents as read, Rev. A. L. Nichols moved the following resolutions:

“Whereas, it appears to us that there is a real need for a Baptist Church in this locality and after much prayer and seeking divine guidance and much consultation with our neighboring brethren and churches and after the calling of a council to consider the matter which council has voted that there is a real need for such a church, it is resolved that we, Rev. H. H. McMickens, Ann McMickens, Bro. A. S. Phillips, Bro. James D. Phillips, Mrs. Alta Handley, and Mrs. Ethel Williams do now enter upon the organization under the direction of a council composed of the following members:

Rev. Van Franklin, Bro. Will Hudson, Bro. Dorman Fields, Rev. Charles C. Moore, Bro. W. B. Parsons, Rev. A. L. Nichols, Bro. Wilson Raney, Rev. F. F. Wright, Bro. R. F. Hicks, Bro. Erskine Vines and Bro. D. M. Waldrop representing their respective churches, this being done by the adoption of our Covenant and Articles of Faith.

The five members present were given the right hand of church fellowship while the congregation sang “Amazing Grace”.

The doors of the church were opened for the reception of members and Mrs. Kinnie Handley came forward and put herself under the watch care of the church until she could get her letter from the Concord Baptist Church, Rt. 6, Bessemer, Alabama.

The church then nominated and unanimously elected Rev. H. H. McMickens as Moderator and Mrs. Kinny Handley as Clerk.

The name of the church was then decided upon. Rev. H. H. McMickens in a motion clarified that it should be called Rock Creek Baptist Church instead of old Rock Creek Baptist Church. The motion was seconded and it carried unanimously.

Since the time was growing late in the afternoon, and as the devotional should have come at the beginning instead of at the end of the service, Bro. Van Franklin moved that it be dispensed with. After it had been duly seconded, it was carried unanimously.

Rev. A. L. Nichols then moved that the Council be dissolved. This was seconded and carried.

Rev. H. H. McMickens pronounced the benediction.

Rev. Charles C. Moore
Council Clerk

The History of the Organization of Three Churches and the Story of the life of Job (Davis), an African Slave

Job was brought from Africa to Charleston, S.C. in 1806; there he was sold to Mr. Edward Davis and brought to Old Jonesboro in Jefferson County, Alabama in 1822. Mr. Davis lived near Canaan Church which was organized in April of 1818. Job died in Pickens County, Alabama in 1835.

On the 25th day of May 1822, a number of members from Canaan Church was dismissed and soon afterwards were organized into a church called Bethel (Rock Creek) situated about 10 miles from the mother church.

Job, an African slave and a licensed preacher, was received into this church in 1823; he was an acceptable preacher, a man of deep thought, sound judgment, and well skilled in the Scriptures of divine truth.

He was dismissed from this church with twenty other members in 1827 to form Roupe's Valley Church. Later he reunited with Bethel Church for convenience; and finally his master, Mr. Davis moved to Pickens County in the Western part of the state, and Job became a member of the church called Pilgrim's Rest, under the care of Rev. Henry Petty; here Job died in the bosom of his church on the 17th day of November 1835.

Job was purchased as a slave by Mr. Davis and was owned by him as long as he lived; and he faithfully served his master until death. He professed religion in 1812; soon he learned to read and taught a Sabbath School for two summers in Abbeville District, S.C. under the care of James Thompson, Esq.; he was licensed to preach in 1818 and came to Alabama in 1822; he resided with his master in Tuscaloosa County until 1833, when Mr. Davis removed to Pickens County, where Job died.

His wife followed him in less than a year and a half afterwards. The last words she ever uttered were, "O tell me no more of this world's vain sore, etc." As soon as she had finished the verse, she closed her eyes on the world.

Few better preachers were to be found in Alabama in those days than Job. He lived the Christian and died the saint. He was generally loved and respected by all who knew him.

- From Holcombe's History of Baptists in Alabama

Comments:

Mr. Holcombe gave this story prominence in his Church History. It is not exaggerated; it is unprejudiced; and it is timely in these racial troubled times. Yet, it is doubtful whether many of either race have read it. It should be in every church library.

The church gives this story an appropriate setting. Job's life story was connected with his church; and he died in the bosom of his church.

Think on these things: an uneducated, self-taught slave preacher, well skilled in the Scriptures, a man of deep thought, sound judgment; few better preachers were to be found in Alabama in those days.

No more could be said of many of our Caucasian ministers anywhere or of any denomination.

This story could challenge every Negro to the best that is in him. Booker T. Washington, the great Negro educator said, "A Negro who is not proud of his race, is not worthy of the name."

There have not been many Negroes like Job anywhere. If all of our Colored citizens were like him, there would be no integration or segregation problems confronting us today.

It is surprising to note that Job represented his church, Roupe's Valley, in the Cahaba Association in 1828 and 1829. It was not known at that time who he was; but this story revealed his identity.

On reading this story, one thinks of Uncle Tom's Cabin, Old Black Joe, and of Mose, Jackson's slave who wanted to be buried near his master, and who so rests in the family plot in the Andrew Jackson Shrine in Nashville, Tennessee.

W. B. Parsons