A history of Rocky Hock Church from 1835-1985 completed for the celebration of the 150th anniversary of the church. July 14, 1985

Researched, compiled and written by
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EMILY  THE PRESENTATION YOU WILL ENJOY TODAY INCORPORATES NAMES, DATES, HISTORICAL FACTS, RECOLLECTIONS, SONGS, NOTES AND HERESAY FROM THE PAST 150 YEARS THAT COLLECTIVELY TELL THE STORY OF ROCKY HOCK CHURCH.

SAMMY  YOU WILL HEAR FACTS OF OUR BUILDINGS, STORIES ABOUT OUR LEADERS, EULOGIES AT THE DEATHS OF SOME OF OUR FOREFATHERS AND HISTORICALLY IMPORTANT DECISIONS THAT WERE MADE BY OUR CHURCH BODY. MUCH OF THIS INFORMATION WAS GLEANED FROM THE STUDY AND RESEARCH OF OUR CHURCH RECORDS. SOME OF THESE RECORDS ARE MORE THAN A HUNDRED YEARS OLD, SO PLEASE EXCUSE US IF FATIGUE OR FADED INK HAS CAUSED US TO ERR.

CAROL  INASMUCH AS WE WERE ABLE TO PIECE TOGETHER THE HISTORY OF ROCKY HOCK CHURCH, WE OFFER TO YOU TODAY THIS LOOK AT HOW WE HAVE GROWN AND DEVELOPED AS A BODY OF BELIEVERS OVER THESE 150 YEARS. OUR FACILITIES, OUR LEADERSHIP AND OUR MEMBERSHIP ARE CELEBRATED AS WE TAKE A LOOK AT ROCKY HOCK CHURCH—THE FIRST 150 YEARS.

EMILY  FROM OUR BEGINNINGS WITH A FEW CHARTER MEMBERS IN A LOG CABIN-TO OUR NUMERICAL STRENGTH TODAY ASSEMBLED IN A BEAUTIFUL TEMPERATURE CONTROLLED BUILDING, WE HAVE 150 YEARS OF HISTORY TO TAKE PRIDE IN, TO LIVE UP TO, AND TO BUILD UPON.

SAM  ACCORDING TO ANCESTRAL BELIEF AND THE FEW EXISTING RECORDS OF OUR EARLY DAYS, THE CHURCH OF CHRIST AT ROCKAHOCK WAS THE FIRST NAME OUR FOREFATHERS GAVE TO WHAT IS NOW ROCKY HOCK BAPTIST CHURCH. THE NAME ROCKY HOCK IS BELIEVED TO HAVE COME FROM AN INDIAN WORD, "RACKENHACKEN" WHICH MEANS "GOOD GARDENS." LIVING IN AND ENJOYING THE BOUNTY OF OUR RICH FIELDS AND WATERS, WE HAVE TO AGREE THAT "GOOD GARDENS" IS AN APT NAME FOR THIS COMMUNITY.

CAROL  DESPITE MUCH RESEARCH, FEW RECORDS OF OUR FIRST 50 YEARS OF EXISTENCE CAN BE FOUND, SOME THINGS WE DO KNOW INCLUDE THE FOLLOWING.

EMILY DURING THE FORMATIVE DAYS OF OUR CHURCH, LEARNED MEN FASHIONED IN WORDS OUR CHURCH COVENANT IN AN EFFORT TO PUT INTO WRITING THE REASON FOR BEING OF THE CHURCH OF CHRIST AT ROCKAHOCK. THE FOLLOWING COVENANT WAS ADOPTED IN JUNE OF 1835.

CHURCH COVENANT

WE, THE CHURCH OF CHRIST AT ROCKAHOCK, BEING CALLED AS WE TRUST BY THE GRACE OF GOD, DO IN THE NAME OF THE LORD JESUS VOLUNTARILY AND JOINTLY SEPARATE OURSELVES FROM THE WORLD AND GIVE OURSELVES TO THE LORD WHO THAT PROMISED TO RECEIVE SUCH AND BE THEIR GOD.

FIRST, HOLDING OURSELVES HENCEFORO AS HIS, AND NO LONGER OUR OWN.

WE ALSO VOLUNTARILY AND MUTUALLY GIVE OURSELVES TO EACH OTHER, AND RECEIVE ONE ANOTHER IN THE LORD. MEANING HEREBY TO BECOME ONE BODY JOINTLY TO EXIST AND JOINTLY TO ACT BY THE RULES AND BONDS OF THE GOSPEL.

EACH ESTEEMING OURSELVES HENCEFORO AS MEMBERS OF A SPIRITUAL BODY, ACCOUNTABLE TO IT, BOUND TO OBEY IT, SUBJECT TO ITS CONTROL AND NO OTHERWISE TO SEPARATE THEREFROM THAN WITH CONSENT FIRST HAD OR UNREASONABLY REFUSED.

WE ALSO VOLUNTARILY ENGAGE, THE LORD ENABLING US, TO KEEP THE FAITH DELIVERED TO THE SAINTS, WHICH WE BELIEVE INCLUDES THE FOLLOWING SUBLIME AND IMPORTANT DOCTRINES.

THE BEING OF GOD, THE TRINITY OF PERSONS IN THE GODHEAD.
EMILY

THE FALL OF ADAM AND THE IMPUTATION OF SIN TO HIS POSTERITY. THE CORRUPTION OF HUMAN NATURE AND THE IMPOTENCY OF MAN WHEREBY HE WAS RENDERED UNABLE TO DO THAT WHICH IS TRULY, PROPERLY AND SPIRITUALLY, THE EVERLASTING COVENANT OF GRACE.

CAROL

PARTICULAR REDEMPTION, JUSTIFICATION BY THE IMPUTED RIGHTEOUSNESS OF JESUS CHRIST.

PARDON AND RECONCILIATION THROUGH HIS PRECIOUS BLOOD. REGENERATION AND SANTIFICATION BY THE INFLUENCE AND OPERATION OF THE HOLY SPIRIT.

EMILY


CAROL

FINALLY, WE DO VOLUNTARILY AND JOINTLY ENGAGE IN THE STRENGTH OF THE LORD TO DO ALL THE THINGS WHICH HE HATH COMMANDED US TO DO, PARTICULARLY TO DENY OURSELVES, TAKE UP OUR CROSS AND FOLLOW THE LORD IN ALL HIS EXAMPLES AND PRECEPTS. ASSEMBLING OURSELVES TOGETHER AS OFTEN AS WE CONVENIENTLY CAN: ATTEND CHURCH CONFERENCES AND KEEP UP A GOSPEL DISCIPLINE, THAT WE MAY LIVE AS BRETHREN, AND SUBMIT TO ONE ANOTHER IN THE LORD, AND ALSO TO KNOW, HONOR, MAINTAIN, AND OBEY THEM WHO SHALL HAVE SPIRITUAL RULE OR CHARGE OVER US, IN ALL THINGS AS IT IS FIT IN THE LORD.

(girls enter as Emily, Carol, Sammy B exit)

SAM

THIS IS THE COVENANT WE NOW ENTER INTO BEFORE THE LORD, AND SOLEMNLY CALL UPON ALMIGHTY GOD TO WITNESS THE PURITY OF OUR INTENTIONS, AND SINCERITY OF OUR HEARTS AND SOULS IN THIS WEIGHTY AND ALL IMPORTANT BUSINESS: AND TO ESTABLISH, FIX, AND CONFIRM THE ABOVE COVENANT, WE HAVE THERE UNTO WILLINGLY AND UNANIMOUSLY SUBMITTED AND AGREED.

GIRLS

THIS IS THE FOURTH LORDS DAY IN JUNE IN THE YEAR OF OUR LORD, ONE THOUSAND EIGHT HUNDRED AND THIRTY FIVE (girls leave as song begins)
Upon its adoption of the Church covenant, the Church body then set about to draw up a set of resolutions or guidelines for handling matters of business in the Church. This document referred to as decorum or rules for conference was passed unanimously in 1835 also. Although it addressed many areas of church life and Christian behavior we will share only a few examples with you now. It was a serious document reflecting high expectations of the Church membership.

PREAMBLE: Through a long series of experiences, we, the Baptist Church at Rocky Hock, Chowan County, North Carolina, are convinced of the necessity of conferring together as often as may be in order to hold conference, and to discharge our duty in watching over one another as Christ has commanded us. Therefore agreed that the following decorum or set of rules be observed in our future conferences. Nehemiah 10:39 "We will not forsake the House of Our God"

Amen conference shall be opened and closed with praise and prayer to Almighty God.

Amen the members being regularly enrolled, shall by the clerk be distinctly called, and a significant mark put to the name of all absentees. (stand until "disorderly")

Any member neglecting to attend conference is acting disorderly: absenting himself from conference without leave is disorder: any member whispering in time of public speaking, or laughing in time of conference the same is disorder. If two or more speak at one time, or any member in good health speaking without rising and addressing the moderator, the same is disorder. Members speaking or acting in threatening or in wrath anger degrading way as it shames religion and wounds the cause of Christ and grieves true Christians, it is hereby deemed disorder.

Amen: if the moderator shall neglect to plainly and firmly reprove any member transgressing any of these rules, or behaving in any manner incorrectly in time of conference, the same is disorder in him, and he is liable to be reproved for same.
INASMUCH as the Great God, as it evidently appears, has given unto women as unto men an understanding and conscience, and we believe his design in bestowing these excellences is that they be used, we therefore cannot think there is anything in the law of God, when rightly understood, to prevent them from affording us their friendly assistance in conference.

MARY ANN RELATIVE TO ATTENDANCE IT SHALL BE THE DUTY OF EVERY MALE MEMBER TO ATTEND MONTHLY CONFERENCES, BUT WHEN CIRCUMSTANCES RENDER IT IMPOSSIBLE OR EXTREMELY DIFFICULT TO ATTEND, HE MAY WRITE TO THE CHURCH STATING HIS REASON FOR NONATTENDANCE AND HE MAY BE EXCUSED FOR HIS ABSENCE BY A MAJORITY VOTE OF CONFERENCE. IF ANY BROTHER SHALL FAIL TO ATTEND OR WRITE TO THE CHURCH IN CONFERENCE FOR THREE CONSECUTIVE MONTHS, HE SHALL FORFEIT HIS STANDING WITH THE CHURCH.

WHEREAS WE HAVE HEARD FROM TIME TO TIME THAT THERE ARE IN OUR MEMBERSHIP MANY WHO USE PROFANITY OCCASIONALLY AND SOME WHO USE IT HABITUALLY, AND WHEREAS WE KNOW SUCH CONDUCT TO BE MOST UNSEEMLY IN ONE WHO PROFESSES TO BE A CHRISTIAN, AS IT DESTROYS ONE'S INFLUENCES FOR GOOD AND EXPOSES OTHER CHRISTIANS AND THE CHURCH TO UNJUST CRITICISM, AND WHEREAS WE KNOW THE BIBLE AND POLITE SOCIETY CONDEMN SUCH WICKED PRACTICE. WE RESOLVE" 1st THAT WE CALL ON EVERYONE WHO HAS BEEN GUILTY OF THE CHARGE HEREIN CONTAINED TO STOP AT ONCE THIS USELESS AND SHAMEFUL PRACTICE, AND WE FURTHER ASSERT THAT WE BELIEVE IT TO BE THE DUTY OF SUCH DISORDERLY MEMBER TO COME BEFORE THE CHURCH WITH ACKNOWLEDGEMENT AND APOLOGY AND TO BE FORGIVEN OF THIS PUBLIC OFFENSE BY THE CHURCH. AMENDMENTS TO THESE RULES MAY BE MADE AT ANY TIME WHEN CONFERENCE MAY DEEM IT NECESSARY.

WITH THE UNANIMOUS VOTE OF THE CHURCH AT ROCKAHOCK, THE COVENANT AND THE RULES FOR CONFERENCE WERE ADOPTED, AND THE CHURCH FORMALLY SET TO ITS WORK IN THIS COMMUNITY.

(Bill exit, Singers begin -they enter during above)

MARY L. FROM A BEGINNING IN A LOG CHURCH IN 1835, WE MOVED TO OUR FIRST FRAME BUILDING ON THIS PRESENT SITE IN 1855. THE OLD LOG CHURCH WAS SOLD TO MR. GEORGE BOND AND THE INTERIOR LUMBER WAS MADE INTO A BARN NEAR MACEDONIA CHURCH. AFTER BROTHER WEBB'S PASTORATE, WE WERE SERVED BY ELD. JJ KNAPP, WEST LEARY, AND ELECT TROTMAN PRIOR TO 1873. IN 1873, ELD. BB WILLIAMS, WHO IS MEMORIALIZED ON ONE OF OUR SANCTUARY WINDOWS, WAS CALLED AS PASTOR. HE SERVED US AS PASTOR FOR 11 YEARS.

LOU ANN DURING HIS PASTORATE THE FIRST BLINDS WERE ADDED TO THE CHURCH HOUSE AND IT WAS PAINTED, FOR THE FIRST TIME. FROM 1885-1895 WE WERE PASTORED BY ELD. WP JORDAN. OUR CHURCH, WHICH HAD TO THIS POINT BEEN LIT BY CANDLES, WAS NOW ILLUMINATED BY HAND LAMPS. MITE BOXES IN THE FOYER WERE USED FOR COLLECTIONS, BUT A CHURCH COLLECTOR SAW HEADS OF FAMILIES PERSONALLY AND COLLECTED THEIR DUES FOR THE CHURCH.

MARY L. IN 1893, ELD. JORDAN WAS CONFined TO HIS BED WITH RHEUMATISM. IN 1894, THE CHURCH AGREED TO PURCHASE A NEW COMMUNION SET. SISTERS BETTY PARRISH AND CELIA SATTERFIELD WERE ASKED TO SELECT AND PURCHASE THE SET. THE COST WAS RECORDED AT $17. THE OLD PITCHER WAS SOLD FOR 50c. THE MINUTES REPORT THAT REV. JORDAN'S PASTORATE ENDED CURIOUSLY. THE MINUTES OF OCTOBER READ:
IT BEING REPORTED THERE ARE SOME OF THE MEMBERS OF THIS CHURCH WHO DESIRE A CHANGE OF PASTORS, ELD. WP. JORDAN FORMALLY TENDERS HIS RESIGNATION AS PASTOR OF THIS CHURCH: WHICH WAS ACCEPTED. HE VERY COURTEOUSLY WITHDREW FROM THE HOUSE SO THAT MEMBERS MIGHT FEEL FREE TO ACT AS THEY SEE FIT IN THE SELECTION OF ANOTHER PASTOR. THE VOTE WAS TAKEN BY PRIVATE BALLOT, WHICH RESULTED IN THE REELECTION OF REV. JORDAN. A VOTE TO MAKE HIS ELECTION UNANIMOUS FAILED BY ONE DISSenting VOTE. REV. JORDAN AFTER SOME CONSIDERATION, DECLINED THE OFFER. (exit Lou Ann and Mary L) 

IN 1898 OUR CHURCH WAS SADDENED BY THE TRAGIC DROWNING OF ONE OF ITS STRONG MEMBERS. 
A RESOLUTION WAS ENTERED INTO THE MINUTES ON HIS BEHALF. TRIBUTE OF RESPECT TO THE MEMORY OF BROTHER MW WHITE, FATHER OF MARK WHITE, ONE OF OUR FORMER MUSIC DIRECTORS.

SOME PERIOD OR OTHER WE WILL ALL, EACH FOR HIMSELF, HAVE TO VACATE THESE TENEMENTS OF CLAY IN WHICH OUR SPIRITS TEMPORARILY RESIDE, AND GO ON TO TRY THE REALITIES OF THE WORLD UNKNOWN TO US. JESUS HAS SAID "WATCH THEREFORE FOR YE KNOW NOT THE HOUR YOUR LORD DOETH COME." IT WOULD BE WELL FOR EACH ONE OF US INDIVIDUALLY TO HEED THE MASTERS TIMELY WARNING. "BE YE THEREFORE READY ALSO", WE ARE CONSTANTLY REMINDED OF THE UNCERTAINTY OF LIFE, AND OF THE CERTAINTY OF DEATH. THE NEW MOUNDS JUST IN THE REAR OF THE CHURCH BUILDING FORCIBLY REMIND US OF THE FACT THAT WE ARE FAST PASSING AWAY, AS WE CAST OUR EYES AROUND US, OUR HEARTS ARE FILLED WITH SADNESS, WHEN WE BEHOLD THE VACANT SEAT WHICH HAS BEEN SO LONG FILLED FAITHFULLY BY OUR ESTEEMED BROTHER MW WHITE ESPECIALLY WHEN WE CONSIDER THE SUDDENNESS AND THE MANNER IN WHICH HE MET HIS SAD FATE. HIS LIFE AMONG US WAS NOT A FAILURE.

HE DID NOT, LIKE THE SLOTHFUL SERVANT, BURY HIS TALENT, WRAPPED IN A NAPKIN, BUT KEPT IT BRIGHT BY CONSTANT USE. AS WE THINK OF BROTHER STRUGGLING IN THE WHIRLING WATERS OF THE SWIFTLY FLOWING ROANOKE, UNTIL HIS STRENGTH HAD BECOME EXHAUSTED AND HE REALIZED THAT THERE WAS NO EARTHLY HAND NEAR ENOUGH TO RENDER HIM AID AND HE WAS ABOUT TO SINK BENEATH THE YIELDING WAVES FOR THE LAST TIME, WHEN ALL HOPE OF HIS BEING RESCUED SEEMED TO HAVE LEFT HIM, LIKE SINKING PETER
OF OLD, HE RAISED HIS HANDS TOWARD HIS MASTER AS IF TO SAY "LORD SAVE ME.:" WHILE JESUS WAS NOT PERSONALLY PRESENT TO REACH OUT FLESHLY HANDS TO SAVE, WE CAN HOPE HE REACHED DOWN HIS ARMS OF LOVE AND ENCIRCLED THEM AROUND HIS SPIRIT AND BORE IT TO THAT UPPER AND BETTER WORLD WHERE HE WILL BE FREE FROM THE CARES AND TOILS INCIDENT TO THIS LIFE.

LEON

WHEREAS ON THE 19th DAY OF MAY 1898, BROTHER MW WHITE WAS ACCIDENTALLY DROWNED IN THE ROANOKE RIVER AND WHEREAS THE UNEXPECTED AND SUDDENNESS OF HIS DEATH CAST A GLOOM AND SADNESS OVER OUR ENTIRE COUNTY. BE IT RESOLVED THAT WE TENDER OUR HEARTFELT SYMPATHIES AND PRAYERS TO HIS BELOVED FAMILY. (exit Leon, as enter on guitar Lou Ann, Kay, Mary Ann)

MARY ANN

BROTHER TT SPEIGHT WAS CALLED AS OUR NEXT PASTOR. HE SERVED FROM 1896-1903.

LOU ANN

DURING HIS PASTORATE THE MINUTES RECORD SEVERAL EXPENDITURES ON THE CHURCH HOUSE. DROVE A NEW PUMP, $11.136 WHITEWASHED THE WALLS OF THE CHURCH, $1.25\$ PASTOR'S SALARY WAS RAISED FROM $150. TO $200. A YEAR. MJ WILSON WAS CALLED TO TEACH SINGING FOR 16 DAYS AT A COST OF $30. IN 1900 THERE WAS A DECISION TO REBUILD THE CHURCH. "BY MOTION, WE BUILD THE HOUSE ON THE SAME PLAN, AND NOT USE ANY OF THE OLD WEATHER BOARDING OR THE OLD WINDOWS AND ELEVATE THE FLOOR. THE BRETHREN WILL VOLUNTARILY PUT THE LUMBER ON THE YARD READY FOR BUILDING." EVIDENTLY THE BRETHREN WERE SLOW TO PUT THE LUMBER ON THE CHURCH YARD BECAUSE TWO YEARS LATER THE MINUTES READ. JANUARY 1903 "A MOTION TO TEAR DOWN THE OLD CHURCH AND BUILD A NEW ONE. THE NEW CHURCH WILL HAVE A SHINGLE ROOF.

KAY

FOR 4 YEARS FROM 1904 TO 1908, WE WERE PASTORED BY ELD. JW ROSE. BROTHER ROSE WAS PREACHING FOR US ON FIRST AND THIRD SUNDAYS FOR $400. PER YEAR. DURING THIS PASTORATE THE NEW CHURCH WAS DEDICATED. REV. LIVINGSTON JOHNSON, THE SEC. OF THE STATE MISSION BOARD PREACHED THE DEDICATION SERMON IN MAY 1904. DURING ONE REVIVAL SERVICE THAT YEAR BROTHER ROSE BAPTISED 70 ADDITIONS TO THE CHURCH.
SAM IN 1906 THE CHOWAN ASSOCIATION MET AT ROCKY HOCK CHURCH. OUT OF THAT MEETING, THE WOMEN'S MISSIONARY UNION AUXILIARY TO THE CHOWAN BAPTIST ASSOCIATION WAS ORGANIZED ON MAY 4, 1906. THIS MEETING WAS EVIDENTLY WELL PLANNED BY THE WOMEN, FOR IT WENT VERY SMOOTHLY AND SUCCESSFULLY. HISTORY REPORTS, "THE MEN IN THE CHURCH LOOKED UNKINDLY ON THE WOMEN SETTING UP A SEPARATE ORGANIZATION AND WERE UNEASY ABOUT WHAT THESE FEMALES WOULD DARE TO DO IF THEY MET ALONE AND THEY REQUESTED REV. VINES GO GO OUT IN THE YARD AND "LEAD THOSE FEMALES LIKE THEY SHOULD BE LED." (exit Sam)

MARY AN Thusly the Chowan WMU got its start at Rocky Hock in 1906. It will celebrate its 80th anniversary in 1986.

LOU ANN The new church was valued at $3,000. The actual cost had been $2,312.675 according to a bill presented by Dr. JR Parker. The cost of memorial windows $102.28.

KAY IN 1906 A COMMITTEE WAS ORGANIZED TO "SEE MEMBERS FOR ACTING VERY DISORDERLY AT COLE RAIN WHARF ON AUGUST 10th." A MOTION WAS PASSED TO INVESTIGATE SOME MEMBERS MAKING WINE AND ONE CLERKING IN A BAR ROOM. AND A COMMITTEE WAS SENT TO INVESTIGATE THE UNBECOMING BEHAVIOR OF BRO. SUTTON. THE COMMITTEE REPORTED THAT BRO. SUTTON WAS DEAD. IN AUGUST THE REVIVAL MEETING OR PROTRACTED MEETING AS IT WAS CALLED, ADDED 53 MEMBERS TO THE CHURCH.

MARY ANN IN 1908 WITH THE RESIGNATION OF REV. ROSE, ELD. TA TATUM WAS CALLED. SERVING ONLY A YEAR AND A HALF, REV. TATUM RESIGNED IN AUGUST OF 1909 TO GO BACK TO SCHOOL AND FURTHER HIS EDUCATION. ELD. J E LOVEJOY WAS THEN CALLED. HE SERVED ONE YEAR. HE WAS FOLLOWED BY ELD. JOSIAH ELLIOTT WHO SERVED THREE YEARS.
KAY SINGING HAS ALWAYS BEEN AN IMPORTANT ASPECT OF CHURCH LIFE AT ROCKY HOCK. SINGING WITH ENTHUSIASM AND SPIRIT HAS BEEN OUR TRADEMARK SINCE THE EARLY DAYS OF THE CHURCH. CHURCH RECORDS SHOW THAT BEFORE WE HAD A CHURCH CHORAL DIRECTOR, A MUSIC TEACHER WAS OFTEN HIRED BEFORE AND DURING A REVIVAL TO GET THE CHURCH BODY READY TO SING WITH SPIRIT. UNDER THE LEADERSHIP OF SEVERAL GOOD DIRECTORS INCLUDING M.W. WHITE, HUBERT LOWE, MARK WHITE, JOE TYNCH, JIM DANIELS, LLOYD EVANS, AND JACK EVANS, WE HAVE CONTINUED THAT SPIRIT OF SINGING. AT THIS TIME, WE WOULD LIKE TO ASK YOU ALL TO STAND WITH US TO SING AS A CONGREGATION AS WE REMEMBER THOSE CHORAL DIRECTORS.

(Jack Evans comes to lead congregation in singing of 3 hymns.)
SEVERAL NOTATIONS DURING THIS PERIOD WERE TAKEN ON COLLECTIONS FOR THE POOR. THESE MONIES WERE COLLECTED AT CONFERENCE WHICH WAS HELD ON SATURDAY BEFORE THE FIRST LORD'S DAY IN EACH MONTH. THIS COLLECTION MIGHT RANGE FROM 75¢ TO $5.00 ON A GIVEN DAY. WHEN FAMILIES IN THE COMMUNITY WERE FOUND TO BE IN NEED, FOR EXAMPLE, IF THE FATHER WAS ILL AND COULD NOT WORK, MONEY WOULD BE GIVEN TO THEM FROM THIS FUND.

THERE WERE SEVERAL NOTATIONS OF CHURCH CONFERENCE BUSINESS HAVING TO DO WITH VIOLATIONS OF THE RULES OF DECORUM. MEMBERS WHO HAD BEEN DISORDERLY WOULD WRITE LETTERS TO THE CHURCH BEGGING FORGIVENESS. MOST APOLOGIES WERE ACCEPTED, BUT OCCASIONALLY ONE WOULD BE REJECTED AND A MOTION WOULD CARRY TO WITHDRAW FELLOWSHIP FROM HIM.

IN THE YEARS OF 1916-1933 OUR CHURCH SEEMED TO TAKE A NEW ATTITUDE OF SOLIDARITY UNDER THE LEADERSHIP OF FRANK CALE, SR. MUCH PROGRESS AND IMPROVEMENT TOOK PLACE UNDER HIS ABLE AND LONG LEADERSHIP. SUNDAY SCHOOL ROOMS AND CLASSES WERE ADDED.


THERE ARE MANY INDICATIONS IN THE CHURCH MINUTES THAT THE CHURCH DURING THE FIRST TWO DECADES OF 1900 WAS BECOMING MORE CONCERNED FOR THE WORLD OUTSIDE OF THE ROCKY HOCK COMMUNITY. NOTATIONS INDICATED THAT AS EARLY AS 1893 A COMMUNICATION FROM CENTER HILL (COLORED) CHAPEL ASKING FOR AID IN BUILDING A HOUSE OF WORSHIP WAS RECEIVED AND A COLLECTION WAS TAKEN AND SENT. MOTIONS TO TAKE OTHER COLLECTIONS FOR PERSONS IN NEED ARE FOUND ALSO. THE CHURCH BECAME INVOLVED IN SUPPORTING A FOREIGN MISSIONARY IN 1929, AND IN THAT SAME YEAR $25.43 WAS PAID TO THE ANTI-SALOON LEAGUE. MONIES WERE PAID DURING THIS TIME TO HOME, STATE AND FOREIGN MISSIONS.
In 1927, we find that $3.50 was paid to Bro. Whiteman for repairing the roof of the church. At the next conference, it was reported that the roof still leaked. Bro. Whiteman was asked to take another look.

After a 15 year period in which we as a church had seen great improvements and growth, it was with great sadness that the church received the news of the serious illness of their pastor. In May 1930, a resolution of love and respect was passed for Frank Cale, Sr.

May 1930 resolution of respect and sympathy to our pastor and family. "We the church at Rocky Hock wish to take this method of expressing our heartfelt sorrow for this affliction of our beloved pastor. May the Lord, the great physician see fit to speedily restore you to your health again is our earnest prayer. We also wish to extend our deepest sympathy to the family in their sorrow and may we all realize the great truth that all things worketh together for good to those who love the Lord. Again we pray that God may work out afflictions for our good and speedily, yea even now, restore our pastor to his health."

In September of that same year, a revival preached by J.T. Riddick added 48 members to the church. Growth had been so great that in the first 100 years of existence, the Rocky Hock Baptist Church had grown from a handful of charter members in 1835 to 721 in 1935.

The church greatly saddened by the death of Mr. Cale in 1933, decided to call his son Frank, Jr. to succeed him. Frank, Jr. who was still in college at the time accepted the call in March, but delayed coming until school was out in the summer of 1933. At the death of his father, Frank Cale Jr. wrote the following poem which was later published in a newspaper:
ROB TO ME THOU ART AS REAL AS WHENTHY SPIRIT WAS IN LIVING CLAY IMPRISONED. THOU ART SO NEAR TODAY, AS IN MY ROOM I SIT AND PEER INTO THE FALLING RAIN. I TURN TO TALK TO THEE, AND THOUGH I SEE THEE NOT, I KNOW THAT THOU ARE HERE.

ROB TO ME THOU ART AS REAL AS WHEN THY SPIRIT WAS IN LIVING CLAY IMPRISONED. THOU ART SO NEAR TODAY, AS IN MY ROOM I SIT AND PEER INTO THE FALLING RAIN. I TURN TO TALK TO THEE, AND THOUGH I SEE THEE NOT, I KNOW THAT THOU ARE HERE.

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NO TOMB CAN HOLD THY LIFE FROM ME: THY SPIRIT IS FOREVER FREE TO LEAD THY SON TO NOBLE LIFE, TO COUNSEL AND TO COMFORT HIM AS ON LIFE"S ROAD HE MAKES HIS WAY.

WHAT THOUGH I SEE NO MORE THY FORM OF CLAY. I SEE THEE NOW WITH MY HEART"S EYES, UNDIMMED BY PASSING YEARS. FOR WHAT IN TRUTH IS DEATH? TIS BUT THE OUTLET OF LIVE"S SPRING THROUGH WHICH ITS WATERS FLOW, LEAVING NAUGHT BUT MOSSY CLAY AND MOUNDING LEAVES. TIS BUT THE BURSTING OF THE SEED TO LET NEW LIFE APPEAR FOR DEATH IS LIFE"S RELEASE.
THE TOLL THAT THE DEPRESSION MAY HAVE TAKEN ON OUR COMMUNITY IS RELATED IN THE CHURCH MINUTES IN 1934 AS FOLLOWS.

EMILY AT END OF YEAR REPORT FOR 1934 A NOTE SAYING "REALIZING THAT OUR PASTOR'S SALARY HAS BEEN CUT IN HALVES THE LAST FEW YEARS AND OUR JANITOR'S SALARY HAS REMAINED UNCHANGED WE BEG TO RECOMMEND THAT WE REDUCE OUR JANITOR'S SALARY FROM $100 TO $75. WE PAID THE PREACHER THAT YEAR $528.

CAROL HOWEVER THE CHURCH REFUSED TO BE DAUNTED, AND THE FOLLOWING YEAR VOTED TO GIVE THE PASTOR "A VACATION OF ONE MONTH IN THE SUMMER OF 1935 WITH PAY." ON THE 5th SUNDAY IN DECEMBER 1935, A SERVICE WAS PLANNED TO COMMEMORATE THE 100th YEAR OF ROCKY HOCK CHURCH. THE CENTENNIAL SERVICE WAS SET FOR THE 5th SUNDAY IN MARCH. MONEY WAS TO BE SECURED FOR THE BUILDING OF TABLES FOR THE CENTENNIAL LUNCH.

EMILY THE CHURCH CONTINUED TO STRIVE AND IN JUNE OF 1936, THE BODY VOTED TO BUY THE PASTOR A CAR. ROCKY HOCK PAID $309.30 TOWARD THE PURCHASE PRICE. OUR SISTER CHURCHES WERE CONTACTED TO SEE IF THEY COULD HELP BEAR THE COST. IN 1937, 100 HYMNALS WERE PURCHASED FOR THE CHURCH AND THE PARSONAGE WAS WIRED. FOUR YEARS LATER, RUNNING WATER AND A TELEPHONE WAS INSTALLED THERE. THE CHURCH BODY VOTED TO INVESTIGATE THE COST OF PURCHASING BOOK RACKS TO ATTACH TO THE BACKS OF THE PEWS. PRICE QUOTATIONS ON THE PEW RACKS WERE 50¢ EACH IN LOTS OF 100 MADE OF WHITE PINE. DURING THE 30's A NUMBER OF REVIVALS WERE HELD WHICH MADE SOME IMPRESSIVE STATISTICS ON OUR CHURCH ROLLS. ONE SUCH REVIVAL HELD IN SEPT. OF 1937 WAS PREACHED BY REV. WHITESELL, A POPULAR REVIVAL MINISTER OF THIS PERIOD, FROM CHICAGO AND 57 WERE ADDED TO THE CHURCH ROLL.

CAROL A PRIZED COMMUNION SET OF 4 CUPS AND 4 PLATES WAS PURCHASED IN 1938 AT A COST OF $24.14. THAT TREASURED COMMUNION SET, AS MANY OF YOU KNOW, WAS LOST TO A THIEF NOT MANY YEARS AGO. (enter Sammy B. and Leon)
IN AUGUST OF 1946, LINDSAY HARRELL WAS LICENSED TO PREACH. ROBERT HARRELL WAS LICENSED IN SEPTEMBER OF 1947 AND IN JUNE OF '48, PAUL HARRELL WAS ORDAINED. THESE MEN HAVE ALL ACTIVELY SERVED THE LORD SINCE THEN. LINDAYS HARRELL HAS SERVED AS A MISSIONARY TO BRAZIL SINCE 1952, MINISTERING TO VILLAGERS AND NATIVES OF SOUTH AMERICA. ROBERT HARRELL

LEON

IN MAY 1939, A GIANT STEP WAS MADE IN OUR CHURCH BUILDING WHEN A MOTION WAS PASSED TO PROVIDE THE CHURCH WITH ELECTRIC LIGHTS. THE WIRING OF THE CHURCH COMPLETE WITH FIXTURES COST $156.45. AND IN 1940, THE PASTOR'S SALARY HIT A HISTORICAL MARK WHEN IT WAS RAISED TO $1,000. IT HAD BEEN A PERIOD OF REMARKABLE GROWTH AND PROSPERITY FOR THE CHURCH IN THE TEN YEARS FOLLOWING THE DEPRESSION.

SAMMY

AS INTERNATIONAL POLITICS IN THE EARLY FORTIES DREW OUR ATTENTION AWAY FROM OUR COMMUNITY TO THE LARGER STRUGGLE AND CONFLICT IN EUROPE, OUR CHURCH BECAME ACTIVELY INVOLVED IN Sending AID TO WAR STRICKEN COUNTRIES. OUR RECORDS SHOW THAT OFFERINGS WERE SENT TO THE RED CROSS, THE UNITED SERVICE ORGANIZATION, UNITED WAR RELIEF, THE BAPTIST WORLD EMERGENCY FUND, BAPT. HOSPITAL AND ORPHANAGE AND GIFTS AND SUPPORT WERE SENT TO BAPT. MISSIONARIES IN WAR TORN COUNTRIES. WAR RELIEF BECAME THE MOST IMPORTANT THING ON THE MINDS OF OUR MEMBERS AS MANY OF THE SONS OF ROCKY HOCK WENT TO WAR.

(singers enter during speech)

SAMMY

IN JULY OF 1944, AFTER 11 YEARS OF ABLE LEADERSHIP, FRANK CALE, JR. OFFERED HIS RESIGNATION. IN MARCH OF 1945, THE CHURCH CALLED REV. W C FRANCIS. IN THAT YEAR, THE SYSTEM OF MONEY BOXES WAS ENDED AND THE CHURCH VOTED AT ITS LAST MEETING OF 1945 TO ADOPT THE ENVELOPE SYSTEM OF CHURCH OFFERING AND THE OFFERING BECAME A PART OF THE WORSHIP SERVICE FOR THE FIRST TIME. THAT PRACTICE, LATER DROPPED, WAS AGAIN REINSTATED AND IS STILL IN USE TODAY. PASSING THE PLATE FOR OFFERING WAS FIRST USED 40 YEARS AGO IN ROCKY HOCK CHURCH.

LEON

THE CHURCH CONTINUED ITS SPIRITUAL GROWTH AND DEVELOPMENT WITH THE INITIATION OF A VACATION BIBLE SCHOOL PROGRAM AND WITHIN A TWO YEAR PERIOD LICENSED 3 OF ITS MEMBERS TO PREACH.

SAMMY

IN AUGUST OF 1946, LINDSAY HARRELL WAS LICENSED TO PREACH. ROBERT HARRELL WAS LICENSED IN SEPTEMBER OF 1947 AND IN JUNE OF '48, PAUL HARRELL WAS ORDAINED. THESE MEN HAVE ALL ACTIVELY SERVED THE LORD SINCE THEN. LINDAYS HARRELL HAS SERVED AS A MISSIONARY TO BRAZIL SINCE 1952, MINISTERING TO VILLAGERS AND NATIVES OF SOUTH AMERICA. ROBERT HARRELL
HAS SERVED IN SEVERAL PASTORATES AND RELATED MINISTRIES IN NORTH CAROLINA AND VIRGINIA. PAUL HARRELL IS PRESENTLY RETIRED FROM AN ACTIVE LIFE IN THE MINISTRY AND IS LIVING NEARBY. 

OTHER MINISTERS WHO HAVE GONE FROM ROCKY HOCK CHURCH INTO FULLTIME CHRISTIAN MINISTRY INCLUDE BILLY GRAY LEARY WHO IS PRESENTLY PASTORING IN WINTERVILLE, N.C. RAYMOND WHITE IN GASTONIA, N.C. AND ROBERT WHITE IN FOUNTAIN, N.C. ROXALIND AND RALPH HARRELL WHO HAVE CELEBRATED 25 YEARS IN FOREIGN MISSIONS SERVICE ARE PRESENTLY SERVING IN KENYA.

SONG 

IN 1949, THE ROCKY HOCK CONGREGATION TOOK A GIANT STEP FORWARD.

AFTER 114 YEARS OF SHARING A PASTOR WITH OUR SISTER CHURCHES, THE CHURCH VOTED TO GO FULL TIME SERVICE.

WITH THE RESIGNATION OF MR. FRANCIS, THE CHURCH BECAME FULL TIME WITH THE HIRING OF REV. R. ED. GORDON (exit Leon) (enter Lou Ann, Bill, Mary Ann M., Rob)

PRIOR TO THIS MOVE TO INDIVIDUALITY, THE ROCKY HOCK, CENTER HILL AND WARWICK CHURCHES INCLUDED SOME 2,000 MEMBERS. THE ROCKY HOCK CHURCH COMPRISED NEARLY HALF OF THAT NUMBER WITH 865 MEMBERS AND A SUNDAY SCHOOL ENROLLMENT OF 400. WITH SUCH STRENGTH IN NUMBERS, THE CHURCH DECIDED IT WAS TIME TO BECOME A FULL TIME CHURCH, AND CALLED A FORMER NAVY CHAPLAIN, REV. RICHARD EDWARD GORDON AS PASTOR.

ARRIVING IN SEPTEMBER OF 1949 WITH HIS WIFE, AUDREY AND SON MICHAEL, THE GORDONS WERE THE FIRST TO OCCUPY OUR NEW MODERN PARSONAGE WHICH HAD BEEN BUILT THAT YEAR ON LAND DONATED BY STILLMAN LEARY. FOUR YEARS LATER, WE WISHED THE GORDONS WELL WHEN AUDREY AND ED ACCEPTED A CALL TO FOREIGN MISSIONS. IN 1952, THEY WERE APPOINTED TO THE PHILIPPINE ISLANDS. IN THAT SAME YEAR, OUR CHURCH LICENSED CARROLL COPELAND AND ROBERT WHITE TO PREACH THE GOSPEL. AT THE DEPARTURE OF THE GORDONS, THE CHURCH CALLED BOMAR RAINES AS ITS NEXT PASTOR. MR. RAINES, A QUIET, SOFT SPOKEN MAN WHO ENJOYED THIS COMMUNITIES FARMING AND FISHING CAME WITH HIS WIFE AND FOUR CHILDREN IN 1953. UNDER HIS ABLE GUIDANCE AND LEADERSHIP, OUR CHURCH SAW A PERIOD OF REMARKABLE GROWTH AND PROGRESS. A BROTHERHOOD WAS FIRST ORGANIZED.
MARY ANN IN 1955, A NEW EDUCATIONAL BUILDING WAS ADDED GIVING US 5800 SQ. FEET OF SPACE FOR THE EXPANSION OF A SUNDAY SCHOOL PROGRAM. AND EXPAND IT DID. WITH THIS OPPORTUNITY FOR GROWTH, THE SUNDAY SCHOOL TEACHING STAFF GREW FROM 19 to 87. 600 PEOPLE WERE ENROLLED IN SUNDAY SCHOOL. THE OUTWARD APPEARANCE OF THE CHURCH WAS ENHANCED WITH THE ADDITION OF SHRUBS, CURBING AND ADDED PARKING FACILITIES.

ROB IN A NEWS ARTICLE PUBLISHED THAT YEAR, ONE AREA MAN WAS REPORTED TO HAVE SAID, "IF I WERE BLINDFOLDED AND PUT ON THE CHOWAN RIVER, I WOULD KNOW WHETHER I WAS AT A ROCKY HOCK FISHING PIER. THEY DON"T DRINK AND THERE IS NO DIRTY TALK." AN EDENTON MERCHANT WAS QUOTED AS SAYING, "IF A MAN IS FROM THE ROCKY HOCK COMMUNITY, I WILL GIVE HIM CREDIT OR CASH HIS CHECK. I KNOW HE IS HONEST."

BILL OUR CHURCH RECEIVED A LARGE SHARE OF PUBLIC ATTENTION IN THE LATE 50's. IN ADDITION TO THE PREVIOUS ARTICLES, THE CHURCH WAS CHosen AS THE CHOWAN ASSOC. CHURCH OF THE MONTH IN 1959. THE ARTICLE REPORTED THAT "HER GREATEST CONTRIBUTION IS ... THE CHRISTIAN CHARACTER AND CONCERN THAT ROCKY HOCK HAS IMPARTED TO HER MEMBERS, HER COMMUNITY AND THROUGH MISSIONS TO THE ENDS OF THE EARTH."

ROB IN THAT SAME YEAR, OUR CHURCH WAS FEATURED IN AN ARTICLE IN CHARITY AND CHILDREN. AGAIN PRAISE WAS LAUDED ON OUR CHURCH AND COMMUNITY.

THAT ARTICLE PUBLISHED IN '59, ALSO REPORTED THAT OUR PASTOR MR. RAINES WOULD BE LEAVING US FOR A CALL TO KINGS MT. THURMAN ALLRED WAS CALLED AS OUR NEXT PASTOR, SERVING US FROM 1959 UNTIL 1967. UNDER HIS ABLE LEADERSHIP, OUR CHURCH TAPE MINISTRY WAS BEGUN. THE ELDERLY AND DISABLED WERE NOW ABLE TO SHARE IN OUR WORSHIP SERVICES IN THEIR HOMES THROUGH A TAPE MESSAGE. DURING HIS PASTORATE, MR. ALLRED'S SON, DAVID WAS ORDAINED INTO THE MINISTRY IN THIS CHURCH.
IN 1965, THE WEATHER BOARD EXTERIOR OF THE CHURCH WAS BRICKED AS IT IS TODAY. SHORTLY AFTERWARD, REV. ALLRED LEFT FOR AN ASSOC. POSITION AND REV. MEREDITH GARRETT WAS CALLED TO LEAD US. MR. GARRETT, HIS WIFE AND FOUR SONS CAME IN 1967, THE SAME YEAR, THE CHURCH FIRST SUBSCRIBED TO DAYLIGHT SAVING TIME. (cont)


BILL THE VIETNAM WAR, IN PROGRESS IN EAST ASIA DURING THIS PERIOD, RECEIVED LITTLE MENTION IN OUR CHURCH RECORDS SAVE ONE ENTRY WHICH RECORDS THAT IN NOVEMBER OF 1967, OUR CHURCH VOTED TO SEND A CHRISTMAS MESSAGE TO ALL OUR SERVICE MEN OF THE CHURCH.


(Exit Lou Ann, Mary Ann M., Bill)
ROB

MANY OF US REMEMBER THE OUTSTANDING YOUNG PEOPLE'S TOURING CHOIR OF THE PERIOD WHEN MR. MCCLURE WAS PASTOR. SHORTLY AFTER HIS ARRIVAL, A USED BUS WAS PURCHASED FOR THE TRAVELS OF THESE YOUNG PEOPLE. A COUPLE OF YEARS LATER, THAT BUS WAS TRADED FOR A NEW ONE. CHOIR TOURS TOOK OUR YOUNG PEOPLE FROM WEST VIRGINIA TO FLORIDA AND WEST AS FAR AS OHIO INTO CHURCHES WHERE OUR YOUNG PEOPLE WERE ABLE TO SHARE CHRISTIAN FELLOWSHIP WITH OTHERS AND INTO HOMES WHERE THEY WERE WELCOMED FOR THE NIGHT.

CHRISTINE

EARLY IN MR. MCCLURE'S PASTORATE, IT WAS DECIDED THAT AN ADDITION TO THE CHURCH WOULD BE MADE IN THE REAR OF THE SANCTUARY HOUSING A CHOIR ROOM, SUNDAY SCHOOL ROOMS AND THAT A BAPTISMAL WOULD BE CONSTRUCTED. ESTIMATED COST OF THIS PROJECT WAS INITIALLY $230,000. TWO YEARS LATER, A REVISED ESTIMATE WAS $285,000. IN 1978 AN ATTORNEY WAS HIRED TO REPRESENT THE CHURCH IN THE MATTER OF MONEY OWED AND ACTUAL WORK COMPLETED, SINCE THERE WERE SOME DISCREPANCIES IN BOTH.

KAY

THE BICENTENNIAL CELEBRATION WAS A PART OF OUR HOMECOMING FESTIVITIES IN JULY OF 1976. FOLLOWING MORNING WORSHIP, WE HAD DINNER ON THE GROUNDS FOLLOWED BY AN AFTERNOON SING ON THE THEME, "I LOVE AMERICA." A WATERMELON FEAST CAPPED OFF THE DAY.

MARY ANN

IN 1977, THE TRIANGULAR PLOT OF LAND IN FRONT OF THE CHURCH CONTAINING THE CEMETERY WAS GIVEN TO THE CHURCH BY MR. HEYWOOD BUNCH.

CHRISTINE

IN MAY OF 1978, MR. MCCLURE RESIGNED AND IN SEPTEMBER, REV. DONALD WAGNER, OUR PRESENT PASTOR ACCEPTED OUR CALL TO ROCKY HOCK. THE NEW ADDITION TO THE SANCTUARY WAS READY FOR OCCUPANCY WITHIN THAT YEAR, BUT NEGOTIATIONS BETWEEN THE CONTRACTORS AND THE CHURCH CONTINUED. FINALLY IN 1979, A SUITABLE AGREEMENT WAS REACHED THAT WAS MUTUALLY SATISFACTORY TO ALL PARTIES.

MARY ANN

ON MARCH 18 OF 1979, THE FIRST BAPTISM SERVICE WAS HELD IN THIS CHURCH IN THE NEW BAPTISMAL. ON THAT DAY 8 NEW MEMBERS WERE BAPTISED INTO THE CHURCH BY REV. WAGNER.

KAY  OUR CHURCH HAS MANY ACTIVE ORGANIZATIONS INVOLVING ALL AGE GROUPS IN THE CHURCH. WE CURRENTLY HAVE 895 ENROLLED MEMBERSHIP OF WHICH 700 ARE RESIDENT MEMBERS. OUR TOTAL SUNDAY SCHOOL ENROLLMENT IS 440 WITH AN AVERAGE ATTENDANCE OF 253. WE HAVE 178 MEMBERS OF WOMEN'S MISSIONARY UNION AND 42 IN BROTHERHOOD. OUR CHURCH IS A BEEHIVE OF ACTIVITY. AT CHRISTMAS TIME WE ARE BLESSED WITH SEASONAL MUSIC FROM OUR ADULT CHOIR CANTATA, THE YOUTH CHOIR, THE LIVE WIRES AND TINY SPARKS. WE HAVE A LIBRARY HOUSING OVER 1300 VOLUMES AND A NURSERY ACTIVE WITH THE PATTER OF TINY FEET ON MOST SUNDAY MORNINGS. OUR PASTOR WAS OFFICIALLY COMMENDED IN CHURCH CONFERENCE FOR THE ACTIVE SCHEDULE HE KEEPS IN VISITING THE SICK, COUNSELING THE TROUBLED AND LEADING US IN WORSHIP. (enter Leon, Sam, Mary L., Mary Ann M)
(KAY, Farah, Christine, Mary Ann B go to D)

LEON  OUR CHURCH HAS GROWN IN SO MANY WAYS THAT LAST YEAR OUR CHURCH SAW FIT TO ADOPT A MOTION TO CALL AN ASSOCIATE MINISTER OF ACTIVITIES TO ASSIST IN THE MULTIFACETED OPERATION OF THIS CHURCH. AND IN JANUARY OF THIS YEAR, TONY MOORE ACCEPTED A CALL TO COME TO ROCKY HOCK AS ASSOCIATE MINISTER.

MARY ANN  MOST RECENT ADDITIONS TO OUR FACILITIES INCLUDE A COPY MACHINE IN THE CHURCH OFFICE 4 LIGHTED CHURCH MARKER ERECTED IN THE TRIANGLE ACROSS FROM THE CHURCH, A NEW ROOF ON THE EDUCATIONAL BUILDING AND THE PURCHASE OF A NEW COMMUNION SET. THE CHURCH BUDGET FOR 1985 WAS A RECORD $148,927.84.

MARY L.  RECENTLY THE CHURCH DECIDED TO SET UP A MEMORIAL GIFT FUND FOR RECEIVING GIFTS TO THE CHURCH IN HONOR OR MEMORIAL TO SOMEONE. THIS ACTION WAS TAKEN SHORTLY AFTER THE CHURCH WAS GREATLY SADDENED WHEN OUR PASTOR AND WIFE LEARNED OF THE DEATH OF
OUR CHURCH HAS A PROUD HISTORY. IN THE PAST 150 YEARS, WE HAVE BEEN SERVED BY 20 PASTORS, SENT 17 PEOPLE FROM THIS CHURCH INTO FULLTIME CHRISTIAN SERVICE AND GROWN FROM A FEW CHARTER MEMBERS IN 1835 TO OVER 800 IN MEMBERSHIP TODAY. WE'VE SUPPORTED HOME MISSIONS AND FOREIGN MISSIONS AS WELL AS OUR NEXT DOOR NEIGHBORS. WE MOVED FROM CANDLES TO LANTERNS TO CARBIDE LIGHTS TO ELECTRICITY: FROM TREASURY COLLECTORS TO MITE BOXES TO AN ENVELOPE OFFERING: AND FROM A DRAFTY LOG CHURCH TO A BEAUTIFULLY CARPETED SANCTUARY. BUT OUR GOAL HAS ALWAYS REMAINED THE SAME. (enter Bill, Carol, Rob, Lou Ann Sammy)

WE PRAISE, WE WORSHIP, WE SERVE.

KNOWING THAT THE LORD'S WORK IS NOT DONE, WE MUST STRIVE ONWARD.

WE MUST COMMIT OUR TIME, INTELLIGENCE, PRAYERS, CREATIVITY AND SUPPORT ALL OF THE IMPORTANT ACTIVITIES THAT LIE AHEAD OF US.

IN THE NEXT 150 YEARS, WE MUST KEEP BRIGHT THE FLAME THAT WAS FIRST IGNITED AT ROCKY HOCK IN 1835.

CONTINUING TO TOUCH LIVES WITH THE LOVE OF GOD AND GOOD NEWS OF HIS SON, JESUS, WE WILL BE ABLE TO CARRY ON THE PROUD TRADITIONS OF ROCKY HOCK.

IN THE WORDS OF OUR COVENANT WRITTEN 150 YEARS AGO, WE MUST RECOMMIT OURSELVES TO THE CHURCH.

FINALLY, WE DO VOLUNTARILY AND JOINTLY ENGAGE IN THE STRENGTH OF THE LORD TO DO ALL THE THINGS WHICH HE HATH COMMANDED US TO DO.

PARTICULARLY TO DENY OURSELVES, TAKE UP OUR CROSS AND FOLLOW THE LORD IN ALL THE EXAMPLES AND PRECEPTS.

ASSEMBLING OURSELVES TOGETHER AS OFTEN AS WE CONVENIENTLY CAN:

ATTEND OUR CHURCH CONFERENCES AND KEEP UP A GOSPEL DISCIPLINE, THAT WE MAY LIVE AS BRETHREN, AND SUBMIT TO ONE ANOTHER IN THE LORD,
AND ALSO TO KNOW, HONOR, MAINTAIN, AND OBEY THEM WHO SHALL HAVE SPIRITUAL RULE OR CHARGE OVER US.

IN ALL THINGS AS IT IS FIT IN THE LORD.

THIS IS THE COVENANT WE NOW ENTER INTO BEFORE THE LORD.

AND SO SOLEMNLY CALL UPON ALMIGHTY GOD TO WITNESS THE PURITY OF OUR INTENTIONS, AND SINCERITY OF OUR HEARTS, AND SOULS IN THIS WEIGHTY AND ALL IMPORTANT BUSINESS: AND TO ESTABLISH, FIX, AND CONFIRM THE ABOVE COVENANT.

WE HAVE THERE UNTO WILLINGLY AND UNANIMOUSLY SUBMITTED AND AGREED. (enter girls)

THIS IS THE SECOND LORD'S DAY IN JULY IN THE YEAR OF OUR LORD, ONE THOUSAND NINE HUNDRED AND EIGHTY FIVE.
Sharing the true meaning of Christmas

The youth group of Rocky Hock Baptist Church presented a live nativity scene Friday and Saturday evenings. The youngsters are led by Associate Pastor and Youth Leader Joe Sterz. The scene added that extra touch of the true meaning Christmas to the Rocky Hock Ruritan Club’s First Annual Rocky Hock Ramble. (Staff Photo by Helen Kerr Outland)
ROCKY HOCK BAPTIST CHURCH

1835

Edenton, North Carolina

ONE HUNDRED FIFTIETH ANNIVERSARY

July 14, 1985
ORGANIZATION

Rocky Hock Baptist Church, first called "The Church of Christ at Rockahock", was organized by a few stalwart men, two of which were Elder John B. Webb and Robert R. Felton. The history of the church dates back to the 4th Lord's Day in June, 1835, but it is the general belief that members met months and perhaps years before formally organizing.

MEMBERSHIP

Rocky Hock Baptist Church was organized in 1835 with a few charter members. By 1935, membership had grown to 721. Total membership in 1995 is 784 with 628 resident members and 156 non-resident members.
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CHURCH COVENANT

We, the Church of Christ at Rockahock, being called as we trust by the grace of God, do in the name of the Lord Jesus voluntarily and jointly separate ourselves from the world and give ourselves to the Lord who that promised to receive such and be their God. First holding ourselves henceforth as His, and no longer our own. We, also voluntarily and mutually give ourselves to each other, and receive one another in the Lord; meaning hereby to become one body jointly to exist and jointly to act by the rules and bonds of the Gospel. Each esteeming ourselves henceforth as members of a spiritual body, accountable to it, bound to obey it, subject to its control and no otherwise to separate therefrom than with consent first had - or unreasonably refused.

We also voluntarily engage, the Lord enabling us, to keep the faith delivered to the saints, which we believe includes the following sublime and important doctrines, viz:

The being of God, the Trinity of persons in the Godhead. The fall of Adam and the imputation of sin to His posterity. The corruption of human nature and the impotency of man whereby he was rendered unable to do that which is truly, properly, and spiritually. The Everlasting Covenant of Grace. Particular redemption, justification by the imputed righteousness of Jesus Christ. Pardon and reconciliation through His precious blood. Regeneration and sanctification by the influence and operation of the Holy Spirit. The final perseverance of the saints in grace. The resurrection of the dead and the eternal judgement. That the happiness of the righteous and the torments of the wicked will be endless. Finally, we do voluntarily and jointly engage in the strength of the Lord to do all things which He hath commanded us to do, particularly to deny ourselves, take up our cross and follow the Lord in all His examples and precepts. Assembling ourselves together as often as we conveniently can; attend our church conferences and keep up a gospel discipline, that we may live as brethren, and submit to one another in the Lord, and also to know, honor, maintain, and obey them who shall have spiritual rule or charge over us, in all things as is fit in the Lord.

This is the covenant we now enter into before the Lord, and solemnly call upon Almighty God to witness the purity of our intentions, and sincerity of our hearts and souls in this weighty and all important business; and to establish, fix, and confirm the above covenant, we have thereunto willingly and unanimously submitted and agreed, this is the 4th Lord's Day in June, in the year of our Lord, One thousand eight hundred and thirty-five (1835).
DECORUM or RULES of CONFERENCE
ROCKY HOCK BAPTIST CHURCH

PREAMBLE

From a long series of experiences, we, the Baptist Church at Rocky Hock, Chowan County, North Carolina, are convinced of the necessity of convening together as often as may be, in order to hold conference, and to discharge our duty in watching over one another as Christ has commanded us. Therefore agree that the following decorum or set of rules be observed in our future conferences. Nehemiah 10:39, "We will not forsake the house of our Lord." Hebrews 10:25.

ARTICLE I

Conference shall be composed of members of the Church only, unless any members from sister churches should be present, and in such case conference may advise the moderator to invite them to seats with us, who on taking seats with us shall be entitled to equal privileges with us in speaking.

ARTICLE II

Conference shall be opened and closed with praise and prayer to Almighty God. I Timothy, chapter 2. I Thessalonians 5:17, 18.

ARTICLE III

The pastor shall preside over our conferences, and shall be addressed as brother moderator; and to whom every speech shall be particularly addressed. I Corinthians 14:40.

ARTICLE IV

The members being regularly enrolled, shall by the clerk be distinctly called, and a significant mark put to the names of all absentees. Acts 1:15, Nehemiah 4:20.

ARTICLE V

The doors of the church shall be opened for the admission of members every conference meeting, but none shall be admitted but by unanimous consent, and the candidates shall 1st - verbally relate their experience, or give an account of the work of God upon their souls. 2nd - Of their faith and principles of religion, if the church shall require it. 3rd - The church shall make diligent inquiry concerning their moral conduct, and when full satisfaction is given, the pastor, or in his absence, the Senior deacon, or moderator shall manifest the same by giving them the right-hand of fellowship, and thereby receiving them in form. I Peter 3:15, Galations 2:6.

ARTICLE VI

No complaint shall be brought in conference against offending brethren respecting crimes of a private nature, without the aggrieved party having first complied with the doctrine given by our Lord in Matthew 18: 15, 16, 17. Provided also, that no member shall be charged in conference of any crime of a public or private nature without having previous notice.
ARTICLE VII

Every motion made and seconded shall come under consideration of conference unless withdrawn by the member who made it. I Corinthians 14:10.

ARTICLE VIII

Every query presented shall be twice read, and before it be received the moderator shall put the question, and according as there is a majority for or against answering it, it shall be answered; but the querist may withdraw it at any time, provided no intricate query shall be imposed or asked. I Cor. 14:20.

ARTICLE IX

If the minority at any time shall be grieved at the determination of the majority, they are hereby directed to make the same known immediately to the church, and if satisfaction can not be obtained, it may be necessary in that case to call for help from sister churches, yet the power of government according to the laws of Christ always rests with the church.

ARTICLE X

All the business of conference shall be fairly recorded by the clerk, and before conference shall rise, the same shall be read and corrected if need be.

ARTICLE XI

Any member neglecting to attend conference is acting disorderly; absenting himself from conference without leave is disorder; any member whispering in time of public speaking, or laughing in time of conference, the same is disorder. If two or more speak at one time, or any member in good health speaking without rising and addressing the moderator, the same is disorder. Any member speaking more than three times to one subject, without leave obtained, is disorder.

Any member being grieved at any thing done in conference and shall hold his or her peace, and not let the same be known until conference rises and shall afterwards speak of the same as not having fellowship there-with, as it manifestly tends to confuse, it is hereby deemed disorder.

Members speaking or acting in wrath, anger, or in a threatening degrading way, as it shames religion and wounds the cause of Christ, and grieves true Christians, it is hereby deemed disorder.

If the moderator shall neglect to plainly and firmly reprove any member transgressing any of these rules, or behaving in any manner incorrectly in time of conference, the same is disorder in him, and he is liable to be reproved for same. Amendments to these rules may be made at any time when conference may deem it necessary.

ARTICLE XII

In as much as the great God, as it evidently appears, has given unto women as unto men an understanding, and conscience, and we believe His design in bestowing these excellencies is that they be used. We therefore cannot think there is anything in the law of God, when rightly understood to prevent them from affording us their friendly assistance in conference.
ARTICLE XIII

Whereas it is necessary to settle and make agreements to settle all the provisionary affairs of the church annually, it shall therefore be the duty of the deacons to call a conference at least once a year, which shall be styled the "Deacons Conference." A full account of all they may have received from membership the past year, also when and of whom received and to whom paid, shall be made; and report truly and faithfully all members who may have neglected to make good their engagement.

It shall further be the duty of the deacons to exhibit to this conference a statement of the probable expenses that may arise in the ensuing year, and what appears to them the most eligible way to be prepared to meet these expenses. Conference shall take this into consideration, and after approving the plan, or making such alterations as may be satisfactory. Arrangements shall be made, and measures adopted to meet all the reasonable expenses for the next year.

ARTICLE XIV

We think the word of God and the nature of things made it our duty to settle our church difficulties, such as dealing with disorderly members, and the like, among ourselves and not in the presence of the world. Special conferences, for this purpose, shall be called whenever the affairs of the church shall require it.

Adopted unanimously in the year of our Lord, 1835.

RESOLUTION

Whereas we regard the manufacture and sale of intoxicating liquors as a beverage, an act unworthy of any Christian brother, and whereas we consider such influence as tending to corrupt the youth of this community, therefore be it, Resolved 1st - That we the members of this church by strenuous efforts and hearty co-operation do all in our power to prevent its uses in our midst. Resolved 2nd - That we positively and emphatically discountenance the making and selling of wines and all other intoxicating liquors as a beverage by any of our members, and that such action, if persisted in shall forfeit all claims of fellowship, and that he shall have no part nor lot with us.

Adopted unanimously in the year of our Lord, March, 1902.

(Copied from church records.)
ROCKY HOCK BAPTIST CHURCH

Rocky Hock Baptist Church, first called "The Church of Christ at Rockahock" a rural church located nine miles north of Edenton, North Carolina, was organized in 1835. Elder John B. Webb was the first pastor and served the church for several years with a salary of $25 per annum.

The first "meeting house" was built of logs, the interior lumber being rip-sawed, on land given by Robert R. Felton by consent and not by deed of trust. It was located about 150 yards northeast of the present church building, in the fork of the road known as the "big A."

The first frame building was erected on the present site in 1858, the land being donated to the church by Robert R. Felton by deed of trust, dated July 31, 1858.

After Elder Webb's pastorate, the church was served by Elders T. J. Knapp, West Leary, and Elect Trotman; prior to 1873.

Elder Benjamin Brown Williams pastored the church 1873-1884, and Elder W.P. Jordan served 1885-1895. During this period, "mite boxes" were used for collections. The lighting system went from candles to hand lamps.

Elder T. T. Speight assumed the pastorate of Rocky Hock Church in 1896, remaining through 1903. The church entered its third building program in 1903, the members voting to build rather than repair the old church-house. The new building was erected adjacent to the old one and is the present day sanctuary. The building committee for this project was: Agustus Bass, F. V. Byrum, W. G. Layton, Dr. J. R. Parker, and W. T. Perry. Total cost of the building, complete with the four memorial windows, new pulpit furniture, and carpet, was $2,312, with much of the labor and materials being furnished by members. The new building was dedicated the first Sunday in May, 1904.

Elder James B. Rose pastored the church 1904-1908. Following the 1904 protracted (revival) meeting, Brother Rose baptized 70 members into the church fellowship. The church voted in 1905 to go from quarter-time preaching to half-time preaching, with preaching the first and third Sunday mornings. Pastor Rose's salary was raised from $200 to $400 per year. The Chowan Association met at Rocky Hock Church in 1906, and out of this meeting Woman's Missionary Union was organized in the Chowan Association, May 4, 1906. Pastor Rose resigned in February, 1908, leaving the church at the end of April.

Elder T. A. Tatum succeeded Elder Rose and began his ministry at Rocky Hock Church the first Sunday in May of 1908. 33 members were added to the church following the 1909 annual revival. Elder Tatum resigned as pastor of Rocky Hock Church at the end of 1909, to go back to school.

Elder J. E. Lovejoy was pastor of Rocky Hock Church, 1910-1911. Elder Josiah Elliott succeeded Elder Lovejoy and served the church, 1912-1915.

Reverend William Franklin Cale, Sr. was called as pastor, beginning in 1916, sharing his services with Center Hill and Warwick Churches, with preaching services at Rocky Hock on the first and third Sunday mornings. Reverend Cale led the church through a building program in 1925 which resulted in the addition of twelve Sunday School rooms, six to either side, opening into the
sanctuary. Dedication services were held April 4, 1926. Carbide lights were installed in 1926 and the heating system went from wood to coal. Reverend Cale died February 6, 1933, following a period of declining health.

William Franklin Cale, Jr. succeeded his deceased father as pastor of the field of three churches he had served for more than 17 years. Cale, Jr. was in college at the time, but graduated June 8, 1933, beginning his ministry upon graduation. The church celebrated its 100th anniversary in March, 1936. A car was purchased for Pastor Cale in 1936, Rocky Hock sharing the cost with Center Hill and Warwick Churches. Rocky Hock's part was $309. Total receipts for 1941 was $2,374; by 1943 receipts had increased to $4,219. The church was wired for electric lights in 1939 at a cost of $156, which included the light fixtures. Reverend W. F. Cale, Jr. resigned as pastor of Rocky Hock Church to enroll in Southern Baptist Theological Seminary in Louisville, Kentucky. His ministry at Rocky Hock ended the first Sunday in September, 1944.

Reverend William Cleve Francis began his pastorate at Rocky Hock Church in June, 1945. The envelope system of giving was begun in 1945 and a percentage of offerings was designated to the Cooperative Program. A Vacation Bible School was organized in 1946. A vestibule was added in 1948. No cost is recorded, only at one point over $1,100 had been collected on the account. Reverend Francis resigned as pastor in February, 1949, his ministry ending at the Rocky Hock Church on March 1.

In 1949, Rocky Hock Church took a giant step forward when they voted to go from half-time preaching to full-time preaching. The church, having shared a parsonage as well as a pastor with Center Hill and Warwick Churches for 33 years, sold its part of the parsonage, located next to the Center Hill Church, to the other two churches for $1,000. The church proceeded to make plans to build a new parsonage on land donated by Stillman Leary, located within a very short distance of the church. The building was completed in August, 1949, at a cost of $14,000. The building committee for this project was: Henry Bunch, Carey Evans, W. A. Harrell, Stillman Leary, and Mark White.

Richard Edward "Ed" Gordon was called as the church's first full-time pastor, beginning his ministry September 25, 1949. In January 1950, it was reported that only $868 was owed on the new parsonage. The first "Church Maintenance Committee" was appointed in 1950, with authority to have minor repairs made. In 1950, screens were installed in the windows at a cost of $362, and the old shingle roof of the church was replaced with metal at a cost of $1,424. A platform for seating the choir was built in 1951 and an organ was purchased. In 1952, the church was painted inside and outside, new pews were purchased, the floors were re-finished, and Beech Fork Home Demonstration Club was given permission to landscape the church-yard. Pastor Gordon resigned in October, 1952, to become a missionary to the Philippines.

Bomar L. Raines was called to the pastorate of Rocky Hock Church in February, 1953. He began his ministry on Sunday, May 31. Less than a year later, a planning committee was appointed, and in June, 1954, the church voted without opposition to build a 19 room educational unit which contained 5,888 square feet, at a cost of $40,000. Moving into the educational space, Sunday School was held in the new building on Sunday, May 29, 1955, with an attendance of 454. The Sunday School staff and teachers went from 19 to 88. The educational unit was dedicated on Sunday, July 31, 1955, with homecoming and dinner on the grounds. Building committee for this project was: O. C. Long, chairman; Tom Bunch, Carey Evans, Lonie Harrell, Raleigh Peele, Gibson Perry,
and Murray Tynch, Sr. Pastor Raines served as the architect. Rocky Hock led the Chowan Association in Cooperative Program gifts in 1954 and again in 1955. A Brotherhood was organized with 20 charter members, and a new library was begun in 1955. The church roll was revised in 1958, with an alphabetical and chronological roll being set up for the first time. The first Youth Week was observed in 1958. During Pastor Raines' six years at Rocky Hock, 180 members were added to the church by baptism and 56 by letter. Two candidates were ordained to the ministry. Reverend Raines resigned as pastor on April 26, 1959. His ministry ended at Rocky Hock Church on May 31.

Thurman W. Allred was called as pastor of Rocky Hock Church, beginning his ministry in November, 1959. During Pastor Allred's years at Rocky Hock Church, the sanctuary building was bricked at a cost of $13,000, requiring approximately 88,000 bricks to complete the job. A lighted church sign was erected and the Brotherhood installed lights at the nearby community ball park. A new piano was purchased and the choir wore robes for the first time. Sunday School attendance increased with the highest attendance of 480 being recorded April 2, 1961. Vacation Bible School went as high as 230 with an average attendance of 205. 128 were added to the church membership by baptism and 53 by letter, during Pastor Allred's six years at Rocky Hock. The church celebrated its 125th anniversary in 1960 with a special Homecoming Day and dinner on the grounds. Offerings averaged $20,695 for the six years. Reverend Allred resigned December 24, 1965, effective on Sunday, January 30, 1966.

Reverend Meredith Garrett was called as pastor, beginning his ministry in August, 1966. Under the leadership of Pastor Garrett, the church began using an unified budget and the number of deacons increased to 15 and began to function on a rotation system. The church facilities were improved in 1967. The church voted (179-1) to air condition the church buildings; a 20 ton unit for the sanctuary building, a 12 ton unit for the educational building, and a 4 ton unit for the parsonage. This is the time when the old cooling system of open windows and hand-held fans, furnished by local funeral homes, were gladly done away with forever. Wall-to-wall carpet was installed in the sanctuary, and pews were purchased for the down-stairs Sunday School rooms, replacing the old opera type chairs. The inside of the sanctuary was painted and a new communion table was purchased. An Allen organ was purchased in 1968. Parking lots were hard-surfaced in 1969. During the summer of 1968, Rocky Hock Church sponsored a Sunday School at nearby Arrowhead Beach, furnishing teachers and literature. When the residents expressed a desire for a year-around Sunday School, Reverend Garrett served as advisor for the long-range planning committee. This eventually grew into an organized, self-supporting inter-denominational chapel, called "Bandon Chapel."

During Pastor Garrett's four years at Rocky Hock, Sunday School and worship attendance increased, as did baptisms. Annual offerings increased from a little over $25,000 in 1966 to over $58,000 in 1970. Meredith Garrett resigned as pastor of Rocky Hock Church on May 24, 1970, to become effective on Sunday, June 14.

Larry McClure was called as pastor of Rocky Hock Church in November, 1970. He and his family moved to the Rocky Hock Community in December, assuming his duties as pastor on Sunday morning, December 29, 1970. A new pastorium was built on land donated by Stillman Leary, adjacent to the old parsonage, at a cost of $54,900. Dedication services were held December 19, 1971, with open house. The building committee for this project was: J. D. Peele, chairman; Clarence Bass, Norman Bass, Fahey Byrum, Sr., Carroll Evans, Sr., Lois Ashley, and Carolyn Layton. A used church bus was purchased in 1971, to be used for Sunday School out-reach. A new bus was purchased in 1972. Tape ministry to
shut-ins was begun in 1973. Under the leadership of Pastor McClure, a ground-breaking service was held November 21, 1976, to begin construction on a $300,000 building program which resulted in renovation and enlargement of the pulpit area, a choir loft and choir room, a baptistry, and additional educational space. Due to unforeseen problems with the general building contractor the building was not completed and all legal aspects settled and turned over to the church until some three years later. Building committee for this project was: O. C. Long, chairman; Clarence Bass, Fahey Byrum, Sr, Louise Byrum, Jack Evans, Rodney Harrell, Sr., Mona Hofler, Carlton Nixon, Christeen Peele, and J. D. Peele. A parcel of land was donated to the church, located across the highway from the church property, by Haywood Bunch, a former church member in 1977. The sanctuary was re-carpeted and painted in 1978. During Pastor McClure's years at Rocky Hock, a new Sunday School department was organized for single adults and young married couples. The youth choir was re-organized. Church offerings increased from $62,000 in 1971 to over $121,000 in 1978. The Lottie Moon offering almost doubled and Sunday School enrollment grew to 520. Larry McClure resigned on March 12, 1978, his pastorate ending at Rocky Hock Church on May 1.

In the fall of 1978, Rocky Hock Church called Reverend Donald Wagner as pastor. Moving into the church pastorium on November 23, he began his ministry at Rocky Hock on Sunday morning, November 26, with a week of revival services. In the early part of 1979, the church completed moving into the new educational space. The first baptismal service was held in the newly installed baptistry, March 18, 1979. A service of Thanksgiving and Dedication was observed November 18, 1979, marking the completion of the latest building program. The old church parsonage was sold to the highest bidder in 1979 for $500, and was moved to another site. The church pews were cushioned and the roof replaced on the old educational building in 1982. A copy machine was purchased in 1983. An Associate Pastor and Minister of Activities was called in 1984, with Tony Moore assuming his duties on January 1, 1985. The church celebrated its 150th anniversary on July 14, 1985 with Meredith Garrett, former pastor, bringing the Homecoming message. A drama, depicting "The First 150 Years" was portrayed by church members during the afternoon session. The first church historian was elected in October, 1985, and a fire-proof cabinet was purchased to be used for storing church records. The church participated in the "Good News, God Loves You" revival in 1986, with an average attendance of 304, and 29 professions of faith. The "Liberty" musical was presented July 27, 1986, with 465 in attendance, followed by a home-made ice cream social. In 1988, the church voted to co-sponsor the Outer Banks Mission, with monetary support of $300 a month for two years. Pastor Wagner underwent successful open-heart surgery in October, 1988. The church called Sandy Gregory, as Minister of Youth and Education, filling the staff position left vacant by Tony Moore's resignation. He assumed his duties in February, 1990. The 155th anniversary was observed with Homecoming, July 1, 1990, with former pastor, Edward Gordon, bringing the message. A church bus was purchased in 1991 from Thomas Bus Company, at a cost of $66,700. Pastor Wagner and his wife, Dot, made a mission trip to Sao Paulo, Brazil in October, 1991. A computer was purchased in 1994. During Pastor Wagner's 15 years at Rocky Hock, offerings increased from $133,000 in 1979 to $290,620 in 1993. Mission gifts increased from $33,000 to $61,000. Reverend Wagner resigned as pastor of Rocky Hock Church on Sunday morning, May 1, 1994, to go into retirement, effective May 30. The church bestowed upon Pastor Wagner the honor of "Pastor Emeritus."

During the period of June 1 through September 11, 1994, the church was without a pastor or interim pastor. The following supply speakers filled the pulpit during this time: Lamar Eiland, Meredith Garrett, Joey Hobbs, Bobby
On June 12, 1994, the church voted in favor of construction of a new fellowship building at a cost of $245,774. Groundbreaking services were held July 10, with construction beginning by Edenton Construction Company by the end of the month.

A pre-revival prayer meeting was held Wednesday night, September 7, 1994 with Meredith Garrett leading and 91 people in attendance. Fall revival meetings were held the week of September 11-15, with Reverend Rick Cato of Midfield, Alabama as the evangelist. Average attendance for the six services was 308. Revival offerings amounted to $1,232.

On September 11, 1994, the church unanimously extended a call to Meredith Garrett as interim pastor. He assumed his duties on Sunday morning, September 18. He preached twice on Sundays and was available for funerals, weddings, and emergency situations. The parsonage was partially furnished to accommodate the Garretts as they traveled from Chesapeake, Virginia on weekends. Dedication services for the new Fellowship Building were held Sunday morning, January 29, 1995. Using the theme "Here's Hope, Share Jesus Now", the spring revival was held March 12-15, 1995, with Dr. Hugh Litchfield, Reverend Thomas Teague, Reverend Mark Pullen, and Reverend Gene Primm, bringing the messages. Sunday morning, May 28, 1995, the church voted to call Reverend Ronald Cava as pastor. Nine candidates were baptized into the church fellowship on Sunday morning, May 28, 1995, and seventeen graduating seniors were presented Bibles from the church on June 4. Reverend Garrett ended his interim pastorate at Rocky Hock, July 2, 1995.

Reverend Ronald Cava, his wife and four children, moved into the church parsonage July 7, 1995, beginning his ministry at Rocky Hock Church on Sunday morning, July 9. Homecoming services, celebrating the 160th anniversary of the church is planned for July 16, 1995. Reverend Thurman Allred, pastor from 1959-1966, is scheduled to bring the Homecoming message.

Information:
Rocky Hock Church Records

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Wanan's Missionary Union, Auxiliary to the Chowan Baptist Association, was organized at Rocky Hock Church on May 4, 1906, during the annual associational meeting. The men in the church looked unkindly on the women setting up a separate organization and were uneasy about what these "females" would dare to do if they met alone and they requested Reverend Vines to go out in the church yard and "lead those females like they should be led."

Information: History of Woman's Missionary Union, 1956
AN ANNIVERSARY POEM

The friendly years we spent with you
Were greatly worth our while
Material things were hard to get
But love was never out of style.

Oh blessed memories that linger
Of those dear days we've left behind
Like wooly lambs they gather
In the sheepfold of the mind.

I hear dear voices singing
"Shall We Gather At The River"
And the thought of those baptisms
Still makes my inner mind to quiver.

We think of those who've left us
For their state we have no fear
They seem to beckon us and say
"Come home, it's better over here."

God bless you as you celebrate
On this most happy day
God bless the man who preaches
God bless you as you sing and pray.

God bless you in your special time
And on your homeward way
And if there's something I've forgot
God bless you each and every day.

W. Franklin Cale
Pastor, 1933-1944
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<td>JOHN B. WEBB</td>
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<td>M. RAY McKay</td>
<td>1966</td>
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<td>MEREDITH GARRETT</td>
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JOHN B. WEBB (1835- )

John B. Webb, a Chowan County, North Carolina native, was born June 10, 1816. He was married to the former Elizabeth Bunch. They were the parents of three sons: John W., James, and William.

It has been said of Elder Webb, that his early opportunities for acquiring an education were limited; but he possessed a strong predisposition to learning, and a great thirst for knowledge, and was one of few ministers, who by study and observation, was improving his mind and becoming more apt to teach, more acceptable as a preacher, and more useful.

Elder Webb helped organize the Rocky Hock Baptist Church, located north of Edenton, North Carolina, in 1835. He was the first pastor, serving several years at a salary of $25 per annum. He also pastored Corinth, Mount Tabor, Bethel, and Sandy Cross churches.

Elder Webb was ordained into the gospel ministry in 1850. He died October 18, 1866.

The following tribute to Elder John B. Webb appears in the History of the North Carolina Chowan Baptist Association, 1806-1881.

Elder John B. Webb was remarkable for his practical qualities, personal piety, and Christian integrity - his own ambition being to be esteemed "a good minister of Jesus Christ." His last labors were spent in a protracted meeting (revival) with Sandy Cross Church. He went from the pulpit to a Brother Eason's home, and during the three remaining days of his mortal life ceased not to comfort Christians and admonish sinners.

Elder T. J. Knapp had this to say in his tribute to Elder Webb, "And what a death was his, so calm, so sublime, so patient, so triumphant. He yielded up the spirit, bright in the faith he had so often preached to others. It was just such a death as always closes such a life. While others around were filled with sorrow, he was calm, serene, and happy; fully resigned, and ready to fulfill the will of his God."

Information: Chowan Baptist Association Minutes, 1868
History of N.C. Chowan Baptist Association, 1806-1881
Notes from Webb Family

****************** REFLECTIONS ******************

"The church roll was up-dated in 1958 with a chronological and alphabetical roll being set up for the first time. In 1988, the roll was up-dated again, this time a resident and non-resident roll was set up. Birth dates were added by the member's names in 1991."
Elder T. Judson Knapp served as pastor of Rocky Hock Baptist Church prior to 1873. The exact date is unknown due to early church records being misplaced.

Little information is available about Elder Knapp. It is known however, that he was a 1st Lieutenant in Company F of the Eleventh Regiment of North Carolina State Troops during the Civil War. Records show that he tendered his resignation on September 12, 1862 at Camp Davis, Wilmington, N.C. In his handwritten resignation he stated, "I am prompted to offer my resignation on account of declining health, and consequences of which I have not been on full duty for more than five months, nearly three of which I was absent from camp under medical treatment. It may also be proper for me to state that at the commencement of the war, I left a large and flourishing church of which I had been pastor for about four years - which relations I still sustain."

According to T.J. Knapp's statement, it appears he could have pastored the Rocky Hock Church in the late 1850's or the early 1860's. However, there are no church records to confirm this.

Information:
General Services Administration, National Archives and Records Service
Baptist Historical Collection, Wake Forest University

ELECT TROTMAN (Prior to 1873)

No personal information is available on Elder Elect Trotman. It is known that he served as pastor of Rocky Hock Baptist Church prior to 1873.
Elder West Leary served as pastor of the Rocky Hock Baptist Church, exact date unknown, but prior to 1873.

He was a native of Bertie County, N.C., born June 11, 1811. He and Mary E. Thatch were married June 14, 1832. They moved to Chowan County in 1847. He made a profession of faith at the age of 29 and united with Capehart Baptist Church in Bertie County. He was ordained to preach the gospel in 1848. In the year, 1850, he helped organize and establish the church at Macedonia, located in Chowan County. He continued as pastor of Macedonia until his death, a period of more than thirty years. (Since most churches were not full-time, it is believed that Elder Leary served as pastor of Rocky Hock Church during some of the years he was pastoring the Macedonia Church. However, there are no church records to confirm this, since some of the early church minutes are missing.)

Elder Leary's wife, Mary, died June 24, 1860. He married a second wife, Mrs. A.V. Townsend, January 8, 1862, who died April 29, 1872. Elder Leary and his two wives were parents of thirteen children.

In addition to Rocky Hock and Macedonia Churches, Elder Leary also pastored Mars Hill, Salem, Ballard's Bridge, Ebenezer, Whiteville Grove, Ross', and Providence Churches.

Elder West Leary died at his home in Chowan County after a brief illness, July 24, 1881, at the age of seventy.

It was said of Elder Leary, "That his educational advantages were few indeed, but a native vigor on intellect, fired by a zeal for the cause of his Master, and tempered by devout piety, made him a powerful instrument in God's hands in the accomplishment of a great work."

The following article was written by Edward Pearce and appeared in the August 24, 1881, issue of the Biblical Recorder.

Elder West Leary died July 24, 1881, after a brief illness of pneumonia. The Master called him to rest after the arduous trials of seventy long years. He pastored several churches - most of his labors were in the bounds of the Yeopim Union. "He was an humble submissive Christian, always ready to speak for the Master, never forgetting to point sinners to the cross of Christ. He was a strong defender of temperance during his whole Christian life. Truly a good man has fallen."

Information:

Biblical Recorder, August 24, 1881
Chowan Baptist Association Minutes, 1882
Baptist Historical Collection, Wake Forest University
Benjamin Brown Williams was born in Bertie County, North Carolina in 1825. He was licensed to preach by the Colerain Baptist Church in September, 1852. He was ordained by the Mars Hill Baptist Church in 1854. Many of his pastorates were in Bertie County, but he served as pastor of the Rocky Hock Baptist Church, 1873-1884.

The following information about Elder B.B. Williams comes from the "History of Ahoskie Baptist Church."

Benjamin Brown Williams was a Lieutenant in Company E, in the 68th N.C. Regiment during the Civil War. He served both in the army and as pastor of Ahoskie Baptist Church. When he read his report to the association in May, 1862, he asked for a collection which amounted to $38, to pay for Biblical Recorders to distribute among the soldiers. In 1863, he appealed again for an offering for the same purpose, which amounted to $332 in confederate money.

Elder Benjamin Brown Williams died in 1890 at the age of seventy-five.

Elder J.A. Speight said of Elder Williams in 1900, "He was the last of that heroic and mighty band of men who under God helped to make this Chowan section what it is religiously, socially, and intellectually. He was a poor illiterate boy, with no money himself, and no monied friends to lend him a helping hand, but God gave to him a massive brain and a noble resolve to make the greatest possible use of this life; and he did it. Without that help which his early life withhold from himself and many of his co-laborers, he became eminently successful, and without the aids of schools which are so prolific today. He mastered all the problems which stood in the way of his becoming a fine practical scholar, and attained great mastery in scriptual knowledge and pulpit power; and was admired and esteemed by his brethren and the churches which served; as only few men are. To Brother Williams, the pulpit was a throne, and he wielded the sceptre of reason so convincing, and honestly sought the pardon of their sins."

"As a preacher, Elder Williams was a true soldier in service; he loved to tell the old, old story. As a man he was social and kindly; as a friend he was true and helpful; as a husband and father he was loving and affectionate and devoted; and as a preacher and Christian he had a sustaining faith."

Information:

History of Ahoskie Baptist Church, by Oscar Creech
Baptist Historical Collection, Wake Forest University
West Chowan Baptist Association Minutes, 1900
W.P. JORDAN (1885-1895)

Elder W.P. Jordan, a native of Bertie County, North Carolina, was born in 1857. Very little personal information is available about Elder Jordan. We do know that he served as pastor of Rocky Hock Baptist Church in Chowan County, North Carolina, 1885-1895.

A few notes of interest from church records - Elder Jordan was absent from church meetings July through October of 1893, due to being afflicted and confined to bed with rheumatism. In October, 1893, having served a number of years without an annual election, Elder Jordan, thinking it might be for the good of the cause, and for the satisfaction of the church, gave them opportunity of voting for his re-election, or rejection. The vote resulted in his unanimous re-election, there not being a dissenting vote.

In October 1895, Elder Jordan, saying he thought some of the members desired a change of pastors, tendered his resignation, and left the church-house so the members could freely discuss the question. Elder Jordan was re-elected and asked to remain as pastor, but with one dissenting vote to make it unanimous, he declined the call for another year, and his pastorate at Rocky Hock Church ended at the close of 1895.

The following resolutions in tribute to Elder W.P. Jordan were adopted in December 1895, and are recorded on the pages of the church records.

Whereas our beloved pastor, Reverend W.P. Jordan, has been faithfully exercising the pastoral care over our church for the last ten years, and that under his efficient ministrations our church has grown numerically and also spiritually, and that a deeper interest in missions and charitable objects has been worked up under his wise leadership, do therefore resolve:

That in as much as he has seen fit to sever his connections with us as pastor, after having been called in conference by a good majority to serve us longer; we believe that he had no selfish motive in rejecting our call, but under existing circumstances he felt from the depth of his heart it would be best for the church to call someone else as pastor.

That we tender to him our sincere thanks for his earnest and impartial labors among us during his long pastorate.

That we conscientiously commend him to any Baptist church needing a pastor as one who walketh up-rightly before his flock and one who is specially gifted as a church financier, and also a preacher of no ordinary ability, possessing the true qualifications requisite for a good country pastor.

Elder W.P. Jordan died November 27, 1912, at the age of 65, after suffering for a long time with rheumatism.

Information:
Rocky Hock Church Records, 1885-1895
Biblical Recorder, December 18, 1912
Baptist Historical Collection, Wake Forest University
Elder T.T. Speight was unanimously elected as pastor of Rocky Hock Baptist Church in October, 1895, to become effective January 1, 1896, at a salary of $150 per year.

Elder Speight was re-elected as pastor for 1897 by unanimous vote. Each year from 1897 through 1902, Elder Elliott was unanimously re-elected to serve the church for the ensuing year.

Elder Speight resigned his pastorate at Rocky Hock Church at the close of 1903. After leaving Rocky Hock Elder Speight pastored the Ross' Baptist Church in Bertie County for several years before his death in 1921.

The following tribute of respect is recorded on the pages of the Rocky Hock Church records.

Whereas our beloved brother, Reverend T.T. Speight, after eight years of faithful service, has tendered his resignation as pastor of Rocky Hock Baptist Church; we his people, wish, in a measure, to express our appreciation for his earnest and faithful work among us.

Resolved: First, that it is with deep regret that we see him depart from our midst, and we feel that Brother Speight has been a great help to us. We shall ever remember his genial manners; we will ever remember his untiring labors for the advancement of the church and God's kingdom.

Resolved: Second, that we commend him unto God's care and keeping, and may His blessings rest upon him in his work as he toils in other fields.

Resolved: Third, that a copy of these resolutions be spread upon the minutes of the church and a copy be sent to the Biblical Recorder for publication (December 5, 1903).

Information:

Rocky Hock Church Records, 1895-1903
Biblical Recorder, July 27, 1921

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REFLECTIONS

"May, 1896, collection for the 'Poor Fund' amounted to 83¢."
JAMES W. ROSE (1904-1908)

James W. Rose was born in Johnson County, North Carolina, August 27, 1861. He married Susan Batan in 1880. He was ordained into the ministry in 1885 by the White Oak Church. From 1887 to 1892, he was missionary colporter for the State Board. He was missionary pastor of the Middle Street Church, New Bern, North Carolina from 1893 through 1895. Afterwards, he was pastor at La Grange, Snow Hill, Second Church in Goldsboro, and organized a church at Castoria. He also served as missionary pastor in the Tar River Association.

In June 1903, Rocky Hock Baptist Church called Elder James W. Rose as pastor, to become effective January 1, 1904. The church went from quarter-time to half-time preaching in 1905. Elder Rose's salary went from $200 to $400 per year.

Elder James W. Rose resigned as pastor of Rocky Hock Church on Sunday, February 16, 1908, effective April 30, 1908.

Information:
Rocky Hock Church Records, 1904-1908
History of Tar River Association, 1830-1921
Baptist Historical Collection, Wake Forest University

T.A. TATUM (1908-1909)

T. A. Tatum, a native of Currituck County, North Carolina, and the son of Thaddeus Tatum, was born in 1874.

Elder Tatum was pastor at Berea Baptist Church near Elizabeth City, North Carolina in 1907.

Elder Tatum and his wife, Betty, became associated with Rocky Hock Baptist Church in 1908 when the church called him as pastor. He began his ministry the first Sunday in May. He also served as pastor of Warwick Baptist Church while serving half-time at Rocky Hock.

In August, 1909, Brother Tatum was unanimously re-elected to serve as pastor for the ensuing year. He declined the call, saying he was going back to school. Elder T.A. Tatum ended his ministry at Rocky Hock Church at the close of 1909.

Information:
Rocky Hock Church Records, 1908-1909
Warwick Church Records
J.E. LOVEJOY (1910-1911)

No personal information is available on Elder J.E. Lovejoy. He was pastor of Rocky Hock Baptist Church in Chowan County, North Carolina, 1910-1911. Church records for these years have been misplaced.

JOSIAH ELLIOTT (1912-1915)

Josiah Elliott was born in Perquimans County, N.C., near the Bethel community, October 13, 1847. He married Martha Nixon in 1866. He farmed in the Bethel community until his wife became an invalid. In 1875, the Elliots moved to Hertford. Their first home there was one room over a store, but he later purchased a small house on Grubb Street and Brother Elliott lived there for 38 years, until his death.

Brother Elliott was ambitious and he undertook the job of draying (hauling for hire). For six years he pursued this occupation while his wife prayed daily that he could enter the ministry. He thought this was impossible, due to his lack of education. He had attended school for such a short time, he could barely read or write. His wife began teaching him every night and in 1884, he began the task of preaching the gospel. Mrs. Elliott died in 1887 after being bed-ridden for fourteen years.

Elder Elliott was ordained at Salem Church, June 17, 1884. He pastored the Hertford Baptist Church, 1892-1897. He also pastored Center Hill, Woodville, Warwick, Bethel, and Chapel Hill Churches. He served as a missionary in Washington, Tyrrell, and Chowan Counties. He was elected as a member of the Board of Trustees of Chowan College in 1899.

Elder Elliott served as pastor of Rocky Hock Baptist Church, 1912-1915.

Elder Elliott's own lack of opportunity for an education made it a vital concern to him and he sacrificed in order to help others have a chance for an education; several who went on to become ministers of the gospel. He helped build five churches and five different times he mortgaged his modest home to raise money for the cause.

Elder Josiah Elliott died Wednesday, September 12, 1928. His funeral was held at the Hertford Baptist Church; burial was in Cedarlawn Cemetery.

Information: Mattie Macon Gardner, Josiah Elliott's Niece
Chowan Baptist Association Minutes, 1928
Biblical Recorder, October 1928
William Franklin Cale, Sr. was a native of Bertie County, North Carolina. He was born July 21, 1881. He grew up on a farm about three miles from Windsor and attended the Bertie County schools.

Cale was converted at the age of 18 and felt the call to preach shortly thereafter. Not having money for school, he sold insurance, making enough money for one year at Wake Forest College. He returned home because of lack of funds.

He married his first wife, Mary Virginia Harrell, in 1904. They had six children; Paul, Edward, Grace, James; and twins, Virginia and William, Jr.

About 1910, the Cales moved to Louisville, Kentucky and he enrolled at Southern Baptist Theological Seminary, where he attended for two years. A professor encouraged him to pursue further schooling at the University of Richmond. While there he was student pastor at the West Hampton Baptist Church. After completing his work at the University of Richmond, he pastored the Waterford Baptist Church and the Hamilton Baptist Church, both in Virginia.

In 1916, Reverend W.F. Cale was called to a field of Baptist churches in North Carolina; these being Rocky Hock, Warwick, and Center Hill. The parsonage for the three churches was located at Tyner, next door to the Center Hill Church. Brother Cale preached at Rocky Hock Church the first and third Sunday mornings.

His wife, Mary Virginia, died May 21, 1923, leaving Brother Cale with six children. He met Miss Dora Gibbs in May, 1924, when he attended the Southern Baptist Convention in Atlanta, Georgia. They were married October 15, 1924. "It was love at first sight, an answer to prayer", he later said. A son, Montgomery, was born to the couple in 1925.

Reverend William Franklin Cale, Sr., having been in declining health for about five years, and after having served as pastor of Rocky Hock Church since 1916, died February 6, 1933. Funeral services were held at Center Hill Church with burial in the church cemetery.

Information:
Rocky Hock Church Records, 1916-1933
Grace Cale Batenan's Notes, October 1986
WILLIAM FRANKLIN CALE, JR. (1933-1944)

William Franklin Cale, Jr., a native of Richmond, Virginia, was born October 29, 1912. Moving to Chowan County, North Carolina with his parents at the age of four, he attended the Chowan County schools, graduating from Chowan High School at the age of sixteen. He attended Campbell College and the University of Richmond, graduating in June, 1933.

Frank Cale started preaching while still in his teens, filling in one Sunday morning due to his father's illness. Commenting on his first sermon, he said, "In twelve minutes I covered everything from Genesis to Revelation." He was ordained in October, 1933, by the Center Hill Baptist Church. During his two years at the University of Richmond, he was pastor of Deep Run Baptist Church near Richmond.

Reverend W.F. Cale was called to pastor the Rocky Hock, Center Hill, and Warwick Churches when his pastor father, Reverend Cale, Sr., died in February 1933. "Brother Frank" as he was known to so many, assumed the pastorate of these churches in June 1933, following his graduation from the University of Richmond. He preached at Rocky Hock the first and third Sunday mornings, as his father had.

Reverend Cale had this to say about his early years at Rocky Hock Baptist Church - "I was amazed that I was so well accepted, being so young and being so poorly prepared. The years of my ministry coincided with the 'Great Depression' and these difficult times were perhaps a factor in deepening the fellowship and the relationships between the young pastor and his people."

Frank Cale married Dorothy Bragg, a school teacher. They have one son, William Franklin Cale, III.

Reverend Cale resigned as pastor of Rocky Hock Church in July 1944, to become effective the first Sunday in September; to continue his education at Southern Baptist Theological Seminary in Louisville, Kentucky.


Reverend and Mrs. Cale have made their home at Culpeper Baptist Retirement Community in Culpeper, Virginia, since his retirement.

Cale has had articles published in "Mature Living", "Home Life", "Church Musician", "Open Windows", the "Virginia Baptist Homes Today", and other publications. He is also the author of numerous poems.

Although disabled and paralyzed on his right side, he continues to move around in his wheelchair, and he continues to write poetry.

Information:
Rocky Hock Church Records, 1933-1944
W.F. Cale's Personal Notes, June 1987
William Cleve Francis, the son of Ralph and Alpha Francis, was a native of Rutherford County, North Carolina. He was born February 12, 1904. He graduated from Wake Forest College in 1936. He later graduated from Southern Baptist Theological Seminary in Louisville, Kentucky. He married Lydia Louise Robbins and to this union three children were born; William, Mabert, and Annette.

Rocky Hock Baptist Church, along with Center Hill and Warwick Churches, extended a call to Reverend W.C. Francis in March, 1945, to become effective on June 1. He preached at Rocky Hock Church the first and third Sunday mornings.

Reverend Francis resigned as pastor of Rocky Hock Church February 1, 1949. His ministry ended at Rocky Hock on March 1. He accepted the pastorate of the Moymeyer Baptist Church in Nashville, North Carolina.

After leaving Rocky Hock Church, Reverend Francis pastored the Long Creek, Winter Park, Masonboro, and Mills Creek Churches in the Burgaw-Wilmington area.

Reverend William Cleve Francis died September 12, 1967, in Wilmington, North Carolina, following an extended illness. Memorial services were held at the Mill Creek Baptist Church with burial in the Robbins Family Cemetery.

Information:
Rocky Hock Church Records, 1945-1949
Pender Chronicle, Burgaw, N.C., September 13, 1967

REFLECTIONS

"On motion the sexton is requested to furnish wood for the Sunday School as well as for church meetings." (The sexton resigned.) (1892)
Richard Edward Gordon, a native of Greenville County, Virginia, was born December 19, 1916. He graduated from Greenville County High School in June, 1938. He received the A.B. degree from Wake Forest College in 1942 and the B.D. degree from Southern Baptist Theological Seminary in Louisville, Kentucky in 1945.

Ed Gordon, as he was known to the people in Rocky Hock, married the former Audrey Jolly and to this union four children were born; Michael, Sarah Carol, Emily, and James.

Gordon was stationed at Portsmouth, Virginia, while he served for fourteen months as a World War II Navy Chaplain, 1945-1946.

He was ordained to preach the gospel by the Shiveley Baptist Church in Louisville, Kentucky. He served as pastor of a mission while attending Southern Seminary.

Reverend Gordon was pastor of Mineral Baptist Church in Mineral, Virginia and Goldmine Baptist Church in Louisa County, Virginia, when he was called as pastor of Rocky Hock Baptist Church. Being the first full-time pastor of Rocky Hock, the Gordons moved into the newly built parsonage in September, 1949.

Reverend Edward Gordon resigned as pastor of Rocky Hock Church in September 1952, to answer the call to become a foreign missionary. He and Mrs. Gordon were appointed to the Philippines in October 1952, and arrived on the mission field February 24, 1953. Most of their work in the Philippines was establishing churches, working with students in Dagupan City, and teaching in the Luzon Baptist Bible School.

The Gordons retired as foreign missionaries in June, 1983, after 30 years of foreign mission service.

Upon returning to the states, the Gordons made their home in Creedmore, North Carolina. Although he suffered from cancer and went through extensive surgery, he continued to serve as supply and interim pastor as long as his health permitted.

Reverend Edward Gordon died June 11, 1994, at the age of 77.

Information:

Rocky Hock Church Records, 1949-1952
R.E. Gordon's Personal Notes, June 1987
The Biblical Recorder, June 1994
Bomar L. Raines, son of Reverend and Mrs. Luther Henry Raines, was born April 25, 1915, in Taylors, South Carolina. He attended high school at the Long Creek Academy in Westminster, South Carolina where his father served as president for more than 40 years.

Mr. Raines married Nora Chamblee and to this union four children were born; Margaret, Karen, Henry, and Broadus.

Mr. Raines received his B.A. degree from Furman University in 1937. He did graduate work at Alabama Polytechnic Institute and Duke University. He attended Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, where he earned his B.D. degree upon graduation with the first graduating class of that institution in 1954.

Bomar L. Raines was ordained by the Long Creek Baptist Church.

Prior to being called to the pastorate of Rocky Hock Baptist Church, Reverend Raines pastored the Mount Gilda Baptist Church in Greenville, South Carolina; the Mountain Creek and Neal's Creek Baptist Churches in Anderson, South Carolina; and the Pleasant View and Mount Olive Baptist Churches in Horry County, South Carolina.

Reverend Bomar Raines was called as pastor of Rocky Hock Baptist Church in February, 1953. He began his ministry the fifth Sunday in May.

Pastor Raines resigned his pastorate at Rocky Hock April 26, 1959, to become effective May 31, to accept a call to the First Baptist Church in Kings Mountain, North Carolina.

Following six years at Kings Mountain, Reverend Raines was called to the James Island Baptist Church in Charleston, South Carolina, where he served for four and one-half years. The last eleven years of his ministry were spent as Director of Missions for 32 churches in the Pickens County, South Carolina area.

Reverend Bomar Raines died April 28, 1983.

Information:

Rocky Hock Church Records, 1953-1959
Margaret Raines Burch's Personal Notes, 1986
THURMAN W. ALLRED (1959-1966)

Thurman W. Allred, a native of Raleigh, North Carolina, was born March 28, 1917. He grew up in the Salisbury, North Carolina area and began his education at the Ennis Street School. He graduated from Greensboro High School in 1933.

Allred married Mary Coble June 30, 1939. They are the parents of four children; David, Barbara, Jimmy, and Mary Lynn.

Going to work for Burlington Industries, Allred was manager of the Reidsville Plant when he entered the United States Army in 1944. Returning to civilian life after World War II, he went back to work at Burlington Industries.

Becoming an active member of the First Baptist Church in Graham, North Carolina, Mr. Allred was serving as a deacon and Sunday School Superintendent when he answered the call to full-time Christian ministry. The Allreds sold their home and he entered Gardner-Webb College, graduating in 1952 with an Associate of Arts degree. Enrolling at Wake Forest College, he graduated with a B.A. degree in 1954. He then entered Southeastern Baptist Theological Seminary at Wake Forest, North Carolina, receiving the B.D. degree in 1957.

Allred was ordained by the First Baptist Church, Graham, North Carolina, in April 1951. He pastored the Clear Creek Baptist Church in Marion, North Carolina; the Antiock Baptist Church in Blacksburg, South Carolina; the Cypress Chapel Baptist Church in Louisburg, North Carolina; and the First Baptist Church in New London, North Carolina; before accepting the call to become pastor of Rocky Hock Baptist Church in November, 1959.

Reverend Allred resigned as pastor of Rocky Hock Baptist Church, December 24, 1965, to become effective January 30, 1966. Accepting a call as Director of Missions in the Cabarrus Association, he served there until December 31, 1972, at which time he assumed the position of Pastoral Ministries Consultant with the Baptist Sunday School Board in Nashville, Tennessee; until his retirement July 31, 1985. Since retirement, he has served as supply and interim pastor in several churches. Since October 1994, he has served as Pastoral Ministries Director of the Wilmington Baptist Association.

The Allreds are living in the Wilmington, North Carolina area.

Information:
Rocky Hock Church Records, 1959-1966
Thurman Allred's Personal Notes, 1986
The Biblical Recorder, October 1994
Meredith G. Garrett, the son of Robert Cleveland and Bertha Mae Garrett, and a native of Williamsburg, Virginia, was born November 15, 1925. He graduated from Toano High School in Toano, Virginia.

Garrett married Betty Lou Wilder November 26, 1947. They are the parents of four sons; Meredith, Jr., Matthew, Lynn, and Gary.

Mr. Garrett became a Christian at the age of 22, becoming actively involved in the ministry of the James River Baptist Church in Williamsburg, Virginia; serving as a deacon, Sunday School teacher, and Church Training Director.

At the age of 29, Mr. Garrett sold his grocery store business and responded to a call to full-time Christian ministry. He enrolled at Carson-Newman College in Jefferson City, Tennessee. He received the B.A. degree in 1959.

He was licensed to preach in 1954 and was ordained by the James River Baptist Church in 1956. During his second year at Carson-Newman College, Reverend Garrett was called as pastor of Bethel Baptist Church, a small mountain Church in Parrotsville, Tennessee. His next pastorate was the Glebe Landing Baptist Church in Lainview, Virginia, 1959-1962. From there he went to the Round Oak Baptist Church in Fredericksburg, Virginia, 1962-1966. In the mean-time, he enrolled at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, receiving the B.D. degree in 1965. He received the Master of Divinity degree in 1973.

Rocky Hock Baptist Church extended a call to Meredith Garrett in 1966. The Garrett family arrived in the Rocky Hock community in August as he began his ministry which continued for four years.

Reverend Meredith Garrett resigned as pastor of Rocky Hock Church May 24, 1970, to become effective June 14.

He left Rocky Hock to accept the pastorate of Bayview Baptist Church in Norfolk, Virginia. He retired from Bayview in September 1988. Since retirement he has continued to serve the Lord through interim and supply preaching. He and his wife, Betty Lou, are currently residing in Chesapeake, Virginia.

In addition to his pastorates, Mr. Garrett has served on numerous associational and state committees. While at Rocky Hock, he served three terms as chairman of the Chowan Baptist Association Evangelism Committee. He has been involved in revival meetings and evangelistic campaigns in Virginia, North and South Carolina, Tennessee, New Jersey, Michigan, and South Dakota.

Mr. Garrett served as interim pastor at Rocky Hock Church from September 18, 1994 to July 2, 1995.

Information:
Rocky Hock Church Records, 1966-1970
Meredith Garrett's Personal Notes, 1986
Larry Ray McClure, a native of Dallas, North Carolina, was born November 22, 1934. He married the former Delores Anne Toomey. They are the parents of two sons, Jonathan and Donald.

Following graduation from Dallas High School in 1953, McClure enrolled at Carson-Newman College in Jefferson City, Tennessee; receiving the B.A. degree in 1957. He attended Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, receiving the B.D. degree in 1963.

Mr. McClure was ordained by the Long Creek Memorial Baptist Church in Dallas, North Carolina in 1955.

Reverend McClure was student pastor of Enon Baptist Church in Jonesboro, Tennessee, 1956-1957. He served as pastor at Seventh Avenue Baptist Church in Gastonia, North Carolina, 1960-1963; the Cool Springs Baptist Church in Sanford, North Carolina, 1963-1965; and the Centerview Baptist Church in Kannapolis, North Carolina, 1965-1970.

Larry McClure was called as pastor of Rocky Hock Baptist Church in November 1970. He and his family moved to the Rocky Hock community in December and he assumed his duties as pastor on Sunday morning, December 29, 1970.

Larry McClure resigned as pastor of Rocky Hock Baptist Church, March 12, 1978, effective May 1, to assume the position of Area Missionary with the North Carolina Baptist State Convention. He and his family continued to live near Edenton for awhile. They later moved to New Bern.

Reverend McClure resigned as Area Missionary August 15, 1990. He accepted the call to pastor the Cove Creek Baptist Church near Boone, North Carolina. From there he went to the Flat Springs Baptist Church in Sanford, North Carolina. Leaving the Flat Springs Church, he accepted the pastorate of the First Baptist Church in Bessemer City, North Carolina.

McClure has been active in denominational activities in Chowan, Cabarrus, Gaston, Brunswick, and Sandy Creek associations. He has served on committees of the North Carolina Baptist State Convention and the Southern Baptist Convention.

McClure has had articles published in "Missions USA" and "Start" magazine.

Information:

Rocky Hock Church Records, 1970-1978
Chowan Baptist Bulletin, April 1978
Larry McClure's Personal Notes, July 1986
The Biblical Recorder, July 1990
In the fall of 1978, Rocky Hock Baptist Church called Reverend Donald Wagner as pastor. Moving into the church parsonage on November 23, he began his ministry at Rocky Hock Church on Sunday morning, November 26, with a week of revival services.

Raymond Donald Wagner, a native of Thomasville, North Carolina, was born April 17, 1932. He graduated from Pilot High School in Thomasville. He married the former Dorothy Johnson and to this union three children were born; Michael, Steven, and Rebecca.

Wagner became a member of the Greenwood Baptist Church in Thomasville when he made a profession of faith at the age of eleven. When he answered the call to full-time Christian ministry, he enrolled at Gardner-Webb College in Boiling Springs, North Carolina, where he received the A.A. degree. He received the B.A. degree from Wayland College in Plainview, Texas. Enrolling at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, he earned the B.D. and Th.M. degrees.

He was ordained by the Greenwood Baptist Church in Thomasville, August 30, 1953.


In the fall of 1978, Rocky Hock Baptist Church called Reverend Donald Wagner as pastor. Moving into the church parsonage on November 23, he began his ministry at Rocky Hock Church on Sunday morning, November 26, with a week of revival services.

It was while the Wagners were at Rocky Hock that their son, Navy Petty Officer 1st Class Michael Ray Wagner, was killed in the U.S. Embassy bombing in Beirut, Lebanon, September 20, 1984.

Reverend and Mrs. Wagner made a mission trip to Sao Paulo, Brazil during October 1991.

Reverend Donald Wagner resigned as pastor of Rocky Hock Church on Sunday morning, May 1, 1994, to go into retirement; effective May 30. Upon recommendation of the Board of Deacons, the church voted to bestow upon Pastor Wagner the honor of "Pastor Emeritus." The Wagners were honored with a reception May 29th. They were presented an appreciation plaque, a book of memoirs, and a monetary love gift of $2,500.

In addition to his pastorates, Reverend Wagner has served as moderator of the Chowan and Tar River Associations. He has also served as a member of the General Board of the North Carolina Baptist State Convention.

The Wagners are living in the Greensboro area since retirement. He is presently serving as interim pastor of Macedonia Baptist Church in Liberty, North Carolina.

Information:
Rocky Hock Church Records, 1978-1994
Donald Wagner's Personal Notes
Ronald S. Cava, a native of Newport News, Virginia, was born January 13, 1962. He and his wife, Shirley, have four children; Amber, Julia, Stephen, and Charis.

Cava is a graduate of Menchville High School in Newport News, Virginia. He is a 1987 graduate of Campbell University in Buies Creek, North Carolina and a 1990 graduate of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.


On May 28, 1995, Rocky Hock Baptist Church called Reverend Ronald Cava as pastor. He began his ministry at Rocky Hock on Sunday morning, July 9, 1995.

Information:
Rocky Hock Church Records, 1995
Ronald Cava's Personal Notes, 1995

REFLECTIONS

When Rocky Hock Baptist Church was featured in the 1960 March issue of the "Progressive Farmer" magazine, it was said of the church by the assistant editor as she tried to discover the secret of Rocky Hock Church and its success, "I found the answer on a blackboard in one of the Sunday School rooms - THEY HELPED EVERYONE HIS NEIGHBOR, AND EVERYONE SAID TO HIS BROTHER, BE OF GOOD COURAGE."

Information:
TONY LYNN MOORE - ASSOCIATE PASTOR (1985-1987)

Tony Lynn Moore, a native of Seneca, South Carolina, was born July 5, 1957. He is a graduate of Seneca High School. He graduated from Furman University with a B.A. degree in 1980. He received the M.A. degree in 1983 from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

Moore served as Youth Worker at the Return Baptist Church in Seneca, South Carolina during the summer of 1979. He was Pastoral Intern at the Pendleton Baptist Church in Greenville, South Carolina in 1980; Summer Youth Minister at Hopeville Baptist Church in Seneca, South Carolina in 1981; Youth Ministeries at Community Baptist Church in Wake Forest, North Carolina in 1982; and part-time Minister of Youth, Music, and Outreach at Community Baptist Church in 1983.

Rocky Hock Baptist Church called Reverend Moore as Associate Pastor and Minister of Activities. He began his ministry at Rocky Hock January 1, 1985. He resigned, to become effective July 27, 1987, to assume duties as Associate Child Care Worker at the Kennedy Baptist Children's Home in Kinston, North Carolina. At the present time he is engaged in bi-vocational ministry. He is assistant book-keeper at Winn Dixie in Seneca, South Carolina. He is also pastor of Nazareth Methodist Church, a small rural congregation.

Tony and Joan Waters were married while he was at Rocky Hock on October 4, 1986. They have two children; Janna, age 7, and Lyle, one year old.

Information:
Rocky Hock Church Records, 1985-1987
Tony Moore's Personal Notes, 1985, 1995

SANDY CRAIG GREGORY - ASSOCIATE PASTOR (1990-1993)

Sandy Craig Gregory was born July 23, 1963. He attended Hargrave Military Academy in Chatham, Virginia. He graduated from Averette College in Danville, Virginia in 1986 with a B.A. degree. He received the M.A. degree from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina in 1989.

Gregory is married to Angela Motley and they are the parents of twin sons, Richard and James, and another son, Benjamin.

Reverend Gregory served as Youth, Children, and Adult Minister at Southside Baptist Church, Suffolk, Virginia,
1985-1988; Associate and Youth Minister at Ringgold Baptist Church in Ringgold, Virginia, 1988-1990. He was also a Tactical Officer and Religion Teacher at Hargrave Military Academy.

Rocky Hock Baptist Church called Reverend Gregory as Minister of Youth and Education, beginning his ministry at Rocky Hock in February, 1990. His title was later changed to Associate Pastor. He resigned November 17, 1993, to become effective December 12, to accept the pastorate of Mount Tabor Baptist Church in Keeling, Virginia.

Information:
Rocky Hock Church Records, 1990-1993
Sandy Gregory's Personal Notes, 1993

W.J. BERRYMAN - INTERIM PASTOR (February - May, 1945)

Mr. W.J. "Bill" Berryman, an insurance salesman and lay speaker from Eden- ton, North Carolina, served as interim pastor of Rocky Hock Baptist Church, February 1945 through May 1945. He also filled in as supply speaker on many occasions.

Information: Rocky Hock Church Records, 1945

DR. M. RAY McKay - INTERIM PASTOR (1966)

Dr. M. Ray McKay served as interim pastor of Rocky Hock Baptist Church a portion of the year, 1966. He served in between Thurman Allred leaving and Meredith Garrett arriving.

Dr. McKay was a native of Missouri, born in 1897. He was married and the father of two children. Dr. McKay's father was a minister, as is his son.

Dr. McKay received his education at Shurtleff College in Alton, Illinois, and Southern Baptist Theological Seminary in Louisville, Kentucky, receiving the Th.M. and Th.D. degrees. He also studied at Chicago University and Garrett Biblical Institute.

In 1951, Dr. McKay held revivals in Japan and Hong Kong, and other mission fields around the world. He served as a professor at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina for twelve years before retiring in 1964. Dr. McKay died in July, 1977.

Information: Rocky Hock Church Records, 1966
Baptist Historical Collection, Wake Forest University
Dr. John W. Carlton died in Orange, Texas, March 16, 1989, following a period of declining health. He never married but was survived by his mother and a sister.

Information:

Rocky Hock Church Records, 1970 and 1978
Biblical Recorder, March 28, 1987
Biblical Recorder, March 25, 1989

Meredith G. Garrett was called as interim pastor of the Rocky Hock Baptist Church in September, 1994. He assumed his ministry on Sunday morning, September 18. He had previously served as pastor of Rocky Hock Church, 1966-1970. The parsonage was partially furnished to accommodate the Garretts on week-ends, as they traveled from Chesapeake, Virginia. Reverend Garrett ended his interim pastorate on Sunday, July 2, 1995.

Information:

Rocky Hock Church Records, 1994-1995
(Personal information on page 28)
LIFE SERVICE VOLUNTEERS

ROCKY HOCK CHURCH MEMBERSHIP

DAVID ALLRED
NORMAN ASHLEY
CARROLL COPELAND
* BETTY ANN HARRELL
* LINDSEY HARRELL
PAUL HARRELL
* RALPH HARRELL

ROBERT HARRELL
W.H. HOLLOWELL
BILLY G. LEARY
JOHN W. PRIVOTT
GEORGE W. WHITE
RAYMOND WHITE
ROBERT WHITE

* FOREIGN MISSIONARY
David W. Allred, son of Thurman and Mary Allred, was born September 5, 1941 in Hickory, North Carolina. He and his wife have three children; Steven David, Mark Franklin, and Peyton Neil.

While his father was serving as pastor of Rocky Hock Baptist Church, David answered the call to full-time Christian ministry. He received the B.A. and M.A. degrees from Wake Forest University in Winston Salem, North Carolina, and the Master of Divinity degree from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. He also attended the School of Pastoral Care at Baptist Hospital in Winston Salem.

David was licensed to preach September 10, 1963, and ordained January 15, 1964 by the Rocky Hock Baptist Church.

He pastored the Jonas Ridge Baptist Church in Jonas Ridge, North Carolina, 1964-1966; the Villa Heights Baptist Church in Martinsville, Virginia, 1966-1971. He has served as interim pastor in New London and Rockwell, North Carolina, and in 1987 was interim pastor at the Lyerly Memorial United Church of Christ in Rockwell. At the present time, David is interim pastor of a United Church of Christ in Lexington, North Carolina.

Other areas of ministry have been Clinical Chaplain at Piedmont Area Mental Health in Albemarle, North Carolina, 1973-1977; Outreach Director, Mecklenburg Mental Health in Charlotte, North Carolina, 1977-1983; Private Practice/Marriage and Family Counseling in Concord, North Carolina, 1983-1985; and in 1985 he was Director of Family and Children's Services at Nazareth Children's Home in Rockwell, North Carolina. At the present time he is Executive Director of Group Homes for Retarded Adults (5 homes) in Winston Salem, North Carolina.

Information: Rocky Hock Church Records, 1963, 1964
David Allred's Personal Notes, November 1987
Mary Allred, May 1995

REFLECTIONS

"The first Vacation Bible School was held in the summer of 1946, under the direction of Pastor Francis."
George Norman Ashley, son of George V. and Clara Satterfield Ashley, was born in Chowan County, North Carolina, May 7, 1903. He attended the Chowan County schools and graduated from Bulee Creek Academy in 1924. It was during this time that he answered the call to full-time Christian ministry.

In the fall of 1924, Ashley entered Wake Forest College, receiving the B.A. degree in 1928. During his sophomore year he was called by the Rawls Baptist Church as quarter-time student pastor. This call was followed by three other quarter-time churches, all near Raleigh, North Carolina.

George Norman Ashley was ordained by his home church, Rocky Hock Baptist, in October, 1926.

Graduating from Wake Forest College during the great depression, Ashley did not have sufficient funds for seminary training at Southern Baptist Seminary in Louisville, Kentucky, so he enrolled in the Divinity School at Duke University in Durham, North Carolina. This enabled him to continue preaching at the four quarter-time churches near Raleigh. He earned the M.A. degree in 1931 and the B.D. degree in 1932.

Ashley was offered the position of Dean of Religious Education at Pineland Junior College in the spring of 1931. Arriving there in the fall to assume his duties, he met Alice Freeman Jones, whose parents were the co-presidents of the college. Norman Ashley and Alice Jones were married December 12, 1931. Three children were born to this union; Sarah, Norma, and George Norman, Jr.

In 1934, Reverend Ashley was awarded a scholarship from Duke University to the American School of Oriental Research in Jerusalem for the academic year of 1934-1935. While there he preached each Sunday in the Lottie Moon Baptist Mission in Jerusalem.

Upon his return in 1935, Ashley was called to pastor the Salemburg and Roseboro Baptist Churches on half-time basis. These two churches allowed him to preach in some other rural churches on Sunday afternoons.

Along with his pastorates, Reverend Ashley served as Dean of Religious Education at Pineland College. He later became a trustee, vice president, and president of the college.

For 23 years, he served the Salemburg and Roseboro Churches, 1935-1958. In 1958 he assumed full-time duties at the Roseboro Church, retiring from that church in 1975. He served in other churches on part-time basis - Elizabeth Baptist Church in Clinton and the Long Branch Baptist Church in Autreyville. Ashley retired from active ministry July 1, 1982 after 52 years in the pulpit.

George Norman Ashley, Sr. died in Sampson County Memorial Hospital in Clinton, North Carolina, July 22, 1985.

Information: Norman Ashley's Personal Notes
Alice Jones Ashley's Personal Notes, August 1986
The Sampson Independent News, July 16, 1982
RICHARD CARROLL COPELAND, JR.

Richard Carroll Copeland, Jr., the son of Richard and Blanriie Byrum Cope- land and a Chowan County, North Carolina native, was born April 6, 1933. He attended John A. Holmes High School in Edenton, North Carolina and graduated from Campbell College High School in Buies Creek, North Carolina in 1953.

Carroll received the B.A. degree from Belmont University in Nashville, Ten- nessee in 1963. He received certification in Social Work from Winthrop University in Rock Hill, South Carolina in 1978 and received schooling in State Government Management from the University of South Carolina in 1989.

Carroll attended Rocky Hock Baptist Church and upon making a profession of faith, was baptized in 1947. He was licensed by the church in April, 1952. He was ordained September 18, 1957.

Reverend Copeland pastored the Westbend Baptist Church in Winston Salem, North Carolina, 1957-1958; the Grandview Baptist Church in Anchorage, Alaska, 1959-1960; the Elkins Avenue Baptist Church, Nashville, Tennessee, 1961-1963; the West View Baptist Church, Cookeville, Tennessee, 1964-1965; the Pleasant Grove Baptist Church, Dillon, South Carolina, 1967-1969; and the Northside Memorial Baptist Church in Sumter, South Carolina, 1969-1971. He also participated in a Brazilian and Alaskan Crusade, sponsored by the Southern Baptist Home Mission Board.

In 1971, Carroll went to work with the South Carolina Department of Social Services, working there until 1985. Since 1985 he has worked with the South Carolina Department of Health and Human Services (Division of Community Long Term Care) as Area Administrator, in Greenwood, South Carolina.

Carroll has one son, Timothy, and two step-children, Sarah and Wayne.

Information: Rocky Hock Church Records, 1947, 1952, 1957
            Carroll Copeland's Personal Notes, 1995

BETTY ANN HARRELL

Betty Ann Harrell was born October 19, 1939. She was a native of Chowan County, North Carolina, and the daughter of Elisha and Dixie Bunch Harrell. She attended Rocky Hock Church, making a profession of faith in 1949 and upon baptism became a member of the church.

Betty Ann was a graduate of Chowan High School at Tyner, North Carolina. Answering the call to full-time Christian ministry, she enrolled at Campbell College in Buies Creek, North Carolina. From there she trained at the Piedmont Baptist Hospital.

Betty Ann married Richard Head and they had one child, Linwood. Both she and her husband served as missionaries in Brazil. She was involved in a car accident which resulted in death, February 21, 1971. She was buried in Brazil.

Information: Rocky Hock Church Records, 1949
            Emma Lou Harrell Evans' Personal Notes, 1986
LINDSEY E. HARRELL

Lindsey E. Harrell, son of Elisha and Dixie Bunch Harrell, is a native of Chowan County, N.C. He graduated from Chowan High School in 1942. He made a profession of faith and was baptized in September 1939 in the Chowan River by Reverend Frank Cale, Jr., becoming a member of Rocky Hock Baptist Church.

Answering the call to full-time Christian ministry, Lindsey enrolled at Campbell College, Buies Creek, N.C. in the fall of 1942. After one semester, he was drafted into the U.S. Army. After World War II he returned to Campbell College. He was licensed to preach by the Rocky Hock Baptist Church August 31, 1946.

In the fall of 1947, Lindsey entered Piedmont Bible College in Winston Salem, N.C. and received the Th.B degree in 1950. It was during his last year at Piedmont Bible College that he answered the call to Foreign Missions. He attended Tennessee Temple College in Chattanooga, Tennessee. He received the B.A. degree in 1951. Feeling called to work with the Indians of Brazil, South America, he applied to the Association of Baptists for World Evangelism and in October 1951 was accepted and appointed to the Lower Section of the Upper Amazon Field Council of ABWE in Brazil.

By December 15, 1951, his passage and monthly support was promised by Salem Baptist Church in Winston Salem, N.C., where he had moved his membership while attending Piedmont Bible College. He was ordained by the Salem Baptist Church March 9, 1952. He arrived in Campinas, Sao Paulo, Brazil, March 31, 1952.

While in language school in Campinas, Lindsey met Jean Ferguson, also a missionary who had arrived in language school three months earlier. Lindsey and Jean were married December 19, 1952. On May 1, 1953, they arrived in Benjamin Constant, Amazonas, Brazil to begin their missionary work. Moving out of Benjamin Constant to the small town of Marco, they began working and witnessing to the Ticuna Indians.

Returning from furlough to the states in April 1962, they continued to work with the Ticuna Indians and in January 1964 they moved up the Ica River to a lake called Caruara. The Baptist Church of Betania (Bethany) was established and in 1986 had a membership of more than 300 members.

The Harrells retired from the mission field in 1986, having spent 34 years in Brazil. They are now residing in the Rocky Hock Community of Chowan County, N.C., and are members of the Immanuel Baptist Church in Edenton, where Lindsey was named assistant pastor in 1994.

Information: Rocky Hock Church Records, 1939 and 1946
Lindsey Harrell's Personal Notes, May 1986
Paul J. Harrell, the son of Oscar and Olia Harrell, is a native of Chowan County, N.C. He was born September 14, 1919, in the Brayhall community.

He attended Rocky Hock Baptist Church and made a profession of faith and was baptized in September 1930, at the age of eleven. He graduated from Chowan High School. Answering the call to full-time Christian ministry, he enrolled at Campbell College at Buies Creek, N.C. He received the B.A. degree from the University of Richmond.

Paul served in the U.S. Navy during World War II, 1942-1945. He received further education at the Midshipman's School at Columbia University and received the title of Ensign USNR. He received the M.D. degree from Crozer Seminary.

Paul was ordained by his home church, Rocky Hock Baptist, in 1948. He was assistant pastor of Calvary Baptist Church, Roanoke, Virginia, 1948-1950. He pastored the Memorial Baptist Church, Arlington, Virginia, from 1950 to 1965. In 1965, the First Baptist Church of Haddonville in Haddonville, New Jersey, called Reverend Harrell as pastor and he served there until retirement in 1983.

In addition to his pastorates, Reverend Harrell has served as a member of the General Board of the Virginia Baptist Association; President of the Arlington Ministerial Association; Member of the Executive Board, New Jersey Baptist Churches.

Since retirement in 1983, Paul and his wife Betty, have resided near Edenton, N.C. He has continued to serve the Lord through interim and supply ministry in Chowan and surrounding counties.

Information: Rocky Hock Church Records, 1930 and 1948
Paul Harrell's Personal Notes, September 1986

REFLECTIONS

"Rocky Hock Church went from quarter-time preaching to half-time preaching in 1905. In 1949, the church voted to go to full-time preaching."
Ralph Webster Harrell, a Chowan County, N.C. native, and son of Webster and Mary Perry Harrell, was born August 8, 1929. The eleventh of twelve children, he attended the Chowan County schools, graduating from Chowan High School, achieving the honor of salutatorian of the class of 1947.

Ralph grew up attending the Rocky Hock Baptist Church with his family. He made a profession of faith at the age of twelve and was baptized in the Chowan River by Pastor Frank Cale in September 1941.

Answering the call to full-time Christian ministry, Ralph enrolled at Wake Forest College, receiving the B.A. degree in 1951. While at Wake Forest he led singing during revival at the First Baptist Church in Hamlet, N.C. The church was looking for an associate pastor and Ralph was offered the job. He assumed the duties of Associate Pastor and Minister of Religious Education on June 10, 1951, following graduation.

While serving at the church in Hamlet, Ralph met Rosalind Knott of Oxford, North Carolina. They were married July 27, 1952 and are the parents of three children; Stephen, Beverly, and Sammy.

Having felt called to the mission field, he enrolled at Southern Baptist Theological Seminary in Louisville, Kentucky for further study. He graduated in 1957 with a B.D. degree. While at the seminary, Ralph was pastor of New Liberty Baptist Church in Henryville, Indiana, 1953-1954. From 1954 to 1958 he was pastor of Clifton Heights Baptist Church in Louisville, Kentucky.

Back in 1948, Ralph was licensed to preach by his home church, Rocky Hock Baptist. The church ordained him to preach the gospel August 27, 1950.

The Harrells were appointed by the Foreign Mission Board June 19, 1958, to serve in East Africa.


Ralph and Rosalind returned to the states in December, 1994 and are working with new missionaries preparing to go to the mission field. They are now living at Rockville, Virginia. Their plans are to officially retire from the Foreign Mission Board in June 1995, at which time they will reside in the Durham, North Carolina area.

Information: Rocky Hock Church Records, 1941, 1948, 1950
Baptist Historical Collection, Wake Forest University
Ralph Harrell's Personal Notes, 1986
Robert S. Harrell, son of Rodney and Bessie Leary Harrell, was born April 16, 1925. He is a native of Chowan County, North Carolina. He married the former Janie Mitchener and they have three children; Sheryl, Susan, and Robin.

He attended Rocky Hock Baptist Church, along with his family, and made a profession of faith and was baptized in September, 1936. He graduated from Edenton High School and North Carolina State University. He is also a graduate of the University of Richmond and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

During World War II, he was an Air Force Pilot.

Answering the call to full-time Christian ministry, Robert was licensed to preach by Rocky Hock Baptist Church September 5, 1947. He was later ordained by the church to preach the gospel.

He served pastorates in Johnston and Davidson counties in North Carolina; and in Crozet, Virginia and Nashville, Tennessee. From 1962–1966, he served as Superintendent of Missions for the Chowan Baptist Association.

In 1966, Robert was appointed full-time assistant to the chairman of the North Carolina Good Neighbor Council in Raleigh, N.C., after having served as chairman of the Edenton-Chowan Good Neighbor Council.

Moving back to Chowan County, Robert was pastor at Bandon Chapel for several years. At the present time he is serving as Interim Director for the Albemarle Recreation and Leadership Training Center for Disabled Persons.

Information: Rocky Hock Church Records, 1936, 1947
Norfolk Virginian Pilot, June 1966
Windsor Ledger-Advance, April 1967
Chowan Baptist Bulletin, 1962

REFLECTIONS

"March, 1905, 500 copies of Church Covenant and Rules of Decorum were printed to be placed in the hands of every church member."
WILLIAM HENRY HOLLOWELL

William (Billy) Henry Hollowell, the son of Richard and Lourinda Pruden Hollowell, was born April 3, 1886, in the Ryland Community of Chowan County, North Carolina. He and his family moved to the Rocky Hock Community, living in sight of the Rocky Hock Baptist Church, where the family became active members.

He attended the Chowan County schools and received his high school education at Buies Creek Academy. His education was very limited when he entered Buies Creek Academy at the age of 25. After struggling for three and one-half years, he graduated from high school in May 1915.

He entered Wake Forest College in the fall of 1915, but developed serious eye trouble and went blind in his right eye, forcing him to leave his studies after one year.

Answering the call to full-time Christian ministry, Reverend Hollowell was called to pastor the Kelford Baptist Church at Kelford, N.C., 1917-1923. He married Esther Shearon about 1920, who was a class-mate when he was at Buies Creek Academy. Some seven years later their only child, Esther Wake, was born.

While serving the Kelford Baptist Church as full-time pastor, he also preached part-time at Cool Springs, Ross', Sandy Run, and Bethany churches in the West-Chowan Association.

From 1923-1925, Reverend Hollowell pastored the Cascade, Bethlehem, Sharon, and Vandola churches, located between Danville and Martinsville, VA.


Through his 53 years of active ministry, William Henry Hollowell was an ardent supporter of the Baptist cause at home and abroad, soliciting the support of his churches to all its causes.

Reverend Hollowell's health remained amazingly good until after he passed his eighties. He became hard of hearing, his feet began to drag, inner ear trouble developed, and hardening of the arteries produced confusion of mind. For the last four years of his life he was completely retired from active service. On September 3, 1974, after numerous light strokes, Reverend Hollowell suffered a massive heart attack and died in the Pitt Memorial Hospital in Greenville, North Carolina.

Information: W.H. Hollowell's Personal Notes
Esther Hollowell's Personal Notes, December 1986
Billy Gray Leary, son of Stillman and Delsie Perry Leary, was a native of Chowan County, North Carolina. He was born in 1932. He married the former Magdalene Hill and to this union four children were born; Cindy, Gay, Wade, and Dale.

Billy Gray grew up in sight of the Rocky Hock Baptist Church where he made a profession of faith and was baptized in the Chowan River in September 1944.

He was a graduate of Chowan High School and the University of North Carolina at Chapel Hill. He was in the produce and green-house business with his father and brothers for several years.

In 1962, he answered the call to full-time Christian ministry. He attended Southeastern Baptist Theological Seminary in Wake Forest, N.C. where he received the B.D. degree May 6, 1964.

Billy Gray was ordained by his home church, Rocky Hock Baptist.

During his ministry, Reverend Leary served as pastor of Rehoboth Baptist Church in Maple, N.C.; the Beulah and Middle Swamp churches in Sunbury, N.C. He also pastored churches in Apex, Wilson, and Winterville, all in North Carolina.

Reverend Billy Gray Leary died December 20, 1990, following an extended illness. Funeral services were held in the Winterville Baptist Church with burial in the Leary Family Cemetery in Rocky Hock.

Information: Rocky Hock Church Records, 1944
Biblical Recorder, February 1964, January 1991
Magdalene Leary's Personal Notes

REFLECTIONS

"Church bulletins were provided for Sunday services for the first time in July, 1945."
JOHN WINBORNE PRIVOTT

John W. Privott was born August 6, 1926. A Chowan County, North Carolina native, he is the son of Clyde and Wessie Privott. He married Clara Cameron and they are the parents of three children; John Cameron, Robert Alexander, and Warren Winborne.

Privott attended the Rocky Hock Baptist Church where he made a profession of faith and was baptized in the Chowan River by Pastor Frank Cale in September, 1937.

He attended Chowan High School, graduating in 1943. He is also a graduate of the University of North Carolina at Chapel Hill and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Answering the call to full-time Christian ministry, he was ordained by the Bethel Baptist Church in Bethel, North Carolina, May 13, 1951.


In 1958, Reverend Privott was called as Associational Missionary of the Atlantic Baptist Association in New Bern, North Carolina. He served in that position until 1960 when he was called as Director of Missions of the North Roanoke Baptist Association. He is currently living in Rocky Mount, North Carolina since his retirement in 1991.

Information:
Rocky Hock Church Records, 1937
John Privott's Personal Notes, September 1986

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REFLECTIONS

"Following the 1904 annual protracted meeting (revival), Pastor Rose baptized 70 members (44 males, 26 females) into the church fellowship."
GEORGE W. WHITE

George W. White was a member of Rocky Hock Baptist Church and answered the call to full-time Christian ministry. No personal information is available on Reverend White.

RAYMOND H. WHITE

Raymond H. White, the son of Herbert and Bertha Bunch White, was born in Chowan County, North Carolina, June 6, 1933. He married Norma Harrell and they are the parents of two children, Dennis and Connie.

Raymond attended Edenton High School, graduating in 1951. He attended Rocky Hock Baptist Church, where he made a profession of faith and was baptized, becoming a member of the church. He answered the call to full-time Christian ministry and was ordained by the Rocky Hock Baptist Church, June 8, 1958.

He attended Wake Forest College, receiving the B.A. degree in 1960. Enrolling at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, he earned the B.D. degree in 1964.

Raymond has pastored the West Bend Baptist Church in Lewisville, North Carolina, 1958-1962; the Mars Hill Baptist Church in Hillsbrough, North Carolina, 1962-1968; the North Main Street Baptist Church in High Point, North Carolina, 1968-1973; and in 1973, he was called as pastor of the Loray Baptist Church in Gastonia, North Carolina.

Other activities during Reverend White's ministry are: Moderator of the Gaston Baptist Association, Director of Loray Girl's Home, and a member of the General Board of the North Carolina Baptist State Convention.

Information:
Rocky Hock Church Records, 1958
Biblical Recorder, February 1964
Raymond White's Personal Notes, September 1986
Robert Carroll White, a Chowan County, N.C. native and son of Watson and Isa White, was born December 20, 1932. He is married to the former Ann Tumblin and they are the parents of four children; Betty Ann, Susan, Robert, and Philip.

He attended Rocky Hock Baptist Church and upon profession of faith and baptism in September, 1949, became a member of the church.

Robert is a graduate of Edenton High School. Upon accepting a call to full-time Christian ministry, he enrolled at Wake Forest University, receiving the B.A. degree in 1961. He received the Master of Divinity degree from Southeastern Baptist Theological Seminary in Wake Forest, N.C. in May, 1965.

He pastored Clyde's Chapel Baptist Church in Wendell, N.C., 1963-1972, and was ordained by that church February 23, 1964. He pastored Connaritsa and Horton's Baptist Churches in Aulander, N.C., 1972-1982; and was called as pastor of Fountain Baptist Church in Fountain, North Carolina, in 1982. He remained in that pastorate until May, 1995, when he retired. He and his wife, Ann, have moved to Chowan County and reside on Virginia Road.

Through the years, Robert has been active in denominational work, having served as president of Pastor's Conferences in the Johnston, West Chowan, and South Roanoke Baptist Associations. He has also served on numerous associational committees.

In addition to denominational affairs, he has also been active in civic and community organizations through the years.

Information:
Rocky Hock Church Records, September 1949
Biblical Recorder, February 1964
Robert White's Personal Notes, 1986

REFLECTIONS

"The church voted to change to individual communion cups in 1949."
HISTORY MOMENTS

1835 Church was organized.

1835 Church Covenant and Rules of Decorum were adopted.

1835 First "meeting house" was built of logs on land given by Robert R. Felton by consent and not by deed of trust.

1858 First frame church-house was built on present site on land donated by Robert R. Felton by deed of trust.

1903 Second frame building was erected adjacent to the old building and is the present day sanctuary, cost was $2,312.

1904 Dedication services were held for new building first Sunday in May.

1905 Church went from quarter-time preaching to half-time preaching.

1916 Church shared pastor and parsonage with Center Hill and Warwick Churches, which lasted for 33 years.

1925 Twelve Sunday School rooms were added, six to either side, opening into the sanctuary.

1926 Sunday School rooms were dedicated April 4.

1936 100th anniversary was celebrated in March.

1939 Church was wired for electric lights, cost was $156, including fixtures.

1946 Vacation Bible School was organized.

1948 Vestibule was added to the church.

1949 Church went from half-time preaching to full-time preaching.

1949 Sold share of old parsonage, located at Tyner; to Center Hill and Warwick Churches for $1,000.

1949 Built new parsonage at a cost of $14,000, on land donated by Stillman Leary.

1950 Old shingle roof of sanctuary was replaced with metal, cost was $1,424.

1952 Beech Fork Home Demonstration Club was given permission to landscape church grounds.

1955 Nine-teen room educational unit was built at a cost of $40,000.

1955 Educational Building was dedicated July 31 with Homecoming.

1958 First Youth Week was observed.

1960 125th anniversary was celebrated.
1961 Sanctuary building was bricked at a cost of $13,000.

1967 Church facilities and parsonage were air conditioned — vote was 179-1.

1968 An Allen organ was purchased.

1968 Church sponsored a Sunday School at Arrowhead Beach, providing teachers and literature.

1971 New church parsonage was built at a cost of $54,900, on land donated by Stillman Leary.

1971 Parsonage was dedicated December 19, with open house.

1971 Church bus was purchased for Sunday School Outreach.

1973 Tape ministry program was begun for shut-ins.

1976 Ground-breaking was held November 21 for a $300,000 program, resulting in renovating and enlarging pulpit area, adding choir loft, choir room, a baptistry, and additional educational space.

1977 Parcel of land across highway from church property was donated to the church by Haywood Bunch.

1979 First baptismal service was held in newly installed baptistry.

1979 Old church parsonage was sold to highest bidder for $500 and was moved to another location.

1979 Service of Thanksgiving and Dedication was held November 18, marking the completion of the latest building program.

1984 Church called first Associate Pastor, assuming duties January 1, 1985.

1985 150th anniversary was celebrated, July 14, with homecoming.

1985 First Church Historian was elected.

1990 155th anniversary was celebrated, July 1.

1991 Church bus was purchased from Thomas Bus Company, $66,700.

1994 Ground-breaking services were held for Fellowship Building, July 10.

1995 Fellowship Building was dedicated, January 29.

1995 160th anniversary was celebrated, July 16.

Information: Rocky Hock Church Records
Following the 150th anniversary on July 14, 1985, the church elected its first historian. The task was accepted with much anticipation, knowing what a challenge it would be - and what a challenge it has been!

During the past ten years, numerous letters have been written to former pastors, deceased pastor's family members, and full-time Christian workers who have gone out from Rocky Hock Church into the ministry. Many telephone calls have been made and other churches who shared the same pastor as Rocky Hock have been contacted. Many hours were spent researching records at the Baptist Historical Collection at Wake Forest University. Church minutes have been read and re-read, church bulletins have been scanned, and Chowan Association Minutes read. All of this has been very rewarding and very worthwhile.

Up until this time, information has been collected on eighteen of the twenty former pastors and thirteen of the fourteen members who have gone out in full-time Christian ministry through the years. Pictures of fourteen former pastors have been copied, enlarged and framed, and hang in the church vestibule.

THANKS to all of you who have supplied information and pictures - your response has been great. Without your cooperation, this part of the church history could not have been recorded in the church history files.

One request - Former pastors, deceased pastor's family members, and full-time Christian workers who have gone out from the church membership - if you move, please send your new address. Homecoming is held every five years and sometimes some of you are hard to find.

This material was researched and compiled by the church historian, but special thanks goes to Faye Ober for her help with the copy work. Thanks also to those who helped assemble the books.

Ruth E. Nixon
Church Historian
Rocky Hock Baptist Church
July 16, 1995
First Frame Building - 1858

Church Builders - 1903
Sanctuary Built, 1903 - Sunday School Rooms Added, 1925
Vestibule Added, 1948 - Educational Building Added, 1955
<table>
<thead>
<tr>
<th>CHURCHES IN NORTH CAROLINA BEGUN PRIOR TO 1830</th>
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<tr>
<td>As named by Morgan Edwards, John Asplund, G. W. Paschal or others</td>
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<tr>
<td>1. Name*** Rocky Hock</td>
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<td>Name</td>
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<td>2. Name</td>
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<td>Location. Name of County when Constituted</td>
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<td>4. Location. Name of County at present time</td>
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<td>5. Name of Association with which originally affiliated</td>
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<td>Name in 1960</td>
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<td>6. Type of Church; General Baptist,</td>
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<td>Separate, Regular, Other,</td>
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<td>7. Is the church by either name listed in Convention Annual in 1959 or 1960?</td>
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(See Notes Other Side)
Rocky Hock Baptist Church Celebrates 160th Anniversary

More than 200 people braved the heat and enjoyed the good food and fellowship at the Rocky Hock Baptist Church Sunday to commemorate its 160th anniversary. Several past pastors participated in the days events. In the photo above, the food tables seem to go on and on. The parishioners enjoyed the warm words and song of the sons of one of the church's pastors, Meredith Garrett. They are Lynn and Matthew Garrett. (Staff photo by Cliff Clark)
ABOUT THE COVER:

ROCKY HOCK BAPTIST CHURCH LOGO

Fishing Community (boat)
Farming Community (tractor)
Stained Glass Cross (as in windows)
Circular Window on Cross (as on front of church)
Tomahawks on side to show Indian Heritage
Rope circle to show nautilus background of our county and much of Rocky Hock being bordered by water.
Candle light to show a glow and warmth radiated to one another in this community and those elsewhere.
Bible for the knowledge to strengthen our minds and hearts so we may keep our Christian lights burning.
Platform pointing outward to show an on-going task, commitment, and responsibility to ever go forward and reach outward beyond the church to all those not yet blessed with the knowledge of our Lord and Saviour.

This platform shows the foundation that supports the Bible and the candle light from which the cross rises and stands firm as a symbol of our faith in Jesus Christ here at Rocky Hock.

Drawn and illustrated by:
Mrs. Hazel Bass
150th Anniversary of Rocky Hock Church
July 14, 1985
ABOUT THE COVER:

ROCKY HOCK BAPTIST CHURCH LOGO

*Fishing Community* (boat)
*Farming Community* (tractor)
*Stained Glass Cross* (as in windows)
*Circular Window on Cross* (as on front of church)
*Tomahawks* on side to show Indian Heritage
*Rope* circle to show nautilus background of our county and much of Rocky Hock being bordered by water.
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This platform shows the *foundation* that supports the Bible and the candle light from which the cross rises and stands firm as a symbol of our faith in Jesus Christ here at Rocky Hock.

>*Drawn and illustrated by:*
>*Mrs. Hazel Bass*
>*150th Anniversary of Rocky Hock Church*
>*July 14, 1985*
We, the Church of Christ at Rockahock, being called as we trust by the grace of God, do in the name of the Lord Jesus voluntarily and jointly separate ourselves from the world and give ourselves to the Lord who that promised to receive such and be their God. 1st holding ourselves henceforth as His, and no longer our own. We also voluntarily and mutually give ourselves to each other, and receive one another in the Lord; meaning hereby to become one body jointly to exist and jointly to act by the rules and bonds of the Gospel. Each esteeming ourselves henceforth as members of a spiritual body, accountable to it, bound to obey it, subject to its control and no otherwise to separate therefrom than with consent first had - or unreasonably refused.

We also voluntarily engage, the Lord enabling us, to keep the faith delivered to the saints, which we believe includes the following sublime and important doctrines, viz:

The being of a God, the Trinity of persons in the Godhead. The fall of Adam and the imputation of sin to his posterity. The corruption of human nature and the impotency of man whereby he was rendered unable to do that which is truly, properly and spiritually. The Everlasting Covenant of Grace. Particular redemption, justification by the imputed righteousness of Jesus Christ. Pardon and reconciliation through His precious blood. Regeneration and sanctification by the influence and operation of the Holy Spirit. The final perseverance of the saints in grace. The resurrection of the dead and the eternal judgement. That the happiness of the righteous and the torments of the wicked will be endless. Finally, we do voluntarily and jointly engage in the strength of the Lord to do all things which he hath commanded us to do, particularly to deny ourselves, take up our cross and follow the Lord in all His examples and precepts. Assembling ourselves together as often as we conveniently can; attend our church conferences and keep up a gospel discipline, that we may live as brethren, and submit to one another in the Lord, and also to know, honor, maintain, and obey them who shall have spiritual rule or charge over us, in all things as is fit in the Lord.

This is the covenant we now enter into before the Lord, and solemnly call upon Almighty God to witness the purity of our intentions, and sincerity of our hearts and souls in this weighty and all important business; and to establish, fix, and confirm the above covenant, we have thereunto willingly and unanimously submitted and agreed, this is the 4th Lord's day in June in the year of our Lord, One thousand eight-hundred and thirty five (1835).
History of
Rocky Hock Baptist Church

We know by ancestral belief that Rocky Hock Church was organized in 1835 by Elder J.B. Webb, Robert R. Felton, and others. The land was given by Felton by consent and not by deed of trust.

The church’s history goes back to 1835 but it is the general belief that the congregation met many months and perhaps years before formally organizing.

Elder J.B. Webb was the first pastor and served the church for several years with a salary of $25 per annum.

The first church house was built of logs and was located in the fork of the road known as the “big A,” 150 yards northeast of the present building. The interior lumber was rip-sawed. This log building was later sold to George Bond and some of the interior lumber was made into a barn built near Macedonia Baptist Church in Chowan County.

After Brother Webb’s pastorate, the church was served by Elders J.J. Knapp, West Leary, and Elect Trotman prior to 1873.

During the pastorate of Elder B.B. Williams, 1873-1884, the church was painted for the first time and blinds were put up.

Elder W.P. Jordan pastored the church 1885-1895. Mite boxes were used for collections and the church lighting system went from candles to hand lamps.

Elder T.T. Speight was the next pastor and served 1896-1903. The pastor’s salary was raised to $200 a year. In January, 1903, the church voted to tear down the old church building and build a new one.

The church called Elder J.B. Rose to succeed Brother Speight and he pastored the church from 1904 to 1908. The yearly salary was raised to $400. The new church building was dedicated at a cost of $2,312.67. Cost of the memorial windows was $102.28. In 1906 the Chowan Baptist Association met at Rocky Hock Church and out of this meeting the Woman’s Missionary Union, Auxiliary to the Chowan Baptist Association, was organized on May 4, 1906. Thusly, the Chowan WMU got its start at Rocky in 1906.

In 1908 with the resignation of Brother Rose, Elder T.A. Tatum was called. Serving only a year and a half, Reverend Tatum resigned to go back to school and further his education. Elder J.E. Lovejoy was then called serving only one year. He was followed by Elder Josiah Elliott who served from 1912 to 1915.

The lighting system grew from candles in 1835 to hand lamps in 1885, on to kerosene chandeliers, to gas lamps. Later carbide lights were installed, and some years later the church was wired for electric lights.

The church membership grew from a few charter members in 1835 to 721 in 1935 and in 1985, the membership is 895.

W.F. Cale Sr., served as pastor from 1916 to 1933. Under his leadership a building program resulted in the addition of twelve Sunday School rooms, six to either side, opening into the sanctuary.

Following the death of Reverend Cale, Sr., his son, W.F. Cale, Jr., was called to fill the field left vacant by his father. At that time Rocky Hock shared a pastor with Center Hill and Warwick Swamp churches. Reverend Cale, Jr. began his pastorate in 1933 and remained until 1944 when he resigned to further his education.

W.C. Francis pastored the church from 1945 to 1949. The envelope system of church offering replaced the mite boxes. A Vacation Bible School Program was organized.

In 1949, the Rocky Hock congregation took a giant step forward. After 114 years of sharing a pastor with sister churches, the church voted to go to full time services.
In 1949, Reverend Ed Gordon was called as the church’s first full time minister and was the first pastor to reside in the new pastorium. It was built at a cost of $14,000 on land donated by Stillman Leary. Reverend Gordon resigned in 1953 to become a missionary to the Philippines.

During the pastorate of Reverend Bomar Raines, 1953 to 1959, a new educational building containing 19 rooms was erected to the north side of the sanctuary and was entered into May, 1955. The cost, including furnishings, was $40,000. The Sunday School went on the departmental system and the staff of officers and teachers increased from 19 to 87. The church observed a Homecoming and Dedication Service for the new educational building in July, 1955. A Brotherhood group was organized in 1955 with 20 charter members. The grounds were regraded and landscaped in 1955 and curbs and walkways were installed in 1959.

It was under the pastorate of Thurman Allred, 1959 to 1966, that the church observed its 125th anniversary with special homecoming activities in 1960. In 1962 a Note-burning and Dedication Service was held, marking the completion of payment of the indebtedness on the educational building. The church underwent renovation, including the bricking of the sanctuary at a cost of $13,000, interior painting, a lighted bulletin board was erected on the front lawn, and the entire grounds were lighted.

During the pastorate of Meredith Garrett, 1966 to 1971, the church accepted and began using an unified budget. The number of deacons was increased to 15 and began to function on a rotation system. During the summer of 1969, the church assisted in organizing and sponsoring a mission at Arrowhead Beach. Some rearranging was done in the educational building, enlarging the nursery. The parking area was hard surfaced. The church spent $31,000 to air condition the building, carpet the main auditorium, and purchase a new organ. The church’s indebtedness was paid off. Another building program was seriously discussed and a building committee was appointed. When Reverend Garrett resigned in 1971, the plan was tabled.

Larry McClure accepted the pastorate at Rocky Hock in 1971. During his tenure a new pastorium was constructed at a cost of $54,000 including appliances, drapes, landscaping, etc. The land was donated by Stillman Leary. The building was dedicated December 19, 1971. A groundbreaking service was held November 21, 1976, to begin construction on a new building program to include a new addition behind (and enlarging) the sanctuary, a choir loft and choir room, educational space, a baptistry, four rest rooms, and an entrance ramp for the handicapped. A youth choir was organized, and a new Sunday School Department was organized for young single adults and young married couples. A complete lighting system was installed in the church with controlled lighting effect. In May, 1978, Reverend McClure left Rocky Hock to become Area Missionary with the North Carolina Baptist State Convention.

In November, 1978, Donald Wagner was called as pastor of Rocky Hock Church. A service of Thanksgiving and Dedication was observed in November, 1979, dedicating the completion of the latest building program. The sanctuary was painted and re-carpeted. The pastor’s office was enlarged and furnished. The nursery was enlarged and a new sanctuary piano was purchased. A sidewalk was added between the sanctuary and educational building. The old parsonage was sold and moved to a site a mile from the church. A children’s choir was organized and a church memorial fund was established. A Note-burning Service was held on December 30, 1984, marking the completion of payment of the church’s indebtedness.

On January 1, 1985, the church called Tony Moore as its first Associate Pastor and Minister of Activities.
## Pastors

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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</thead>
<tbody>
<tr>
<td>J.W. Webb</td>
<td>1835 -</td>
</tr>
<tr>
<td>T.J. Knapp</td>
<td></td>
</tr>
<tr>
<td>West Leary</td>
<td></td>
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<tr>
<td>Elect Trotman</td>
<td>- 1873</td>
</tr>
<tr>
<td>B.B. Williams</td>
<td>1873 - 1884</td>
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<tr>
<td>W.P. Jordan</td>
<td>1885 - 1895</td>
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<td>T.T. Speight</td>
<td>1896 - 1903</td>
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<tr>
<td>J.W. Rose</td>
<td>1904 - 1908</td>
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<td>1908 - 1910</td>
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<tr>
<td>Josiah Elliott</td>
<td>1912 - 1915</td>
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<tr>
<td>W.F. Cale, Sr.</td>
<td>1916 - 1933</td>
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<tr>
<td>W.F. Cale, Jr.</td>
<td>1933 - 1944</td>
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<tr>
<td>W.C. Francis</td>
<td>1945 - 1949</td>
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<tr>
<td>R.E. Gordon</td>
<td>1949 - 1953</td>
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<tr>
<td>Bomar L. Raines</td>
<td>1953 - 1959</td>
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<tr>
<td>Thurman W. Allred</td>
<td>1959 - 1966</td>
</tr>
<tr>
<td>Meredith Garrett</td>
<td>1966 - 1971</td>
</tr>
<tr>
<td>Larry McClure</td>
<td>1971 - 1978</td>
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<tr>
<td>Donald Wagner</td>
<td>1978 -</td>
</tr>
</tbody>
</table>

## Associate Pastor

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tony Moore</td>
<td>1985 -</td>
</tr>
</tbody>
</table>

## Interim Pastors

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. M. Ray McKay</td>
<td>1971 and 1978</td>
</tr>
<tr>
<td>Dr. John Carlton</td>
<td></td>
</tr>
</tbody>
</table>
Pastors

B.B. Williams
1873 - 1884

T.T. Speight
1896 - 1903

J.W. Rose
1904 - 1908

J.E. Lovejoy
1910 - 1911

Josiah Elliott
1912 - 1915

W.F. Cale, Sr.
1916 - 1933
Pastors

W.F. Cale, Jr.
1933 - 1944

R.E. Gordon
1949 - 1953

Bomar L. Raines
1953 - 1959

Thurman W. Allred
1959 - 1966

Meredith Garrett
1966 - 1971

Larry McClure
1971 - 1978
Pastors

Donald Wagner
1978 -

Tony Moore, Associate
1985 -

Dr. M. Ray McKay, Interim

Dr. John Carlton, Interim

W.C. Francis
1945 - 1949
Vacation Bible School
Life Service Volunteers
Rocky Hock Membership

* George W. White
* W.H. Hollowell
Norman Ashley
W.F. Cale, Jr.
Paul Harrell
** Ralph Harrell
Robert Harrell
** Lindsey Harrell
John W. Privott
Robert White
Carroll Copeland
Raymond White
** * Betty Ann Harrell
Billy G. Leary
David Allred

** Foreign Missionary
* Deceased
Exerpts from Church Minutes

1892  “On motion the sexton is requested to furnish wood for the Sunday School as well as for church meet-
ing.” (The sexton resigned)
1892  “Delegates from Union Meeting reports pledged $5 to pay for Baptist Church property in Tarboro.”
1892  “Bro... was excluded for disorderly conduct as his request. Bro... was excused for the use of profanity, having made acknowledgements and asked forgiveness.”
1892  The following query was read and discussed, and answered in the negative: “Is it the disposition of Rockahock Church to retain in its fellowship male members of age in good health who do not pay anything to help defray the expenses of the church?”
1892  “A collection was secured to reimburse our sexton for the purchase of a well bucket.”
1893  “A communication from Center Hill Chapel (colored) was read, asking aid in helping build a house of worship. A collection was taken up for their benefit.”
1896  “Bro. E.T. White was appointed sexton to serve the church during the ensuing year at a salary of $12, in which the coal bill is included.”
1896  “Collection for the poor $.83 cents.”
1900  “Drove a new pump, $11.13. Whitewashed the walls of the church, $1.25. Pastor’s salary was raised from $150 to $200.
1904  “Elder J.W. Rose baptised 70 additions to the church following revival services.”
1906  “A committee was organized to see members for acting very disorderly at Cole Rain Wharf on August 10th.”
1906  Woman’s Missionary Union Auxiliary to Chowan Baptist Association was organized at Rocky Hock on May 4. “The men in the church looked unkindly on the women setting up a separate organization and were uneasy about what these ‘females’ would dare to do if they met alone and they requested Reverend Vines to go out in the church yard and ‘lead those females like they should be led.”
1927  $3.50 was paid to Bro. Whiteman for repairing the roof of the church. At the next conference, it was reported that the roof still leaked. Bro. Whiteman was asked to take another look.”
1929  “$25.43 was paid to the Anti Saloon League.”
1936  “The church body voted to buy the pastor a car. A car was purchased for $309.30.”
1938  “A prized communion set of 4 cups and 4 plates was purchased at a cost of $24.14.”
1939  “The church was wired for electric lights at a cost of $156.45, complete with fixtures.”
1949  “After 114 years of sharing a pastor with our sister churches, the church voted to go to full time services.”
Pulpit before it was remodeled.

Pulpit before it was renovated in 1979.

Rocky Hock Baptist Church
(1955)
THROUGH THE YEARS

The members who built this hallowed old church
In eighteen hundred thirty-five,
Planted seeds that throughout the years
Have grossly multiplied.

One hundred and fifty years of service
This church has nobly seen;
For dedication to God and His ministry
Her program has always been.

Many pastors have come and gone.
Enlargements have taken place.
Great improvements and construction done,
Through boundless measures of grace.

Our church is truly a beacon
Set high upon a hill;
Which through the years has had one aim,
To draw men to His will.

Rocky Hock Church is mission minded,
And many for service have planned;
For numbers from this fellowship
Have gone to foreign lands.

Our prayer today is for guidance
As the future before us unfolds.
``Help us, Dear God, to answer your call
With the gospel to every lost soul.

On this one hundred and fiftieth anniversary
We praise you, Oh God above.
With hearts that are filled with thanksgiving
For the magnitude of blessings and love.

Bless us today as we solemnly pledge
And dedicate anew
Our lives and efforts to better walk
In closer step with you.''

Written by: Mrs. Mary D. Nixon
150th Anniversary of Rocky Hock Church
July 14, 1985
150th ANNIVERSARY COMMITTEE

Sandra Boyce, Chairman
Audrey Bunch
Lloyd W. Evans
Ruth Nixon
Faye Ober
Rocky Hock revival set for March 1 - 5

Rocky Hock Baptist Church will hold revival services March 1-5 at 7:15 p.m. nightly. The Rev. Royce E. Williams will bring the gospel message each evening.

Reverend Williams, a native of Rocky Mount, NC, is president of Missions Evangelism Ministries, dedicated to evangelistic preaching and singing, both at home and abroad for the salvation of souls and the edification of the church. He is a graduate of Campbell University in Buies Creek, NC and Southeastern Baptist Theological Seminary in Wake Forest, NC. He also completed extensive studies at Mid-America Baptist Theological Seminary in Memphis, TN.

Through the ministries of music, missions and evangelistic preaching, Williams brings a collective 21 years of Christian service to this revival. He has conducted revivals, crusades, Bible conferences, gospel concerts and mission work in Arkansas, Georgia, Missouri, Mississippi, New York, North Carolina, South Carolina, Tennessee, Virginia, West Virginia and in four foreign countries: Romania, Ukraine, Russia, and Siberia.

He is currently pastor of the Oak Grove Baptist Church in Roper, NC and travels extensively as a revivalist and evangelist.

Pastor Ron Cava and the congregation of the Rocky Hock Baptist Church cordially invite you to attend all of these services. A nursery will be provided for infants and toddlers. Call the church office at 221-4133 for directions to the church or other information.
Bike-A-Thon

The youth of Rocky Hock Baptist Church are looking for cool, dry weather Saturday as they participate in a benefit bike-a-thon. Between 15 and 20 young people will head out from the church at 8 A.M. and follow a 10-mile course to Colonial Park in Edenton. They will then return to the church to conclude the 20-mile route.

Participants are now busy securing sponsors who will pay a certain amount per mile for each mile completed. All the funds will go to benefit two families in the community.

The individual who secures the most amount of money for the benefit will be presented a 10-speed bicycle. Donors of the bicycle are: W. E. Smith’s Store, Byrum Hardware, Murray Nixon’s Fishery, and Bank of North Carolina, N.A.
125th Anniversary Celebration
1835–1960

ROCKY HOCK BAPTIST CHURCH
Route 1
Edenton, N.C.
AN ODE TO ROCKY HOCK

In the year of our Lord, Eighteen-thirty five,
A group of stalwart men
Gathered together and did contrive,
A church for God's work to begin.

Into the woods with saws in hand,
The trees they began to fell -
And dragged them out to cleared out land
They labored for quite a spell.

They built a church by the sweat
of their brow,
And gave her the name - Rocky Hock
And proudly she stands there 'til now
For she was founded upon THE ROCK.

All through the years, proudly
she's giv'n
Of her sons and daughters of men;
Others she's shown the way to
God's heaven,
And has told of salvation from sin.

Now her life is in your hands,
Her future will slowly unfold;
What will you give to make certain
she stands
As a beacon for some lost, weary soul?

1960

Thurman W. Allred

LIST OF PASTORS

1835 - ? Elder J. B. Webb
? - ? Elder T. J. Knapp
? - ? Elder West Loary
? - 1873 Elder Elect Trotman
1873 - 1884 Elder D. B. Williams
1885 - 1895 Elder W. P. Jordan
1896 - 1903 Elder T. T. Speight
1904 - 1908 Elder J. W. Roso
1908 - 1910 Elder T. A. Tatum
1910 - 1911 Elder J. B. Lovejoy
1912 - 1915 Elder Josiah Elliott
1916 - 1933 Elder W. F. Calo
1933 - 1944 W. F. Calo, Jr.
1945 - 1949 W. C. Francis
1949 - 1953 R. E. Gordon
1953 - 1959 Bonar L. Raines
1959 - Thurman W. Allred

LIFE SERVICE VOLUNTEERS FROM MEMBERSHIP OF ROCKY HOCK BAPTIST CHURCH

George W. White, deceased
W. H. Hollowell
Norman Ashley
W. Frank Calo, Jr.
Paul Harrell
Ralph Harrell
Robert Harrell
Lindsey Harrell
John Privott
Robert White
Carroll Copeland
Raymond White
Betty Ann Harrell

THIS VOLUME AND THE ABOVE POEM IS
DEDICATED TO THOSE WHO HAVE CONTRIB-
UTED TO THE LIFE OF ROCKY HOCK
BAPTIST CHURCH THROUGH THE YEARS
We, the Church of Christ at Rockahock, being called as we trust by the grace of God, do in the name of the Lord Jesus voluntarily and jointly separate ourselves from the world and give ourselves to the Lord who that promised to receive such and be their God. Ist keeping ourselves henceforth as his, and no longer our own. We also voluntarily and mutually give ourselves to each other, and receive one another in the Lord; meaning hereby to become one body jointly to exist and jointly to act by the rules and bonds of the Gospel. Each esteeming ourselves henceforth as members of a spiritual body, accountable to it, bound to obey it, subject to its control and no otherwise to separate therefrom than with consent first had or unreasonably refused.

We also voluntarily engage, the Lord enabling us, to keep the faith delivered to the saints, which we believe includes the following sublime and important doctrines, viz:

The being of a God, the Trinity of persons in the Godhead. The fall of Adam and the inputation of sin to his posterity. The corruption of human nature and the impotency of man whereby he was rendered unable to do that which is truly, properly and spiritually. The Everlasting Covenant of Grace. Particular redemption, justification by the imputed righteousness of Jesus Christ. Pardon and reconciliation through His precious blood. Regeneration and sanctification by the influence and operation of the Holy Spirit. The final perseverance of the saints in grace. The resurrection of the dead and the eternal judgment. That the happiness of the righteous and the torments of the wicked will be endless. Finally, we do voluntarily and jointly engage in the strength of the Lord to do all things which he hath commanded us to do, particularly to deny ourselves, take up our cross and follow the Lord in all his examples and precepts. Assembling ourselves together as often as we conveniently can; attend our church conferences and keep up a gospel discipline, that we may live as brethren, and submit to one another in the Lord, and also to know, honor, maintain, and obey them who shall have spiritual rule or charge over us, in all things as is fit in the Lord.

This is the covenant we now enter into before the Lord, and solemnly call upon Almighty God to witness the purity of our intentions, and sincerity of our hearts and souls in this weighty and all important business; and to establish, fix, and confirm the above covenant, we have therunto willingly and unanimously submitted and agreed, this the 4th Lord's day in June in the year of our Lord, One thousand eight-hundred and thirty five (1835).
HISTORY

The following historical data was compiled by Brother C. D. Webb and is presented as a part of the record for this 125th Anniversary of Rocky Rock Baptist Church.

"We know by ancestral belief that Rocky Rock Church was organized in 1835 by Elder J. D. Webb, Robert R. Felton and others. The land was given by Robert R. Felton by consent and not by deed of trust. The first church house was built of logs in the fork of the road known as the 'big A'. The interior lumber was rip sawed.

"Elder J. B. Webb pastored this church for several years with a salary of $25.00 per annum. Our first frame building was built possibly in 1855 on the present site, the old log church being sold to Mr. George Bond and the interior lumber made into a barn near Macedonia Church. Some of the lumber can possibly be seen now.

"After Brother Webb's pastorate we had as pastors: Elders T. J. Knapp, West Loary, Ellet Trotman and possibly others prior to 1873, the record being mislaid. In 1873 Elder B. B. Williams was called as pastor and pastored the church for 11 years. During this time we put blinds on the church house and painted it for the first time.

"Elder W. F. Jordan was pastor from 1885-1895. Elder T. T. Speight was pastor from 1896-1903, during his pastorate we rebuilt our church. Elder J. W. Rose was pastor from 1904-1908. Elder T. A. Tatum was pastor from 1908-1910. Elder J. E. Lovejoy was pastor from 1910-1911.

Elder Josiah Elliott was pastor from 1912-1915. Elder W. F. Calo was pastor from 1916-1933, during his pastorate we added Sunday School rooms to our church. After Elder W. F. Calo's death in February 1933, Elder W. F. Calo, Jr. became our pastor.

"Our lighting system grew from candles in 1835 to hand lamps in 1885 and on to chandeliers then gas lamps and finally our present system of carbide lights.

"Our membership grew from just a few charter members in 1835 to 721 in September 1935."

ADDENDA

W. F. Calo, Jr. served as pastor from 1933 until 1944 when he resigned to continue his studies. W. C. Francis assumed the pastorate in 1945 and served until 1949. R. E. Gordon came as pastor in 1949 and served until 1953, later going to serve as a missionary to the Philippines. Bomar L. Raines came in 1953 and served until 1959. Thurman W. Allred came as pastor on November 15th, 1959.

The present pastorium was constructed in 1949 on land donated by Stillman Loary, cost of construction was $11,059.23, including certain fixtures. An educational building was constructed and entered in 1955, during the pastorate of Bomar L. Raines. Cost of the building was approximately $45,000.00 Improvements were made to the pastorium in 1959 at a cost of slightly over $5,000.00.

Addenda by T. W. Allred
The following entries were made a part of the record of Rocky Hock Church in 1897. The lives of these men go back to the day of the founding of Rocky Hock Church and are worthy of special note on this date of the 125th Anniversary of the church, as examples of the lives of the men who shared in its early history.

"Whereas, the members of our deacons has gradually diminished during the last twenty years, and Whereas, the Great Head of the church in His wisdom has seen fit to call from the stage of action and from the service of our church, brethren Josiah Evans, R. R. Felton, Edwin Byrum, Frederick Bunch, J. T. Webb, James Bunch, A. A. Parrish, and Miles Ashley, eight very efficient and worthy deacons of Rockahock Church and whose places will be hard to fill by the young men of the uprising generation.

"Resolved III. That not only our church and Sunday Schools have been bereft of valuable aid, but the communities in which they lived have lost worthy citizens and neighbors, who were ever ready to extend helping hands to the needy, and who, by their counsels and pious walks, left behind them records worthy of our emulation.

"Resolved IV. That in these dispensations of God's providences, we bow reverently and submissively, knowing that our heavenly Father is too wise to err, and too good to be unkind; and we feel confident that our loss is their eternal gain.

"Resolved V. That a page of our church records be devoted to a notice of the death of each of our esteemed brethren.

"Death has made considerable encroachments upon the deaconship of Rockahock Church during the last twenty years; as we recall to memory the many godly men whom the Lord has called from this to the better land, our mind settles upon the name of brother Josiah Evans, who served as a deacon a quarter of a century. He was beloved, honored, and respected as a man of God, who had his churches' welfare at heart, and who took great delight in attending unto the ministrations of the sanctuary. Whenever the day came for church services, we expected to see Bro. Evans seated in one of the pews in the rear corner, where he
could fully receive and drink in the sweetness of the gospel as they fell from the lips of God's ambassador, which seemed to have a developing and ripening influence over his soul, until he reached that stage when he was ripe for the harvest, and his Lord and Master said "thy work on earth is done, come up higher." On the first day of September 1878, brother Evans laid his earthly robe aside, bade farewell to sorrowing friends, and was arrayed in a robe that cannot be soiled by the contaminating influences of this world.

Brother R. R. Felton, who was for many years a prominent deacon of Rockahock Church, died on the 19th day of October 1879, in the 62nd year of his age. In him the church lost a warm friend and valiant leader. Being a successful farmer and residing near the church, and being a man whom nature had endowed with more than an average amount of practical common sense, coupled with other qualifications, rarely have we known a man better prepared to perform the duties of a deacon than was brother Felton. Ever generous, his genial countenance would beam with delight when surrounded by his friends, particularly the clergy in whom he took great interest. He was a great lover of his church and contributed very liberally, not only to its support, but to benevolent objects generally. Whene'er the poor made application to him for assistance, they were not turned away empty. As old age was stealing upon him, and while engaged in his agricultural pursuits, he had the misfortune to fall, and severely punctured his lungs with a broken rib, the effects of which confined him to his bed for several weeks. During his illness he would often have the Bible read to him as a soothing balm. The XXXVII Psalm was a special favorite in which those comforting words are recorded, 'The steps of a good man are ordered by the Lord and He delighteth in his way. Though he fall, he shall not utterly be cast down for the Lord upholdeth him with his hand.' Brother Felton patiently bore his afflictions until the summons came, when he peacefully passed away to the spirit land. His death caused a veil of gloom to overshadow his community which was hard to lift.

Brother Edwin Byrns died Dec. 12th 1884 in his 66th year. Though not a man of letters, yet his sphere of usefulness was great; indeed we can say he was a remarkable man, having learned to read when quite old. He was always at his post in church, and was superintendent of Sunday School for 20 years, no one having succeeded him till his death. He seemed to be the right man in the right place. He was much given to hospitality; no stranger was ever turned from his door. He was very fond of singing; well do we remember the gatherings, particularly on Christmas, when it was his delight to hear the young people sing and enjoy themselves. Let us hope he has passed through the portals of glory, and ore this day heard the new song, which only the redeemed can sing. He has dropped his mantle which seems to have fallen upon one of his sons.
Frederick Bunch, the oldest of our deacons of whom we have any recollection, died in June 1885. Truly a good and useful man was taken from this world of sorrow and affliction, when he bade his friends and relatives his last adieu. He served his church faithfully for a number of years as its senior deacon, and would often preside as moderator pro tempore, in the absence of his pastor during his church conferences. He was noted for his piety; and consecration to his Master's service, and took great delight in doing anything in his humble way that would advance his Master's kingdom on earth.

Brother Bunch was a kind neighbor, and loving father, and his pious walk and godly conversation were an inspiration to those with whom he mingled. He married his second wife in Bertie County in consequence of which he moved his residence and church relationship to that county for a few years. Having such a fondness for his old native county, he came back and reconnected himself with his old mother church. During his latter years he resided a portion of his time with his son Robert in the town of Edenton; it was during that period, when his vision had grown dim, and his steps had become unsteady by the encroachments of old age, as he was on his way home from church one night, he met with the misfortune to fall into an excavation that was unprotected by a sidewalk in the town, and dislocated one of his hips, which caused him much pain and suffering for a long while, and even made him a cripple until his heavenly Father called him home. He died in the full triumphs of faith at a ripe old age, and is now wearing a crown upon which time can have no effect.

Brother John T. Wobb died January 1892. In early life he gave himself to the Lord, and was a faithful laborer in his vineyard. Of him we can say "to know him was to love him." Named for his father, who held the pastorate of this church for many years; he seemed to be imbued with the same gentle, though firm spirit. Brother Wobb never felt ashamed to speak a word for his Master when an opportunity afforded. It was a comfort to many to be in his presence, he always had some comforting passage of scripture to quote to those in sorrow, and though he had his faults many, yet no one was more ready to acknowledge a fault than he. The writer once heard him say, "I hope the Lord will not call me in one of my cold or lukewarm spells;" he wanted to be called when his heart was all aglow with the love of Jesus. And when at last he had to succumb to that fell destroyer, consumption, he left many friends and a large family of small children, mostly girls, for whom it is our duty to pray that they may imitate their father's piety and good works.

On the 13th of May 1896, brother James Dunch died in the 57th year of his age. Of him we can say no man ever stood up bolder for the right than he. Though illiterate, not having the advantages of the present day, yet his views were so practical and sensible, and carried with them such a weight of worth, they put the learned to thinking. Having joined the church in his early days, and living the
life of a conscientious Christian, he was well worthy the honor of the deaconship. He also bore the honor of superintendent of a branch Sunday School of Rockahock a few years. He was a kind husband and father, and was generally beloved in his neighborhood. He was severely afflicted a long while with throat trouble, and after bearing his afflictions with patience and Christian fortitude, the kind Father in His mercy saw fit to call him home. In his death the church felt as if one of her chief pillars was taken away.

Brother A. A. Parrish departed this life Dec. 1896. Our church was suddenly thrown into confusion and grief at the sudden death of this good man, caused by a blow from a falling tree: some went so far as to say "We had lost the best member of our church". Which was the highest compliment could be paid any of our brethren. Though not a fluent speaker, he was a fine writer, and most of the important business of the church was deputed to him.

Brother Parrish was a deacon of Ballard's Bridge Church for several years, and when he and family moved their membership to Rockahock, he was still acknowledged as such. On the morning of the sad accident, he left home singing "Oh yes, Oh yes, if you believe, Jesus has a crown to give, etc." Little did he, or any one else, expect it to be so soon realized by him. Dear brother, thou hast gone on, and we rejoice in the hope that thou wast worthy of thy crown. In thy lifetime it was thy delight to admonish sinners to prepare to wear a crown. Now thou canst enjoy the wearing of a crown thyself.

On the 9th day of October 1897, we lost our oldest deacon in the person of brother Miles Ashley, who was in his 82nd year. He was known all through the community as a man of honor and integrity. He seemed to be so good and harmless, that everybody loved and respected him. He loved his church, and was regularly at his post, until disabled by the infirmities of old age. Having reached his second childhood, his mind was much impaired, and often when a gleam of intelligence would flit through his memory, he would cry out, "Carry me to church, I can walk, I can walk." He could with the Psalmist exclaim, "For a day in thy courts is better than a thousand, I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." Brother Ashley was ordained a deacon before the bulk of this church was born into the kingdom. He had great faith in his Saviour and was not afraid to die. He is now enjoying the reward of his labors; his spirit is gone to him who has promised that "When hoary hairs thy temples adorn, Like lambs they shall still in my bosom be borne."

Signed W. E. Felton
         Annie M. Leary
         W. F. Boyce
         R. D. Hollowell
         J. W. White
         Cullen Dunch
EXCEP'TS FROM CHURCH MINUTES

1892 "On motion the sexton is requested to furnish wood for the Sunday School as well as for church meetings." (The sexton resigned)

1892 "Delegates from Union Meeting reports pledged Rockahock $5 to help pay for Baptist Church property in Tarboro."

1892 "Bro.... was excluded for disorderly conduct as his request. Bro.... was excused for the use of profanity, having made acknowledgements and asked forgiveness. The following query was read and discussed, and answered in the negative: 'Is it the disposition of Rockahock Church to retain in its fellowship male members of age in good health who do not pay anything to help defray the expenses of the church?'"

1892 "A collection was secured to reimburse our sexton for the purchase of a well bucket."

1893 "A communication from Center Hill Chapel (colored) was read, asking aid to help in building a house of worship. A collection was taken up for their benefit."

1896 "Bro. E. T. White was appointed sexton to serve the church during the ensuing year at a salary of $12.00, in which the coal bill is included."

1896 "Collection for the poor $0.83 cents."
ROCKY HOCK BAPTIST CHURCH

Route 1, Box 317
Edenton, North Carolina 27932
919-221-4133
The Rocky Hock Baptist Church exists for Believers in Jesus Christ to “do church.” That is, “to give and receive each other in the Lord, to become one body and to exist and act by the rules and bonds of the Gospel” (Church Covenant, 1835).

Because of this agreement, the Rocky Hock Baptist Church is noted for its love and care for those in the church and community. Loving and caring for each other are the outstanding features of our fellowship.

I am permitted by you, to share leadership and guidance necessary to challenge the growing of our members into one body in the Lord. I try to meet the needs of our people and to give spiritual directions for day to day living.

We face the greatest challenge of any age. We must provide spiritual direction and purpose to live in the 90’s. Some have called this decade “The Age of the Non-committed.” Therefore, our ministry must be to provide, through word and deed, the Good News of God’s love in Jesus. The church will lead people to see that the life of Christ does have meaning, value and purpose. And, that spiritual development can take place through faithfulness to Bible Study, Discipleship Training, Mission Education, Music Education and Worship.

People must be aware that life is better when they involve themselves in Worship, Learning and Fellowship here at Rocky Hock!
OUR CHURCH HISTORY

Rocky Hock Baptist Church was organized in 1835 by Elder J.B. Webb, Robert L. Felton, and others on land given by Felton by consent and not by deed of trust.

Elder J.B. Webb was the first pastor, serving for several years at a salary of $25 per annum. The next pastors were Elders T.J. Knapp, West Leary, and Elect Trotman; prior to 1873. Other pastors through the years have been B.B. Williams, W.P. Jordan, T.T. Speight, J.W. Rose, T.A. Tatum, J.E. Lovejoy, Josiah Elliott, W.F. Cale, Sr., W.F. Cale, Jr., and W.C. Francis. These were either quarter time or half time pastors. Full time pastors serving Rocky Hock have been R.E. Gordon, Bomar Raines, T.W. Allred, Meredith Garrett, Larry McClure, and Donald Wagner. Tony Moore served as associate pastor for two and one-half years, and Sandy Gregory is presently serving as Minister of Youth and Education.

The first church house was built of logs and was located in the fork of the road known as the “big A,” northeast of the present building. In 1855, a frame building was erected on the present site. In the early 1900’s, after two years of discussions, members voted to build a new building rather than enlarge and repair the old one. The new building was erected next to the old one and is the present day sanctuary. The new church was dedicated in 1903. In 1925, twelve Sunday School rooms were added, six on either side of the sanctuary. A vestibule was added in 1948. In the mid 1950’s, the church voted to build a 19-room educational building on the north side of the sanctuary. The new building was dedicated in July, 1955, with homecoming service. The sanctuary was bricked in the late 1960’s. In the late 1970’s more educational space was added to the rear of the pulpit, the pulpit area was renovated and a choir loft and baptistry were added. This facility was dedicated in November, 1979.

The lighting system grew from candles in 1835 to hand lamps in 1885, on to kerosene chandeliers, gas lamps and carbide; then in 1939 the church was wired for electric lights.

The heating system went from wood heaters, to coal, and in later years a heating system was installed. The church was air conditioned in 1967.

Rocky Hock Church has given 15 young people through the years to full-time Christian ministry. Three have served as foreign missionaries; two in Brazil and one in Africa. Two others have served as associational missionaries and others have pastored churches.

Missions is an important part of the ministry at Rocky Hock Church. The Chowan Baptist Association Woman’s Missionary Union was organized at Rocky Hock in 1906. At the present time an active WMU is at work with all age groups taking part. The home and foreign mission offerings are special as “walk offerings” are received annually.

The church budget has increased from less than $100 in 1835 to almost $218,000 in 1991. The church supports missions and other denominational causes with 20.6 percent of the annual budget designated to the Cooperative Program, and 2.6 percent designated for associational missions.

Four choirs, quartets, and other singing groups add to the church’s ministry.

The church membership has grown from a few charter members in 1835 to 773 members at the end of 1990; with 609 resident members and 164 non-resident members.
CHURCH STAFF

Rev. Sandy Gregory
Minister of Youth & Education

Jack Evans
Choir Director

Faye Ober
Church Secretary

Cheryl Craddock
Church Custodian
THE CHURCH MINISTERING
THOSE UNAVAILABLE FOR PHOTOGRAPHY

ASHLEY, LETTIE
CUMBIA, ROBERT & GLORIA
NIXON, FLORINE
NIXON, MARY
OBER, PAUL
PARRISH, BEULAH
PEARCE, LIZZIE
PEELE, J.D. & JENNIE RUTH
WILSON, ELTON & ELLA
## Roster Listing for Rocky Hock Baptist Church

All addresses are Edenton, NC 27932 unless otherwise indicated.

### A

<table>
<thead>
<tr>
<th>Name</th>
<th>Address Description</th>
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<tbody>
<tr>
<td>ALSTON, Melissa</td>
<td>Rt. 3, Box 118</td>
<td>221-4308</td>
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<tr>
<td>ASBELL, Joe &amp; Jane</td>
<td>Rt. 1, Box 392</td>
<td>221-8138</td>
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<td>ASHLEY, Lettie</td>
<td>Rt. 1, Box 334</td>
<td>221-4807</td>
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<tr>
<td>ASHLEY, Thurman &amp; Lois</td>
<td>Rt. 1, Box 331</td>
<td>221-4799</td>
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<tr>
<td>BAKER, David &amp; Jeanette</td>
<td>Rt. 3, Box 389A</td>
<td>221-4537</td>
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<tr>
<td>BAKER, Eugene</td>
<td>Rt. 3, Box 178H</td>
<td>482-2337</td>
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<td>BASS, Bradley &amp; Amy</td>
<td>Rt. 3, Box 220B</td>
<td>482-8388</td>
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<td>BASS, Caroll &amp; Frances</td>
<td>Rt. 3, Box 334</td>
<td>221-4762</td>
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<td>BASS, Clarence &amp; Mabel</td>
<td>Rt. 3, Box 139</td>
<td>221-4008</td>
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<td>BASS, Donald &amp; Mary Jo</td>
<td>Rt. 3, Box 130L</td>
<td>221-8242</td>
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<td>BASS, Faye</td>
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<td>221-4682</td>
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<tr>
<td>BASS, Dianne, Nola Jean</td>
<td>Rt. 3, Box 125</td>
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<tr>
<td>BASS, Graham &amp; Marybelle</td>
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<td>221-4419</td>
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<td>BASS, Johnnie &amp; Betty Peggy Jo, Patrick, April, David</td>
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<td>BASS, Lindsey</td>
<td>Rt. 1, Box 251</td>
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<tr>
<td>BASS, Lloyd</td>
<td>Rt. 3, Box 124</td>
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<tr>
<td>BASS, Marcus &amp; Mary Ruth</td>
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<td>BASS, Mark &amp; Arlene</td>
<td>Rt. 3, Box 142G</td>
<td>221-8780</td>
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<tr>
<td>BASS, Murray &amp; Marie Joe</td>
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### BASS, Neal & Felisa

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### BELCH, Douglas & Sandra

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### BUNCH, Hazel

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MORRIS, Sammy & Mary Ann
Lynn, Bonny, Susan
Rt. 3, Box 459...221-4797

MOSLEY, Ronnie
Rt. 3, Box 441...221-4437

MUSTARD, Evelyn
Cindy Bunch
Rt. 3, Box 106J...221-4448

NIXON, Carlton & Ruth
Rt. 3, Box 130B...221-4006

NIXON, Cecil
Rt. 3, Box 392...221-4114

NIXON, David & Kay
Rt. 3, Box 140...221-4256

NIXON, Earl & Abby
Terri
Rt. 3, Box 407...221-4348

NIXON, Elbert & Avis
Rt. 3, Box 387...221-4902

NIXON, Ellie & Lessie
Rt. 3, Box 389...221-4010

NIXON, Elsie
Rt. 1, Box 335...221-4663

NIXON, Florene
Rt. 3, Box 136...221-4815

NIXON, George & Katie
Rt. 3, Box 150...221-4209

NIXON, Herman & Alma
Rt. 3, Box 135...221-4652

NIXON, J.C. & Lois
Lori
Rt. 3, Box 399...221-4830

NIXON, James & Julia
Anna, Justin
Rt. 1, Box 44
Tyner, NC 27980...221-4574

NIXON, Jerry
Rt. 3, Box 135...221-8233

NIXON, Josephine L
Rt. 3, Box 149A...221-4368

NIXON, Leon & Charlotte
Joey, Jennie, Jason
Rt. 1, Box 291A...221-4735

NIXON, Leroy & Janice
Roy, Tracy, Sharon
Rt. 3, Box 394...221-4235

NIXON, Louis & Dianne
L W, Allen, Ashley
Rt. 1, Box 291...221-8578

NIXON, Mary
Britthaven
PO Box 566...482-7358

NIXON, Maurice & Josephine
Rt. 1, Box 181...221-4423

NIXON, Michael & Amy
Jessica
Rt. 3, Box 409...221-8304

NIXON, Murray & Marian
Rt. 1, Box 290...221-4000

NIXON, Nellie
Rt. 3, Box 385...221-4185

NIXON, Percy & Dorothy
1107 Arrowhead Trl...221-4477

NIXON, Robert & Audrey
Rt. 3, Box 390...221-4903

NIXON, Ronnie & Connie
Justin, Megan
Rt. 1, Box 66...482-8107

NIXON, Shelton
Rt. 3, Box 130D

NIXON, Sherri
Ian
1506 Crow Trl...221-8652

NIXON, Thomas & Jeanette
Lisa Monds
Rt. 3, Box 393...221-4952

NIXON, Tommy Jr.
Rt. 3, Box 433A

NIXON, Vandy
Rt. 1, Box 345
Tyner, NC 27980...221-8593

NIXON, William & Robin
W T, Sherlyne, Joshua
Rt. 3, Box 406...221-8632

NOBLE, Charles (Chuck) & Nancy
Christopher, Jami, Nickolas
Rt. 3, Box 127E...221-4249

NOBLE, Lorraine
Rt. 3, Box 127A...221-8209

NOBLE, Scott & Mia
Krista
Rt. 1, Box 310...221-8762

NOTRE, John & Sue
Jacqueline
Rt. 1, Box 22
Tyner, NC 27980...221-4820

NOWARAH, Joey & Linda
5434 Seminole Trl

OBER, David & Grace
Rt. 1, Box 338...221-4598

OBER, Faye
Rt. 1, Box 317...221-8500

OBER, Ivan & Lynn
Christy, Bradley
Rt. 1, Box 315...221-8276

OBER, Paul
Rt. 1, Box 329...221-4022

OWENS, Billy & Betty
James, Teresa
Rt. 3, Box 424...221-4886

PARKS, Arlon & Joann
Rt. 3, Box 416...221-4711

PARKS, Glenn & Annette
Rt. 3, Box 456C...221-8370

PARKS, Wade & Sheila
Megan
Rt. 3, Box 456A...221-8771

PARRISH, J.D. & Lois
Jay
103 Douglas Ave...482-3742

PARRISH, Jerry & Dorothy
Wayne, Robert, Chris, Karen
Rt. 1, Box 363...482-8509

PARRISH, John & Beulah
Wayne
Rt. 3, Box 402...221-4462

PEARCE, Lizzie
Britthaven
PO Box 566...482-7481

PEELE, Allen & Mary Kay
Rt. 1, Box 300A...221-8814

PEELE, Bessie
Rt. 3, Box 313...221-4558

PEELE, Carroll & Judy
Penny, Pam
Rt. 3, Box 465...221-4710

PEELE, Charlie & Marie
Rt. 3, Box 476...221-4984

PEELE, Clinton & Judy
Rt. 1, Box 54...482-4679

PEELE, Doris
Rt. 3, Box 468...221-4929

PEELE, J.D. & Jennie Ruth
Rt. 3, Box 466...221-4582

PEELE, Jerry & Deborah
Eddie, Stephanie
808 Cabarrus St...482-8669

PEELE, Lizzie
Rt. 1, Box 300...221-8810

PEELE, Ralph & Lois
Rt. 1, Box 298...221-4318

PEELE, Ted & Donna
Brandi, Luke
Rt. 3, Box 460...221-8302

PEELE, Wallace & Clara
Rt. 3, Box 471...221-4522

PEELE, Willis Ray & Christeen
Rt. 1, Box 299...221-4908

PERRY, Alan & Judy
Richard, Jenny
Rt. 1, Box 35

PERRY, Belinda
Marcie Jo, Marcus, Alex
Rt. 1, Box 311...221-4937

PERRY, Cullen & Ethel
Rt. 1, Box 285

PERRY, Emmett & Lillian
Rt. 3, Box 324A...221-4959

PERRY, Lizzie
Rt. 3, Box 15...221-4911

PERRY, Lynn
Rt. 1, Box 360...482-3997

PHELS, Gerald & Mary Louise
Natalie, Genny
Rt. 3, Box 126A...221-4169

PRIVOTT, Allene
Lynn
Rt. 3, Box 435...221-4883

PRIVOTT, Carroll & Lillian
Rt. 1, Box 320...221-4355

RENNER, Keith & Linda
Zack, Jenilee
Rt. 1, Box 28...482-4946
## NEW MEMBERS

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### 1990/91 CALENDAR

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**Call Toll Free 1-800-554-2363 (In TN dial 1-800-621-0206)**
Hands of healing witness for Christ in foreign lands and in our own country.
ROCKY HOCK BAPTIST CHURCH
Edenton, N. C.
Thurman W. Allred, Pastor

130th ANNIVERSARY AND HOMECOMING DAY
June 27, 1965

MORNING WORSHIP
10:30 A.M.

Theme: The Day Of The Lord
"This is the day which the Lord hath made, we will rejoice and be glad in it." Psalm 118:24

Organ Prelude - Mrs. Robert S. Harrell
Choral Call To Worship - Church Choir
Devotional - Thurman W. Allred
Welcome - W. A. Harrell
Hymn No. 5 - "Crown Him With Many Crowns"
The Lord's Offering
The Doxology
Special Music - Church Choir
Reading of The Scriptures - Richard Copeland
Morning Prayer (Choral Response)
Reading The Church Covenant - G. Norman Ashley
Special Music - Church Choir
MESSAGE: THE DAY OF THE LORD
1. A Day of Remembering - G. Norman Ashley
2. A Day of Forgiving - W. C. Francis
3. A Day of Rejoicing - Billy G. Leary
4. A Day of Dedication - Robert White

Hymn No. 260 - "I Am Thine, O.Lord"
Benediction and Blessing (Choral Response)
Organ Postlude

FELLOWSHIP ON THE GROUNDS
12:30 P.M.

Following the Morning Service, our dinner will be spread on the tables in the church grove. An invitation is extended to everyone to share this delightful hour with us.

FLOWERS FOR TODAY
In Memory Of
Mr. Joe Tynch
Placed By His Children
God's Surprises

"Just look what a surprise the Lord had for us!"

Thus whispered the Chilean pastor to me as the choir sang their second special after the invitation (according to good Chilean custom). It was the concluding service of a revival.

God had indeed surprised us. The revival had almost been a failure. The church was still suffering from a division the year before. The pastor was new. The attendance had fluctuated. There had been no response. Absolutely none.

Special prayer meetings on Friday and Saturday nights after the services had solved some problems, renewed our efforts, and kindled our hopes. But the barrenness had not given way yet.

Sunday evening arrived, and we began the last service: hymns, prayer, Scripture reading, special music, sermon . . . and the invitation. Then God's Spirit moved and more than a dozen people made public decisions! It was a thrilling moment. It was, as the pastor described it, "God's surprise."

God is forever surprising us—with problems, with unexpected victories, with new opportunities. They fill life with awe, with wonder, with mystery, with anticipation and spiritual excitement.

As we see God's hand in the unexpected and by faith work with his mysterious providence, we find the reality of his promise.

"All things work together . . . according to his purpose" (Romans 8:28).

—Joe T. Poe

The Prayer of Submission

In our church is a young man who has been a Christian less than two years. Recently in a prayer service he prayed a simple but noble prayer:

"Lord, we do not ask you to remove our difficulties and sorrows; we just pray you will give us grace to bear them in a manner that will honor you."

At that very time his adorable young wife was in the hospital awaiting her nineteenth operation due to rheumatoid arthritis. I was impressed by his discerning prayer and could not help wondering how many of the rest of us could have prayed such a submissive prayer under similar circumstances.

—L. D. Kennedy
Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

Psalm 57:5
ROCKY HOCK BAPTIST CHURCH
Edenton, N. C.
Thurman W. Allred, Pastor

125th ANNIVERSARY AND HOMECOMING DAY
July 31, 1950

MORNING WORSHIP
10:30 A.M.

Prelude
Doxology
Devotional: The Rev. Alphonso Jordan
Hymn - "Take Time To Be Holy" No. 148
Welcome: The Rev. Thurman W. Allred
Reading of the Church Covenant: The Rev. G. Norman Ashley
Special Music - Adult Choir
Reading of The Scriptures: The Rev. W. H. Hollowell
Morning Prayer - The Rev. W. H. Hollowell
Choral Response - Adult Choir
Hymn - "Trust and Obey" No. 265
Morning Offering
Prayer of Dedication - Mr. W. A. Harrell
Special Music - Mr. Glenn Arnette and Miss Nettie Bunn
MORNING MESSAGE: The Rev. Robert Harrell
Hymn - "Tis So Sweet" No. 363
Benediction and Blessing: The Rev. Thurman W. Allred

* * *

FELLOWSHIP ON THE GROUNDS
12:30 P.M.

Following the Morning Service, our dinner will be spread in the grove on the north- west side of the church. An invitation is extended to everyone to share this delightful hour with us.

AFTERNOON SESSION
2:00 P.M.

Prelude
Hymn - "I Will Sing" No. 222
Devotional: The Rev. G. Norman Ashley
Special Music: Youth Choir
Welcome: The Rev. Thurman W. Allred
Special Music - Male Quartet
Greetings from Far and Near:
From Chowan Association - The Rev. Don C. Pryor
From Those Away:
History of Rocky Hock Baptist Church: The Rev. W. H. Hollowell
Hymn - "We're Marching To Zion" No. 259
Special Music: Young People's Chorus
Afternoon Offering
Prayer of Thanksgiving: The Rev. Robert Harrell
Special Music: The Allred Family
ANNIVERSARY MESSAGE: Dr. Stewart A. Newman
Hymn - "Take The Name Of Jesus With You" No. 253
Benediction:

* * *

FLOWERS

Flowers have been place in the sanctuary today, in honor of:

Mr. and Mrs. Joe Tynch on their 57th Wedding Anniversary - by their children.

Mr. and Mrs. Joel White and Mr. and Mrs. Joe Ward by their children and grandchildren.
A Wise Investment

At least one Southern Baptist church has increased the effectiveness of its pastor's ministry. They were quite surprised at how it was done. Their Brotherhood president tells the story:

"We noticed the change soon after our Brotherhood led the church to take part in the protection plan of the Annuity Board. We were glad to lead out in this step, because we were soon convinced that we needed assistance in being sure our pastor or his family were provided for in the event of death, disability, or retirement.

"However we had not anticipated getting a better preacher out of our action. But several of us couldn’t help noticing a new enthusiasm on the part of our pastor soon after our church voted to participate in the protection plan. Being a good friend of our pastor, I kidded him about it.

"He surprised me with his answer. 'Sometimes a preacher may fear old age because it puts a damper on his usefulness,' he said. 'His service is no longer sought; his experience is no longer needed. With this comes the horror of no income to keep him independent. I didn't realize this was beginning to weigh so strongly on my mind. But when you put me in the protection plan it removed that fear. It is easier for me to concentrate on producing more for the Lord instead of worrying about my tomorrow.'

"Putting our pastor in the Annuity Board’s protection plan was a wise investment."

—John Bloskas

What Goes on Side-track?

When the express comes roaring down the track, what do you put on the side track? I know of no better test of your personal priority system than an honest answer to that question.

But perhaps I should explain. A person can go along for years thinking that he puts God and his church first. But when a major project or an unusual opportunity comes along, he compromises. Not long, mind you—just long enough to put God on a side-track in order to let the express go by.

Whenever you catch yourself doing that, then it is time to pull the emergency cord. If you go along with God on the quiet, calm, routine days, but put him on the side-track when status, popularity, or ambition "wants through" you will discover that your weak faith is showing.

—David E. Mason
Rocky Hode Ch, Edenton

125th Anniv

Bible Rec Aug 6, 1960 p 14
HISTORY OUTLINE: Rocky Hock Baptist Church was constituted June 28, 1835. It was admitted to the Chowan Baptist Association in 1836 where it still continues its membership.

CHURCH RECORDS: None in the Collection

CHURCH HISTORIES:
- Reporter, "Rocky Hock Baptist Church, started in 1835, outstanding", Elizabeth City (NC) ADVANCE, 21 Apr. 1968.
- Rocky Hock Baptist Church, Program for 1930th anniversary and homecoming day, 27 June 1965. 1p. Mimeo. (NCCF)

ASSOCIATION RECORDS:
- Chowan: Minutes, 1835-present

Histories:
- Bogert, C. P., "History of the Chowan Baptist Association". BIBLICAL RECORDER, 9 March 1898, 1:5; 23 Mar. 1898, 5:3. (205/B47)

N. C. CHURCH FILES: Newspaper clippings, c.1965-1975 (on microfilm) c.1976-present (on file)

BIOGRAPHY FILES: This file may contain biographical information and/or a photograph source for ministers who have served your church.

BIBLICAL RECORDER INDEXES: These indexes should be checked for church references and for information on pastors who have served your church.

JRW/8-26-83
Homecoming Day will be observed Sunday at the Rocky Hock Baptist Church. The occasion for the event is the celebration of the church's 150th anniversary. It will begin at 10:30 a.m. and conclude about 3:30 p.m. The Rev. Meredith Garrett one of the former pastor who is now pastor at Bayview Baptist Church in Norfolk, Va. will bring the homecoming service. Everyone is invited to attend.
Dr. and Mrs. Ronald C. Hill

Dr. Hill Guest Speaker

Dr. Ronald C. Hill, Southern Baptist missionary to Thailand, will be guest speaker at Rocky Hock Baptist Church on Sunday morning during the 11 o'clock service.

Stationed in Bangkok, he is mission administrator of the Thailand Baptist Mission.

Mrs. Hill, who serves as mission hostess and has taught at Thailand Seminary, will bring the message at the Edenton Baptist Church on Sunday morning at the 11 o'clock worship.

Prior to their appointment by the Foreign Mission Board in 1952, Dr. Hill was pastor of churches in Texas, North Carolina, and Louisiana.

Before coming to Bangkok in 1975, the Hills were working in Chanthaburi with refugees from nearby Cambodia and four Thai mission points. They had opened Baptist work there in 1974. Hill was director of mass communications, worked on two English and two Thai evangelistic films and helped make a documentary on Bangkok for the Bangkok Urban Strategy committee. In addition, he worked with programming for television and radio, and produced a cassette ministry.

Mrs. Hill was active in the church there and worked in the Baptist communications office where she was responsible for a film library of some 240 titles and for handling the English correspondence.

Both are natives of North Carolina, and have four grown children.

To launder fragile lace, baste it to a piece of cotton fabric.
Youth lead worship service at Rocky Hock Baptist here

On Sunday night, July 29, the youth group at Rocky Hock Baptist Church led in a creative service of worship as a part of their Youth Sunday activities. The 35 or so youth who participated along with their adult mentors make up the Creative Ministries Program at the church.

The theme for the night's service was "Just Pray" and focused on the importance and power of prayer. That truth ran through every part of the worship service, included contemporary praise and worship with youth-led band, sign language, mime, puppets, clowns, youth testimonies, a youth choir, and creative movement.

One of the evening's many highlights was the testimony of two young women about how Christ had moved in their lives. This was followed by the young people's interpretation of the Lord's Prayer in sign language and creative movement that ended with a painting of Christ rising above them all.

Though all of the different pieces of the service take many hours of preparation of hard work the participants are quick to say that it is not entertainment but worship. They all want to give their efforts and gifts back to God.

The idea of incorporating and using a variety of creative talents in worship through a Creative Ministries Program at Rocky Hock Baptist was born in the fall of 1997. It was done so in order to give the church's members an opportunity to share the message of Jesus Christ through their God-given gifts, talents, and creative expressions. Over the years of development the program has helped the church tap into the many different creative interests of the youth which include art, music, dance and beyond and has helped the young people learn that their gifts are truly unique and valuable.

The program is a ministry of the church and an outreach to the community. The youth have led in creative worship across the state and at Curtain Call, the annual Creative Ministries workshop of the North Carolina Baptist State Convention.
Revival slated at Rocky Hock

Rocky Hock Baptist Church will host fall revival services, Sunday, Sept. 17, at 11 a.m. and 7:30 p.m. and Monday through Wednesday at 7:30 p.m. The Rev. Jeffrey Roberts, pastor of Trinity Baptist Church in Raleigh, NC, will be the guest speaker.

Dr. Roberts is a native of Tennessee. He has earned degrees from the University of Tennessee, Southeastern Baptist Theological Seminary, and Southern Baptist Theological Seminary. In addition to his ministry at Trinity, he has pastored churches in Middlesboro, TN and Winston-Salem, NC.

While Rocky Hock boasts a strong history and tradition dating back to 1835, it continues to thrive on progress and innovation. Recent years have brought an emphasis on outreach to the community as well as a renewal of worship through creative resources in art, music, drama, and puppetry. Vibrant programs of fellowship for children, youth and senior adults make Rocky Hock a good place of worship for all members of the family. You can learn more about Rocky Hock Baptist, its affiliations, and ministries on the Internet at www.rockyhock.org, or by calling the church and requesting information.

Evening revival services will be preceded by a period of special music beginning at 7:15 p.m. A nursery will be provided for those with small children. Pastor Ron Cava and the congregation cordially invite everyone to attend these services. If you have questions or need directions to the church, call 221-4133 between 8 a.m. and 4:30 p.m., Monday through Friday.
Rocky Hock Baptist Church hosts a day of fun workshops

BY HELEN K. OUTLAND
Staff Writer

Approximately 150 Christian youth and their leaders were on hand Saturday for a day of workshops in drama, dance, puppets, clowning, and festival arts at Rocky Hock Baptist Church. 14 churches were represented at the workshop that was sponsored by the Chowan Baptist Association, SAIL Ministries, and Moyock Baptist Church.

The workshop was initiated as part of a creative youth ministry effort. For the youth of these churches, creative ministry is one tool that brings them closer to God. “I think creative ministry really helps to open youth up,” says Julia Cava. “This has really brought our youth closer to each other and closer to God.”

Creative ministry for youth is not limited to just the sanctuary. Creative ministry is a tool that brings the youth to the church first and then it is used to lead them to God. Reaching the young mind, in ways that speak to them, insures that the gospel is received.

Steve Wise of SAIL Ministries and the Nags Head Baptist Church uses sports ministry to reach youth. “We have surf camp for local kids or kids at the beach on vacation,” he begins. Surf Camp teaches water safety, surfing skills, etiquette on the beach. But, into that they introduce the gospel. “We have an evangelistic time where our surfing coaches give testimony,” he continues. “My brother uses that as an opportunity to reach local kids and kids on vacation to give them an opportunity to see who Jesus is.”

At the end of the summer the camp does a follow up with a “Big Surf, Big God” surf event. The kids come together for pizza videos, fun, and a commitment time. “We use this as an outreach ministry because you can see the ocean from our church,” Wise adds. “For our church it comes naturally. It works well and we have been successful.”

Five workshops were set up within Rocky Hock. Joe Hicks and Amy Radford of Seek Ministries in Rocky Mount conducted an interactive movement class. Mason Smith of Poor Man Ministries in Durham led a drama workshop. Pam Roebuck of Calvary Baptist Church in Virginia Beach presented a class on working with puppets. Greg and Cindy Wise conducted the festival arts workshop while Brian Lockemy led the clowning workshop.

“I think this is an awesome opportunity for our church,” says Justin Smith. “Rocky Hock has been involved in this for a while and it is an awesome outreach. It is something everybody could have.” For the young people creative ministry is not a substitute for the gospel it is just a different way to worship.

The workshops were designed to help youth and adults use creative means of sharing the gospel. “It has been done in the association for several years, but we wanted to try and do it in the western region of the association in order to help the churches from Ahoskie, Kinston, and Greenville to access these workshops,” says Vic Ramsey, Pastor of Moyock Baptist Church.

Greg Wise with Resort Leisure Ministries of the Chowan Baptist Association, located in Hertford, has joined with Ramsey and others to promote the Saturday workshops. “A lot of our emphasis, for my ministry, is on the resort setting,” he says. “We have seven million people visit the Outer Banks. Traditionally, we have had great success with these festivals,” adds Wise. By working with the resort element and incorporating Christian artistic talent, Wise says their ministry serves many of the visitors who return to the Outer Banks.

Rocky Hock Church has been active in Creative Ministries for five years. By serving as host in collaboration with Ramsey and others, it has made possible for other churches to access the workshops and resources for use in their own creative ministry. Rocky Hock started Creative Ministries as a way to tap into youth talent and give them a way to express their belief in God. “North Carolina is on the leading edge of Creative Ministries,” says Susan Birckhead, Creative Ministries Director at Rocky Hock. “Every fall they offer what is called ‘Curtain Call’, a statewide festival, in which the Baptist have been very active. We stress that this is form of worship for the glory of God,” says Birckhead. “They just present worship in a different or unique way.”

Birckhead and others feel it was a way to get and keep youth involved. The youngsters could pick an area or talent they were gifted in and would be able to share it with others as a form of outreach.

All the youth are respectful of the traditional forms of worship, but they have found that creative ministry allows them more ways to open other youth up to worship and help them bloom in their religious beliefs.

A day of Christian workshops in drama, dance, puppets, clowning and festival arts was held for area youth and their leaders at Rocky Hock Baptist Church Saturday. Fourteen area churches were represented by local youth and their leaders. Sponsors included Chowan Baptist Association, SAIL Ministries and Moyock Baptist Church. (Staff photo by Helen Kerr Outland)
Dr. Benfield To Speak

Revival services will begin at Rocky Hock Baptist Church Sunday morning at 11 o’clock. Dr. Ray Benfield, pastor of Lindley Park Baptist Church in Greensboro will be the guest speaker and will continue with evening services throughout Friday. The evening services will begin at 7:30.

There will be a nursery provided and music will be presented throughout the week by the choirs and members of the church under the direction of Jack Evans.

Dr. Benfield holds a B.A. degree from Wake Forest College, M.D. degree from Southeastern Baptist Theological Seminary at Wake Forest, and Doctor of Ministries Degree from Southern Baptist Theological Seminary in Louisville, Ky. He has also earned a certificate for clinical pastoral education from School of Pastoral Care, Baptist Hospital, Winston-Salem, with training in out-patient counseling.

He has held many and varied positions in the associations where he has served as pastor and in the convention. He is currently vice president of the N.C. Baptist State Convention. Married to the former Evelyn York of Statesville, they have two sons, Kamron and Kent.

Rev. Larry McClure cordially invites everyone to attend these services.
Revival Series Set

Revival services will begin at Rocky Hock Baptist Church Sunday morning and will continue each evening at 7:30 P.M. through Friday.

Rev. Tom Freeman, pastor of First Baptist Church in Dunn, will be the visiting evangelist. A native of Hickory, Mr. Freeman is a graduate of Wake Forest University, Southern Baptist Seminary, and has been honored with a Doctor of Divinity by Campbell College.

He began his ministry in Johnston County, serving as a rural pastor for more than five years. After serving Hocutt Memorial Baptist Church in Burlington and Middle River Baptist Church in Baltimore, Md., he moved to Dunn where he has been serving the First Baptist Church for over 15 years.

He has served on the General Board, Board of Directors of the Biblical Recorder and as first vice president of the Baptist State Convention, and for two years served as president of the State Convention. He has also served as a trustee for Wake Forest University and is now on the Board of Trustees of Campbell College.

Married to the former Maisie Castlebury, he is the father of a son and three daughters, all of whom are married.

Mr. Freeman has traveled through Europe and the Near East, South America, Cuba and Alaska. He has written a thrice-a-week column for the Dunn Dispatch for 14 years and gives five devotional messages over radio station WQTI-FM in Dunn each week.

Rev. Larry McClure, pastor of Rocky Hock Church, cordially invites you to attend these nightly services.

A nursery will be provided each evening and music will be under the direction of Jack Evans with special music each evening by the choirs and individuals of the church.

Rev. Tom M. Freeman
Happy birthday!

Three young members of Rocky Hock Baptist Church hold up signs indicating the birthday of the church, which celebrated its 150th anniversary Sunday. About 800 people attended the special morning worship service, enjoyed a covered dish dinner on the church grounds, and stayed for the skit depicting the history of the church. These girls and several church members dressed in old-fashioned garb for the event; two families arrived at the church in horse-drawn buggies. From left to right are Susan Morris, Robin Evans and Bonnie Morris.
Commemorative Musical Program Presented

The Edenton Choral Society offered a musical program entitled "Salute to America" Sunday afternoon at the Rocky Hock Baptist Church. The program was in commemoration of the 50th anniversary of Victory in Europe Day (May 8). Ten patriotic selections were rendered under the direction of Jim Hyatt with Beth Norvell Ulffers as accompanist.
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Blume is guest speaker at Rocky Hock Baptist fall revival

Rocky Hock Baptist
Rocky Hock Baptist Church will conduct their fall revival Aug. 30-Sept. 4, with the Rev. Allan Blume of Charlotte as the guest speaker. Services will be held on Sunday at 11 a.m. and 7:30 p.m. and Monday through Friday at 8 p.m. Nursery facilities will be provided. The public is invited to attend.

First Baptist
The Psalms are the subject of a study to be taught by Dr. B.E. White Jr. This COA adult education course may be taken in room 119 at the First Baptist Church on Tuesday afternoons. Registration will be at 1:30 p.m. on Sept. 1 and 8. A guidesheet will be used for the study of each individual Psalm. The course is open to the public.

First Baptist Missionary Church
First Baptist Missionary Church will celebrate their annual Youth Day on Sunday at 2 p.m. The Rev. James Modlin of Perquimans County will be the guest speaker. The J.H. London Crusaders and other guest choirs will provide the music. The public is invited to attend.

Galahia Baptist
Revival services will begin at Galitia Baptist Church Sunday at 11 a.m. Several guest speakers will render services. The Rev. James Lightfoot Jr. of Baltimore, Md., will be the guest speaker for the week at 7:30 nightly. The public is invited to attend.

New Calvary Baptist
The Rev. Wade Staten, pastor of Philadelphi Baptist Church, will be the guest speaker for the nightly services, Tuesday through Friday, beginning at 7:30. Different choirs will be singing. The public is invited to attend.

Perquimans Male Chorus
The Perquimans Male Chorus of Hertford will sing Sunday at 3 p.m. at The Temple of God on Indian River Road, Chesapeake, Va. The public is invited to attend.

There will be a fellowship hour at Mt. Zion Church on Sunday at 11 a.m. with Elder J.A. Elliott presiding. The public is invited to attend.
Continued from page 8

of the Outreach Ministry with the Elder Cornelius Purkett as guest speaker. A District Women’s Consecration Fellowship Union will convene at Eastern Star Church Sept. 2-4 with Mrs. Isabelle Davis of Rocky Mount presiding. Services will be held at 7:30 each evening.

Gospel Concert

A gospel concert will be held at Good Hope A.M.E. Zion Church, Sunday, Sept. 6 at 3 p.m. featuring Frederick Jordan and the Fellowship Male Chorus of Washington, D.C. The concert is free and open to the public.
Rocky Hock Baptist plans Holy Land tour

Rocky Hock Baptist Church officials are planning a tour of the Holy Land during November.

The tour will begin in Cairo, where the group will visit the Valley of the Kings and the tomb of King Tut. The tour will then proceed to the Sinai Peninsula to Mount Sinai, where Moses received the Ten Commandments.

Later the group will then travel overland to Bethlehem, the place of Jesus' birth, and Jerusalem, where so many of His activities were performed. Other sites to be visited include the Sea of Galilee and Nazareth.

The tour will begin Nov. 2 and run through November 15. The trip, intended to be a spiritually searching retreat, is open for anyone who has ever wanted to go to the Bible Lands.

For further information, contact Don Wagner, Route 1 Edenton, telephone 221-4948.
ROCKY HOCK — More than 1,000 people are expected to descend upon the hub of this community today when Rocky Hock Baptist Church celebrates its 150th anniversary.

An old-fashioned dinner on the grounds is planned as well as a skit that reflects the history of the church.

"Everybody is really excited," said Sandra Boyce, who chaired the committee that organized the celebration. "I detected a lot of expectancy today in the community. I think people are looking forward to getting together and celebrating the history."

Boyce, a drama professor at Chowan College in Murfreesboro, wrote the 20-page script that will be performed by 23 church members whose ages range from 6 to 65. She did her research by reading a century-and-a-half’s worth of minutes. "I feel like a walking reference book. You wouldn’t believe all the tidbits of information I have about this church," she said.

Some of those tidbits are as amusing as they are reminiscent of the era from which...
The church, first called The Church of Christ at Rockahock, was organized in 1835 by Elders J.B. Webb, Robert Felton and others. The first church, which is near the site of the existing one, was made of logs.

The first pastor was paid $25 per year, and the original church covenant included a resolution saying that any member guilty of using profanity must make a public apology. The same was true of a member who danced.

In 1906, the church women wanted to establish the first Women’s Missionary Union in the Chowan Association, but the men weren’t so thrilled with the idea. According to Boyce, the minutes said that “the men in the church looked unkindly on the women setting up a separate organization and were uneasy about what females would dare to do if they met alone.”

So they requested the then-Rev. Vines “to go out in the yard and lead these females like they should be led.”

When the church celebrated its 100th anniversary in 1935, it had grown to 721 members. It once held the distinction of being the largest rural church in the state. There are now about 800 members, Boyce said.

Performers in the play, which will feature a group of elderly gentlemen as the “Amen Corner,” will be dressed in costumes from the period they represent. They will also wear those costumes to the morning worship service.

A former pastor has been called back to conduct that service. Rev. Meredith Garrett, now pastor at Bayview Baptist Church in Norfolk, Va., will lead the 10:30 service. After that, the church-goers will be treated to a covered-dish Sunday dinner prepared by church women. The skit will begin at 2:30.

“We think there will easily be 1,000 there, and we’re preparing for 1,500. It’s going to be a really big thing,” said Boyce.