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INVENTORY
of the
CHURCH ARCHIVES
of
VIRGINIA



NEGRO BAPTIST CHURCHES
in
RICHMOND

HISTORICAL RECORDS SURVEY
WORK PROJECTS ADMINISTRATION

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INVENTORY OF THE CHURCH ARCHIVES
OF VIRGINIA

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Prepared by

The Historical Records Survey of Virginia
Division of Professional and Service Projects
Work Projects Administration

Sponsored by

The Virginia Conservation Commission

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NEGRO BAPTIST CHURCHES IN RICHMOND

Richmond, Virginia
The Historical Records Survey of Virginia
June 1940

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F O R E W O R D

I have been inspired by reading the data contained in this volume. It is most pleasing to have the history of the Virginia Baptist State Convention, the Baptist General Association of Virginia, the district associations of Virginia, and the local churches brought down to date.

For many years it has been the purpose of the Baptist General Association of Virginia and the leading pastors and officers of the convention to have someone undertake this difficult task, but due to the lack of financial resources this has been impossible.

We greatly appreciate the foresight on the part of our Government which makes available to Virginia Baptists the valuable information that this compilation contains.

We believe the task has been well done and should add to the efficiency of our work for many years to come. It will be discovered that there are many new features in this present inventory.

W. T. Johnson

William Thomas Johnson, D. D.
Moderator of the Shiloh Baptist
Association of Virginia

PREFACE

In January 1936, the Historical Records Survey, a nation-wide project of the Works Progress Administration, now the Work Projects Administration, was organized nationally. Dr. Luther H. Evans was appointed National Director of the Survey. In March 1936, the Survey began to function in Virginia as part of the Federal Writers' Project, of which Dr. H. J. Eckenrode was State Director, and Dr. Lester J. Cappon of the University of Virginia part-time Technical Assistant. In November 1936, when the Historical Records Survey became independent of the Federal Writers' Project, Dr. Cappon was appointed part-time State Director. At the same time Elizabeth B. Parker, a former supervisor of the Survey, was appointed Assistant State Director. When Dr. Cappon resigned in June 1937, Miss Parker succeeded him as State Director. On September 5, 1939, the Historical Records Survey of Virginia became a State-wide non-Federal project with Miss Parker as State Supervisor.

Likewise in January 1936 the Survey of Federal Archives, a nation-wide project of the Works Progress Administration, now the Work Projects Administration, was organized under the national directorship of Dr. Philip M. Hamer, an official of the National Archives, Washington, D. C. In February 1936 work was started in Virginia with Mr. T. C. Durham as Regional Director. In September 1936, Dr. Kathleen Bruce was appointed Regional Director to succeed Mr. Durham. On August 1, 1937, the Survey of Federal Archives of Virginia became a State-wide non-Federal project, with Dr. Bruce as State Director.

On January 1, 1940, the two projects, the Survey of Federal Archives and the Historical Records Survey of Virginia, were consolidated by the Work Projects Administration to constitute a new Historical Records Survey Project. Dr. Bruce was appointed State Supervisor and Miss Parker, Assistant State Supervisor. Miss Parker resigned from the Historical Records Survey on April 29, 1940. On June 24, 1940, Mrs. Helen D. Bullock was appointed Assistant State Supervisor.

By authority of the Presidential Letter, D-319, effective September 1, 1939, the work which the Historical Records Survey is authorized to perform consists of "preparing and duplicating inventories of Federal, State, County, municipal, and other local public archives; preparing, and duplicating inventories, guides, and calendars of manuscript collections, including church archives; preparing and duplicating inventories of books, pamphlets, and broadsides printed in the United States and its territorial possessions prior to January 1, 1891, and newspapers located in the United States; transcribing older and more important archives and manuscripts as a measure of preservation; and arranging archives, manuscripts, and printed materials as a preliminary step to preparing inventories, guides, and calendars."

The ultimate objective is to make contributions of public value. In conformity with the authorization, the Historical Records Survey of Virginia has in progress for publication inventories of the archives of all Federal agencies within the State, except the Post Office, and inventories of the county and the church archives. It also has under way a survey of American imprints prior to 1877. The inventories are deposited with the appropriate agency of the Federal Government.

This Inventory of the Church Archives of Virginia, Negro Baptist Churches in Richmond, is the second publication in the church series of the Historical Records Survey of Virginia. It is based, as far as possible, on primary sources. These sources have been supplemented by statements made to our researchers by officers and members of the churches, whose archives were surveyed, and by officers of the associations to which the churches belong.

The survey was started under Miss Parker's direction in 1936. The work was checked in 1939-40 by Mamie M. Jones, Clarence E. Taylor, and Thomas Welford Jewett, to insure accuracy, as far as possible. The manuscript, which was not finished when Miss Parker resigned from the project, has been completed and edited in this office by the supervisor of the church unit, Elizabeth F. Coalter, in accordance with instructions from the National editorial office of the Survey. Editorial comments and criticisms were made by Arnett G. Lindsay, Specialist in Negro History, and by Donald A. Thompson, Assistant Archivist in charge of the Church Archives Inventories, Historical Records Survey Projects, Washington, D. C.

Negro ministers and other church and association officials, as well as members of the congregations, have given the project most generous cooperation. The Negro Baptist churches in the City of Richmond are the official co-sponsors of this volume. Towards the non-labor cost implicit in its publication, their officers have made the liberal contribution of fifty dollars. In particular the Staff wish to express their appreciation of the kindness of Dr. William Thomas Johnson, Dr. William Lee Ransome, Dr. Christopher Columbus Scott, and Rev. Joseph Henry Brown, pastors of Negro Baptist churches in the City of Richmond, and of Rev. David James Bradford, clerk of the Tuckahoe Baptist Association of Virginia.

Publications issued to date by the Project are listed on page 55 of this volume.

Kathleen Bruce

Kathleen Bruce
State Supervisor
The Historical Records Survey of Virginia

Richmond, Virginia
June 28, 1940

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ABBREVIATIONS, SYMBOLS, AND EXPLANATORY NOTES

Abbreviations, Symbols

art. (s)	article (s)
col.	.....	column
<u>ibid.</u>	.....	the same reference
n. d.	.....	no dates
n. p.	.....	no place of publication
p. pp.	.....	page (s)
ptd.	.....	printed
S. E.	.....	South Eastern Reporter (see bibliography)
sec. (s)	.....	section (s)
<u>supra</u>	.....	above or before
Va.	.....	Virginia Reports (see bibliography)
Vi.	.....	Virginia State Library
vol. (s)	.....	volume (s)
--	.....	current

Explanatory Notes

Church entries have been arranged chronologically within the district association with which they are affiliated. These district associations are arranged chronologically according to the date of organization. All entries have been submitted to the individual active churches for criticism.

The Virginia Baptist Historical Society, a depository for Baptist archives, is located at the University of Richmond and contains most of the reference material used in this publication. Other reference material may be found at the Virginia Union University, Richmond, and the Virginia State Library, Richmond. All localities mentioned in this volume are in Virginia unless otherwise specified.

Records are kept in the church unless otherwise indicated, and may be assumed to be in good condition unless otherwise noted.

The date of founding refers to the formal organization of the church rather than to the date services were first held by a Sunday School or other organization.

All available information concerning the location of defunct churches has been included in this inventory. All available deed book references have been recorded under the individual church entries.

Most entries carry references to printed material; therefore only general works have been included in the main bibliography. Only one publisher has been given in the bibliographical references in the entries. The full imprint may be found in the bibliography at the end of the volume.

LAWS OF THE STATE OF VIRGINIA PERTAINING TO CHURCHES

Since 1851, a church or religious denomination may not be incorporated in Virginia,¹ but may hold a limited amount of property through trustees.² Today, the trustees may hold not over 4 acres in a city or town and not over 75 acres outside the city or town. The value of the personal property (exclusive of books and furniture) may not exceed \$100,000.³ Trustees may be appointed or substituted⁴ and may sue and be sued in relation to the property they hold.⁵ Land may be sold or mortgaged with the permission of the circuit court⁶ and any member of the congregation may sue to require the trustees to apply the property to the proper uses.⁷ Although these acts appear to limit the churches in their ownership of property, they actually enlarge the rights, since at common law most charitable trusts were invalid because they were too indefinite to be enforced. Property must be held and dealt with exactly as provided by statute.⁸ "This adherence to the rule [that a charitable trust was invalid] . . . originated in legislative and popular jealousy, and opposition to the incorporation of religious societies, and a just apprehension that the accumulation of property by such institutions would be incompatible with sound republican policy."⁹ If a congregation divides, the vote of the majority reported to the circuit court and recorded in the

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1. Constitution of Virginia, 1851 [hereinafter cited as Const. 1851], art. IV, sec. 32, in The Code of Virginia . . . 1860, Richmond, 1860 [hereinafter cited as Code 1860]; Constitution of Virginia, 1869 [hereinafter cited as Const. 1869], art. V, sec. 17, in Third Edition of the Code of Virginia . . ., Richmond, 1873 [hereinafter cited as Code 1873]; Constitution of Virginia, 1902 [hereinafter cited as Const. 1902], art. IV, sec. 59, in Code of Virginia . . ., Richmond, 1918 [hereinafter cited as Code 1919]; Constitution of Virginia, 1902 (as amended 1928), [hereinafter cited as Const. 1902 (as amended 1928)], art. IV, sec. 59, in The Virginia Code of 1936, Charlottesville, Va., 1936 [hereinafter cited as Code 1936].
 2. Acts of the General Assembly of the State of Virginia, 1809-- , Richmond, 1810-- [hereinafter cited as Acts], 1841-42, p. 60 (land only, by conveyance); The Code of Virginia, Richmond, 1849 [hereinafter cited as Code 1849], pp. 362-363 (any property by conveyance, devise, or dedication); Acts 1918, p. 94 (by adverse possession for 25 years); Acts 1924, p. 498; Code 1936, secs. 38, 39, 46(a); see footnotes 1, 3.
 3. Acts 1841-42, p. 60 (2 acres in incorporated town, 30 acres outside); Acts 1865-66, p. 161 (2 in, 75 outside a town); The Code of Virginia . . ., Richmond, 1887 [hereinafter cited as Code 1887], sec. 1403 ("a city or town"); Acts 1901-2, p. 337 (personal property to the value of \$30,000 added); Acts 1930, pp. 687-688 (4 acres in city or town, \$100,000 personal property); Code 1936, sec. 43.
 4. Acts 1841-42, p. 60; Acts 1897-98, p. 977; Code 1936, sec. 39.
 5. Acts 1841-42, p. 60; Acts 1920, p. 9; Code 1936, sec. 42.
 6. Acts 1852, p. 80 (sold only); Acts 1878-79, p. 348 (sold or mortgaged); Code 1936, sec. 45.
 7. Acts 1846-47, p. 66; Code 1849, p. 363 (suit will not be dismissed on death of plaintiff); Code 1936, sec. 44.
 8. St. Stephen's Episcopal Church v. Morriss' Administrator, 115 Va. 225, 78 S. E. 662 (1913), (for full titles, see list of abbreviations and bibliography); Moore v. Perkins, 169 Va. 175, 192 S. E. 806 (1937).
 9. Hudgins, Judge, in Moore v. Perkins, supra, at p. 184 (quoting Staples, Judge, in Kelly v. Love's Administrators, 61 Va. 124, at p. 131).

Laws of the State of Virginia Pertaining to Churches

chancery order book determines the disposition of all property held in trust for the original congregation.¹⁰ This provision has been held unconstitutional if and when it impairs the provision of the deed by which the property is held, but may be valid in some cases.¹¹

Church property is tax exempt if it comes under the constitutional classification, which is as follows: "The following property and no other shall be exempt from taxation, State and local, including inheritance taxes: . . . (b) Buildings with the land they actually occupy, and the furniture and furnishings therein, the endowment funds lawfully owned and held by churches or religious bodies, and wholly and exclusively used for religious worship, or for the residence of the minister of any such church or religious body, together with the additional adjacent land reasonably necessary for the convenient use of any such building."¹² The tax code has carried this provision into effect practically in the same words.¹³ Between 1869 and 1902, the exemption was at the discretion of the Legislature;¹⁴ between 1849 (the first church exemption act found) and 1869, it was by act of Legislature.¹⁵ Other constitutional provisions prohibit churches from levying a tax,¹⁶ prohibit the State from levying taxes or donating money or property for the support of churches,¹⁷ and (formerly) protected church property from the effects of the War Between the States or any subsequent laws or events.¹⁸

There was a temporary provision by the Constitutions of 1830 and 1851 forbidding any minister of the gospel to be elected to either house of the State Legislature, but this provision was omitted from the Constitution of 1869 and subsequent legislation.¹⁹

In 1780, a law was passed making it legal for any minister to celebrate

10. Acts 1866-67, p. 649; Code 1936, sec. 40.
11. Finley v. Brent, 87 Va. 103, 12 S. E. 228 (1890).
12. Const. 1902, art. XIII, sec. 183 (endowment funds not included); Const. 1902 (as amended 1928), art. XIII, sec. 183.
13. Acts 1928, pp. 237-239; Acts 1930, p. 877 (adds endowment funds omitted from the original tax code of 1928); "Tax Code" 1936, sec. 435 [appendix to Code 1936]; Acts 1938, p. 429.
14. Const. 1869, art. X, sec. 3; Acts 1870-71, pp. 71 (real estate), 79 (personal property); Code 1887, secs. 457 (real estate), 488 (personal property); Const. 1902, art. XIII, sec. 183 (mandatory exemption); Code 1919, secs. 2272 (real estate), 2301 (furniture and fixtures - neither section exempts these subjects from inheritance tax as provided by the Constitution).
15. Code 1849, p. 185 ("any property"); Acts 1859-60, pp. 12, 15-16 (real estate only); Code 1860, pp. 194-196 (real estate only); Const. 1869, art. X, sec. 3 (exemption made permissive by Constitution).
16. Constitution of Virginia, 1830 [hereinafter cited as Const. 1830], art. III, sec. 11, in Code 1849; Const. 1851, art. IV, sec. 15; Const. 1869, art. V, sec. 14; Const. 1902, art. IV, sec. 58; Const. 1902 (as amended 1928), art. IV, sec. 58.
17. Const. 1902, art. IV, sec. 67; Const. 1902 (as amended 1928), art. IV, sec. 67.
18. Const. 1869, art. XI, sec. 8.
19. Const. 1830, art. III, sec. 7; Const. 1851, art. IV, sec. 7.

Laws of the State of Virginia Pertaining to Churches

the rights of matrimony but dissenting ministers had to be licensed by the county court. Such license had to be signed by the judge or elder magistrate.²⁰ In 1784, it was permissible for a minister to perform a marriage provided he produced to the court credentials of his ordination and proof of his being in regular communion with the Christian society of which he was supposed to be a member. In addition, the minister was required to take the oath of allegiance to the Commonwealth and also enter into a bond with two or more sufficient securities, payable to the Governor or his successors. With these provisions complied with, the court was required to grant the minister a testimonial which was to be construed to be sufficient authority for performing marriages.²¹ Since 1831, the minister has had to produce his credentials and take bond before he could perform the marriage ceremony.²²

Not until comparatively late in Virginia's history was there any law specifically preventing slaves and free Negroes from worshiping in their own churches. A law of 1804 prohibited slaves from meeting in the night for any purpose, but the next year it was so amended as not to apply to slaves who attended a church with their masters, or part of the white family, if the worship was conducted by a regularly ordained minister.²³

The fear was not of the result of religious worship, but of the danger of any assemblage of slaves. Indeed, earlier acts relating to unlawful assemblies of slaves did not apply to "their going to church and attending divine service on the Lord's day, or on any other day of public worship."²⁴

Punishment, at least as severe, was inflicted on white persons, mulattoes, free Negroes, or Indians found in company with slaves at an unlawful assembly.²⁵

It will be noticed that during this period, the laws were directed only at unlawful assemblies of slaves. Beginning in 1832, however, the laws pertaining to Negroes became wider in scope. In that year a free Negro or mulatto, ordained, or otherwise, was prohibited from preaching, exhorting, or conducting any meeting for religious, or any other purposes, in the day or night. This provision was merged in an act of 1848, which provided that any assemblage of slaves, free Negroes, or mulattoes in the day-time for religious worship conducted by a slave, free Negro, or mulatto, or such assemblage in the day-time for the purpose of instruction in reading or writ-

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20. William Waller Hening, compiler, The Statutes at Large . . . (1619-1792), 1st ed., Richmond, etc., 1809-23 [hereinafter cited as Hening, Statutes, for complete citation, see Bibliography], X, pp. 361-363.
21. Hening, Statutes, XI, pp. 503-504; Samuel Shepherd, compiler and editor, The Statutes at Large of Virginia . . . (1792-1808), Richmond, 1835-36 [hereinafter cited as Shepherd, Statutes], I, pp. 130-131; A Collection of . . . Acts of the General Assembly of Virginia . . ., Richmond, 1803, pp. 192-193; The Revised Code of the Laws of Virginia . . ., Richmond, 1819 [hereinafter cited as Code 1819], I, pp. 394-395.
22. Acts 1830-31, p. 102; Code 1860, p. 523; Code 1919, sec. 5079; Code 1936, sec. 5079.
23. Shepherd, Statutes, III, pp. 108, 124; Code 1819, I, pp. 424-425.
24. Hening, Statutes, VI, p. 108; Code 1803, pp. 187-188.
25. They were fined \$3 for each offense and, if the fine was not paid, given 20 lashes, while slaves were punished with not over 20 lashes; Hening, Statutes, VI, p. 109; Code 1803, pp. 187-188; Code 1819, I, p. 425.

Records and Recordkeeping

ing, or such assemblage at night for any purpose, constituted an unlawful assembly. Religious services, however, were lawful if conducted by a white minister. A severe fine or jail sentence was provided for white persons convicted of foregathering with them in an unlawful assembly.²⁶ All of these acts were repealed after the War Between the States.²⁷

From this brief summary it appears that slaves could attend white churches, but could neither maintain their own churches, nor assemble together for worship except under a white minister. Until 1848 no law prohibited free Negroes or mulattoes from assembling, but the presence of a single slave converted the meeting into an unlawful assembly. Except during the period 1848-66, therefore, it seems that in the eighteenth and nineteenth centuries there might have been separate Negro churches, attended only by free Negroes or mulattoes; and in most of that period there were few specific restrictions.

RECORDS AND RECORDKEEPING

The Negro Baptist churches that were in Virginia prior to the War Between the States were usually sponsored by a white Baptist church. The records regarding these early churches were kept by the white pastors if they were kept at all. The Negroes themselves were either unable to keep their own records at that time, or were discouraged from doing so.¹ We have not been able to locate many of the old church records.

The keeping of church records at present is left to the individual church.² We found that nearly all of the churches keep minutes and frequently that is the only record book they have. It often includes members, baptisms, and marriages.

Most of the Negro district associations have had printed minutes, including the Constitution, from the date of organization. We located minutes of the Shiloh Baptist Association as far back as 1868.

It is, however, in very recent years that most of the Negro churches have begun to appreciate the value of keeping records. The Virginia Baptist Historical Society located at the University of Richmond, the Virginia State Library, and the Virginia Union University are the main depositories in Richmond for Negro Baptist records.

26. Acts 1831-32, p. 20; Acts 1847-48, p. 120; Code 1849, pp. 458, 747-748; Code 1860, pp. 510, 810-811.

27. Acts 1865-66, pp. 84-85.

1. Oral statement of Dr. William Thomas Johnson, and Dr. William Lee Ransome.
2. Oral statement of Dr. William Lee Ransome.

HISTORICAL SKETCH

The epic quality of the rise of the Negro Baptist Church from primitive animism in Africa to the present impressive organization can best be understood if some of the facts of that rise are in mind.

The first Virginia plantations were tilled either by free men or by indentured white servants, and by a small number of Negroes who were in bondage for life but who did not yet have legal status as slaves. For economical reasons, the indentured system, as the chief source of labor, was replaced in large part by the Negro slave system which gradually evolved. Thus, although a Dutch slave trader deposited 20 Negroes at Jamestown in 1619, Negroes were not imported in large numbers on the North American continent until after 1680. The system worked not only in Virginia but in the other colonies. The Negro slave could not only be held for life but could successfully weather the hottest American summers, which in Virginia and elsewhere in the South so often and so speedily cut short the lives of European immigrants.¹

Though English planters permitted religious instruction among the slaves, it was in general neglected.² However, as early as 1695, Rev. Samuel Thomas of Goose Creek Parish, South Carolina, was working successfully among them. "By 1705 he had brought under his instruction as many as 1,000 slaves, many of whom, said he, 'could read the Bible distinctly and great numbers of them were engaged in learning the scriptures.'³ In 1701, the Society for the Propagation of the Gospel in Foreign Parts was established in London "to do missionary work among the heathen, especially the Indians and the Negroes . . . This body operated through the branches of the established church, the ministrations of which were first limited to a few places in Virginia, New York, Maryland, and the cities of Boston and Philadelphia." From time to time there were slave converts in the various parishes. The Bishop of London sent Dr. Thomas Bray to the Colony of Maryland to study the religious need of the Negro, and to devise plans for his education. This missionary movement spread to the neighboring colonies, and a school was maintained by Dr. Bray's associates in North Carolina and another in Georgia in 1751.⁴

The first Negro Baptists in America were members of the white Baptist churches. "The first known instance of a Negro as a Baptist was during the Awakening in connection with the Newton, Rhode Island, Church where Quassey was one of the fifty-one constituent members in 1743."⁵ Although the first known Negro Baptist was a member of the Rhode Island church, "there were Negro Baptist churches in the South for more than a quarter of a century before they began to be constituted in the North, and about a half century before the first church of the kind was planted in the West. When in 1805, moreover, the First African Baptist church was organized at Boston, Massachusetts, it was not only the first Negro Baptist church in the North, but was also the only independent

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1. Bruce, Philip Alexander, Economic History of Virginia in the Seventeenth Century . . ., New York, Macmillan and Co., 1896, vol. 1, pp. 1-56, 64-68.
 2. Carter Godwin Woodson, The History of the Negro Church, Washington, D. C., 1921 [hereinafter cited as Woodson, History], pp. 5-6.
 3. Ibid., p. 7.
 4. Ibid., pp. 5-10.
 5. Miles Mark Fisher, A Short History of the Baptist Denomination, Nashville, Tennessee, Sunday School Publishing Board [c1933, hereinafter cited as Fisher, History], pp. 31-32; Walter H. Brooks, "The Evolution of the Negro Baptist Church" in The Journal of Negro History . . ., Lancaster, Pa., The Association for the Study of Negro Life and History, Incorporated, 1922, vol. 7 [hereinafter cited as Journal, vol. 7], pp. 11-14.

Historical Sketch

Negro church north except the St. Thomas Episcopal Church of Philadelphia, which had a Negro rector."⁶ The Baptist doctrine, and teaching appealed to the Negro, and Negro Baptist churches "preceded by many years the first Negro churches of other denominations in America."⁷

The first Negro Baptist church in America was established between 1773-75 at Silver Bluff which was "situated on the South Carolina side of the Savannah River, in Aiken County, just twelve miles from Augusta, Georgia", and was within the bounds of "Mr. Galphin's Settlement." Silver Bluff Church, which was organized in Mr. Galphin's mill, was founded by Elder Palmer who is thought to have been Wait Palmer, of Stonington, Connecticut, who baptized Shubal Stearns. Among the constituent members of Silver Bluff Church was David George whom Elder Palmer baptized and made the first regular pastor of that church.⁸

The Silver Bluff Church went into exile when Savannah fell to the British in December 1778. Rev. David George, and about forty other slaves, went to Savannah to seek protection. There they were freed by the British whom they joined.⁹

When the British occupied Savannah, 1779-82, there was an African Baptist church in that city. It is thought that this church was established by the exiled congregation of Silver Bluff Church. The pastor of the Savannah church was George Liele, a pioneer Negro preacher, who for a number of years was a member of a white Baptist church. He had preached frequently at Silver Bluff. In 1782, George Liele left the United States. In 1784 he began preaching in Kingston, Jamaica, British West Indies.¹⁰

Another product of either the Savannah church, or the Silver Bluff Church was "Brother Amos", who established a church in New Providence, Bahama Islands, British West Indies. His church had a membership of 300 in 1791, and of 850 in 1812.¹¹

David George, the first regular pastor of Silver Bluff Church, went from Savannah to Charleston, South Carolina. From there he went to Nova Scotia. "In prosecuting his mission, he preached in Shelburn, Birchtown, Ragged Island, and in St. Johns, New Brunswick." He established the first Baptist church in Shelburn. From Nova Scotia, David George with a colony of 12,000 Negroes moved to Sierra Leone, British Central Africa, in 1792, and there he established a Baptist church. Thus, it is claimed that Silver Bluff Church is "the mother of Negro Baptist beginnings in South Carolina, Georgia, Canada, Africa, and the West Indies."¹²

After the Revolutionary War, the Silver Bluff Church was revived by one of its congregation, Jesse Peter, who returned to the Galphin plantation as a slave. Thereafter, he was sometimes spoken of as Jesse Galphin. Jesse Peter (or Galphin) preached at a number of churches in the neighborhood, and it is thought that he established the First African Baptist Church of Augusta,

6. Journal, vol. 7, p. 17.

7. Ibid., pp. 11-15.

8. Walter H. Brooks, "The Priority of the Silver Bluff Church and its Promoters" in The Journal of Negro History . . ., Lancaster, Pa., The Association for the Study of Negro Life and History, Incorporated, 1922, vol. 7 [hereinafter cited as Journal, vol. 7], pp. 172-175.

9. Ibid., p. 182.

10. Ibid., pp. 190-192.

11. Ibid., pp. 193-194.

12. Ibid., pp. 182-184; Fisher, History, p. 35.

Historical Sketch

Georgia, which was constituted in 1793. Since the Silver Bluff Church disappeared about the time that the Augusta church appeared, some historians think that the First African Baptist Church which still exists in Augusta, Georgia, is a continuation of the old Silver Bluff Church.¹³

Negro Baptist churches were organized in Virginia about the same time that Silver Bluff Baptist Church was formed. In fact, one writer states that Gilfield Baptist Church was organized in Petersburg, in 1774. This "was the first church of Negroes in Petersburg to continue the organization of free Negroes and of race conscious slaves who had been connected with neighboring churches before 1760."¹⁴ In 1815 this church united with the Portsmouth Baptist Association (white).

The Harrison Street Baptist Church, Petersburg, was organized in 1776, and a Baptist church was formed at Williamsburg the same year. Dr. Walter H. Brooks states that the Williamsburg church became a member of the Dover Baptist Association in 1791.¹⁵ However, the first appearance of that church in the Minutes of the Dover Baptist Association was in 1843¹⁶ (see Inventory of the Church Archives of Virginia, Dover Baptist Association, p. xxiii).

Although a few Negro Baptist churches in Virginia, and elsewhere in the South, were not under the control of a white congregation, most of the Southern Negroes belonged to Negro churches that were supervised by a white church, or belonged to white Baptist churches. Negroes often formed a large portion of the congregation of the white Baptist churches in Virginia, and frequently special services were held for them in the afternoon. Early in the nineteenth century the Negro members of the Baptist churches began to desire their own churches.¹⁷ The First Baptist Church of Manchester (entry 11) is the only Negro Baptist church that was organized before 1865 within the present bounds of the City of Richmond without the supervision of a white congregation. The First African Baptist Church (entry 1) organized in 1841, is the first Negro Baptist church that was established in Richmond under the supervision of a white congregation. Many people were opposed to organizing this church as the insurrection at Southampton in August 1831, had resulted in stringent laws against Negroes gathering for religious worship, or for other purposes. This church was established through the efforts of Rev. Jeremiah Bell Jeter, pastor of the First Baptist Church, Richmond (see Inventory of the Church Archives of Virginia, Dover Baptist Association), who found nearly 2,000 Negroes in the congregation of the First Baptist Church when he took charge of that church in 1836. The new Negro church was fortunate to have as its first pastor Rev. Robert Ryland, the first president of Richmond College (now the University of Richmond). The Rev. Mr. Ryland served this church until after the War Between the States.¹⁸

There were Negro preachers, many of them notable, dating back to the eighteenth century. It is said that Negro preachers were in charge of congregations in "Charles City [County], Petersburg, Williamsburg, and Allen's Crook, in Lunenburg County" during the period, 1770-90.¹⁹ "Uncle Jack" of Nottoway County was one of the pioneer Negro Baptist preachers in 1792. White citizens purchased his freedom, had him licensed to preach, and gave him a small

13. Journal, vol. 7, pp. 184-190.

14. Fisher, History, p. 39.

15. Journal, vol. 7, p. 16.

16. Minutes of the . . . Dover Baptist Association 1843, Richmond, 1843, p. 4.

17. Journal, vol. 7, pp. 13-17.

18. Jeremiah Bell Jeter, The Recollections of a Long Life . . ., Richmond, Va., The Religious Herald Co., 1891, pp. 209-213.

19. Woodson, History, p. 53.

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farm in Virginia from where he continued to preach for about 40 years.²⁰ In 1801, Gowan Pamphlet was pastor of the Negro Baptist church in Williamsburg. About the same time William Lemon was "chosen by a white congregation to serve at the Pettsworth or Gloucester Church." He represented this church at the Dover Baptist Association several times during the period, 1797-1803.²¹ Another famous Negro preacher of that period was Josiah Bishop of Northampton County, who was called in 1795 to the Portsmouth Baptist Church which was comprised of white members as well as Negroes. The congregation of this church purchased the freedom of Josiah Bishop, his wife, and elder son. Later, Bishop moved to New York where he was pastor of the Abyssinian Baptist Church, 1810-11.²²

A particularly outstanding Negro preacher of the early era was Lott Cary who was born a slave in Virginia (section V). He was licensed to preach in the First African Baptist Church (entry 1) while it was the First Baptist Church. On Apr. 26, 1815 Lott Cary helped to organize the Richmond African Baptist Missionary Society, and on Jan. 23, 1821 he sailed for Sierra Leone as an agent of the American Colonization Society. He was the "first American Baptist Missionary in Africa, the first representative of a purely Negro missionary organization to labor beyond the limits of the United States." The Lott Carey Baptist Foreign Mission Society was named for Lott Cary.²³

A famous Negro preacher of a later date was Rev. John Jasper, pastor of Sixth Mount Zion Baptist Church, Richmond (entry 32).²⁴

After the War Between the States the Negro Baptist churches segregated themselves from the white churches and from the white associations. They started at once to form their own associations.²⁵ The Shiloh Baptist Association of Virginia (section VI) organized in 1865, was the first Negro Baptist association organized in Virginia.²⁶ By 1879, when the Mattaponi Baptist Association of Virginia (section VII), was formed, there were seven Negro Baptist

20. Ibid., pp. 55-56; A. A. Graham, "Century of Development of Negro Baptists in Virginia" in Religious Herald, Nov. 15, 1923 [hereinafter cited as Graham, "A Century of Development"], p. 20.

21. Woodson, History, p. 53; Fisher, History, p. 35; Minutes of the Baptist Association . . . October 14th, 1797, Richmond, Printed by John Dixon [n. d.], p. 2; Minutes of the Dover Baptist Association . . . October 10th, 11th and 12th, 1801, Richmond, Virginia, Printed by John Courtney, Junior [n. d.], p. 4; Robert Baylor Semple, A History of the Rise and Progress of the Baptists in Virginia, Revised and Extended by Rev. G. W. Beale, Richmond, Va., Pitt and Dickinson, Publishers, 1894, pp. 169-170.

22. Woodson, History, pp. 53-55; Fisher, History, p. 35.

23. The First Century of the First Baptist Church of Richmond, Virginia 1780-1880, Richmond, Carlton McCarthy, 819 Broad St., 1880, pp. 222-223; Ralph Randolph Gurley, "Sketch of the Life of the Rev. Lott Cary" in Life of Jehudi Ashmun . . ., Washington, Printed by James C. Dunn, 1835, pp. 147-160; Miles Mark Fisher, "Lott Cary the Colonizing Missionary" in The Journal of Negro History . . ., Lancaster, Pa., 1922, vol. 7, pp. 380-418; Proceedings of the Second Annual Session of the Lott Carey Baptist Foreign Mission Convention . . . 1899 . . ., Raleigh, Capital Printing Co., Printers and Binders, 1899 [hereinafter cited as Proceedings, 1899], p. 5.

24. Graham, "A Century of Development", p. 20.

25. Journal, vol. 7, pp. 17-20; Woodson, History, pp. 199-201.

26. Minutes of the 31st Annual Session of the Shiloh Baptist Association . . ., Charlottesville, Virginia, Baptist Print, 1896, p. 2.

Historical Sketch

district associations in Virginia. They were: Shiloh, Hassiadah Valley, Norfolk Union, Bluestone, Banister and Northern Virginia, and Southside Rappahannock.²⁷

In May 1867 the Virginia Baptist State Convention (section I) was organized.²⁸ In 1899 the Baptist General Association of Virginia (section II) was formed by those members of the Virginia Baptist State Convention who desired to continue working with "the Southern Baptist Convention, the Baptist General Association of Virginia (white) and the American Baptist Publication Society." This left the Virginia Baptist State Convention controlled by those who adhered to the spirit of "Negro Independency." This spirit emphasized the fact that the Negroes should have full control, and supervision of their educational institutions, which up to that time had been under the supervision of the Northern Baptist Home Mission Board.²⁹

In 1939, Negro Baptists organized a third State convention, the Goodwill Baptist Convention of Virginia. The main purpose of this convention is to represent the Virginia Baptist churches in a national convention since no Virginia Baptist church has been represented in a national convention for 15 years, though individual pastors have held membership in the national conventions during that period.³⁰

One of the earliest national conventions was the Northwestern and Southern Baptist Convention, organized in 1864. An important convention was held in Richmond in 1866, "when it was determined to consolidate all of the general interests of the Negro Baptists, the missionary, the Northwestern and Southern Conventions as one large body to be called the Consolidated American Baptist Missionary Convention."³¹

In 1895 the National Baptist Convention of the United States of America (section IV) was organized. This convention consolidated the Baptist Foreign Mission Convention with the National Baptist Convention, organized in 1886, and the National Baptist Educational Convention, organized in 1893.³²

The Lott Carey Baptist Foreign Mission Society, Incorporated, of the United States of America (section V) was formed in 1897.³³ Many Baptist churches in Virginia contribute to missions through this society.

The Negro Baptist associations and conventions have aided greatly the progress of the education of the Negro which was not given much consideration until after the War Between the States, although it had been advocated by a number of people. Bishop William Meade of the Protestant Episcopal Diocese of Virginia, and Rev. Robert Ryland, who was the first pastor of the First African Baptist Church, Richmond (entry 1), and the first president of Richmond College

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27. A. P. Young, Fifty Sessions, Historic Sketches of the Mattaponi Baptist Association [n. p., n. d.], p. 5.
 28. Annual of the Virginia Baptist State Convention . . . May 11th to 14th, 1927 [Roanoke, Va., Roanoke Printing Co., Inc., 1927], p. iii.
 29. Frank P. Lewis, "A History of the Baptist General Association of Virginia (Colored)", typescript, May 15, 1937, 172 pp., in the custody of the Virginia Union University; oral statement of Dr. Garnett Ryland, Librarian of the Virginia Baptist Historical Society.
 30. Oral statements of Rev. Joseph Brown, Dr. William Thomas Johnson, Dr. William Lee Ransome, Dr. Christopher Columbus Scott.
 31. Woodson, History, p. 200.
 32. Proceedings of the Fifty-eighth Annual Session of the National Baptist Convention, U. S. A., Inc. . . . September 7-11, 1938 [n. p., 1938], p. 3.
 33. Proceedings of the Second Annual Session of the Lott Carey Baptist Foreign Mission Convention . . . 1899 . . ., Raleigh Capital Printing Co., Printers and Binders, 1899, p. 5; Fisher, History, p. 117.

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(now the University of Richmond) were among those who early advocated literary instruction for the Negro.³⁴ The Baptists, Methodists, and Presbyterians, aided by white philanthropists from the North, lead in the education of the Negro. "The Baptists established Shaw University at Raleigh in 1865; Roger Williams at Nashville and Morehouse at Atlanta in 1867; Leland at New Orleans and Behedict at Columbia in 1871. The Free-will Baptists founded Storer College at Harpers Ferry in 1867."³⁵

In 1865 the Richmond Theological Institute was established in Richmond through the efforts of the American Baptist Home Mission Society. In 1867 this same society helped to establish Wayland Seminary and College in Washington, D. C. These two institutions combined in 1899 and formed the Virginia Union University, Richmond. In 1884, Hartshorn Memorial College for girls was established in Richmond by Rev. J. C. Hartshorn of Providence, Rhode Island, in memory of his wife. Hartshorn Memorial College was absorbed in 1932 by the Virginia Union University. Today this university has an enrollment of 666 students, exclusive of summer school students and a property valuation of \$629,748.16.³⁶

The Virginia Theological Seminary and College in Lynchburg is another Negro institution that was established in Virginia through the efforts of the American Baptist Home Mission Society. It is now under the supervision of the Virginia Baptist State Convention. In 1923 this institution had 500 students, 35, or 40 teachers, and the college property was worth about \$300,000.³⁷

Negro churches, associations, and institutions have grown rapidly in Virginia since the War Between the States. One writer says that "no finer work has ever been done by Christian bodies anywhere in the world in a given fifty years than was done by the Negro Baptist bodies of Virginia from 1860 to 1900." In 1902 there were more than 200,000 Negro Baptists in Virginia which was 88 per cent of all of the Baptist communicants in the State, and at that time there were 19 Negro Baptist churches in Richmond.³⁸ This volume contains sketches of 64 active, and defunct Negro Baptist churches in Richmond.

In 1906 the United States Bureau of the Census took a special census of religious institutions and found that the progress of Christianity among the Negroes was amazing. The survey showed 36,770 Negro church organizations with a membership of 3,885,097. Comparing these statistics with the figures of 1890, the Negro population had increased 26.1 per cent whereas "the number of church organizations increased 56.7 per cent; the number of communicants, 37.8 per cent; the number of edifices, 47.9 per cent; the seating capacity, 54.1 per cent; and the value of church property, 112.7 per cent." It was also found that over 90 per cent of the organizations were in the South.³⁹

Statistics of Negro Baptists in 1930, including groups in all the conventions and among the Northern Baptists, estimated "17,743 ministers, 22,081 churches, and 3,750,000 communicants with property valued at \$103,465,800, the largest organization that is controlled by Negroes in the world, over a million more Negro Christians than in all other denominations combined."⁴⁰

34. Journal, vol. 7, pp. 20-21; Woodson, History, pp. 148-166.

35. Ibid., pp. 202-204.

36. Miles Mark Fisher, Joseph B. Hoyt, eds., Virginia Union University and its Achievements . . . Twenty-fifth Anniversary, 1889-1924 [Richmond, 1924], pp. 21, 23, 31, 35, 39, 52; oral statement of Alice Mumma, secretary to the president of Virginia Union University, and Everette B. Poole, book-keeper.

37. Woodson, History, p. 206; Graham, "A Century of Development", p. 21.

38. Ibid.

39. Woodson, History, pp. 286-291.

40. Fisher, History, p. 122.

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Negro Baptists have not only bought, or built many costly edifices in Virginia, but they have supported both home and foreign missions, and lifted the standard of intelligence among their ministers. Virginia has produced more Negro Baptist preachers, has sent more Negro missionaries to foreign fields, contributed annually more to missions, has a larger percentage of Negro Baptist communicants, and more strong Negro churches than any other State.⁴¹

Dr. Walter H. Brooks writes that "great has been the progress of Negro Baptists in America, but that progress was due in very great measure to Northern philanthropy during a quarter of a century after the Civil War and is promoted also to-day by the good will of Southern Baptists who have put at the disposal of Negro Baptists in the South thousands of dollars. But the greatest glory of Negro Baptists is the spirit of self-help and heroic sacrifice in the endeavor to help others, and that spirit is now everywhere prevalent."⁴²

41. Graham, "A Century of Development", p. 22.

42. Journal, vol. 7, p. 22.

I. THE VIRGINIA BAPTIST STATE CONVENTION

The Virginia Baptist State Convention was organized May 9, 1867, in Portsmouth.¹ Negro Baptist churches in Virginia were sponsored by white churches until after the War Between the States; consequently, they were affiliated with the Baptist General Association of Virginia (white).²

In the beginning of the twentieth century there were 24 Negro churches in Richmond, 19 of which were Baptist. They were liberal in their support of missions and education, having established schools of their own as well as having assisted missions of Northern philanthropists.³

In 1898, the spirit of "Negro Independency" arose among the Baptist of Virginia.⁴ This movement emphasized the fact that the Negroes should have full control and supervision of their institutions, which up to that time had been under the control of the Northern Baptist Home Mission Board.⁵ Those advocating the full control and supervision of their educational institutions took over the Convention; those desiring to continue in their cooperation with the white Baptist, withdrew from the Convention and organized the Baptist General Association of Virginia.⁶

The Virginia Baptist State Convention retained the Virginia Theological Seminary and College, Lynchburg. This institution "has grown into a college of five or six hundred students, thirty-five or forty teachers; it has [in 1923] a property valuation of probably three hundred thousand dollars."⁷

The constitution of the Virginia Baptist State Convention states that: "our sole object is a diffusion of the Gospel of Christ in the interest of His Kingdom, by sending out missionaries, planting and training churches, and assisting feeble Baptist Churches in the support of their pastors throughout the State of Virginia as far as lieth within the ability of the convention."⁸

Membership in this convention may comprise delegates from "any Baptist Church, Sunday School, District Convention, Association, or any other Baptist organization of Virginia, and the District of Columbia" by the payment of \$5 per year, per delegate, provided they give evidence of their faith in Baptist doctrines, and support the principle of "self-help" in education. Individual members of Baptist churches may become annual members of this association by paying \$1 a year, or a life member for \$10.⁹

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1. Annual of the Virginia Baptist State Convention ... May 11th to 14th, 1927 [Roanoke, Va., Roanoke Printing Co., Inc., 1927], p. iii [herein-after cited as Annual, 1927].
 2. Oral statement of Dr. Garnett Ryland, Librarian of the Virginia Baptist Historical Society, Apr. 11, 1940.
 3. A. A. Graham, "A Century of Development of Negro Baptist in Virginia" in Religious Herald, Nov. 15, 1923, p. 21, col. 2.
 4. See footnote 3.
 5. See footnote 2.
 6. See footnote 3.
 7. See footnote 3.
 8. Annual, 1927, p. 2.
 9. Ibid., p. 7.

Virginia Baptist State Convention

The first officers of the Virginia Baptist State Convention were: Moderator, Rev. J. H. Gains, Petersburg; First Vice-Moderator, Rev. E. G. Corprew, Portsmouth; Second Vice-Moderator, Rev. Thomas S. Henson, Norfolk; Recording Secretary, Rev. Henry Williams, Petersburg; Corresponding Secretary, Rev. Harrison Scott, Danville; Treasurer, Deacon Peter Archer, Petersburg.¹⁰

The present officers are: President, Dr. C. P. Madison, 2925 Woodlawn Ave., Norfolk; First Vice-President, Rev. Percy L. Harvey, 1821 Bedford Ave., Lynchburg; Second Vice-President, Rev. C. W. Ingram, 609 Augusta Ave., Staunton; Recording Secretary, Rev. T. M. Johnson, Portsmouth; Corresponding Secretary, Dr. Charles E. Jones, 1901 Marshall Ave., Newport News; Treasurer, Rev. James A. Shelton, Randolph Lane, Lynchburg; Chairman of Board of Trustees, Dr. Christopher Columbus Scott, Richmond; Chairman of Home Mission Board, Rev. W. L. Hamilton, 913 South St., Norfolk; Chairman of Foreign Mission Board, Rev. Edward B. Lewis, Richmond.¹¹

The records of this convention include Minutes (with Constitution and By-Laws), 1894, 1 vol., in the custody of the Virginia Union University; 1885, 1927, in the custody of the Virginia State Library; 1910, 1916, 1926, 4 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

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10. Frank T. Lewis, "History of The Baptist General Association of Virginia (Colored)", "typescript, 1937, 172 pp., in the custody of the Virginia Union University.
 11. Oral statement of Dr. Christopher Columbus Scott, Apr. 19, 1940.

II. BAPTIST GENERAL ASSOCIATION OF VIRGINIA

The Baptist General Association of Virginia was organized in the First African Baptist Church, Richmond (entry 1) in June 1899. The first annual meeting was held Oct. 18, 1899 in the Eighth Street Baptist Church, Lynchburg.¹ Prior to the formation of this Association, the missionary and educational work of the Negro Baptists in Virginia had been directed by the Virginia Baptist State Convention, which was organized in 1867 as a separate body from the Baptist General Association of Virginia (white).²

In 1898, the spirit of "Negro Independency" arose among the Baptist of Virginia. This movement emphasized the fact that the Negroes should have full control and supervision of their educational institutions, which up to that time had been under the control of the Northern Baptist Home Mission Board.³

The Baptist General Association of Virginia was organized by members from the Virginia Baptist State Convention who favored the continuance of cooperation with "the Southern Baptist Convention, the Baptist General Association of Virginia (white), and the American Baptist Publication Society."⁴

All of the Baptist denominational schools, except the Virginia Theological Seminary and College, Lynchburg, are now "under the auspices of the Baptist General Association of Virginia and its various allied local auxiliaries, the combined valuation of which is easily one-half million dollars, with fifty, or sixty teachers, and a combined student body of about two thousand."⁵ The Virginia Union University, though it does not belong to either the Baptist General Association of Virginia, or the Virginia Baptist State Convention, receives support only from the Baptist General Association of Virginia.⁶

The object of the Baptist General Association of Virginia, as stated in Article II of the Constitution and By-Laws "shall be to propagate the gospel and advance the Redeemer's Kingdom throughout the state by supplying vacant churches with the preached word, by sending preachers to destitute regions within the state, by organizing new churches, by promoting the spread of the gospel in all the world and by promoting Christian Education."⁷

Membership in the association is determined in the following manner: any church with 400 members, or less is entitled to 1 representative by the payment of \$5, and another representative for each additional 400 members

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1. Frank P. Lewis, "A History of the Baptist General Association of Virginia (Colored)", typescript, May 15, 1937 [hereinafter cited as Lewis, "History"], 172 pp., in the custody of the Virginia Union University; oral statement of Dr. William Thomas Johnson, and Dr. William Lee Ransome.
 2. Annual of the Virginia Baptist State Convention ... May 11th to 14th, 1927 [Roanoke, Va., Roanoke Printing Co. Inc., 1927], p. iii.
 3. A. A. Graham, "A Century of Development of Negro Baptists in Virginia" in Religious Herald, Nov. 15, 1923 [hereinafter cited as Graham, "A Century of Development"], p. 21, col. 2; oral statement of Dr. Garnett Ryland, Librarian of the Virginia Baptist Historical Society, Apr. 11, 1940.
 4. See footnote 1.
 5. Graham, "A Century of Development", p. 21, col. 2.
 6. Ibid., p. 22, col. 1.
 7. Minutes ... of the Baptist General Association of Virginia ... June 14, 15, 16, and 17, 1938 [Richmond, Virginia, The Saint Luke Press, Nine Hundred Two & Four St. James Street], 1938. [hereinafter cited as Minutes, 1938], p. 14.

Baptist General Association of Virginia

provided they contribute \$5 for each delegate, but no church may have more than 5 representatives; each Baptist district association may have 1 representative by paying \$5 a year; any member of a Baptist church in good standing may become a member by the payment of \$1 and a life member by the payment of \$10.⁸

The officers elected at the first annual session of this association which was held in Lynchburg were: Moderator, Rev. Richard E. Wells, Pastor of Ebenezer Baptist Church (entry 3); Vice-Moderators: Rev. E. Watts, Harrison Street Baptist Church, Petersburg; Rev. Isaac Lee, Eastern Shore; Rev. Daniel Cave; Rev. J. W. Booth, Gloucester; Rev. R. B. Hardy, Mt. Zion Baptist Church, Charlottesville; Rev. M. A. Pannell, Chatham; Corresponding Secretary, Rev. R. C. Quarles, First Baptist Church, Charlottesville; Statistical Secretary, Rev. H. W. Childs, Portsmouth; Recording Secretary, Rev. W. M. Moss, Royal Street Baptist Church, Danville; Treasurer, Dr. Anthony Binga, Jr., First Baptist Church (entry 11).⁹

The present officers of this association are: President, Dr. O. J. Allen, 811 Henry St., Norfolk; Vice-President, Rev. H. N. Johnson, 1329 Effingham St., Portsmouth; District Association Vice-Presidents: Rev. P. L. Barksdale, Bannister Association, Halifax; Rev. J. H. Bagley, Harmony Association, Chase City; Rev. S. L. Scott, Norfolk Union Association, 1816 Effingham St., Norfolk; Dr. D. H. Chamberlain, Northern Neck Association, Downing; Rev. M. L. Burton, Cherrystone Association, Chatham; Dr. S. B. Holmes, Pamunkey Association, King William Court House; Rev. W. B. Carrington, Northampton Association, Cheriton; Rev. Frank Hearn, Northern Virginia Association, Washington, D. C.; Dr. William Thomas Johnson, Shiloh Association, 2504 Brook Road, Richmond; Rev. B. H. Gayles, Southside Rappahannock Association, Saluda; Rev. R. D. Mason, Sunnyside Association, R. F. D., Milton, N. C.; Dr. John Early Fountain, Tuckahoe Association, 809 W. Clay St., Richmond; Dr. J. A. Martin, Schaffer Memorial Association, 619 Mary St., Bristol, Tenn.; Dr. M. C. Rux, Bluestone Association, Keysville; Recording Secretary, Dr. James Arthur Brinkley, Virginia Union University; Assistant Recording Secretary, Rev. W. E. Taylor, Kinsale; Corresponding Secretary, Rev. B. H. Gayles, Saluda; Statistician, Dr. M. C. Rux, Keysville; Treasurer, Dr. Augustus Walter Brown, 809 N. St. James St., Richmond; Auditor, Dr. C. H. D. Griffin, Farmville; Chorister, Dr. Joseph Tyler Hill, 1302 Idlewood Ave., Richmond; Secretary of State Missions, Dr. O. C. Jones, 283 Glasgow St., Portsmouth; Educational Secretary, Dr. William Thomas Johnson, 2504 Brook Road, Richmond; Chairman of the State Mission Board, Dr. J. W. Patterson, 19 Lincoln St., Hampton; Chairman of the Educational Board, Dr. G. W. Goode, 219 Ross St., Danville; Chairman of the Foreign Mission Board, Rev. G. W. Watkins, Quinton; Chairman of the Publishing Board, Dr. George Edward Read, Leigh St., Richmond; Chairman of Evangelism, Dr. John Allen Brown, Richmond.¹⁰

The records of this association include Minutes (with the Constitution and By-Laws), 1903, 1905, 1907, 1910, 1912-14, 1923-24, 1928, 1936, 1938, 12 vols., in the custody of the Virginia Union University; 1930-35, 1937, 7 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

8. Ibid., pp. 14-15.

9. Lewis, "History", p. 97.

10. Oral statement of Dr. James Arthur Brinkley, Recording Secretary of the Baptist General Association of Virginia, who states that all of the officers, with the exception of the chorister, are the same as those listed in Minutes, 1938, p. 3.

III. GOODWILL BAPTIST CONVENTION OF VIRGINIA

The Goodwill Baptist Convention of Virginia was organized Sept. 7, 1939 in Philadelphia, Pennsylvania. This organization was confirmed Jan. 11, 1940 at a meeting which was held at the Fifth Street Baptist Church, Richmond.

Since 1915 the Negro Baptist associations in Virginia have not been represented in either the National Baptist Convention of America (unincorporated), or in the National Baptist Convention of the United States of America, Incorporated. Individual Baptist churches, however, have been represented in the national conventions and the Virginia associations have contributed to foreign missions through the Lott Carey Foreign Mission Society.

Many leading pastors felt the need of an alliance of Virginia Baptist associations with a national convention. Consequently, they met September 1939 in Philadelphia, while attending the fifty-ninth annual session of the National Baptist Convention of the United States of America, Incorporated, and formed the Goodwill Baptist Convention of Virginia. This organization was later ratified in Richmond, and a meeting was arranged to be held July 2, 1940 in the First Baptist Church, Richmond. At that time they will arrange their reports for the National Convention of the United States of America, Incorporated, which will meet Sept. 4-8, 1940 in Birmingham, Alabama.

The Goodwill Baptist Convention now has among its members the following Richmond churches: First Baptist Church (entry 11), Second Baptist Church (entry 13), Second African Baptist Church (entry 2), Third Baptist Church (now Swansboro Baptist Church, entry 20), Fifth Baptist Church (entry 5), Fifth Street Baptist Church (entry 12), Calvary Baptist Church (entry 56), New Light Baptist Church (entry 10), Riverview Baptist Church (entry 19), Mt. Tabor Baptist Church (entry 7), The First Union Baptist Church (entry 21), and Moore Street Baptist Church (entry 35).

The officers of the Goodwill Baptist Convention are: President, Dr. Christopher Columbus Scott, 1005 N. Fourth St., Richmond; First Vice-President, Rev. Harvey N. Johnson, Portsmouth; Second Vice-President, Rev. M. L. Murchison, Fredericksburg; Recording Secretary, Dr. William Leo Ransome, 1507 Decatur St., Richmond; Corresponding Secretary, Rev. Cary Sylvester McCall, Richmond; Treasurer, Rev. Percy L. Harvey, Lynchburg.¹

The records of this association include Minutes and Correspondence in the custody of Dr. William Lee Ransome, 1507 Decatur St., Richmond.

1. The information in this and the above paragraphs is from oral statements of Rev. Joseph Brown, Dr. William Thomas Johnson, Dr. William Lee Ransome, and Dr. Christopher Columbus Scott.

IV. NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA

The National Baptist Convention of the United States of America was organized Sept. 28, 1895 when representatives of several Negro Baptist organizations met in Atlanta, Georgia. It was decided at that time to unite as one: the Baptist Foreign Mission Convention which conducted missionary work on the west coast of Africa, the National Baptist Convention which had been doing missionary work in the United States, and the National Baptist Educational Convention whose aim was to promote the education of the Negro.¹

The Baptist Foreign Mission Convention and the National Educational Convention had been meeting jointly with the National Baptist Convention since 1886 when the National Baptist Convention was organized in St. Louis, Mo., on August 25, 1886. The National Baptist Convention, however, accepts 1880 as its starting point as that was when the Baptist Foreign Mission Convention was formed in Montgomery, Alabama.²

These conventions united as the National Baptist Convention of the United States of America with "the purpose of putting into effect the benevolent intentions of their constituents by eliciting, combining and directing the energies of the denomination..." and with the determination "To promote home and foreign missions; to encourage and support Christian education; to publish and distribute Sunday-School and other religious literature; and to engage in whatever other Christian endeavor is required to advance the Redeemer's kingdom throughout the world."³

The membership of this convention may consist of annual and life members, and representatives from "Baptist churches, district associations and conventions, district state conventions, and state conventions, all known to be in harmony with the object of this Convention, by paying into the treasury of this Convention at the annual meetings thereof, such sums as are stated in Section 3." This section states that "Any regular Baptist church shall be entitled to one (1) messenger upon the payment of ten dollars (\$10.00); any district association or convention, to one (1) messenger upon the payment of twenty-five dollars (\$25.00); any district state convention, to one (1) messenger upon payment of fifty dollars (\$50.00); any state convention, to one (1) messenger upon payment of one hundred dollars (\$100.00); provided that any or all of the above mentioned organizations may be entitled to one (1) additional messenger for every additional ten dollars (\$10.00) paid, all of which shall be for the work of this Convention."⁴

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1. Proceedings of the Fifty-eighth Annual Session of the National Baptist Convention, U. S. A., Inc. ... September 7-11, 1938, [n. p., 1938, hereinafter cited as Proceedings, 1938], p. 3.
 2. Ibid., pp. 8-9; Journal and Lectures of the Second Anniversary of the American Baptist Convention ... August 25-28, 1887, n. p., 1887, p. 33; Carter Godwin Woodson, The History of the Negro Church ... Washington, D. C., The Associated Publishers [c1921], p. 260.
 3. Proceedings, 1938, p. 3.
 4. Ibid., pp. 3-4.

National Baptist Convention of the United States of America

Subsidiaries of the National Baptist Convention of the United States of America are: the Woman's Convention, Auxiliary to the National Baptist Convention; Sunday School and Baptist Young Peoples' Union Congress; and the Baptist Laymen Movement.⁵

The Virginia associations have not been represented in the National Baptist Convention of the United States of America since 1915.⁶ Individual churches have, however, maintained their representation. The First Baptist Church, Richmond, has been represented by Rev. William Lee Ransome, and Fifth Street Baptist Church, Richmond, has been represented by Rev. Christopher Columbus Scott.⁷

First president of the Baptist Foreign Mission Convention was Rev. W. H. McAlphine, 1880-82, and the first secretary was Rev. J. M. Armstead, 1880-81.⁸

First president of the joint Foreign Mission or National Educational Convention was Rev. J. A. Foster, 1886 and the first secretary was Hon. J. J. Spelman.⁹

First president of the National Baptist Convention of the United States of America was Rev. E. C. Morris, 1895-1921 and the first secretary was W. H. Steward, 1895-98. He had been secretary of the Foreign Mission or National Educational Convention, 1894-95.¹⁰

The present officers of the National Baptist Convention of the United States of America are: President, Rev. L. K. Williams, 3101 South Parkway, Chicago, Ill., 1923--; Secretary, Rev. J. M. Nabrit, 1931--.¹¹

The records of this association include Minutes (with the Constitution), 1937--, 2 vols., in the custody of Dr. William Thomas Johnson, 2504 Brook Road, Richmond; 1937--, 2 vols., in the custody of Dr. Christopher Columbus Scott, 1005 N. 4th St.

A nation-wide directory of churches affiliated with the National Baptist Convention of the United States of America, Incorporated, is now being compiled by the Illinois Historical Records Survey Project.

5. Ibid., p. 6.

6. Oral statement of: Rev. William Lee Ransome.

7. Proceedings, 1938, p. 289.

8. Ibid., p. 8.

9. Ibid., p. 9.

10. Ibid., pp. 8-9.

11. Ibid., p. 8.

V. LOTT CAREY BAPTIST FOREIGN MISSION SOCIETY, INCORPORATED, OF THE UNITED STATES OF AMERICA

This society was organized Dec. 16, 1897 in Washington, D. C., as the First District Foreign Mission Convention.

It resulted from the opinion that the best plan for efficient mission work was "to divide the country into five or six districts, each having a local board with a secretary and financial agent, all subject to and reporting to the National Convention, but the National Baptist Convention, in its session at Boston, Sept. 1897 thought otherwise." However, "acting according to that opinion, the Baptist of North Carolina, at the last sitting of their Convention, October 1897, voted unanimously to issue a call to states holding the same views, to meet with them in the city of Washington, December 16, 1897, to consider the propriety of organizing a Baptist District Convention to do mission work."²

The object of this society is to foster "the Kingdom of Christ in all the world, and to do this in co-operation with all bodies in fellowship with it either in the United States of America or in the countries where it operates mission stations." In order to accomplish this their constitution states that "not more than (25 cents) twenty-five cents out of every dollar shall be expended for operating expenses of this work and at least (75 cents) seventy-five cents out of every dollar shall be expended in the work of missions as carried on by this society."³

Membership in this society may include "any Baptist Church, Sunday School, Missionary or Educational organization" upon the "payment of \$5 per delegate provided no church shall be represented by more than five delegates. Any member of a Baptist Church in good and regular standing may become an annual member by payment of (\$5.00) five dollars, and a life member by the payment of (\$25.00) twenty-five dollars at one payment."⁴

This society "shall convene annually beginning at 10 A. M., on Wednesday before the first Sunday in September at a place provided by the Body or Board."⁵

By 1899 the society had decided to change its name to the Lott Carey Foreign Mission Society.⁶ This was done in honor of Lott Carey⁷ who was the

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1. Proceedings of the Second Annual Session of the Lott Carey Baptist Foreign Mission Convention ... 1899 ..., Raleigh, Capital Printing Co., Printers and Binders, 1899 [hereinafter cited as Proceedings, 1899], p. 5; Miles Mark Fisher, A Short History of the Baptist Denomination ..., Nashville, Tennessee, Sunday School Publishing Board [c1933, hereinafter cited as Fisher, History], p. 117.
 2. Proceedings, 1899, p. 5.
 3. Minutes of the ... Lott Carey Baptist Foreign Mission Convention of America ... 1935 ..., n. p., 1935 [hereinafter cited as Minutes, 1935], p. 5.
 4. Ibid., p. 6.
 5. See footnote 4.
 6. We have spelt the name of this society with the "c" according to the minutes of the society: Proceedings, 1899, p. 5; Fisher, History, pp. 117-118.
 7. We have spelt the name of the man Cary without the "e" as his biographers have done: Ralph Randolph Gurley, "Sketch of the Life of the Rev. Lott Cary" in Life of Jehudi Ashmun ..., Washington, Printed by James C. Dunn, 1835 [hereinafter cited as Gurley, "Lott Cary"], pp. 147-160; Miles Mark Fisher, "Lott Cary the Colonizing Missionary", in The Journal of Negro History ... 1922, Lancaster, Pa., 1922, vol. 7 [hereinafter cited as Journal, vol. 7], pp. 380-418.

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"first American Baptist Missionary in Africa, the first representative of a purely Negro missionary organization to labor beyond the limits of the United States."⁸

Lott Cary was born in 1780, a slave on the plantation of William A. Christian in Charles City County. His father was a respected member of a Baptist church and a pious exhorter, or "plantation preacher", who tried to instill religious principles into his only child who was a young man noted for his intemperance, and profanity.⁹

In 1804 he was hired out as a factory hand in the Shockoe tobacco warehouse in Richmond. He was converted in 1807 while sitting in the gallery of the First Baptist Church, Richmond (see Inventory of the Church Archives of Virginia, Dover Baptist Association). It was a sermon based on the third chapter of John that brought about his conversion and instilled him with a desire to read the Bible for himself. He was converted and baptized by Rev. John Courtney, pastor of the First Baptist Church, Richmond.¹⁰ He attended a "tri-weekly night school in the gallery of the old church." This school was conducted by William Crane, a prominent member of the First Baptist Church, and David Roper who was later pastor of Second Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association).¹¹ Lott Cary also attended the Sunday School which was conducted by the Second Baptist Church.¹² He was "licensed to preach by the First Baptist Church, Richmond, and he exercised his talent every Lord's day among the colored people on plantations a few miles from Richmond."¹³ He was noted for the power of his preaching and "with his magnetic personality, his rugged piety and his persuasive oratory, stood easily the peer in all save the color of his skin, of the most able preachers of his day."¹⁴

In 1813, after the death of his wife, he ransomed himself and two children for \$850.¹⁵ This money was obtained by his splendid ability in handling the work at the tobacco warehouse where he was able to "produce any one of the hundreds of hogsheads of tobacco the instant it was called for." This service was often rewarded by a five dollar note and the privilege to sell the waste tobacco for himself.¹⁶

On Apr. 26, 1815 he helped to organize the Richmond African Baptist Missionary Society whose president was William Crane of the First Baptist Church.¹⁷

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8. Journal, vol. 7, p. 381.
 9. Ibid., pp. 381-82; Gurley, "Lott Cary", p. 147-148.
 10. Journal, vol. 7, p. 382.
 11. Ibid., pp. 384-385; The First Century of the First Baptist Church of Richmond, Virginia, 1780-1880, Richmond, Carlton McCarthy, 819 Broad Street, 1880 [hereinafter cited as The First Century ..., 1880], pp. 222-223.
 12. Douglas Southall Freeman, "Historical Sketch of the First Fifty Years of the Second Baptist Church", in The Ideal, Richmond, the church, vol. 5, May 1921, pp. 4-11.
 13. Journal, vol. 7, p. 384.
 14. A. A. Gaham, "A Century of Development of Negro Baptist in Virginia" in Religious Herald, Nov. 15, 1923, pp. 20-22.
 15. Gurley, "Lott Cary", pp. 147-148.
 16. Journal, vol. 7, p. 383.
 17. Ibid., pp. 384-385; Gurley, "Lott Cary", p. 148; The First Century ..., 1880, pp. 222-223.

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In May 1817 the Richmond African Baptist Missionary Society sent a letter to the first Triennial Convention which was held in Philadelphia and suggested that they establish an African Mission. "Lott Cary was received by the Baptist Board of Foreign Missions on May 1, 1819 and was accepted by the American Colonization Society to work for them without pay as other engagements would permit."¹⁸ He preached his farewell sermon in the First Baptist Church.¹⁹ "Prior to his public farewell, Lott Cary and Colin Teague were ordained and they, with their wives, Joseph Langford and wife and Hilary Teague, were organized in January, 1821, into a church. Lott Cary was elected pastor. The constitution of this body which they were to plant in Africa was modelled after the Samson Street Church of Philadelphia."²⁰

They sailed from Norfolk, Virginia, at half past six o'clock on the morning of Jan. 23, 1821. The party consisted of 28 colonists who were "en route to Sierra Leone" as agents of the American Colonization Society. They landed at Cape Montserado. It was difficult to establish a settlement at Cape Montserado so they moved to Freetown, Sierra Leone, where they remained for several months. Later, Lott Cary established his church at Monrovia. By 1823 he had six converts. By 1825 the membership had increased to 60 or 70, and in 1826 he dedicated the church which they had built.²¹

Besides preaching several times a week, Lott Cary established a day school on Apr. 18, 1823. By June the enrollment included pupils from Grand Cape Mount. This school was moved to Grand Cape Mount in 1827.²²

Lott Cary cared for the physical ailments of his colonists as well as their spiritual welfare. "Every ship that brought emigrants meant more work for Cary. On February 13, 1824, one hundred and five emigrants arrived in the ship Cyrus and in less than a month every one was prostrate with the fever."²³

From the time that he established the first settlement in Cape Montserado, Lott Cary "was appointed Governor Inspector at the same time he was selected Health Officer ... In September 1826, he was unanimously elected vice-agent of the colony." Jehudi Ashmun, Colonial Agent in Liberia, had a great deal of confidence in the ability of Lott Cary. He left him in charge of the colony when he had to return to America in 1828 because of his health.²⁴

"The only trouble that Cary had while he was vice-agent was with the natives." They robbed a factory at Digby and a general uprising was threatened. On the evening of Nov. 8, 1828 Lott Cary called out the militia to make cartridges. There was a great explosion caused by a candle, and eight people lost their lives. Among them was Lott Cary who died from injuries, Nov. 10, 1828.²⁵

In 1850 a monument was placed at his grave by Rev. Eli Ball of Virginia,

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18. Journal, vol. 7, pp. 355-388; George White McDaniel in Religious Herald, Nov. 15, 1923, p. 31.
 19. Gurley, "Lott Cary", p. 149.
 20. Journal, vol. 7, p. 390.
 21. Ibid., pp. 18, 391-392, 395-397; Gurley, "Lott Cary", p. 149.
 22. Journal, vol. 7, pp. 401-403.
 23. Ibid., p. 407.
 24. Ibid., p. 413; Gurley, Life of Jehudi Ashmun ..., Washington, Printed by James C. Dunn, 1835, title page.
 25. Journal, vol. 7, pp. 414-415.

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who was acting as agent for the Southern Baptist Missionary Convention. A part of the inscription thereon reads: "An original settler and defender of the Colony at Monrovia. Died acting Governor of Liberia Nov. 10th, 1828. His life was the progressive development of an able intellect and firm benevolent heart ... "26

The present executive secretary of the Lott Carey Baptist Foreign Mission Convention of the United States of America is Rev. J. Harvey Randolph, 1336 T St., N. W., Washington, D. C.

The records of this society include Minutes (containing the Constitution), 1911-1914, 1921, 1923, 4 vols., in the custody of the Virginia Union University; 1937--, 2 vols., in the custody of Dr. William Thomas Johnson, 2504 Brook Road, Richmond; 1937--, 2 vols., in the custody of Dr. Christopher Columbus Scott, 1005 N. 4th St., Richmond; 1906, 1917, 1922-23, 1927, 1933, 1937-38, 9 vols., and Annual Reports of the Corresponding Secretary, 1920-24, 1930-31, 4 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

26. Ibid., p. 18.

VI. THE SHILOH BAPTIST ASSOCIATION OF VIRGINIA

The Shiloh Baptist Association of Virginia,¹ called "the Mother of Associations", was organized in 1865 in Ebenezer Baptist Church (entry 3)² by Rev. Richard E. Wells.³ This was the first association formed by the Negroes of Virginia. Prior to this time, the Negro churches were in the white associations. The following churches were dismissed from the Dover Baptist Association in 1865 to form the Shiloh Baptist Association: African Baptist Church, Williamsburg; Chickahominy Baptist Church, James City County; and all of the Negro Baptist Churches in Richmond, which were: First African Baptist Church (entry 1); Second African Baptist Church (entry 2); Third African Baptist Church (now Ebenezer Baptist Church, entry 3); and Fourth African Baptist Church (now Fourth Baptist Church, entry 4).⁴

Membership in the Shiloh Baptist Association may include any regular Baptist church, organization or individual upon the payment of dues, and upon the vote of two-thirds of the members present at an annual meeting.⁵

The object of the association is "fraternal intercourse and mutual counsel, to foster the promotion of the cause of Christ, and general education, especially of the rising ministry, and to assist in the distribution of the Bible and other truths."⁶

The Shiloh Baptist Association contributes to both home and foreign missions. Most of their missionary work is done through the Lott Carey Foreign Mission Society, with which the association has been affiliated since the society was organized.⁷ Among the educational institutions to which the association contributes are: Virginia Union University, Richmond, the Virginia Theological Seminary and College, Lynchburg, and the Negro Organization Society. Their main educational interest, however, is the Virginia Union University, Richmond.

This institution was founded soon after the Shiloh Baptist Association was organized, at which time few Negroes could read, or write. It has done splendid work in promoting the spiritual, mental, physical, and social welfare of the Negro race.⁸

The Woman's Auxiliary, which was organized in 1919 and reorganized three years later by Mrs. William Thomas Johnson, holds its annual meetings at the same place and at the same time as the Shiloh Baptist Association, and makes

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1. Minutes of the ... Shiloh Baptist Association of Virginia ... 1938, n. p., 1938 [hereinafter cited as Minutes, 1938], p. 3.
 2. Minutes of the 31st Annual Session of the Shiloh Baptist Association ..., Charlottesville, Virginia Baptist Print, 1896, p. 2.
 3. Oral statement of Rev. Daniel James Bradford; Rev. Joseph Brown; Dr. William Thomas Johnson; Rev. John William Kemp; Dr. William Lee Ransome.
 4. Minutes ... of the Dover Baptist Association ... Sept. 18th, 19th & 20th, 1860, Richmond, H. K. Ellyson, Printers, 1860, pp. 24, 27-28; Minutes of the ... Dover Baptist Association ... 1862, 1863, 1864, 1865, and 1866 ..., Richmond, Laughton & Fore, Printers, 1866, p. 25; Journal of Proceedings of the Colored Shiloh Baptist Association of Virginia ... at its Third Annual Session ... 5th, 6th, 7th, 8th, and 9th, of Aug., 1868 ..., Richmond, V. L. Fore, Printer, 1315 Main Street, 1868, p. 17; Letter of Dr. Walter H. Brooks, manuscript, Dec. 26, 1939, 2 pp., in the custody of the Virginia Historical Records Survey.
 5. Minutes, 1938, p. 3.
 6. Ibid., p. 3.
 7. Ibid., pp. 15, 19; oral statement of Dr. William Thomas Johnson.
 8. Ibid., pp. 13, 15, 19.
 9. Minutes, 1938, p. 13.

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annual reports to the Association.¹⁰

The Shiloh Baptist Association meets annually at 9 A. M. on Wednesday before the third Sunday in July at a place which is decided upon at the preceding meeting.¹¹

The first moderator of this association was Rev. Peter Randolph 1865-70; and the first secretary was John Oliver.¹²

The present officers are: Dr. William Thomas Johnson, 2504 Brook Road, Richmond; First Vice-Moderator, Rev. Cary Sylvester McCall, 1207 N. 24th St., Richmond; Second Vice-Moderator, Rev. Robert Spencer Anderson, 1417 W. Cary St., Richmond; Third Vice-Moderator, Rev. T. F. Collins, 2806 Q. St., Richmond; Fourth Vice-Moderator, Rev. William Burrs Ball, 407 W. Clay St., Richmond; Fifth Vice-Moderator, Rev. John Henry Roots, 1923 Washington St., Richmond; Treasurer, Rev. John William Kemp, 501 Corbin St., Richmond; Recording Secretary, Dr. B. J. Fletcher, Church Road; Corresponding Secretary, Rev. George W. Watkins, Quinton; Statistician, Rev. B. D. Ellis, Louisa; Auditor, Rev. Joseph Thomas Hill, 105 Byrd St., Richmond.¹³

The records of this association include Minutes (containing the Constitution), 1868-83, 1891, 1922, 1924, 1929-30, 20 vols., in the custody of the Virginia Baptist Historical Society; 1875-78, 1880-81, 1889-91, 1910, 1912, 1914, 1922, 1924, 13 vols., in the custody of the Virginia Union University; 1919, 1931, 1937, 3 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

The Richmond churches in the Shiloh Baptist Association of Virginia are:

1. FIRST AFRICAN BAPTIST CHURCH, 1841-- , N. E. corner of Broad (formerly H. St.) and College Sts.

Organized Oct. 17, 1841 with 1,708 members from the First Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association). Until this time the congregation of the First Baptist Church had consisted of a large number of Negroes. While Rev. Jeremiah Bell Jeter was pastor of the First Baptist Church, the number of Negro members increased to such an extent that it seemed advisable for the two congregations to separate. In this way the Negroes could have a pastor who would devote all of his time to them, and conduct the services suitable to the need of the Negro congregation.

There were, however, objections to Negroes having their own churches; the insurrection at Southampton had resulted in stringent laws against Negroes gathering for religious worship or for other purposes. In order to overcome this difficulty it was decided that the pastor in charge of the church should be a white man, that a white committee should be appointed by the mother church to listen to appeals of aggrieved members, and that their meetings should be held only in the day time.

Rev. William Swan Plumer of the First Presbyterian Church (see forthcoming Inventory of the Church Archives of Virginia, Presbyterian Churches), supported Rev. Jeremiah Bell Jeter in his endeavor to establish this first

10. Ibid., p. 19; oral statement of Mrs. William Thomas Johnson.

11. Minutes, 1938, p. 3.

12. 70th Anniversary Ebenezer Baptist Church Richmond, Virginia, Richmond, the church, 1928, p. 9.

13. Minutes, 1938, p. 2.

The Shiloh Baptist Association of Virginia

African church in the City of Richmond of that day. The First Baptist Church continued until after the War Between the States to sponsor the First African Baptist Church.

When the plans had been completed for the establishment of the First African Baptist Church, the white congregation of the First Baptist Church moved to their new building at the N. W. corner of 12th and Broad Sts., and left the old church for their former Negro members to whom it was deeded Jan. 30, 1866.

Lott Gary was licensed to preach in this building while it was the First Baptist Church. He preached his farewell sermon here before he left for Africa (section V). The State Convention met here in 1829-30 when they were revising the State Constitution. The Republican Convention met in this church on Aug. 1, 1867. The Baptist General Association of Virginia (section II) was organized in this building in June 1899.

This old building was replaced by the present gray brick church which was dedicated Oct. 7, 1877. Gothic architecture, interior woodwork oak, pulpit furniture mahogany, pews dark oak, choir loft with a brass railing above and in the rear of the rostrum, balcony on two sides and at the rear of the auditorium.

There are two memorial windows, one of which is in memory of Rev. James Henry Holmes, D. D., the first Negro pastor of this church, and the other is in memory of Deacon Abraham Price. Over the door of the vestibule are these words: "In Memoriam First Baptist Church", and on one side of the door is a list of the officers of the church from its organization, while on the other side is a list of the members of the church.

First white pastor, Rev. Robert Ryland, Oct. 3, 1841-66. He was the first president of Richmond College (now the University of Richmond). He was intensely interested in the welfare of the Negroes, and advocated their being thoroughly instructed. His sermons were directed to their reason rather than their feelings. The Negroes soon realized that he was their friend. He converted and baptized large numbers of them. One of his problems was to keep them from being baptized too soon. Dr. Ryland was succeeded by a Mr. Stockwell, a white man from the north who was replaced in 1867 by the first Negro pastor, Rev. James Henry Holmes, 1867-1901. He was born a slave in Virginia in 1826, and was baptized in 1842. He was a deacon of this church, 1855-65, and was made assistant pastor in 1865. The Rev. Mr. Holmes was considered a leader of his people, and the church, under his leadership, was recognized as being a thoroughly organized and disciplined unit.

See: Ralph Randolph Gurley, "Sketch of the life of the Rev. Lott Gary" in Life of Jehudi Ashmun, Late Colonial Agent in Liberia ..., Washington, Printed by James C. Dunn, 1835, pp. 147-160; article in Richmond Daily Dispatch Aug. 16, 1876, p. 1, cols. 3-5; Robert Ryland, "Origin and History of the First African Baptist Church" in The First Century of the First Baptist Church of Richmond, Virginia, 1780-1880, Richmond, Carlton McCarthy, 1880, pp. 247-272; William Eldridge Hatcher, Life of J. B. Jeter, D. D., Baltimore, H. M. Wharton and Co., 1887, pp. 192-196; Hamilton James Eckenrode, The Political History of Virginia during the Reconstruction, Baltimore, The Johns Hopkins Press, 1904, p. 66; Alruthus Ambush Taylor, The Negro in the Reconstruction of Virginia, Washington, D. C., The Association for the Study of Negro Life and History, 1926, pp. 186-187; Jeremiah Bell Jeter, The Recollections of a Long Life ..., Richmond, Va., The Religious Herald Co., 1891, pp. 209-213; William Thomas Johnson, Historical Reminiscences of the First African Baptist Church,

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Richmond, the church, 1926, 12 pp.; William Thomas Johnson, Souvenir Program of ... First African Baptist Church ..., Richmond, the church, 1928, 48 pp.; Luther P. Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860" in The Journal of Negro History, Menasha, Wis., and Washington, D. C., 1931, vol. 16, pp. 160-240; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; Louise Nurney Kernodle, Richmond Guide Book, 1934, Richmond Central Publishing Co., Inc., 1934, p. 41; William Lee Ransome, History of the First Baptist Church, Richmond, the church, 1935, pp. 8-9; "Church of the Week" in Richmond Afro-American, Nov. 26, 1938.

Minutes (including finances; annual reports of Sunday School), 1841-- , 5 vols. Register (members), 1901-- , 1 vol., in the custody of Benjamin Peters Vandervall, 812 Buchanan St. Woman's Missionary and Educational Circle, organized in 1901, no records preserved. Richmond Chancery Court, Hustings Deeds 82-A, p. 328.

2. SECOND AFRICAN BAPTIST CHURCH, 1846-- , N. W. corner of Randolph St. and Idlewood Ave.

Organized Feb. 1, 1846 with 57 members from the Second Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association). The first Negro was admitted to the Second Baptist Church in 1821. Many more were received after the great revival of 1831, and a committee of seven older Negro members was appointed to watch over them. In 1832 a movement was started to segregate the Negro congregation. This was finally accomplished by the organization of this church which was sometimes spoken of as the Oregon Hill African Mission.

The white members of the Second Baptist Church had their slaves build a brick frame chapel for the Negro congregation. It was located on what is now the 100 block E. Byrd St. This chapel was burned in 1866, and the congregation worshipped in Dill's old bakery on the corner of Clay and Foushee Sts., until their new brick church was built on the old site. The cornerstone of this building was laid May 21, 1866. A box containing money and papers was placed in the cornerstone. It was stolen on the night of June 9, 1866. This building is Greek Colonial architecture with tall columns and winding stairs which lead from the terraces to the balconies.

The Second African Baptist Church was sponsored by the Second Baptist Church for many years, and the church was served by white pastors until after the War Between the States, although Negro preachers were encouraged to fill the pulpit under their supervision.

In 1866 they severed relations with the white congregation and appointed the Rev. Pleasant Bowler as their first Negro pastor. In a few years this gentle, unlettered pastor was succeeded by the famous church organizer, Rev. William Troy, who led members from this congregation to start Sharon Baptist Church (entry 14). Later he organized Moore Street Baptist Church (entry 35). The Rev. Walter H. Brooks, D. D., a pastor of national fame, went from this church in 1889 to the Nineteenth Street Baptist Church, Washington, D. C., where he has been pastor for 50 years.

This church now has a membership of over 2,000 and a noted choir of over 100 voices. The Sunday School was organized in 1865 with a few children, and its present membership is over 1,000.

On Easter Sunday, Mar. 24, 1940, the congregation moved to their new church which they purchased from Park View Baptist Church (see Inventory of

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the Church Archives of Virginia, Dover Baptist Association) after Mosby Memorial Baptist Church (entry 46) was unable to meet the payments on the property. This is a brick building, Gothic architecture, balcony on all four sides of the church. The interior walls are blue, the woodwork is light oak, and the pews, which they moved from the church on Byrd St., are oak. They also took with them from the old building the Mueller pipe organ with chimes. This was once water pumped but is now electrified. The windows are frosted glass with the exception of the stained glass window which was moved from the old church. This is a memorial to Rev. Zachariah Daniels Lewis, D. D., 1859-1926. He was pastor of this church for 37 years before his death.

First white pastor, Rev. Jeremiah B. Porter, 1846-51. First Negro pastor, Rev. Pleasant Bowler, 1866 to an unknown date.

See: Articles in: Richmond Whig, May 22, 1866, p. 3; Richmond Daily Dispatch, May 21, 1866, p. 1; John Wesley Cromwell, The Negro in American History, Washington, D. C., The American Negro Academy, 1914, p. 228; Douglas Southall Freeman, article in The Ideal, Richmond, the church, May 1921, vol. 5, pp. 4-11; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; Souvenir Program Second Baptist Church ... Oct. 14-21, 1929, Richmond, the church, 1929, 32 pp.

Minutes (including Missionary Society records), 1856-- , 11 vols. Finances, 1866-- (duplex system 1919--), 25 vols. Register (members, baptisms, marriages, deaths), 1856-- , 3 vols. Board of Trustees Minutes, 1899-- , 2 vols.; Finances, 1896-- , 2 vols. Board of Deacons Minutes, 1892-- , 10 vols. All church records are in the custody of Walter Scott Banks, Consolidated Bank and Trust Co., First and Marshall Sts. Sunday School (members, finances), 1900-- , 4 vols., in the custody of Miss Emma Louise Bailey, 500 Catherine St. Baptist Young People's Union (minutes, members, finances), 1916-- , 1 vol., in the custody of Mrs. Victoria Bowles, 1014 W. Clay St. Richmond Chancery Court, Deed Book 159-C, p. 261; Deed Book 358-B, p. 39; Deed Book 418-D, p. 117.

3. EBENEZER BAPTIST CHURCH, 1858-- , N. E. corner of Leigh and Judah Sts.

Organized July 18, 1858 as the Third African Baptist Church. The movement to organize this church started July 6, 1856 in the First African Baptist Church (entry 1) while Dr. Robert Ryland (white) was pastor of that church. The Superintending Committee for the new church decided on Sept. 7, 1856 to recommend the organization of the new African Baptist Church to the First Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association).

On Oct. 5, 1856 Dr. Ryland reported that he had selected the present site of the church. He was authorized to purchase the 60 feet at \$10 per foot. On Nov. 2, 1856 he reported that the contract had been drawn for the property and that the deed would be made in his name until the church was organized. On Dec. 7, 1856 he reported that the recommendation for the new church was approved by the First Baptist Church which asked that the organization be supervised by Grace Street Baptist Church (now Grace Baptist Church, see Inventory of the Church Archives of Virginia, Dover Baptist Association).

On Apr. 4, 1858 a committee was appointed to receive and report the names of those who wishes to unite with the new church. On May 30, 1858 the building was dedicated before it was completed. Dr. Robert Ryland preached the sermon that morning and Rev. J. T. Burrows preached in the afternoon. The

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First African Church worshiped with this church that day and furnished the music for both services.

On July 4, 1858 Dr. Robert Ryland reported the list of members to Rev. Jeremiah Bell Jeter, pastor of Grace Street Baptist Church, and requested him with Elder William T. Lindsay to organize the church and supervise it as other African Baptist Churches in Richmond were supervised. The Superintending Committee appointed by Grace Street Baptist Church met July 17, 1858 at 8:30 P. M. in the study of Rev. Jeremiah Bell Jeter, and arranged the program for the organization services which took place July 18, 1858, in the present building. The Rev. Mr. Jeter resided at the organization meeting. On July 25, 1858 the name was changed to Ebenezer Baptist Church.

"The constitution provided that the Grace Street [church] would appoint annually a committee of ten white members as Superintending Committee. The duty of this committee was to superintend the religious instruction and discipline of the said church. The Deacons were to be elected during good behavior, but must have the approval of the Superintending Committee appointed by the Grace Street Church.

The pastor of this Church shall be a white Baptist Minister in good standing in the denomination, elected by the Superintending Committee with the concurrence of a majority of the colored Deacons. The meetings were to be held in the daytime and at every meeting the Pastor was to be attended by at least one member of the white committee ... The church carried a double roll, id est, opposite each member's name appeared the name of his owner if he were a slave, and if not a slave, then opposite his name appeared the word "Free."

The present building which was erected in 1858 was originally frame. In 1873 the walls were changed to brick covered with cement and a portico with four Doric columns was added. The church was rededicated in December 1873, and Rev. Anthony Binga, Jr., Rev. J. H. Holmes, and Rev. John Jasper preached. Electricity and a furnace were installed in 1911. Grecian Colonial architecture, interior walls colored cream, pulpit and pews mahogany, gallery on two sides and at rear of the auditorium, stained glass windows. There is a memorial window to Rev. Richard E. Wells, pastor 1870-1902, and one to Steven D. Jones, chorister 1897-1904.

Ebenezer Baptist Church has sponsored the formation of many Negro organizations, among which are: Shiloh Baptist Association (section VI); the first kindergarten for Negro children in Richmond; the Hartshorn Memorial College, Richmond; the Negro branch of the Young Men's Christian Association; the Richmond Neighborhood Association, and the Council of Colored Women.

Among the churches organized by this church are: Pleasant Grove Baptist Church, Ellerson, Virginia; Shiloh Baptist Church (now Cedar Street Baptist Church entry 6); St. John's Baptist Church (entry 34); Mt. Carmel Baptist Church (entry 38); Riverview Baptist Church (entry 19), and Mt. Vernon Baptist Church (entry 45).

First white pastor, Rev. William Lindsay, 1856-65; first Negro pastor, Rev. Peter Randolph, 1865-69.

See: Carter Godwin Woodson, The History of the Negro Church, Washington, D. C., The Associated Publishers, 1921, p. 135; 70th Anniversary Ebenezer Baptist Church, Richmond, Virginia, Richmond, the church, 1928, 56pp; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; "Church of the Week" in Richmond Afro-American, Nov. 5, 1938. Minutes, 1873--, 7 vols. Register (members, baptisms, deaths and finances 1895-1925), 1895-1935, 4 vols.; (members, baptisms, deaths), 1936--,

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duplex system, 1 vol., per year. Finances, 1926--, 1 vol., duplex system. Deacon's Book (minutes), 1878--, 3 vols. Poor Saints (social welfare records), 1871--, 5 vols. Records before 1870 are in with those of First African Baptist Church (entry 1). Richmond Chancery Court, Hustings Deeds 78-B, p. 250.

4. FOURTH BAPTIST CHURCH, 1859--, 2800 P St.

Organized in 1859 as Fourth African Baptist Church by the Negro members of Leigh Street Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association) who met in the basement of that church. Leigh Street Baptist Church sponsored this congregation until after the War Between the States, when the Negro congregation segregated itself from Leigh Street Baptist Church, and on Dec. 2, 1865 organized as the Fourth Baptist Church. They worshiped for a while in the Confederate barracks on Chimborazo Hill. Then they built a small frame chapel on Bloody Run Gully, near Chimborazo Park. In 1875 they built a larger frame church on 32nd St. between M and N Sts. In 1884 the present brick church was built and dedicated. Colonial architecture, large Doric columns support the front portico. Interior woodwork colored buff, walnut furniture, gallery around three sides of the auditorium with a choir loft at the back of the pulpit.

There are four memorial windows, two of which are in memory of former pastors: Rev. Scott Gwathmey and Rev. Evans Payne, and two are in memory of deacons: Marshall Stevens and Alphaeus Scott.

A number of churches have developed from this congregation, among which are: Mt. Olivet Baptist Church (entry 41), Fountain Baptist Church (entry 37), Thirty-First Street Baptist Church (entry 26), and Good Shepherd Baptist Church (entry 48).

First pastor, Rev. Scott Gwathmey, 1865-79. There is a stone tablet to his memory in the church.

See; "Church of the Week" in Richmond Afro-American, Dec. 24, 1938; Mary Ann Harvey, An Historical Sketch of Fourth Baptist Church, manuscript, 1923, 1 p., in the custody of George Washington Gilliam, Jr., 819 W. 29th St., Richmond; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16.

Minutes (including baptisms, deaths), 1897--, 5 vols. Finances (including members), 1881-1925, 9 vols.; (including members, marriages), 1925--, duplex system. Sunday School (members, finances), 1927--, 1 vol. Woman's Missionary Society (members, finances), 1927--, 1 vol. Baptist Young Peoples Union (members, finances), 1927--, 1 vol. Richmond Chancery Court, Deed Book 118-A, p. 169; Deed Book 123-A, p. 34; Henrico Circuit Court, Deeds 106, p. 374.

5. FIFTH BAPTIST CHURCH, 1865--, N. W. corner of Cary and Harvie Sts.

Organized December 1865 by Rev. George Daggett in a stable on the 1300 block Elmwood St. (now Main St.). This property was bought by the church, Sept. 7, 1872, and was in a section of Richmond that was called Sidney.

The mission from which this church grew was started clandestinely on Navy Hill in 1860 when Negroes were not permitted to assemble, as uprisings frequently resulted from their meetings. This little group was gathered together by a slave, John Harris, who was born in Africa. They worshiped in a small shed. From there they moved to a small shelter on the ravine known as French Garden Hill, now the city dump on 7th St., just beyond the Armory.

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Under the leadership of Rev. Charles Bowe they moved to Warwick's Stable which was located near the present intersection of Morris and Main Sts. Later they bought the lot and stable on the 1300 block Main St. in which the church was organized. On Feb. 27, 1894 they bought the present lot and built the present church. Brick building, Gothic architecture, stained glass windows. Interior walls colored buff, vaulted ceiling, gallery across entrance of auditorium, choir loft with an organ at the rear of the pulpit. This noted choir broadcasts every Sunday evening. The Sunday School department is in the basement.

First pastor, Rev. George Daggett, 1865 to an unknown date.

See: Moses Alphonso Norrell "Religious History of Richmond" in Richmond Planet, Nov. 26, 1932, p. 16; "Church of the Week" in Richmond Afro-American, Jan. 21, 1939.

Minutes (including members, finances), 1881-93, 1 vol., 1935--, 1 vol. Finances, 1929-35, 6 vols., 1935--, file system. Register (members, baptisms, deaths, and contributions), 1865-1935, 1 vol., 1935--, file system. All records are in the custody of the present pastor, Rev. Robert Spencer, 1417 W. Cary St. All of the other records are lost. Richmond Chancery Court, Deed Book 99-B, p. 40; Deed Book 125-B, p. 214; Deed Book 151-B, p. 171.

6. CEDAR STREET BAPTIST CHURCH, 1867--, 1001 Mosby St.

Organized in 1867, as the Shiloh Baptist Church at 901 N. 17th St., by five members from Ebenezer Baptist Church (entry 3). On Jan. 12, 1930 they dedicated the present church where they worshiped in the basement until the church was completed in 1938. The basement is now used for the Sunday School.

Brick building, Colonial architecture, broad steps lead to the columned portico. Interior walls cream color, woodwork and furniture stained oak.

First pastor, Rev. Evis Dickenson, 1867-72. He was a student at the Richmond Institute and Theological Seminary (now the Virginia Union University).

See: Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16.

Minutes (including finances, members), 1930--, 3 vols. Sunday School, 1931--, 6 vols., in the custody of Leonard Anderson, 1914 Washington St. Register (members, deaths), 1938--, 1 vol. kept in the church. Richmond Chancery Court, Deed Book 125-A, p. 456; Deed Book 261-D, p. 497; Deed Book 355-C, p. 65; Henrico Circuit Court Deeds, 141-B, p. 68.

7. MT. TABOR BAPTIST CHURCH, 1872--, S. E. corner of Cedar and Selden Sts.

Organized in 1872. It developed from a Sunday School which was conducted in a frame building located on an adjoining lot south of the present site of the church. The first church was built in 1874. In 1904 they erected the present building on the same site. Frame building, Colonial architecture, interior painted cream, oak furniture.

First pastor, Rev. William Fagen, 1872-1897.

Minutes (including Sunday School records), 1931--, 1 vol.; Finances, 1931--, 1 vol., in the custody of Howard Linwood Johnson, 2806 E. Leigh St. Register (members, baptisms), 1931--, 1 vol., kept at the church. Baptist Young People's Union, 1929--, 1 vol., kept at the church. Woman's Missionary Circle, 1934--, 1 vol., in the custody of Mrs. Cary Sylvester McCall, 1207

Churches in the Shiloh Baptist Association

N. 24th St. Henrico Circuit Court, Deeds 98, pp. 205-206; Deeds 167-A, p. 376; Deeds 169-A, p. 4.

8. MACEDONIA BAPTIST CHURCH, 1876--, 602 N. 29th St.

Organized in 1876. Prior to 1916 they started buying a Nunnery School building. They lost this as they were unable to meet the payments. The present building which they entered Feb. 15, 1938 was formerly a store. Cinder block building, unfinished walls, folding chairs and benches, oak table.

In April 1936 there was a great split in the church and all except five members left with the presiding pastor, Rev. Mort Jackson, and organized the New Light Baptist Church (entry 10).

First pastor, Rev. George Boswell, 1876-83.

Minutes (members, baptisms), 1936--, 1 vol. Finances, 1936--, 1 vol., in the custody of the church clerk, Mrs. Aldina Booker, 119 N. 19th St. Sunday School (members, finances), 1937--, 1 vol., in the custody of Mrs. Cora Walts, 20 M. St. Richmond Chancery Court, Deed Book 271-B, p. 439.

9. GOODWILL BAPTIST CHURCH, 1924--, 410 N. Monroe St.

Organized Nov. 24, 1924, by Rev. William Burrs Ball with six members in the present building. This building was at first a store; then it was used as a magistrate's office. The congregation bought the building in 1927 and furnished it as a church, with dark oak furniture and an organ which was donated by Mrs. Bettie Cousins.

This church is noted for its Social Service Department in which people are trained for jobs which are found for them by the pastor. This department of the church is called the Goodwill Church Center and is maintained at 407 N. Clay St.

First pastor, Rev. William Burrs Ball, 1924--, D. D. Virginia Union University.

See: "Church of the Week" in Richmond Afro-American, Feb. 11, 1939.

Minutes (including members, baptisms, a few deaths and marriages), 1924--, 2 vols. Finances, 1928--, 4 vols. Sunday School (including members, finances), 1924--, 6 vols. Woman's Auxiliary, 1934--, 1 vol. Richmond Chancery Court, Deed Book 343-B, p. 239; Deed Book 367-C, p. 375; Deed Book 417-A, p. 543.

10. NEW LIGHT BAPTIST CHURCH, 1936--, 1821 E. Main St.

Organized Apr. 10, 1936 as the result of a split in Macedonia Baptist Church (entry 8). At this time the congregation, with the exception of five members, withdrew from Macedonia Baptist Church and organized themselves as Macedonia Baptist Church No. 1. Later they changed their name to the New Light Baptist Church in order to avoid confusion with the former church. They conduct their services in the front part of a brick store building.

First pastor, Rev. Mort Jackson, 1936--. He attended a grammar school.

Minutes (members, baptisms, minutes and members of the Sunday School), 1936--, 1 vol. Finances, 1936--, 1 vol., in the custody of the church clerk, Ollie Basil Lindsey, 6 W. Marshall St.

VII. MATTAPONI BAPTIST ASSOCIATION OF VIRGINIA

The Mattaponi Baptist Association of Virginia was organized in August 1879, at Shiloh Baptist Church, Bowling Green, Caroline County, Virginia.¹

At the time this association was organized there were seven Negro Baptist district associations in Virginia: Shiloh, Hassiadijah, Valley, Norfolk Union, Bluestone, Banister and Northern Virginia, and the Southside Rappahannock.²

The churches which formed the Mattaponi Baptist Association previously belonged to the Shiloh Baptist Association which in 1879 was composed of 219 churches located in 35 counties. It covered "a territory that extends from Rockingham, Page, and Fauquier counties on the north to Pittsylvania, South Hampton, and Nansmond counties on the south; from Norfolk and Lancaster counties on the east to Campbell and Amherst counties on the west." Such a large association could not be entertained by the rural churches. Consequently, when the Shiloh Baptist Association provided, in an amendment to her constitution, that all churches holding membership in the association pay the same fee for associational expenses, the rural churches of Caroline, Hanover, and Spottsylvania counties sent messengers to Shiloh Baptist Church, Bowling Green, in August 1879, to organize a District Association.³

Rev. J. W. Pendleton, the first vice-moderator, suggested the name Mattaponi for the Association, and Deacon W. R. Merriweather of Jerusalem Baptist Church, Caroline County, wrote the constitution.⁴

The first meeting, after the association was organized, was held in 1880 at Jerusalem Baptist Church, Caroline County, of which Rev. Spencer Todd, the noted blind preacher, was pastor. There were 22 churches represented at this meeting at which time the Mattaponi Baptist Association became a member of the Virginia Baptist State Convention.⁵ There were 84 churches from 10 counties represented at the Sixtieth Annual Session held in 1938 at Mt. Salem Baptist Church, Penola, Caroline County.⁶

The territory covered by the Mattaponi Baptist Association is limited only by the boundaries of the State of Virginia, and any "regular Missionary Baptist Church" in the State may belong to the association. Each church in the association may have not more than three elected delegates. Annual dues for the churches represented in the association are \$5 a year. Annual dues for individual members of the association are 50 cents per year. Life membership of individual members is \$5.⁷

The Mattaponi Baptist Association has manifested a keen interest in Missions almost from its beginning. In 1881 it recommended that the churches of the association organize missionary circles to raise money for foreign missions. The association believed that home missions could be promoted best through the Sunday School, so in 1883, when the association met at

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1. Rev. A. P. Young, Fifty Sessions, Historic Sketches of the Mattaponi Baptist Association, n.p., 1929 [hereinafter cited as Young, Fifty Sessions] pp. 5-6.
 2. Ibid., p. 5.
 3. Ibid., pp. 5-6.
 4. Ibid., p. 6.
 5. Ibid., pp. 6-7.
 6. Minutes of the Sixtieth Annual Session of the Mattaponi District Baptist Association of Virginia ... July 20 and 21, 1938, n.p. 1938 [hereinafter cited as Minutes, 1938] pp. 22-23.
 7. Ibid., p. 4.

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Mt. Zion Baptist Church, Louisa County, a resolution was passed urging pastors and church officers to organize Sunday Schools in their respective churches and in 1885, when meeting at St. John's Baptist Church, Caroline County, a committee was appointed to organize the Mattaponi District Baptist Sunday School Convention. In 1906 the Mattaponi Baptist Association sponsored the organization of the Women's Mattaponi District Baptist Missionary and Educational Convention which has proved a very powerful home missionary force.⁸ In 1934 the Mattaponi District Baptist Young People's Union Convention was formed. These three conventions meet annually with the Mattaponi District Baptist Association.⁹

In addition to its missionary and its temperance work,¹⁰ the Mattaponi Baptist Association takes an active interest in educational work and contributes to the support of the Virginia Theological Seminary and College, Lynchburg, to the Virginia Union University, Richmond.¹¹

The Mattaponi Baptist Association holds its annual meeting at 9 A. M. on Wednesday before the first Sunday in August.¹²

The first moderator was Rev. Burrell Toler, 1879-80.¹³ The present officers are: Moderator, Rev. Chester Arthur Lindsay, 1918--, 812 North 5th St., Richmond; First Vice-Moderator, Rev. W. H. Ford, Ashland; Second Vice-Moderator, Deacon R. Butler Fortune, Bowling Green; Third Vice-Moderator, Rev. Harry J. Ellis, Snell; Recording Secretary, Rev. E. L. R. Guss, Guinea; Statistical Secretary, Rev. L. L. Davis, Bowling Green; Corresponding Secretary, Rev. Andrew Pearl Young, Bowling Green; Treasurer, Deacon James Mont, Jr., Milford.¹⁴

The records of this association include Minutes (with the Constitution), 1912, 1924, 1928, 1930, 1933--, 11 vols., in the custody of Rev. Chester A. Lindsay, 812 North 5th St. Minutes, 1928-29, 1935--, 6 vols., in the custody of the Virginia Baptist Historical Society; 1907, 1910, 2 vols., in the custody of the Virginia Union University; 1935--, 5 vols., in the custody of Dr. William Thomas Johnson, 2504 Brook Road, Richmond; 1935--, 5 vols., in the custody of Dr. Christopher Columbus Scott, 1005 N. 4th St., Richmond; 1916, 1928, 1934, 1937, 4 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond. Business records, 1940--, in the custody of Rev. E. L. R. Guss, Guinea.

The Richmond churches in the Mattaponi Baptist Association are:

11. FIRST BAPTIST CHURCH, 1821--, N. W. corner of Decatur and 15th Sts.

Organized in 1821, as the First African Baptist Church of Manchester,

8. Young, Fifty Sessions, pp. 10-12.

9. Oral statement of Dr. Chester Arthur Lindsay.

10. Minutes, 1938, p. 22.

11. Young, Fifty Sessions, p. 13.

12. Minutes, 1938, p. 6.

13. Ibid., p. 3.

14. Ibid., p. 3.

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in the home of Mrs. Ransfield on Decatur St., between 5th and 6th Sts. by a group of free Negroes who were led by Edward Bradbury Edwards. They worshiped there until Dec. 19, 1823, when they bought a frame building, called the "slab church" on Barney (now 7th) St., between Perry and Porter Sts., Manchester. Later they purchased from a Methodist Congregation (white, name and date unknown) a brick building opposite the slab building. This building was razed 1854-58, and under the leadership of Rev. Levi Daniel Horner, the material was used in the erection of the church on the S. W. corner of Seventh and Perry Sts., adjoining the former site, on a lot, received in exchange for the slab church lot, from Thomas Vaden and his wife, Ann Eugenia.

On Aug. 11, 1879, Dr. Anthony Binga, Jr., led the congregation in laying the cornerstone for their fifth building. It was built with material from the previous building, and was Colonial architecture with a belfry. This building faced Perry St. All of the previous buildings faced 7th St. They worshiped in the basement of Bainbridge Street Baptist Church (see forthcoming Inventory of the Church Archives of Virginia, Middle District Baptist Association) for four months then they entered the basement of the new church which was dedicated Nov. 12, 1881. The last service was held in this building July 3, 1892.

Industrial conditions caused the congregation to move into the present building which Dr. Anthony Binga, Jr. urged them to build. Some of the material used in this building came from the former church. They moved into the basement of this, their sixth building, in July 1892. The church was dedicated May 10, 1896.

Brick building, Gothic architecture with high bell tower, interior walls colored light green, ivory colored woodwork, light oak furniture, balcony with brass rail on three sides. The original steeple was blown off the belfry by a storm, Oct. 29, 1896. After that storm the city passed an ordinance prohibiting tall church steeples. The mortgage on the building was paid June 7, 1903; the paper was burned and the ashes framed and kept as a memorial in the vestibule. They built a brick parsonage on the church grounds in 1921. This was dedicated Jan. 15, 1922.

There is a memorial window to Mrs. Annie E. Blackwell, first treasurer of the Lott Carey Foreign Missionary Society. This Society developed from the Richmond African Baptist Missionary Society which Lott Carey helped to establish in 1815 and which was the first African Missionary Society among Negroes in the United States.

A large portrait of Dr. Anthony Binga, Jr. hangs in the N. W. corner of the auditorium. Dr. Binga was pastor from May 1, 1872-Jan. 21, 1919, and this was the only church he ever served as pastor.

First pastor, Rev. Levi Daniel Horner (white), 1849-64. He attended the Baptist Seminary (now University of Richmond). The Rev. Mr. Horner heard the guns of the Northern troops while he was preaching on a Sunday morning in 1864. He left his pulpit and joined General Lee's army. First colored pastor, Rev. Richard E. Wells, 1865-90. He attended the Richmond Normal School. He was a shoemaker but was considered very scholarly in his day.

See: Ralph Randolph Gurley, "Sketch of the Life of the Rev. Lott Carey" in Life of Jehudi Ashmun, Late Colonial Agent in Liberia ..., Washington, Printed by James C. Dunn, 1835, pp. 147-160; Luther P. Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860" in the Journal of Negro History, Menasha, Wis., and Washington, D. C., April, 1931,

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vol. 16, no. 2, pp. 160-240; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; William Leo Ransome, History of the First Baptist Church . . ., Richmond, the church, 1935, 312 pp.; "Church of the Week" in Richmond Afro-American, Nov. 12, 1938; Horner Family Bible, photostat copy in Virginia State Library, Chesterfield Marriage Register, 1771-1853.

Minutes (including finances, records of other organizations 1900), 1887-- , 4 vols. Some scattered records from 1864-87. Register (members, baptisms, marriages, deaths), 1887-- , 1 vol. Negroes were not permitted to keep records before the War Between the States. Richmond Hustings Court, Pt. 2, Deed Book 5, p. 306; Deed Book 12, p. 42; Deed Book 14, p. 287; Deed Book 25, p. 319; Deed Book 49-A, p. 389; Deed Book 68-B, p. 51.

12. FIFTH STREET BAPTIST CHURCH, 1880-- , 705 N. 5th St.

Organized in July 1880, by some members from the First African Baptist Church (entry 1), in Odd Fellows Hall, 1417 E. Franklin St., where they worshiped until 1886, when they entered their new brick building, Gothic architecture, on the present site. This was replaced by the present building which was dedicated July 4, 1926. Cream brick building, Greek Colonial architecture, interior woodwork colored ivory, mahogany furniture, swinging balcony on two sides and at rear of the auditorium, stained glass windows. While this building was being constructed, they worshiped in True Reformers' Hall, 608½ N. 2nd St.

In the Women's Bible Class room is an oil portrait of the organizer and teacher of the class, Deacon Nelson George Booker. He was an officer in the church from the age of 14, when he was appointed Sunday School librarian, until his death, Oct. 15, 1935. Members of this church later helped to organize Mosby Memorial Baptist Church (entry 46).

First pastor, Rev. H. H. Mitchell, D. D., 1880-82.

See: Robert Henry Fauntleroy, "A Brief Historical Sketch of the Fifth Street Baptist Church, Richmond, Virginia" in The Programme of Services Dedicating the new Home of Fifth Street Baptist Church . . ., Richmond, the church, 1926, p. 4, and in Golden Jubilee Programme of the 50th Anniversary of the Fifth Street Baptist Church October 5 to 19, 1930, Richmond, the church, 1930, p. 1; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; "Church of the Week" in Richmond Afro-American, Oct. 29, 1938.

Minutes (including finances; quarterly reports of the Baptist Young People's Union, and the Junior Choir; Annual reports of Woman's Missionary Society, 1844-- , Educational Circle, 1917-- , Highway and Hedge, 1917--), 1880-- , 16 vols. Minutes of Building Committee, 1924-26, 1 vol. Register of members, 1929-- , 1 vol. Finances (personal contributions), 1880-- , 4 files; (disbursements), 1918-- , 2 vols., and duplicates 1927-- , 2 vols. Sunday School (minutes, members, finances), 1906-- , 9 vols. Richmond Chancery Court, Deed Book 117-B, p. 452.

13. SECOND BAPTIST CHURCH, 1880-- , 105 E. Pilkington St.

Organized Apr. 8, 1880, by William Pettigrew with the financial assistance of the First Baptist Church (entry 11), while Dr. Anthony Binga, Jr. was pastor. It developed from a Sunday School held at "Hilder's Old House" on the Midlothian Turnpike, near River St.

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The first church, built on the present lot, was a small frame building. This was torn down when they entered the present church which was dedicated in June 1905. In 1926 a Sunday School annex was built with offices, class and lecture rooms. The church is a brick building, Gothic architecture with tall spire and belfry, and large stained glass windows, two of which are rose windows. There is a balcony extending around the main auditorium. The choir loft, back of the pulpit, has a gold rod for the curtains. The walls are a light green color; the pews and pulpit furniture are mahogany.

To the right of the building is a brick and stone wall which is a memorial to the former deacons of this church. In the vestibule is a memorial portrait of Dr. Anthony Binga, Jr., with the names of the members of the First Baptist Church who assisted the church when it was organized. There is a memorial window to Rev. Daniel Webster Davis, Sr., under whose administration the present church was built, and one to Mrs. Rebecca Howlett, a leading member of the church.

First pastor, Rev. Sandy Howell, 1880-96. He was formerly a member of the First Baptist Church.

See: Moses Alphonso Norrell "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; William Lee Ransome, History of the First Baptist Church . . ., Richmond, the church, 1935, pp. 278-282.

Minutes, 1880--, 2 vols. Finances, 1905-35, 7 vols., 1918--, duplex system, 21 vols. Register (including members, baptism), 1881--, 1 vol. Sunday School (members, finances), 1905--, 7 vols. Baptist Young People's Union, 1939--, 1 vol., in the custody of John Lewis, 2002 Morris St.

14. SHARON BAPTIST CHURCH, 1887--, N. W. corner of 1st and Leigh Sts.

Organized in 1887, by Rev. William Henry Troy with a group of members of the Second African Baptist Church (entry 2), in Harris's Hall on the west side of 3rd St. between Clay and Marshall Sts. They worshiped there until Feb. 19, 1890 when they purchased the present site on which were two brick dwellings. These were used for services until they were demolished in 1904 when the present building was erected. Gray brick building, Gothic architecture with a belfry tower, stained glass windows, large electric organ, air conditioning, and other modern equipment and improvements. A balcony extends around three sides. The furniture is oak; the walls are colored ivory, the woodwork is white. Two of the windows are memorials to former pastors: Rev. William Henry Troy and Rev. Alexander Southall Thomas. There is also a bronze tablet to a former trustee, Jesse Williams.

First pastor, Rev. William Henry Troy, 1887-94. He was a great organizer of churches.

See: Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; The Golden Jubilee Souvenir Program of Sharon Baptist Church, Richmond, the church, 1937, 16 pp.; "Church of the Week" in Richmond Afro-American, Dec. 10, 1938.

Minutes, 1910--, 3 vols. Finances, 1910--, 1 vol. Register (including members, baptisms, marriages, deaths), 1930--, 1 card file. Sunday School (including members, finances), 1910--, 2 vols. Missionary Society (members, finances), 1929--, 3 vols. Baptist Young People's Union records (including members, finances), 1929--, 1 vol. Richmond Chancery Court, Deed Book 140-B, p. 21; Deed Book 174-A, p. 276.

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15. ZION BAPTIST CHURCH, 1888--, 2006 Decatur St.

Organized in 1888. It developed from prayer meetings which were held in private homes. They first built a small frame chapel on 22nd St. between Porter and Perry Sts. In 1816 they built again on 22nd St. between Holland and Bainbridge Sts. This building was struck by lightning and burned. In 1915, under the leadership of Rev. William Thomas Anthony, they built the present church. Brick building, Colonial architecture, interior walls cream, oak trim, oak furniture, balcony above pulpit for choir, and a balcony across the entrance facing the pulpit.

First pastor, Rev. Mr. Wilkos, 1888-89.

Minutes (including members, baptisms, finances), 1929--, 2 vols., in the custody of Gary Foster, 644 E. 15th St. Sunday School (including members, finances), 1925--, 1 vol., in the custody of Mrs. Eloise Harris, 1900 Maury St. Richmond Hustings Court, Pt. 2, Deed Book 35, pp. 377-404; Deed Book 36, p. 48; Deed Book 38, p. 448.

16. MOUNT SINAI BAPTIST CHURCH, 1910--, 1007 N. 21st St.

Organized in April 1910 by Rev. Robert McCargo. It developed from a Sunday School and prayer meeting which were started in 1905 by the Rev. Mr. McCargo in the present building which has been remodeled into a chapel. Frame building, Colonial architecture, light green colored walls, cream colored trim, oak stained furniture, plain glass windows.

First pastor, Rev. Robert McCargo, 1910 until his death December 1931. He had a grammar school education.

Minutes (including finances, members, baptisms, deaths prior to 1934), 1929--, 1 vol. Register (members, baptisms, deaths), 1934--, 1 vol., in the custody of the church clerk, Mrs. Martha Pinkham, 912 W. 19th St. Sunday School (including finances, members), 1925--, 4 vols., in the custody of Miss Helen Jones, 808 N. 27th St.

VIII. TUCKAHOE BAPTIST ASSOCIATION OF VIRGINIA

The Tuckahoe Baptist Association of Virginia was organized under the leadership of Rev. Royal Smith in September 1894, in Manakin Baptist Church, located in the former Manakin Hotel, Manakin, Goochland County. Revs. Royal Smith and Primus Williams preached the sermons that day, and Rev. George W. Daggett presided over the meeting.¹

This association has grown greatly from the time of its organization, and 51 churches in the 5 counties of Chesterfield, Henrico, Goochland, Louisa, and Powhatan have been affiliated with it. There were 34 churches represented at the 1939 annual meeting.² Membership in the association includes individuals and Baptist churches of good standing, but no church may have more than three voting representatives.³

The object of the association is "fraternal intercourse, mutual counsel, to promote the Union of the Churches, and to build up the kingdom of Christ in the world, and to aid in caring for and looking after superannuates of the churches of this Association."⁴ Annual meetings are held on Tuesday before the third Sunday in September at 11 A. M. The place of meeting is determined upon at the preceding session.⁵

The Tuckahoe Baptist Association contributes to missions through the Lott Carey Foreign Mission Society; to education through the Virginia Seminary and College, Lynchburg, The Virginia Union University, Richmond, and the Negro Organization Society. This society together with the Rosenwald Foundation maintained high schools and academies for Negro pupils before the State of Virginia took over this work. At that time, the number of schools supported by the Negro Organization Society decreased greatly. The association also maintains a scholarship at St. Paul's School, Lawrenceville, and St. Phillip's Hospital Training School, Richmond. It contributes to the support of the Afro-American Old Folk's Home, Richmond.⁶

Affiliated with the Tuckahoe Baptist Association are the Woman's Auxiliary which was organized in 1914 and the Young People's Auxiliary which was organized in 1930. These organizations meet at the same time and at the same place that the Tuckahoe Baptist Association meets and they make annual reports to the Association.⁷

The first moderator of the Tuckahoe Baptist Association was Rev. Royal Smith, 1894-96, and again from 1900 until his death in 1912.⁸

The present officers are: Moderator, Rev. John Early Fountain, 809 W. Clay St., Richmond; Vice-Moderator, Rev. Orzier Claudius Perkins, Cumberland; Clerk, Rev. Daniel James Bradford, 1018 St. John St., Richmond; Corresponding

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1. Letter of Rev. Daniel James Bradford to Mrs. M. M. Jones, Dec. 19, 1939, typescript, 3 pp. [hereinafter cited as "Bradford Letter"], in the custody of the Virginia Historical Records Survey; oral statement of Rev. Joseph Brown.
 2. Ibid.
 3. Minutes ... of the Tuckahoe Baptist Association of Virginia ... 1938 [Richmond], 1938 [hereinafter cited as Minutes, 1938], p. 3; oral statement of Rev. Joseph Brown.
 4. Minutes, 1938, p. 3.
 5. Ibid., p. 3.
 6. Ibid., p. 18; oral statements of Rev. Joseph Brown and Rev. Daniel James Bradford.
 7. "Bradford Letter."
 8. Ibid.

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Secretary, Rev. William Henry Thomas, 1825 Grayland Ave., Richmond; Treasurer, Deacon Archer Bradford, Route 2, Richmond.⁹

The records of this association include Minutes (with the Constitution), 1900--, 39 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond; 1930, 1933, 1936, 1938, 4 vols., in the custody of the Virginia Baptist Historical Society; 1910, 1912, 1914-15, 1918, 1928, 1930-31, 1936--, 17 vols., in the custody of the Virginia Union University; 1895, 1897-99, 1901-2, 1904-11, 1913-17, 1919--, 40 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

The Richmond churches in the Tuckahoe Baptist Association are:

17. WESTWOOD BAPTIST CHURCH, 1874--, N. E. corner Glenburnie and Lincoln Aves.

Organized in 1874 in the home of Willie Williams at Glenmore near Westwood. The congregation was composed of former members of the First Baptist Church (entry 11), Fifth Baptist Church (entry 5), and Sixth Mount Zion Baptist Church (entry 32). It developed from a Sunday School which had been started by a group of lime furnace workers. The Sunday School had been conducted in the log cabin of Robert Pemberton. This was located about two miles from the present site of the church.

Their first church was a log cabin which they built on the present site. The logs were hauled from the woods by the men and women of the congregation. The cabin was replaced by a frame building with vertical boards. These were later covered with horizontal siding, additions and improvements were made in 1918 and 1924. The interior woodwork is white, the furniture stained oak, and the windows are colored glass.

First pastor, Rev. George W. Daggett, 1874-1900. He was the founder of this church.

See: Committee of the Church, "Historical Sketch of Westwood Baptist Church", typescript, in the custody of Miss Lorine Struse, 805 Glenburnie Ave.

Minutes (including register of members, baptisms, annual reports of Sunday School and Missionary Society), 1900--, 1 vol., in the custody of the church clerk, Mrs. Lucy Wyley Price, 907 Glenburnie Ave. Finances, 1900--, 1 vol., kept in the church. Henrico Circuit Court, Deeds 98, p. 66; Deeds 217-A, p. 416.

18. PROVIDENCE BAPTIST CHURCH, 1884--, 410 Ladies Mile Road.

Organized in 1884. It developed from prayer meetings which were held in private homes on the Bowling Green Road. Later the congregation met regularly in the home of Richard Jones on the corner of Meadowbridge and Ladies Mile Roads. Later they met at "Cooper's Old Place", a house on Meadowbridge Road which is now Brookland Park Boulevard. Twelve members united and bought the present lot on which they built, in 1879, a small frame chapel known as "Dick Jones' Meeting House." In 1988 this was torn down and a larger frame church was built on the same site. This was razed, and they purchased the building on the adjoining lot from Asbury Methodist Church (now Monument Methodist Church, see forthcoming Inventory of the Church Archives of Virginia, Methodist Church). They rebuilt in September 1912 on

9. Minutes, 1938, p. 2.

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the present site.

Stucco building, Colonial architecture with cupola; interior walls are colored light pink, the woodwork and pulpit furniture are oak, the pews are stained cherry.

First pastor, Rev. Richard Jones, 1884-87. He was born a slave and had very little education.

See: Linwood Wilkerson, "An Historical Sketch of the Providence Baptist Church", manuscript, n.d., 8 pp., in the custody of the pastor, Rev. John James Woodson, 317 S. Harrison St.

Minutes, 1923--, 1 vol., in the custody of the church clerk, James Edwards, 524 Ladies Mile Road. Register (members, finances), 1923--, 16 vols., duplex system, in the custody of Mrs. Melissa Randolph, 317 Ladies Mile Road. Earnest Worker's Club records, 1926--, 1 vol. Missionary Society, 1926--, 1 vol., in the custody of Mrs. Adelaid Davis, 3312 Henrico Turnpike. All previous records are lost.

19. RIVERVIEW BAPTIST CHURCH, 1885--, 1515 Jacqueline St.

Organized in 1885 in the home of Hezekiah Johnson, 426 S. Lombardy St. This is now used as the parsonage. They first worshiped in a small frame church across the street from the parsonage. They sold this when they moved to the present building which was dedicated in 1920. It was built of brick and gray stone from the old passenger depot of the Southern Railway on 14th and Hull Sts. This had been razed in 1914. Mrs. Junius Booker Mosby (white) contributed the first \$5 for the church.

First pastor, Rev. George Johnson, 1895-1905. Minutes (including finances), 1929--, 4 vols. Register (members, baptisms, deaths), 1920--, 3 vols., in the custody of the church clerk, William Walter Cosby, 1411 W. Cary St. Richmond Chancery Court, Deed Book 210-A, p. 77.

20. SWANSBORO BAPTIST CHURCH, 1889--, 3018 Midlothian Pike.

Organized Oct. 13, 1889 as Third Baptist Church, in a frame building, Swansboro Public Schoolhouse, 6 River St. It developed from weekly meetings which were held in private homes in that vicinity by nine members who withdrew from the First Baptist Church (entry 11), April 8, 1880.

In 1897 they built a frame church on BB St. (now 30th St.) between Midlothian Pike and Lawson St. In 1904 the interior was remodeled, In 1915 this frame building was moved on rollers to the present site and two rooms were added. In 1929 they purchased new furniture. In 1937 they again remodeled the church. Stucco building, Colonial architecture with belfry, columns support the front portico. Interior painted white, frosted glass windows, light oak furniture.

First pastor, Rev. Richard A. Graham, 1890-92.

See: The Fifteenth Anniversary of the Swansboro Baptist Church, Richmond, the church, 1908, 12 pp.; William Lee Ransome, History of the First Baptist Church ..., Richmond, the church, 1935, pp. 283-284.

Minutes (including finances, members, baptisms, deaths), 1889--, 2 vols. Sunday School (members, finances, minutes), 1937--, 2 vols. All records in the custody of Miss Abbie Neal, 4316 Lawson St.

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21. THE FIRST UNION BAPTIST CHURCH, 1893--, 1700 Moore St.

Organized in 1893 as the Gallilee Baptist Church in a frame chapel on the present site. In 1925 they moved into the new brick church which was built on the same lot. At this time they changed their name to First Union Baptist Church. The building is Colonial architecture with belfry and bell from the original chapel, stained glass windows, mahogany stained furniture, choir loft behind the pulpit.

First pastor, Rev. James Carter, 1893-96. He had a grammar school education.

See: Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16.

Minutes, 1927--, 2 vols. Finances, 1927--, 3 vols. Register (members), 1930--, 1 vol., in the custody of Laurence Rainey, 1700 W. Moore St. Sunday School (members, finances), 1927--, 2 vols., in the custody of Mrs. Martha Powell, 1849 W. Moore St. Woman's Missionary Society (minutes, members, finances), 1930--, loose leaf form, in the custody of Mrs. Bessie Garner, Elizabeth and Moore Sts. Henrico Circuit Court, Deeds 168-A, p. 418. Richmond Chancery Court, Deed Book, 197-D, p. 37.

22. MOUNT HERMON BAPTIST CHURCH, 1900--, N. W. corner of Graham and Catherine Sts.

Organized in 1900 as the Brook Road Baptist Mission in a rented dwelling on Hickory St. near Cabel St. In 1909 they built a small frame chapel at 900 Oak St. In November 1915, under the pastorate of Rev. Clarence Brown, the congregation was reorganized as the Brook Road Baptist Church. In 1919 the name was changed to Mount Hermon Baptist Church.

On Dec. 28, 1928, this church was destroyed by fire and the congregation worshiped in the front of a store on the N. W. corner of Catherine and Gilmore Sts. In 1929 they bought the brick church at 9 E. Clay. It formerly belonged to Clay Street Baptist Church (now Mosby Memorial Baptist Church, entry 46). In 1932 the Mosby Memorial congregation repossessed this church and the Mount Hermon congregation returned to the store on Catherine and Gilmore Sts., where they remained until 1935 when they completed their present building.

First pastor, Rev. Mr. Braxton, 1900-1902. He had a grammar school education.

Minutes, 1933--, 1 vol.; Finances, 1933--, 1 vol.; Register (including members, deaths, baptisms), 1933--, 1 vol., in the custody of Linwood Dillard, 802½ W. Moore St. Marriages, 1933--, 1 vol., in the custody of the pastor, Rev. John Wesley Dudley, 301 W. Leigh St. Sunday School (including finances, members), 1933--, 1 vol., kept at the church.

23. TRINITY BAPTIST CHURCH, 1906--, 1630 Rose Ave.

Organized in 1906, It developed from a Mission Sunday School conducted by Richard Mosby and Marcellus Carrington Waller in the home of the latter, 1009 W. Leigh St. Rev. Randolph Verdon Peyton, pastor of Sixth Mount Zion Baptist Church (entry 32), sponsored the organization of this church with 10 members of his church who lived in the neighborhood. They bought a small frame chapel from Mount Carmel Baptist Church (entry 38) on Fitz and St. James Sts.

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The cornerstone of the present church was laid September 1918, and the congregation entered the basement Nov. 17, 1919. They worshiped there until Nov. 27, 1921, when the main church was completed and dedicated. They then elected their present pastor, Rev. King David Turner, who had been instrumental in building the church. Stucco building, Colonial architecture, interior walls colored cream, light oak furniture, balcony around three sides with choir loft at the back of the pulpit.

First pastor, Rev. James Williams, 1906-10. He attended the Virginia Union University.

See: "Church of the Week" in Richmond Afro-American, Mar. 10, 1939.

Minutes (including finances, members, baptisms, deaths and scattered records of church organizations), 1923--, 2 vols. Sunday School (members, finances), 1929--, 1 vol. Henrico Circuit Court, Deeds 171-B, p. 54, Deeds 189-A, p. 306. Richmond Chancery Court, Deed Book 246-C, p. 234; Deed Book 289-D, p. 110; Deed Book 319-A, p. 497.

24. ST. PAUL'S BAPTIST CHURCH, 1910--, 2022 Henrico St.

Organized Feb. 10, 1910, under the auspices of Rev. Isaac Hines in the home of Mrs. Baylors Lockett, 2226 Henrico St. In a few months they started worshiping in the front of a store, 2204 Henrico St. They remained there until they built the present church, which was dedicated in October 1912. Frame building, stucco front, Colonial architecture, colored glass windows, buff colored walls, blue ceiling, mahogany stained trim and furniture.

First pastor, Rev. George D. Pickney, 1910-12. He attended Morgan Colledge, Baltimore, Maryland.

Minutes (including finances, members), 1910--, 3 vols., in the custody of the clerk, Mrs. Marie L. Yates, 1713 W. Moore St. Register (baptisms, marriages, deaths), 1 vol., in the custody of the pastor, Rev. Journey Archibald Mosby, 939 W. Leigh St. Sunday School (members, finances), 1910--, 1 vol., in the custody of the Sunday School Superintendent, Thomas Leecost, 1713 W. Moore St.

25. SEVENTH STREET BAPTIST CHURCH, 1912--, 816 N. 7th St.

Organized Aug. 12, 1912, in the present building, by Rev. William Henry Branch, the present pastor, with 28 members. It developed from the Seventh Street Mission which was started Apr. 18, 1909 by Rev. William Henry Branch, in a rented chapel, 820 N. 7th St. This is now the St. Beulah Holiness Church (see forthcoming Inventory of the Church Archives of Virginia, Holiness Churches).

They remained at the mission chapel until the present church was built. Frame building, Colonial architecture, interior walls colored cream, oak trim and furniture, colored glass windows. The Sunday School is in the basement.

First pastor, Rev. William Henry Branch, 1912--. He is a graduate of the Virginia Union University.

See: William Jackson, "Historical Sketch of The Seventh Street Baptist Church", typescript, 1913, 2 pp.; "Church of the Week" in Richmond Afro-American, Apr. 15, 1939.

Minutes (including finances, members, baptisms, deaths, Missionary Society records, Baptist Young People's Union and Sunday School members,

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finances), 1920--, 2 vols., in the custody of the church clerk, Junius Taliaferro. Finances, 1936--, 1 vol. Register (including finances, minutes 1920-25, deaths, baptisms, members), 1920--, 3 vols., kept in the church. Richmond Chancery Court, Deed Book 316-C, p. 415.

26. THIRTY-FIRST STREET BAPTIST CHURCH, 1914--, N. E. corner 31st and Q Sts.

Organized in 1914 by Rev. Hugh Robert Williams in St. Luke's Hall, 29th and N. Sts. It developed from a split in Fountain Baptist Church (entry 37). In 1916 they bought the present church from Fountain Baptist Church. This was a frame building which they remodeled and stuccoed. Colonial architecture, two steeples and a bell, interior walls colored gray, light oak trim and furniture, plain glass windows.

First pastor, Rev. Hugh Robert Williams, 1914-21. He attended Richmond Institute (now Virginia Union University).

See: "Church of the Week" in Richmond Afro-American, Mar. 25, 1939..

Minutes (including members, deaths, finances 1914-31, baptisms and Sunday School records), 1914--, 2 vols. Register (members, deaths, finances), 1931--, 1 vol. All records in the custody of the church clerk, Spencer Jeter, 1214 N. 32nd St. Richmond Chancery Court, Deed Book 232-B, p. 21.

27. LITTLE MOUNT ZION BAPTIST CHURCH, 1917--, 613 Creek St.

Organized Dec. 1, 1917 as the Poor Saints Mission, in a frame building on the present site. In June 1920 they were recognized as the Little Mount Zion Baptist Church, and the congregation bought a frame dwelling which they moved a half of a block to the present site and remodeled. Improvements included colored glass windows, galvanized iron ceiling, white woodwork, oak colored furniture.

First pastor, Rev. Isaac Perley, 1917--, D. D., Virginia Union University.

See: Rev. George Pinkney, "History of the Recognition of the Little Mount Zion Baptist Church", typescript, n. d., 8 pp., in the custody of Raymond Joseph Johnson

Minutes (including finances and Women's Missionary Society records), 1921--, 2 vols. Register (members, baptisms, deaths, marriages), 1921--, 1 vol., finances, 1924--, 3 vols., kept at the church.

28. BROOK ROAD BAPTIST CHURCH, 1922--, 1515 Brook Road.

Organized Nov. 29, 1922, in a store at 1500 Brook Road, with 20 members from Mount Hermon Baptist Church (entry 22). This movement was led by Rev. Columbus Linwood Drew and Rev. William Young. It developed from a mission which was started July 1922 in a store at 900 Catharine St. A frame chapel which belonged to the Reed Memorial Presbyterian Mission (see forthcoming Inventory of the Church Archives of Virginia, Presbyterian Churches) was bought, and dedicated Dec. 2, 1923. Colonial architecture, buff colored walls, blue ceiling, mahogany stained trim and pulpit furniture, natural color pews, plain glass windows.

First pastor, Rev. Wirt Baber, 1922-27. He had a grammar school education.

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Minutes (including members, marriages, deaths, baptisms), 1938--,
1 vol. Finances, 1938--, 1 vol. Sunday School (members, finances),
1938--, 1 vol. Baptist Young People's Union (minutes, members, finances),
1938--, 1 vol. Richmond Chancery Court, Deed Book 296-B, p. 388.

29. SHILOH BAPTIST CHURCH, 1924--, 908 Brook Road.

Organized October 1924. It developed from a mission which was held
in the old Presbyterian Mission Hall on 17th St. (see forthcoming Inventory
of the Church Archives of Virginia, Presbyterian Churches). The congregation
moved to a frame dwelling on the 300 block Calhoun St., where they organized
as a church. They remained in this house until the repairs on the present
building were completed. This building was formerly a store. It has white
walls, plain glass windows, oak stained furniture.

First pastor, Rev. Thomas R. Croxton, 1924-33. He had a grammar
school education.

Minutes, 1933--, 3 vols. Finances, 1933--, 1 vol. Register (members,
marriages, deaths, baptisms), 1933--, 1 vol. Sunday School (members, finances),
1933--, 1 vol.

IX. THE CHICKAHOMINY BAPTIST ASSOCIATION OF VIRGINIA

The Chickahominy Baptist Association of Virginia was organized in 1908 at Springfield Baptist Church, Hanover County, under the leadership of Rev. Mitchell Washington who was pastor of Springfield Baptist Church.¹ Most of the original churches in this association formerly belonged to Shiloh Baptist Association.²

The object of this association is "the extension of the Master's Kingdom" through home and foreign missions, and through education.³ It is composed of 15 churches in Hanover County and the City of Richmond.⁴

The first moderator of the Chickahominy Baptist Association was Rev. Mitchell Washington, 1908-18.⁵ The present officers are Moderator, Rev. William Lawson Godsey; Vice-Moderator, Rev. Edward D. Trent; Recording Secretary, Rev. William R. Claytor; Corresponding Secretary, Rev. Richard H. Tinsley; Treasurer, Rev. Lucian A. Hunter; Secretary of Educational Board, Mrs. Mary Ida Jones.⁶

The records of this association include Minutes, 1909--, 30 vols., and a few current business papers, in the custody of Rev. R. H. Tinsley, Peaks, Virginia; Minutes, 1929, in the custody of the Virginia Baptist Historical Society; and Minutes 1931, 1934, 2 vols., in the custody of Rev. Daniel James Bradford, 1018 St. John St., Richmond.

The Richmond churches in the Chickahominy Baptist Association are:

30. MOUNT CAVALRY BAPTIST CHURCH, 1880--, 717 Orleans St., Richmond.

Organized in 1880 by a group of members from Rising Mount Zion Baptist Church (entry 33). They met in private homes and rented buildings until 1884 when they entered the basement of a frame church which they built on the 300 block of Nicholson St. between 36th and Hopkins Sts. This section was known as Rocketts. The church was completed in 1888. The building is now demolished but the church still owns the vacant lot. In 1912 they built the present church. Brick building, Gothic architecture, steeple, gallery around three sides of auditorium, choir loft back of the pulpit, walnut pulpit furniture, oak pews, tinted glass windows, buff colored walls, oak trim.

First pastor, Rev. Archer Fergusson, 1881-1903, D. D., Virginia Union Theological Seminary, Richmond.

See: Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16

Minutes, 1930--, 1 vol. Register (marriages, deaths), 1931--, 1 vol. Register (members, baptisms), 1930--, 3 vols. Finances, 1930--, 1 vol. Sunday School (finances, members), 1933--, 1 vol. Richmond Chancery Court,

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1. Oral statements of Rev. Joseph Brown, Rev. W. H. Branch, Rev. Daniel James Bradford, and Rev. William Lawson Godsey.
 2. Oral statements of Rev. Joseph Brown, and Rev. William Lawson Godsey.
 3. Minutes ... of the Chickahominy Baptist Association ... 1938, n. p., 1938 [hereinafter cited as Minutes, 1938], p. 2; oral statement of Rev. William Lawson Godsey.
 4. Oral statements of Rev. William Lawson Godsey, and Rev. E. H. Bouey.
 5. Oral statements of Rev. Joseph Brown, and Rev. William Lawson Godsey.
 6. Minutes, 1938, p. 1.

Chickahominy Baptist Association of Virginia

Deed Book 121-A, p. 285; Deed Book 206-A, p. 485; Deed Book 208-D, p. 243.

31. UNION BAPTIST CHURCH, 1922--, 1813 Everett St., Richmond.

Organized Jan. 20, 1922 in the basement of the First Baptist Church (entry 11).. It developed from a division which arose in the Second Baptist Church (entry 13), September 1921. The pastor with 72 members withdrew, worshiped in Independent Hall on Hull St., between 19th and 20th Sts., until Jan. 20, 1922. At this time the council recognized them as a separate congregation, named after the Union Baptist Church, Baltimore, Md., where Dr. Lawrence Campbell Garland, the pastor, had held his membership when a student.

They bought a frame building from the Oak Grove Baptist Church (see forthcoming Inventory of the Church Archives of Virginia, Middle District Baptist Association), moved it to the present site and covered it with stucco. Colonial architecture with Gothic windows, interior woodwork cream color, furniture oak finish.

First pastor, Rev. Lawrence Campbell Garland, 1922--, D. D., Clayton Williams University, Baltimore, Md.

See: William Lee Ransome, History of the First Baptist Church ..., Richmond, the Church, 1935--, p. 287-292.

Minutes, 1922--, 17 vols. Finances, 1922--, 2 vols. Register (members, baptisms, deaths, marriages), 1922--, 1 vol. Richmond Hustings Court Pt. 2, Deed Book 54-A, p. 350; Deed Book 55-A, p. 405; Deed Book 56-B, p. 468.

CHURCHES NOT AFFILIATED WITH ANY DISTRICT ASSOCIATION

32. SIXTH MOUNT ZION BAPTIST CHURCH, 1867-- , N. E. corner Duval and St. John Sts.

Organized Sept. 3, 1867 as Mount Zion Baptist Church, by Rev. John Jasper, the famous Negro preacher. This was the first church that was organized by a Negro preacher within the City of Richmond of that era. The church was started with nine members in an old stable, which had belonged to the Confederate Government, on Brown's Island in the James River. In the winter of 1867 the congregation met in a shanty on the north bank of the river. This cabin belonged to Peter Baker, a member of this congregation.

In June 1868 they moved to a carpenter's and cooper's shop on the corner of 4th and Cary Sts. This shop was available for their services only a few months. In the winter of 1868 they moved to a large room on Cary St., between 3rd and 4th Sts. The congregation soon became too large for this room, and on Mar. 15, 1870 they bought a small brick chapel. This building had been sold on Dec. 8, 1865 to the African Methodist Episcopal Zion Church (see forthcoming Inventory of the Church Archives of Virginia, Methodist Churches) by the Duval Street Presbyterian Church (see forthcoming Inventory of the Church Archives of Virginia, Presbyterian Churches).

The building was romodeled, and an annex was built across the back of the church making a "T" shaped building. A Sunday School was organized in 1870 and the membership of the church grew so rapidly, due to the zeal of its founder, that this building was razed and the present church built. This building faces St. John St. instead of Duval St.

The church is of red brick and gray stone, Norman-Gothic architecture; the interior walls are gray, the pews and pulpit furniture are carved oak. A gallery extends around three sides of the auditorium; a large choir loft, seating 100 persons, rises at the back of the pulpit. The choir has been of national fame since its organization. A stone tablet above the entrance is inscribed: "Sixth Mount Zion Baptist Church, organized by Rev. John Jasper, Sept. 3, 1867. Rebuilt 1887- Remodeled 1925." On one side of the pulpit is a portrait of Rev. John Jasper; on the other side is a tablet on which is imbedded a stone brought from Mount Zion in the Holy Land to Rev. John Jasper, Dec. 20, 1925, by Rev. Cary Montague, City Missionary of the Protestant Episcopal Church.

The church has 16 large stained glass windows. Many of them are in memory of various "troops" of the church and their commanders. One of these is to Mrs. Delia West, Colonel of "The Amazonian Troop." There is also a stone tablet to her memory. It was erected by Mrs. James Pleasants in memory of her "Mammy", who was a leading member of this church. One of the windows in the church is inscribed, "In memory of Rev. John Jasper, D. D. July 4, 1812-March 31, 1901." It has a sundial which is symbolic of his famous sermon, "De Sun Do Move." There is another memorial window to him in the Jasper Memorial Room. This room contains articles connected with Rev. John Jasper, such as the first set of pulpit furniture of this church, the first and second Bibles used by him in former and present churches, and the personal Bible which he used in his humble parsonage at 1112 N. Jackson St. to which leading men of that day made their way. There are also two large portraits of him and several small photographs. The most striking memento, however, is the old greenish-black Prince Albert coat and shabby big felt hat which he wore constantly. They hang on a nail on the wall.

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The church was dedicated by the Rev. Mr. Jasper as Sixth Mount Zion Baptist Church because it was the sixth Negro Baptist Church to be organized in Richmond before the annexation of Manchester. This church founded the Negro Baptist Old Folks Home to care for the aged of its own and other Negro Baptist churches. It also was one of the first Negro churches to have an organized charity with an efficient social worker to administer the Indigent Fund.

The Sunday School was started in 1870 by the Rev. Mr. Jasper who contributed a weeks salary of \$10 to its organization fund. It has grown until it occupies a large annex as well as the church auditorium. It has a noted orchestra and holds a Summer School which is largely attended each year. The offices of the church were furnished by the clerk, Notton Wood Bouldin, in memory of his parents.

First pastor, Rev. John Jasper, 1867-1901. He was a member of the First African Baptist Church (entry 1). Before he organized Sixth Mount Zion Baptist Church he was pastor of the old Third Baptist Church of Petersburg where he preached two Sundays in the month. Noted for his fervid zeal, and gifted in imagery and colorful oratory, he was much in demand. He preached in many sections of Virginia and in adjoining states. During his annual August vacation, he conducted famous all day camp meetings in the country.

He was born July 4, 1812, the twenty-fourth child of Lina and Philip Jasper, slaves of the Peachy plantation in Fluvanna County. John was born two months after the death of his father who had been a noted plantation preacher. Before his death, her husband charged Lina to raise the coming child carefully as he would one day be a great preacher. Before her death in 1867, at the age of 100 years, Lina had seen this prophecy fulfilled.

Lina was an outstandingly intelligent and efficient woman, first as headwoman among the field hands; then she was promoted to head the servants of the "great house." She also looked after all the sick of the plantation and was "Mammy" to the children of her "Master", teaching both manners and morals with a strict jealousy that they should act befitting their station. She taught her last son "his manners" with the same enthusiasm and to his dying day, although flattered by all and conferred with by noted men of letters, John Jasper never lost the courtly dignity and love for humanity instilled into him by his mother. Worldly honors, or distinctions were nothing to him and he refused them scornfully. He stood firmly on the literal word of the Bible, and on this basis his logic was indisputable, and entirely convincing. He felt himself distinctly called by God to preach. His word and his sermons drew immense crowds, his fame spreading through the United States and abroad.

At the time of his conversion he was hired out by his owner, Mrs. William Samuel Peachy, to work in the tobacco factory of Samuel Hargrove, a leader in the First Baptist Church (see Inventory of the Church Archives of Virginia, Dover Baptist Association). John Jasper later became a member of this church. To the end of his life, he gratefully remembered the encouragement given him at this time by his "Master" to whose influence the world owes the subsequent career of this genius.

During the War Between the States, John Jasper nursed the sick in a Confederate hospital, and after the war he cleaned bricks for the rebuilding of Richmond. The wretchedness of his fellow slaves after the war impelled him to establish a church for them in their vicinity, and he preached wholeheartedly to growing throngs. After moving from place to place to accomodate his ever increasing audiences, he finally attained his ambition when the present site of Sixth Mount Zion Baptist Church was purchased for his congregation.

John Jasper had no formal education, and due to inflammatory propaganda

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circulated among the slaves, reading was discouraged. But after his dramatic "conviction of sin" July 4, 1839 while walking through the Capitol Square, Jasper felt that he must learn to read the Bible for himself. A fellow slave, William Jackson, taught him from an old New York speller. In about seven months, Jasper became well versed in the Bible from cover to cover. He also read histories and the biographies of great men. His knowledge was really amazing to the Solons who visited him from far and near.

He was baptized in February 1840, and on the same afternoon preached a funeral sermon from which his fame began to grow. Sunday after Sunday he could be seen leading his flock of repentant sinners to be baptized in the James River. He was known to have baptized as many as 300 people in four hours.

His sermons rapidly became famous among the white people as well as among the Negroes. The last sermon he preached was on "Regeneration." This was singularly appropriate to his passing as it was delivered on Mar. 17, 1901, and on Mar. 30, 1901 at 10:30 A. M. he spoke his last words: "I've finished my work and am down at the River waiting for further orders."

He was buried in the old Mechanics Cemetery where his grave could be seen from the steps of his beloved church. When this cemetery was condemned, in the course of the growth of the city, his remains were carried in July 1918 with due ceremony to their present resting place in Woodlawn Cemetery, and his grave marked with a large granite shaft.

See: Edwin Archer Randolph, The Life of the Rev. John Jasper ..., Richmond, R. T. Hill & Co., Publishers, 1884, 167 pp.; Louiso Pequot Du Bellet, Some Prominent Virginia Families, Lynchburg, J. P. Bell Company, Inc., Publishers, 1907, vol. 2, pp. 107, 112; William Eldridge Hatcher, John Jasper ..., New York, Fleming H. Revell Company [c1908], 183 pp.; William Asbury Christian, Richmond, Her Past and Present ..., Richmond, Manufactured by L. H. Jenkins, 1912, p. 482; Benjamin Griffith Brawley, A Short History of the American Negro, New York, The MacMillian Company, 1913, 247 pp.; Lyon Gardiner Tyler, Encyclopedia of Virginia Biographies, New York, Lowes Historical Publishing Co., 1915, vol. 1, p. 303; W. B. Eubank, Rev. John Jasper on "De Sun Do Move" [Richmond], 1917, 14 pp.; Nolton Wood Bouldin, Fifty Years History of Sixth Mount Zion Baptist Church, Richmond, John Mitchell, Jr., Publisher, 1919, 40 pp.; Jerome Dowd, The Negro in American Life, New York, The Century Co., 1926, 611 pp.; Alruthus Ambush Taylor, The Negro in the Reconstruction of Virginia, Washington, D. C., The Association for the Study of Negro Life and History, 1926, pp. 189-190; Howard Harper Harlan, John Jasper, A Case History in Leadership, University of Virginia, Charlottesville, Publications of the University of Virginia, Phelps-Stokes fellowship papers, No. 14; 1936, 29 pp.; "Does the Earth Move?" in Richmond Daily Dispatch, Mar. 19, 1878, p. 1; articles in: Richmond Daily Dispatch, Feb. 22, 1879, p. 1; Feb. 25, 1879, p. 1; June 17, 1891, p. 1; Mar. 31, 1901, p. 2, cols. 4-5; Oct. 18, 1925, p. 1; The Evening Leader, Nov. 30, 1879, p. 1; The Times, June 9, 1895, p. 3; Mar. 31, 1901, p. 13, cols. 1-5; "Rev John Jasper ..." in Richmond The Planet, Feb. 6, 1897, p. 1; "Rev. Jasper Preaches ..." in Richmond The Planet, Feb. 26, 1897, p. 1; Moses Alphonso Norrell, "Richmond Religious History ...", in Richmond The Planet, Nov. 26, 1932, p. 16; article in New York Times, Mar. 31, 1901, p. 7, cols. 3-4; George Watson James, Jr., "The Sun Do Move" in Richmond Times-Dispatch, Mar. 3, 1935, pp. 6, 7, 9.

Minutes (including finances, members), 1895-1910, 2 vols., 1910-- , 2 vols. Finances, 1910-- , 3 vols. Business Ledgers, 1912-- , 3 vols. Register (members), 1925-- , 1 vol. Deacon's Minutes, 1895-- , 2 vols. Sunday School (finances, members), 1895-- , 4 vols. Richmond Chancery Court, Hustings Deeds 90-B, p. 419; Deed Book 207-D, p. 247; Deed Book 225-B, p. 267; Deed Book 238-A, p. 430.

Churches Not Affiliated With Any District Association

33. RISING MOUNT ZION BAPTIST CHURCH, 1869--, 800 Denny St.

Organized May 10, 1869 by 25 members of First African Baptist Church (entry 11). It developed from cottage prayer meetings which were started by Rev. Daniel James in 1865, after the War Between the States. These meetings were held mostly in the home of Mrs. Agnes Diggs Tyler on 37th St. between Louisiana and Denny Sts. When they decided to organize as a church they rented the Friends' Schoolhouse on Hague St. (now the 300 block Nicholson St.). The church was named by one of its founders, Marshall B. Goodall, in honor of Rev. John Jasper's church, Sixth Mount Zion Baptist Church (entry 32).

In 1874 the congregation purchased the schoolhouse and moved it to the present site, 800 Denny St. (then known as Graham St.). On Oct. 24, 1892 they moved to Odd Fellows Hall, 210 Nicholson St., where they worshiped while erecting the present building which was dedicated Nov. 19, 1893. Brick building, Gothic architecture with a steeple, stained glass windows, gallery around three sides, choir loft at the back of the pulpit, ceiling paneled in cherry stained wood, cream colored walls, light oak furniture. There are two marble tablets in the lecture room in memory of Mrs. Alice Brown, an active church worker, and Rev. David James under whose leadership the present church was built.

First pastor, Rev. Horatio Harris, 1869-75.

See: Arthur White, "History of Rising Mount Zion Baptist Church", manuscript, 1930, 5 pp., kept in the church; Arthur White, Rising Mt. Zion Baptist Church ... Brief Selected Historical Sketches, Richmond, the church, 1933, 1 p.; "Church of the Week" in Richmond Afro-American, Mar. 4, 1939.

Minutes (including finances and records of organizations), 1937--,
1 vol. Previous records destroyed. Richmond Chancery Court, Deed Book 324-C,
p. 278.

34. ST. JOHN'S BAPTIST CHURCH, 1870--, 828 North Road.

Organized in 1870. It developed from a Sunday School which was sponsored by Ebenezer Baptist Church (entry 3), in the old Township Hall on the corner of Brook Road and Belvin St.

In 1873 Major Lewis Ginter gave them the present property in exchange for the Township Hall property, which was near the property which he was developing for white residents. In 1927 they added an annex to the church. Stucco building, Colonial architecture, colored glass windows, bell from the old Township Hall noted for its clear resonance.

First pastor, Rev. Joseph Claiborne, 1873-76.

Minutes (including finances, members, baptisms, Sunday School and Baptist Young People's Union, 1930--), 1924--, 10 vols., in the custody of Walter Graves, 206 W. Cheatwood Ave. Previous records lost by fire. Henrico Circuit Court, Deeds 109, p. 6; Deeds 143-B, p. 167.

35. MOORE STREET BAPTIST CHURCH, 1875--, 1412 W. Leigh St.

Organized in March 1875 as Moore Street Missionary Baptist Church by members of Second Baptist Church (entry 13), in the home of Coleman Smith on 2nd St. between Duval and Jackson Sts. Deacon Robert Jones and Rev. William Troy were prominent in organizing this church in order to give church facilities to a section known as "Sheep Hill." The church gradually became known by its present name.

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On Mar. 17, 1875, they purchased an old soap factory consisting of three buildings on a lot on Moore St. between Gilmore and Graham Sts., and extending back to Bacon's Quarters Branch. The centre building was used as the church. It was a brick building with unplastered walls, iron bars at all of the windows, and running springs in the basement and at the rear of the building. They whitewashed the walls, constructed rough seats and were ready for worship April 18, 1875 when the church was dedicated, and the congregation officially recognized.

In 1878, they made elaborate improvements in the building, including galleries. A pool, fed by a large spring, was built at the back of the building. A large number were baptized there May 12, 1878.

In 1878, they decided to run an industrial school in connection with the church, and in April 1880, two-thirds of the church property was deeded to Moore Street Industrial School. This caused the congregation trouble, and resulted in a long suit which was finally settled in favor of the church, and the property was returned to the church in 1901.

At this time the congregation tore down the building in front of the church, remodeled the church again and installed a baptismal pool in the church.

The noise of the Seaboard Airline Railway and the Richmond Ashland Railway Company caused the congregation to move to the present site. They moved from the old church to the new church at midnight on a Sunday in May 1908. The church was dedicated May 31, 1908; the services lasted from Sunday, May 31 through Sunday, June 14.

Brick building, Gothic architecture, steeple with a bell, interior walls colored ivory with brown woodwork, balcony on three sides, choir loft at the back of the pulpit, walnut furniture. There are four memorial windows, two of which are to deacons Erwin East and Lucius Morris; the other two are to Mrs. India Branch Moore and Mrs. Fannie Johnson, leading members of the church.

First pastor, Rev. William Troy, 1875-81. He was a student at the Virginia Union Theological Seminary.

See: William Preston Burrell, "Moore Street Missionary Baptist Church", typescript, 1933, 8 pp., in the custody of George Charles Savage, 502 W. Leigh St.; article in Richmond News-Leader, May 25, 1908, p. 2; Moses Alphonso Norrell, "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16.

Minutes, 1921--, 1 vol. Register (members, baptisms, deaths), 1921--, 1 vol. Finances, 1921--, 1 vol., in the custody of the church clerk, George Charles Savage, 502 W. Leigh St. Sunday School (members, finances), 1921--, 5 vols., in the custody of the Sunday School Superintendent, Kenneth Moore, 1416 W. Clay St. Richmond Chancery Court, Deed Book 109-C, p. 17; Deed Book 174-C, p. 359; Deed Book 187-C, p. 297.

36. NORTHSIDE MISSION, BAPTIST, 1880--, 710 Brook Road.

Organized in 1880 as the Union Baptist Mission. It developed from prayer meetings which were held in private homes. The first meetings of the mission were held in a small frame building at Gilmore and Catherine Sts.

In 1933 they moved to a small brick store, 704 Brook Road. This is now demolished. In 1937 they moved to the front room of a frame dwelling, 710 Brook Road, and changed their name to Northside Mission.

This is a very small body, meeting about once a month. They have no regular pastor.

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First pastor, Rev. Elam Dandridge, 1880-86. He attended a grammar school.

Minutes (including finances, members, and Sunday School records), 1933-- , 1 vol., in the custody of Rev. Robert Miles, 202 Pulliam St.

37. FOUNTAIN BAPTIST CHURCH, 1888-- , S. W. corner of 32nd and P Sts.

Organized in 1888 in St. Joseph's Hall, 901 31st St., by a few members from Fourth Baptist Church (entry 4) under the leadership of Rev. Hugh Robert Williams. They built a small frame chapel on 31st and Q Sts., and in 1899 added the present church auditorium.

In 1916 there was a split in the congregation. One part organized as the Thirty-first Street Baptist Church (entry 26), and retained this building. The Fountain Baptist Church congregation moved to the Lilly of the Valley Hall, 3109 P St., until they built their present church which was dedicated in 1918. Frame building, interior walls colored buff, brown trim, oak furniture. The oldest member, Mrs. Matilda Holmes, has been organist since she was 13 years old.

First pastor, Rev. Hugh Robert Williams, 1888-1927, D. D. Virginia Union Theological University.

Minutes (including finances, members), 1926-- , 5 vols. Sunday School (members, finances), 1929-- , 3 vols. Richmond Chancery Court, Deed Book 142-C, p. 342; Deed Book 167-B, p. 130; Deed Book 239-B, p. 189.

38. MOUNT CARMEL BAPTIST CHURCH, 1888-- , 1303 N. 1st St.

Organized October 1888 under the leadership of Rev. William Henry White. It developed from a Sunday School Mission which was held in the home of Mr. and Mrs. Peter Shackelford on Jasper St. which was then known as Burial Ground Hill. The church was named by Rev. Richard Wells, pastor of Ebenezer Baptist Church (entry 3). In December 1889, they dedicated the frame chapel which was built on the corner of St. James and Fitz Sts. This was sold to Trinity Baptist Church (entry 23) in 1906, and is now demolished. In November 1904, they dedicated the present church which they had built. Brick building, Gothic architecture, interior walls colored cream, mahogany colored trim, mahogany furniture, balcony above the entrance of the auditorium, and a choir loft on the pulpit platform.

Mount Tabor Baptist Church (entry 7) and Mt. Vernon Baptist Church (entry 45) were formed from this church.

First pastor, Rev. William Henry White, 1888-1913, D. D. Virginia Theological Seminary and College, Lynchburg. He was the founder of this church and there is a memorial portrait of him in the vestibule of the church.

See: "Annals of the Poor" in Richmond Times Dispatch, Aug. 21, 1913; Mrs. Elizabeth W. Pollard, An Historical Sketch of the Mount Carmel Baptist Church, Richmond, the church, 1926, 8 pp.; Mrs. Philip Brown, An Historical Sketch of the Mount Carmel Baptist Church, The 46th Anniversary, Richmond, the church, 1930, 8 pp.; Moses Alphonso Norrell "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; "Church of the Week" in Richmond Afro-American, May 13, 1939.

Minutes (including finances, members, baptisms, deaths), 1933-- , 1 vol., kept in the church. Marriages, 1888-1913, 1 vol., in the custody of Mrs. Elizabeth W. Pollard, 402 W. Clay St. Sunday School (members and finances), 1926-- , kept in the church. Henrico Circuit Court, Deeds 122, p. 262; Deeds 132-A, p. 173. Richmond Chancery Court, Deed Book 173-C, p. 346; Deed Book 329-C, p. 447.

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39. UNION LEVEL BAPTIST CHURCH, 1897--, 901 State St.

Organized in 1897, in a hall near the present location, by Rev. Richard Scott, with a group of people from Mecklenburg County. They worshiped here for five years. In 1902 they built a small frame church on the present site. They remodeled this building into a large stucco church, Gothic architecture, with a square tower, and stained glass windows. The interior walls are white, and the woodwork and furniture are light oak.

First pastor, Rev. Richard Scott, 1897-1902. He had a grammar school education.

Minutes (including members, baptisms, deaths, scattered notes of minutes), 1932--, 1 vol. Henrico Circuit Court, Deeds 164 A, p. 60.

40. MORNING STAR BAPTIST CHURCH, 1898--, 317 E. 5th St.

Organized in 1898 in the old Samaritan Hall, 8th and Hull Sts. It developed from a mission Sunday School which was conducted by the Second Baptist Church (entry 13), in the home of Nero Dowden, on W. 7th St. In the spring of 1920 they moved into the present building which they had erected. Frame building, Colonial architecture with a steeple, exterior painted gray, interior painted white, pulpit and pews oak finish.

First pastor, Rev. Stephen Venable, 1903-5.

See: William Lee Ransome, History of the First Baptist Church ..., Richmond, the church, 1935, p. 286.

Minutes (including finances), 1936--, 1 vol. Register (members), 1936--, 1 vol. Other scattered records, 1903--, kept in the church. Sunday School (members, finances), 1936--, 1 vol., in the custody of Thomas Dowden, Stop 21, Petersburg Pike. In 1935 the James River overflowed and destroyed the church records. Richmond, Hustings Court pt. 2, Deed Book 47-A, p. 29.

41. MOUNT OLIVET BAPTIST CHURCH, 1899--, S. E. corner Fairmount Ave. and 25th St.

Organized Nov. 18, 1899 by 18 persons at the home of John Davis, 1118 Pink St. (now 968 Pink St.) They rented a two-room frame building on the N. W. corner of 22nd and Carrington Sts. Soon afterwards they rented the Lilly of the Valley Hall on P St. near 31st St.

Later the congregation bought their present site and built a frame church. In 1911 they moved to St. Luke's Hall, 900 St. James St., where they worshiped for two years during which time they demolished the frame church and built the present brick edifice which was completed in 1913. This was enlarged in 1922. Colonial architecture, buff colored walls, mahogany furniture. The organ was given by Monumental Church (see forthcoming Inventory of the Church Archives of Virginia, Protestant Episcopal Churches).

First pastor, Rev. James Andrew Dowler, 1899-1935. A leader in educational activities, he was the organizer of the first Negro school on Church Hill, and the East End School (now George Mason School), at which he taught for fifty years.

See: "Church of the Week" in Richmond Afro-American, Dec. 17, 1938.

Minutes, 1926--, 3 vols. Register (members, baptisms, deaths), 1935--,

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1 vol. Finances, 1935-- , 4 vols. Sunday School (members, finances), 1924-- , 6 vols. Baptist Young Peoples' Union (minutes, members, finances), 1924-- , 1 vol. Henrico Circuit Court, Deeds 169 A, p. 236; Deeds 169 B, p. 268. Richmond Chancery Court, Deed Book 222-C, p. 512; Deed Book 222-C, p. 513.

42. BETHLEHEM BAPTIST CHURCH, 1900-- , 1000 Buchanan Street.

Organized in 1900 in a small frame residence on 18th St. near Broad St. The congregation bought a house on Sweet Home Alley with entrances on 17th and Marshall Sts. In 1906 they traded this for the present frame chapel which they entered and dedicated that year. In 1914 this building was re-modeled. Stucco exterior, Colonial architecture, cream colored walls, wood-work stained oak, furniture oak, Florentine glass windows. In the auditorium is a portrait of the present pastor, Rev. Henry Randolph.

First pastor, Rev. Branch Jackson, 1900-1908. A portrait of him hangs in the church.

See: John Lewis Walker, "The History of the Bethlehem Baptist Church", typescript, 1936, 2 pp., in the custody of Mr. Walker, 816 Buchanan St.

Minutes, 1906-- , 1 vol.; Finances, 1906-- , 1 vol.; Register (members, baptisms), 1906-- , 1 vol.; all in the custody of John Lewis Walker, 816 Buchanan St. Sunday School, 1927-- , 3 vols., in the custody of George Davis, 2325 Carrington St. Richmond Chancery Court, Deed Book 165-A, p. 353; Deed Book 190-B, p. 79; Deed Book 191-B, p. 16.

43. FAIRFIELD BAPTIST CHURCH, 1900-- , 2129 Fairfield Road.

Organized Sept. 6, 1900 by the Rev. Philip Henry Philips. It developed from a mission which was started in 1886 by Mount Calvary Baptist Church (entry 30). In 1890 they built a frame mission chapel. In June 1908 they tore this down and laid the cornerstone for the present church, which was completed that fall. In the interim they worshiped in the homes of the members. Frame building, Colonial architecture, interior walls tan, dark brown trim, furniture mahogany colored, plain glass windows.

First pastor, Rev. Philip Henry Philips, 1900-1937. He had a grammar school education. His portrait hangs back of the pulpit.

Minutes, 1900-1906, 1 vol. (including members, finances), 1928-- , 2 vols. Records, 1906-28, were lost. Finances, 1933-- , 1 vol. Register (members, deaths, marriages, baptisms), 1928-- , 1 vol. Sunday School (members, finances), 1939-- , 1 vol. All records are in the custody of Mrs. Florence Graham Carter, 510 N. 6th St.

44. PILGRIM BAPTIST CHURCH, 1900-13, 1916-- , 2814 Mecklenburg Street.

Organized in 1900, by Rev. William Thomas, in a small chapel in Miller's Field, near what is now the 1600 block Chamberlayne Ave. It developed from a mission which was started by Rev. John Jasper of Sixth Mount Zion Baptist Church (entry 32).

Later they rented a hall on Brook Ave., where they remained until they disbanded about 1913. In 1916 they reorganized under the leadership of the Rev. Mr. Williams, in a store on Wood St. In 1917 they purchased the present mission chapel. Frame building, Colonial architecture, plain glass windows, interior walls colored cream, furniture and woodwork stained mahogany.

First pastor, Rev. William Thomas, 1900-1902. He had a grammar school

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education and was for many years a barber.

Minutes (including finances, members, baptisms, deaths), 1918--,
1 vol. Sunday School (members, finances), 1918--, 1 vol.

45. MT. VERNON BAPTIST CHURCH, 1905--, N. W. corner Rosewood Avenue and Granby Street.

Organized July 27, 1905 in a residence on Clay St. near Meadow St. In 1906 they built a small frame church on Meadow St. near Clay St. Later they built the present church which was dedicated May 1, 1914 and which was enlarged in 1922. Brick building, Gothic architecture, interior walls and woodwork colored cream, pulpit and pews oak finish, stained glass windows.

First pastor, Rev. Marshall Henry Payne, 1905 until his death May 1, 1939. He attended Virginia Union University, and received a D. D. degree from Virginia Theological Seminary and College, Lynchburg.

See: Moses Alphonse Norrell "Richmond Religious History" in Richmond Planet, Nov. 26, 1932, p. 16; "Church of the Week" in Richmond Afro-American, Apr. 1, 1939.

Minutes (including finances), 1924--, 2 vols. Register (members, baptisms, marriages, deaths), 1905--, 1 vol. Henrico Circuit Court, Deeds 175-B, p. 198. Richmond Chancery Court, Deed Book 226-D, p. 227; Deed Book 251-D, p. 139; Deed Book 306-B, p. 470.

46. MOSBY MEMORIAL BAPTIST CHURCH, 1907--, 9 E. Clay Street.

Organized Aug. 19, 1907 as the New Baptist Church, in Samaritan Hall, corner of 6th and Duval Sts. with 250 members from Fifth Street Baptist Church (entry 12). They rented St. Luke's Hall, 900 St. James St., where they worshiped until December 1909. In 1910 they bought the old Friends' Meeting House, 9 E. Clay St. In 1925 the name was changed to Clay Street Baptist Church. In 1927, they purchased the Randolph Street Baptist Church (now Park View Baptist Church, see Inventory of the Church Archives of Virginia, Dover Baptist Association) and the name was changed to Mosby Memorial Baptist Church. They were unable to meet the payments on this building, and in 1932 the congregation returned to its former building at 9 E. Clay St., between 1st and St. James Sts.

This is a plain brick chapel with a stucco front. Interior walls light green, oak furniture, frosted glass windows. A portrait of Rev. Thomas Jesse Mosby, who served this church 1912-30, hangs in the auditorium. He was one of the outstanding leaders of his race in Richmond. The church was named after him.

First pastor, Rev. Alexander E. Edwards, 1907-12.

See: Souvenir Program of the Dedication Exercises of Mosby Memorial Baptist Church ..., Richmond, the church, 1927, 12 pp.; "Church of the Week" in Richmond Afro-American, Dec. 3, 1938.

Minutes, 1927--, 1 vol.; Finances, 1927--, 1 vol.; both in the custody of Robert Buford, 412 W. Charity St. Register (members, baptisms, deaths), 1927--, 1 vol. Sunday School (finances, members), 1933--, 1 vol. Woman's Missionary Circle, 1912--, 1 vol., in the custody of Mrs. Emma Winn, 810 S. Randolph St. Baptist Young People's Union, 1936--, 1 vol., in the custody of William Henry Booker, 1400 Moore St. Richmond Chancery Court, Deed Book 204-B, p. 425; Deed Book 345-B, p. 24.

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47. CHARITY BAPTIST CHURCH, 1915--, 428 W. Baker St.

Organized in May 1915 by Rev. Jeremiah Milton Miles in the old Hickory Street Mission, 1000 Hickory St., with 12 members from the Hickory Hill Mission Sunday School. This mission chapel was built and given to the Virginia Union University by Miss Kate Gayle, a Bible teacher, who invited the theological students to preach at the chapel on Sundays where she conducted a Sunday School.

In October 1921 the church bought a frame dwelling which they remodeled into the present church, and took the name, Charity Baptist Church.

First pastor, Rev. Jeremiah Milton Miles, 1915-36. He conducted great revivals and baptized large numbers of people in the James River.

See: "Church of the Week" in Richmond Afro-American, June 10, 1939.

Minutes, 1937--, 1 vol. Finances, 1937--, 1 vol. Register (including members, deaths, baptisms), 1937--, 1 vol. Sunday School (including members, finances), 1937--, 1 vol. Missionary Society, 1937--, 1 vol. Baptist Young People's Union, 1937--, 1 vol. Previous records were destroyed when the congregation reorganized after the death of the pastor in December 1936. Richmond Chancery Court, Deed Book 275-A, p. 131.

48. GOOD SHEPHERD BAPTIST CHURCH, 1918--, 901 32nd St.

Organized Oct. 7, 1918, in a frame dwelling on the present site, by a group of members from Thirty-First Street Baptist Church (entry 26). In 1920 they razed the house and built the present church. While they were building, the congregation met in the Mission of the Good Shepherd from which it took its name. This mission was conducted at 621 N. 28th St. by St. John's Church (see forthcoming Inventory of the Church Archives of Virginia, Protestant Episcopal Churches). The building was originally located on the Duval estate in New Kent County and was within the Federal lines during the War Between the States. It was used as a hospital by the Union troops. Soldiers were buried in the churchyard and the ends of the pews were used as tombstones. Often the name of the soldier and his company were roughly carved on these tombstones. After the war the headstones were returned to their original place and the building was moved to Richmond in 1888. The Negro Episcopal congregation worshiped in this building until 1939 when the building was condemned.

In 1921 the Negro Baptist congregation moved to its present church. Stucco building, Colonial architecture with a steeple, cream colored walls, light brown woodwork, light oak furniture, choir loft and organ at the rear of the pulpit.

First pastor, Rev. R. C. Williams, 1918-26. He came to Richmond from Baltimore where he received a high school education.

See: J[osiah] Staunton Moore, ed., Annals of Henrico Parish, by Rt. Rev. L. W. Burton . . . History of St. John's P. E. Church . . . A Complete Roster etc. Complete to Moore . . . [Richmond, Va., Williams Printing Company, 1904], pp. 71-72; Clarence Boykin, "Headstone Pews" in Richmond Times-Dispatch, July 20, 1935, p. 2, col. 1.

Minutes, 1926--, 5 vols. Finances, 1926--, 3 vols. Register (members, baptisms, deaths), 1919--, 1 vol. Sunday School (finances, members), 1934--, 2 vols. Richmond Chancery Court, Deed Book 250-A, p. 390; Deed Book 253-D, p. 54.

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49. MOUNT HOREB BAPTIST MISSION, 1918-34, Defunct, N. W. corner Catherine and Graham St.

Organized in June 1919, in a small frame building in Miller's Field near Chamberlayne Ave., by Rev. John William Brown with a few members from Mount Hermon Baptist Church (entry 22). The same year they built a small frame chapel on Allen Ave., near Oak St. This building was destroyed by fire about 1925.

They worshiped in private homes until 1931 when they built a small brick chapel, 900 Oak St., where they worshiped for three years. They then sold this chapel and moved to a garage on the N. W. corner of Catherine and Graham Sts. where they disbanded, April 1934.

First pastor Rev. John William Brown, 1919-34. He attended a grammar school.

Minutes, 1919-34, 1 vol., in the custody of Rev. John William Brown, address unknown. No other records available.

50. FIRST BAPTIST CHURCH OF WASHINGTON PARK, 1921-- , 106 W. Cheatwood Ave.

Organized in 1921, in a rented laundry building at 2nd and John Sts., by Rev. Archer M. Kent. It developed from a split in St. John's Baptist Church (entry 34). In 1924 the pastor built the present church. Stucco building, Colonial architecture, with small steeple, plain glass windows, tan walls, brown woodwork, oak colored furniture.

First pastor, Rev. Archer M. Kent, 1921-- . He attended a grammar school.

Minutes (including members, baptisms), 1921-- , 2 vols. Finances 1921-- , 2 vols. All church records are in the custody of Rev. Archer M. Kent, 2209 Everett St. Sunday School (members, finances), 1925-- , 3 vols., at the church.

51. SIXTH STREET BAPTIST CHURCH, 1922-- , 502 N. 6th St.

Organized June 23, 1922, as St. Luke's Baptist Church, by 40 members who withdrew from Mount Carmel Baptist Church (entry 38) under the leadership of Rev. Edward David Caffey. It was named St. Luke's Baptist Church by the Rev. Mr. Caffey who was editor of St. Luke's Herald, a paper that was owned by Mrs. Maggie Walker, famous financier and philanthropist. They rented the Pythian Hall, 7 N. 3rd St. until Dec. 21, 1924, when they entered and dedicated the present church which they bought from Bethlehem Lutheran Church (see forthcoming Inventory of the Church Archives of Virginia, Lutheran Churches). Brick building, Gothic architecture with a spire, stained glass windows, with Latin memorial inscriptions, installed by the Lutheran congregation, interior walls colored cream, oak woodwork and furniture, choir loft at the left of the pulpit, baptismal pool, installed in 1926, at the right of the pulpit. In 1928 the name was changed to Sixth Street Baptist Church.

First pastor, Rev. Edward David Caffey, 1922-27. Graduate of Virginia Union University.

See: Henry Howard Quarles "History of the Sixth Street Baptist Church" manuscript, n. d., 2 pp., in the custody of Mr. Quarles, 1220 W. Leigh St. "Church of the Week" in Richmond Afro-American, Feb. 25, 1939.

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Minutes, 1927-- , 1 vol. Finances, 1924-- , 2 vols. Register (members, baptisms, deaths), 1927-- , 1 vol. Baptist Young People's Union (members, finances) 1923-- loose leaves. Sunday School (members, finances), 1922-- , loose leaves. All records are in the custody of the church clerk, Henry Howard Quarles, 1220 W. Leigh St.

52. CENTER STREET BAPTIST CHURCH, 1923-- , 638 Lewis St.

Organized in March 1923, as Shiloh Baptist Church at 1013 Center St., by Rev. Samuel Leroy Bush with a number of members who left Union Level Baptist Church (entry 39). In 1932 a split in this congregation occurred and a part of the congregation took the name Center Street Baptist Church, and rented the present building. In 1934 they bought this building, which was formerly the First Gospel Hall. Frame building, Colonial architecture, interior walls tan, brown woodwork, oak furniture, colored glass windows.

First pastor, Rev. Samuel Leroy Bush, 1923-27. He was a student at Virginia Union University.

Minutes, 1923-- , 2 vols.; Register (members, baptisms, deaths, marriages), 1923-- , 1 vol., in the custody of Mrs. Ada Johnson, 4529 37th St. Finances, 1928-- , 1 vol., in the custody of Rev. Lawrence Williams, 636 Lewis St. Sunday School (members, finances), 1928-- , 1 vol., kept at the church. Richmond Chancery Court, Deed Book 378-C, p. 53; Deed Book 395-D, p. 153.

53. MOUNT MORIAH BAPTIST CHURCH, 1924-- , 911 N. 1st St.

Organized Apr. 3, 1924 in the True Reformers Hall, 608 N. 2nd St., by 76 members from the Sixth Mount Zion Baptist Church (entry 32). They rented the Armstrong High School auditorium, now the Booker T. Washington School, on Leigh St. between Adams and Prentis Sts., where they worshiped until 1926, when they entered the basement of their present church which is still incomplete. Brick building, Greek Colonial architecture.

First pastor, Rev. Randolph Vincent Peyton, 1927-35, D. Th., Howard University, Washington, D. C.

See: "Church of the Week" in Richmond Afro-American, Feb. 18, 1939; Rev. Samuel Moses Thompson, autobiographical sketch, manuscript, 1939, 2 pp., in the custody of the Rev. Mr. Thompson, 1 S. Beech St.

Minutes (including members, baptisms, deaths), 1924-- , loose leaves. Finances, 1924-- , 6 vols. Sunday School (members, finances, minutes), 1924-- . Woman's Missionary Circle (minutes, members, finances), 1925-- ; Baptist Young People's Union (minutes, members, finances), 1926-- , in loose leaf form at the church. Richmond Chancery Court, Deed Book 309-D, p. 418; Deed Book 327-B, p. 442; Deed Book 338-D, p. 17.

54. UNITY BAPTIST CHURCH, 1925-36. Defunct. 729 Catherine St.

Organized in October 1925. They disbanded in May 1936. Their building was a brick dwelling modeled into a church. The congregation disorganized, as they were unable to meet the payments on the property.

First pastor, Rev. Clinton Clark, 1925-36. He was a student at Virginia Union University.

All records were destroyed.

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55. GALILEE BAPTIST CHURCH, 1926--, 1118 St. Peter St.

Organized in 1926, in a rented frame dwelling, 718 N. 9th St. They worshiped there until Jan. 11, 1938, when they moved to the lower floor of the present frame dwelling.

First pastor, Rev. Willis John Johnson, 1926--. He attended a grammar school.

Minutes (including finances, members, baptisms), 1926--, 1 vol. There are no Sunday School records.

56. CALVARY BAPTIST CHURCH, 1927-38. Defunct. 300 E. Baker St.

Organized in August 1927 by a few members from St. Luke's Baptist Church (now Sixth Street Baptist Church, entry 51). They met in private homes until December 1927 when they bought the building of Mosby Memorial Baptist Church (entry 46). This was reclaimed by the Mosby Baptist congregation in 1930 and the Calvary congregation rented the Hickory Street Mission at 1007 Hickory St. which building was occupied at one time by the congregation of Charity Baptist Church (entry 47). In 1933 they rented a store at 300 E. Baker St. This church was never recognized and in May 1938 it merged with the Timothy Baptist Church (entry 61).

First pastor, Rev. J. A. Brown, 1927-38.

A few scattered records are in custody of Mrs. Mary E. Anderson, 13 E. Duval St.

57. NEW SHILOH BAPTIST CHURCH, 1928--, 1013 Center St.

Organized in 1928 by Rev. George Calvin Bolling. It developed from a split in Shiloh Baptist Church (now Center Street Baptist Church, entry 52).

They remained in the building which the congregation occupied before the split, and changed their name to New Shiloh to avoid confusion with the Shiloh Baptist Church of 908 Brook Road (entry 29). Stucco building, Colonial architecture, tan walls, brown woodwork, oak-stained furniture.

First pastor, Rev. George Calvin Bolling, 1928-29. He was from South Carolina and attended grammar school.

Early records were retained by Center Street Baptist Church (entry 52). No other records available.

58. GRAYLAND AVENUE BAPTIST CHURCH, 1929--, 1402 Grayland Ave.

Organized May 14, 1929 as Morning Star Baptist Church, with 10 members, in the home of Mrs. Martha Johnson, 212 S. Lombardy St. It developed from prayer meetings which were held in the home of Rev. Daniel P. Hubbard. In June 1928 they purchased their present building from Fife and Advent Christian Church (see forthcoming Inventory of the Church Archives of Virginia Christian Churches). Frame chapel, cream colored interior, oak pulpit. On June 11, 1936 the name was changed to Grayland Avenue Baptist Church due to conflict with the other Morning Star Baptist Church (entry 40).

First pastor, Rev. Daniel P. Hubbard, 1928-35. He attended Virginia Theological Seminary and College, Lynchburg.

See: "Church of the Week" in Richmond Afro-American, Apr. 8, 1939.

Minutes (including members, baptisms), 1928--, 2 vols. Finances, 1928--, 1 vol. Sunday School (members, finances), 1928--, 1 vol. Richmond Chancery Court, Deed Book 411-A, p. 118.

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59. TENTH STREET BAPTIST CHURCH, 1930-- , 718 N. 9th St.

Organized Oct. 30, 1930, as the Southern Friendship Baptist Church, in two rooms of a frame dwelling at 913 E. Leigh St. In 1932 they moved to a brick house at 616 N. 10th St. and changed their name to the Tenth Street Baptist Church.

In 1937 the congregation split. One branch moved to the two rooms of the present frame dwelling. The other branch organized as the New Friendship Baptist Church (entry 64).

First pastor, Rev. Willis Ezekiel Taylor, 1930-- . He attended a grammar school.

Minutes (including finances, members, Sunday School records), 1930-- , 2 vols., at the church. Register (scattered records of baptisms, marriages and deaths), 1931-- , 2 note books, in the custody of Rev. Willis Ezekiel Taylor, 718 N. 3rd St.

60. EUREKA BAPTIST BIBLE SCHOOL, 1932-37. Defunct. 1401 Idlewood Ave. .

Organized in 1932 by Rev. Leonard Ross. It developed from prayer meetings which were held in private homes in the neighborhood. In 1932 they rented the front room at 1401 Idlewood Ave. where services were held on week nights. This congregation was never recognized as a church. They disbanded about October 1937. The Community Baptist Church (entry 62) held Sunday Services at the same house.

First pastor, Rev. Leonard Ross, 1932-37. He attended a grammar school.

Minutes (including members; Sunday School members and finances), 1932-37, 5 vols. Finances, 1932-37, 4 vols. All records in custody of Mrs. Jessie Anthony, 1921 Idlewood Ave.

61. TIMOTHY BAPTIST CHURCH, 1933-- , 726 N. 2nd St.

Organized in October 1933 by Rev. Daniel Timothy Powell, the present pastor, with 13 members from a Sunday School Mission which was organized in 1931 in a shed in Leigh St. Bottom (now 1310 E. Leigh St.) In 1937 the congregation moved to 1007 Hickory St. In 1938 they moved to the corner of 3rd and Baker Sts., where in May 1938 they merged with Calvary Baptist Church (entry 56). They then moved to the present location and rented a building at 726 N. 2nd St. It is a plain, rectangular building which was formerly a shop. A vestibule was added to the front when it became a church.

First pastor, Rev. Daniel Timothy Powell, 1934-- . He attended a grammar school.

See: "Church of the Week" in Richmond Afro-American, Mar. 18, 1939.

Minutes, 1936-- , 1 vol. Finances (including members), 1936-- , 1 vol., in the custody of Mrs. Claudie Graham, 1304 E. Leigh St. Register (baptisms, deaths), 1933-- , 1 vol., kept by the pastor. Sunday School (members, finances), scattered records without dates in a note book at the church.

62. COMMUNITY BAPTIST CHURCH, 1936-37. Defunct. 1401 Idlewood Ave.

Organized in June 1936, in the front room of a dwelling at 1401 Idlewood Ave. by some members from the Morning Star Baptist Church (now Grayland Ave. Baptist Church (entry 40). This congregation was never recognized as a church. They dissolved December 1937.

Churches Not Affiliated With Any District Association

First pastor, Rev. Alfred Clayton Coleman, 1936-37. He attended Virginia Union University.

Minutes (including finances, members; Sunday School members and finances), 1936-37, 1 vol., in the custody of Mrs. Leola Jackson, 422 S. Harrison St.

63. JERUSALEM BAPTIST CHURCH, 1936--, 819 State St.

Organized Aug. 19, 1936. It developed from meetings which were held in the home of the present pastor and founder of the church, Rev. William Ernest Alexander, 127 Nicholson St., from which, in 1939, they organized a Sunday School known as the Fulton Baptist Mission. On Aug. 19, 1936 they organized as a church and changed their name to Jerusalem Baptist Church. Both organizations took place in the Nicholson Street Schoolhouse, 1224 Nicholson St. This was known as the Indian School previous to their occupation of the building. In 1937 they rented the Beneficial Hall, which is their present location. Brick building, interior walls white, brown woodwork, furniture stained oak.

First pastor, Rev. William Ernest Alexander, 1929--. He attended grammar school.

Minutes, 1936--, 1 vol.; Finances, 1936--, 1 vol., in the custody of Mrs. Adeline Harris, 129 Nicholson St. Register (including members, deaths, marriages, baptisms), 1936--, 1 vol. Sunday School (including members, finances), 1935--, 1 vol., kept at the church.

64. NEW FRIENDSHIP BAPTIST CHURCH, 1937--, 413 Calhoun St.

Organized June 22, 1937 in the present frame store building. It developed from a split in the Tenth Street Baptist Church (entry 59), led by the present pastor, Rev. Seymore Robinson.

First pastor, Rev. Seymore Robinson, June 22, 1937--. He attended grammar school.

Minutes (including finances), 1937--, 1 vol. Register (members, baptisms), 1937--, 1 vol. There are no Sunday School records.

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