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VIEW OF SHILOH (OLD SITE) BAPTIST CHURCH

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THE HISTORY

OF THE

SHILOH (OLD SITE) BAPTIST CHURCH

Fredericksburg, Virginia



Prepared and printed by the authority of the
SHILOH (Old Site) CHURCH
at the request of THE PASTOR

THE HISTORY
OF THE
SOUTHERN STATES
EDITED BY
B. H. HESTER

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THE SAINT LUKE PRESS
Richmond, Virginia

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SOUTHEASTERN BAPTIST
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Dedicatorial

To the ones whose spiritual zeal, broad vision and love for the cause of Christ, organized the ~~Shiloh Baptist Church~~—

Missionary Society

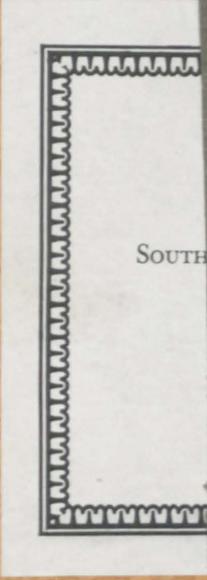
To the ones whose untiring leadership, unselfish cooperation and fervent prayers built up the church and caused her to grow—

Society

To the ones whose stalwart souls catching the falling mantle of their predecessors, suffered, sacrificed and ~~died~~ for those principles which they deemed noble and holy—

This Volume Is Forever Dedicated.

*we humbly re-dedicate
ourselves to the unfinished
tasks before us.*



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PREFACE

IT is with great reluctance that we present this edition to the public as the history of the Shiloh (Old Site) Church. The number of years the church has been in existence, the poor method of record-keeping on the part of the people during those early years, and the death of almost all of those who either by memory or tradition possessed knowledge of the early deeds and activities of the church, make an accurate compilation almost impossible.

The last word concerning the history of a church can never be said. The church is a living organization, a growing institution, a holy society having a beginning but no ending.

In this edition we have traced the history of the Shiloh Church for more than a hundred years. We have dealt with the church out of which "Shiloh" grew and have dealt with Shiloh out of which "Old Site" grew. We have tried to delineate the four distinct epochs of the church and to mention and discuss the important events contained in each. In the epoch of 1825 we have discussed the church as a white congregation in which the Negroes, who worshipped either as slaves or free colored people, had no voice. In the epoch of 1854 we have discussed the church as a colored congregation having a white pastor. In the epoch of 1864 we have discussed the congregation organized as the Shiloh Baptist Church under her first colored pastor. And in the fourth epoch of 1887 we have discussed the "Separation." Out of the travail of the fourth epoch the name "Old Site" was born, by which name the church is designated today. We have followed the history of Old Site from her birth to the present time, telling of her progress under her different pastors and giving a short history of her different organizations.

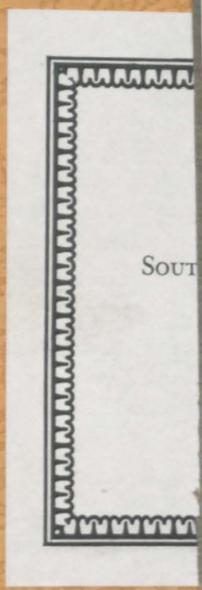
We have given a great deal of space to the "Separation," not because of its importance but because it has constituted fertile soil for untold controversies during the last forty years. If this history, therefore, does nothing more than state the facts concerning what we have often called a "church split," thereby clearing an atmosphere that has been cloudy for almost half a century, it does a great good. The motive behind an action is very often far more important in bespeaking character than the action itself; thus we have sought to outline and analyze the "motive."

People seldom forget the sacred spot or church in which they received their spiritual birth, nor do they often fail to remember those who sacrificed and died to make their present condition possible. To perpetuate the memory of the first and preserve the deeds of the second is the purpose of this book.

We wish to express our grateful acknowledgments to the following whose free information and unselfish aid made the compilation of this history possible: Mr. J. C. Grant, who gave us the use of his "manuscript" and of a memory seldom equalled; Messrs. George A. Walker, D. M. Kay, Edmond Scott, C. S. Lucas, Joseph Walker, Mesdames Louisa Hailstork, Nancy Bowes, Virginia Lawson, Henrietta Wright, Helen Coleman, Mary Gray, G. M. Kay, Lottie T. Young, Lizzie Shepard, Julia R. Frazier and Susanna Washington.

Respectfully yours,
B. H. HESTER

February 12, 1927.



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OFFICERS OF THE CHURCH

Left to right, First row: George A. Walker, Chairman of deacon board; Austin Johnson, Deacon; B. H. Hester, Pastor; Waverly Alsop, Clerk. Second Row: John Harris, Deacon; James D. Johnson, Assistant Pastor; Henry Washington, Deacon. Third Row: D. M. Kay, Deacon; Weston Hawkins, Deacon.

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HISTORY

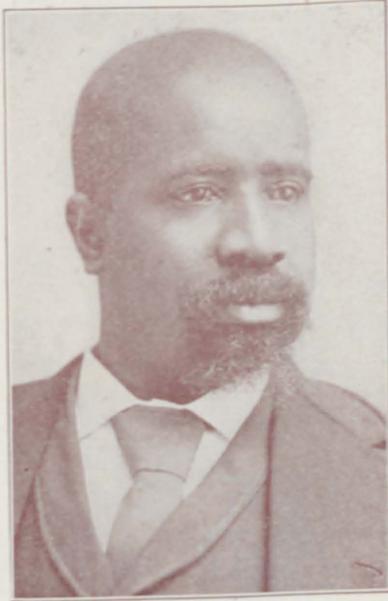
Before 1854 the colored Baptists of Fredericksburg worshipped with the white, the free colored people occupied the end gallery and the slaves the side gallery. After the white members had communed the Negroes were served. Colored people who sought membership in the church had to go before certain colored brethren first and then before the white deacons. If the deacons were satisfied the candidates were recommended for baptism which was done by the white minister, who also married them. Among some of the colored Baptists who joined the white church were: Mrs. Louisa Hailstork, Mrs. Virginia Lawson and Mrs. Evelina McDonner. Some of the leading colored brethren were: Alex Daniel and Armstead Walker. In 1854 the white members moved into their new church on the corner of Princess Anne and Amelia Streets and sold the old church to the colored people for the nominal sum of five hundred (\$500) dollars. Colored congregations could not assemble unless a white person was present.

The first pastor of the Shiloh Church was a white man, Rev. George H. Rowe, the grandfather of Captain M. B. Rowe, and Ex-Mayor J. P. Rowe. Rev. Mr. Rowe served the congregation until the beginning of the Civil War. The first colored deacons of the church were Allen Daniels, Armstead Walker and John Grandison. Rev. Mr. Rowe, while pastor, received a salary of fifty (\$50.00) dollars a month, which was paid by the free and enslaved people. The early congregation of the church was greatly decreased on account of the agitation of the fugitive slave laws. These laws made it so hard for the free colored people that many of them were compelled to leave, some went to Detroit, Michigan, and helped to found the Croghan Street Baptist Church. At the beginning of the Civil War the services were discontinued in the church and many of the members went to Washington, D. C., to worship; these under the leadership of William Walker organized the Shiloh Baptist Church there. During the Civil War the colored church edifice was used as a hospital for the Union forces and was greatly damaged. Immediately after the Civil War religious services were held from house to house and at times the people met in the old warehouse on the corner of Charles and Fifteenth Streets to worship. These services were conducted by a young white man named Alexander Knox.

Shiloh as a Col-
ored Church
Her First Pastor

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REV. JAMES E. BROWN
Old Site's First Pastor—1887-1905

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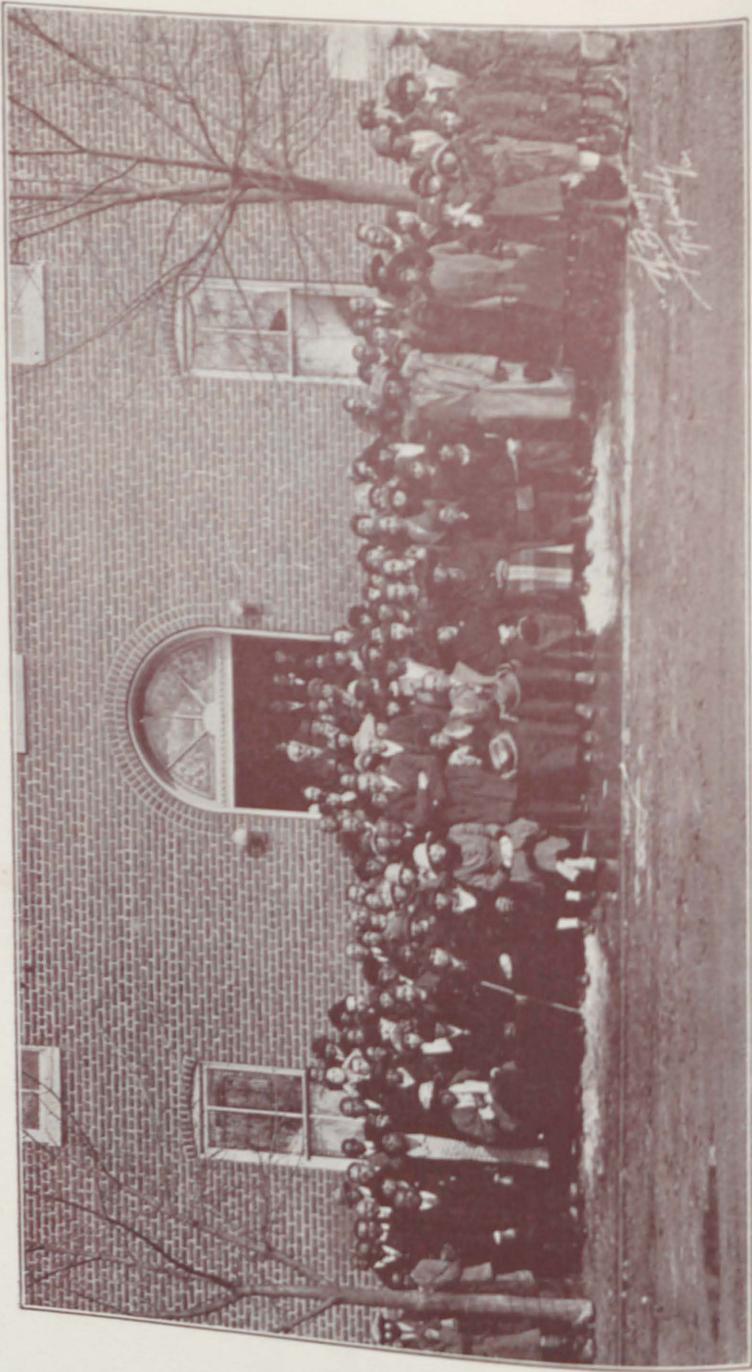
THE OLD HERALDS OF THE CROSS

Sitting, left to right: Sarah J. Harris, Carolina Burrell, Hannah Harris, Mary J. Forest, Ellen Brooke, Lizzie Shepherd, Caroline Lucas, Jane Clark, Vina Williams, Melvina Keys, Alice Lee, Susan Wilson. Second row: Austin Johnson, Julia R. Frazier, John Lomax, S. A. Washington, Louise White, Waverly Alsop. Third row: John Harris, James D. Johnson, George A. Walker



REV. JOHN ALLEN BROWN
Old Site's Second Pastor—1905-1910

Sou



SOME OF THE MEMBERS OF THE CHURCH

Rev. George L. Dixon, who during the war went to Washington, D. C., returned in 1865 and succeeded in getting enough of the members together to reorganize the church. These members met in the house of Taulton Wormley on George Street. The reorganized church elected

Shiloh's Second
Pastor, (First
Colored Pastor)

Rev. George L. Dixon as pastor, and the following as deacons: Washington Wright, Simon Basey, John Grandison, Taulton Wormley, Edmond Morton, Fielding Grant and Benjamin Peyton. James Brooks, the only colored man in town who could read and write, was elected clerk. The work of repairing the old church building was immediately begun. Words cannot describe the heroic sacrifices made by these members who even brought benches and chairs from their homes, and the pastor who went as far as New Orleans preaching to raise money that the church might be made a fit place for the service of the King.

Anderson Ross got a few select voices together and formed Shiloh's first choir. This choir sang not only Dr. Watts' and Spirituals, but also anthems. Ross, who remained chorister until death, was followed by Mrs. Mary E. Keys.

Rev. Mr. Dixon, a man of great natural ability and some training, soon had his church well organized. He was one of the founders of the Virginia State Baptist Convention. Rev. Mr. Dixon served the church as pastor for many years, during which time many successful revivals were held; in one of these revivals one hundred and sixty persons were united to the church. Rev. Mr. Dixon changed the Ironside Baptist Church of Falmouth into a missionary Baptist church; licensed and finally ordained Rev. C. S. Lucas, who took charge of the Falmouth Church in 1875 and is pastor at the present time, 1927.

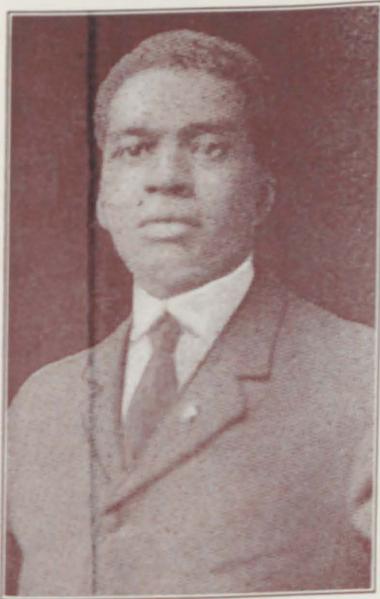
During this time the church was used as a school, and the following Northern white teachers had charge: "Uncle John," Mrs. Stochenburgh, Mrs. Shelton, Mrs. Bell and

Mrs. Sophia A. Hatch. Mrs. Hatch made a lasting impression upon the lives of the colored people of the city and won the admiration of the city authorities to the extent that when the State of Virginia established the Public School System it employed her to conduct the colored school. The relation between Mrs. Hatch and the officers of the Shiloh Church was not the best at times. She was a woman of stern qualities, endowed with executive ability; of course this kept her in constant turmoil with the church officers who refused to receive dictation. The outcome of this was a separate Sunday School organized by Mrs. Hatch; the first organized Sunday School out of which the second grew had for its superintendents Mr. Nelson Sanders and Mr. Alex Boram.

In 1878 Rev. Albert Ray, who had been licensed and ordained by the church, asked permission to take several members out and set aside a separate church. His request was so persistent that the church granted it. The newly organized church was known as the Second Baptist Church. Her career was varied and unprosperous; and after the death of its founder and pastor, Rev. Mr. Ray, the church came to naught.

During the pastorate of Rev. George L. Dixon, the pastor and deacons had almost absolute sway over the congregation and often ruled with an iron hand.

Sout



REV. J. C. DIAMOND
Old Site's Third Pastor—1910-1919

Source



OFFICERS AND MEMBERS OF THE LUCAS MEMORIAL BIBLE CLASS

The Teacher of this Class is Deacon D. M. Kay, who is third on the first row standing from left to right.

Rev. L. G. Walden, of North Carolina, who was educated at Shaw University succeeded Rev. George L. Dixon. He put his life and soul into whatever he thought would be for the uplift of his people. He strove assiduously to educate and teach the people and to interpret God's Word in terms of every day life. As a whole his pastorate was not a success. He was too far ahead of his day and generation. The church was not ready for a minister who preached intellectual sermons. The majority of the members believed that men could not live by bread alone and they demanded "gravy" in connection with it. Rev. Mr. Walden soon left and went to Boston to take charge of a church there.

Shiloh Under Her
Third Pastor

Rev. Willis M. Robinson, of Orange County, who had attended the old Richmond Institute under Dr. Corey and had pastored the church at Orange Court House and one called Blue Run, was elected to succeed Rev. Mr. Walden. Rev. Mr.

**Shiloh Under Her
Fourth Pastor**

Robinson took charge of the Shiloh Church during the summer of 1881 and was to serve the first, second and third Sundays and was to go to Blue Run on the fourth Sunday. Rev. Mr. Robinson was a spiritual preacher par excellent; nature seemingly favored him with every advantage for the work he was to perform. In an argument he was as logical as Calhoun, as thrilling as Clay and as picturesque as Printess. In general addresses he was as elaborate as Everett and with a sustained splendor of diction and great majesty often indulged in frequent bursts of beauty. When worked up he was an embodied thunderstorm, a Vesuvius in full eruption. He had great dignity, wit, satire and a grace and music all his own.

He had an attractive personality and the impression which he made upon many is fresh today. On ordinary occasions his voice was as clear as a bell and so penetrating that when lowered to a whisper it could be heard all over any ordinary building. Of course the church was soon thronged with hundreds of people, great revivals broke out and many important baptisings took place. Rev. Mr. Robinson launched a series of rallies to obtain money to renovate the church, he succeeded in raising fifteen hundred (\$1500.00) dollars and desired to start repairing the building at once but the deacons were not willing to start the work until all the money necessary was in hand. Had the suggestion of Rev. Mr. Robinson been taken the church would have been renovated, and would not have fallen in and her history today would have been different altogether.

In the first half of the month of June 1886, the Grand Lodge of the Good Samaritans met in the church and ad-

journed about 11:30 P. M. At 2 P. M. the next day without any warning whatever the rear wall fell out and the usefulness of the structure was brought to an end. Many people today look upon it as miraculous that the church did not fall the night before when it was packed to capacity. During the pastorate of Rev. Mr. Robinson the Sunday School reached a membership of 250. The church choir was well developed but had no musical instrument. Preaching services were held three times a day, 11 o'clock, 3 o'clock and 8 o'clock, with communion on the first Sunday at 3 o'clock. The preaching services at 3 o'clock were discontinued later on and prayer meetings were held on Monday night at which time seats on the lower floor were at a premium. On Wednesday nights the pastor generally gave a short lecture of a disciplinary nature.

The chief aim of the church services in these days was religious enjoyment. The people wanted to have a real good time. There was no missionary society, no church aid clubs, but only festival committees. The chief efforts of the officers were repressive; to stop the people from dancing, singing certain songs, playing ball, croquet, going to the theatre, the circus and horse racing. Nearly all the people used whiskey since the majority of the members could not see where whiskey drinking had anything to do with their religion. During these days no temperance society was allowed in the church.

The news, that the rear wall of the Shiloh Church had fallen in, spread like wild fire. The entire city was in an uproar. Men were moved to tears as they thought of their miraculous escape and women cried aloud as they viewed the

The
Separation

ruins of that place of worship which was nearest and dearest to them. The delegates of the Grand Lodge of the Good Samaritans, who heard the news on their way home sent up prayers of thanksgiving because the church did not fall the night before, but they had no other concern. The question of the hour among the members of the church was "Where shall we worship next and from what spot shall we send up our voices in prayer?" A committee was sent to the city authorities to ask that they be allowed to use the Courthouse as a place of worship. This request was granted and in June 1886, the members of the Shiloh Church held their first meeting in the Courthouse. The members worshipped here for about a year but during the entire time the paramount thing in the mind of each was a site for a new building. A committee was appointed to select a site. The committee selected and brought before the church the site known as Revere Shop, situated on Princess Anne and Wolfe Streets. The church agreed upon this site by almost a unanimous vote and purchased it. From this time the Sunday School met in the lower part of this shop, a room about 20x50 feet, and all of the portable property of the church was moved there.

It was afterwards found that this property was legated and called for the signature of many heirs and that only three-fourths could be deeded to the church, the other fourth belonging to minor children who were under the authority of court orders. The majority of the members of the building committee, not being ready to proceed with the structure with only a three-fourth title to the property, caused a great delay during which time some dissatisfac-

tion arose and a desire to rebuild on the ground of the old site began to grow.

The actions of the members of the church during the following doubtful days have constituted fertile soil for long and varied controversies. Many have commented on the different actions of these members, one side has, too often ridiculed and blamed the others for its actions; while no one spent the necessary time to fathom out, delineate and analyze the underlying motives which impelled such actions.

It is impossible to discuss actions apart from motives and reach a satisfactory conclusion. In writing the history of such a period in the life of church members as these days constituted, the human heart must be dissected and the motives discovered, while the plot, diction, situation and even consistency in the vocabulary of the characters are made subservient.

On one rainy afternoon one church member met another on the street and said, "I learn that the committee, not being able to secure a full deed for the Revere site, has delayed the process of building. What shall we do?" The member, who was disappointed by hearing this, replied, "If we cannot build on the Revere site we can return home and build there." The two men who stood on the street that rainy day represented the two future factions of the church. Neither of the men is to be blamed; each was true to the best there was in him. One determined to stay and build in spite of hardships and difficulties, the other decided that the "one bird in the hand was worth two in the bush," and the best solution of the problem was to use that spot of ground concerning which there was no doubt.

Of course misunderstanding arose, the question of "letting the contract" was brought in, idle gossippers and trouble makers were on the job and outsiders meddled in and stirred the flames. These conditions continued until they divided a house against itself; husband against wife,

mother against daughter, father against son, sister against brother, and lodged, in the hearts of many of the members, a hate that was blacker than hell. People refused to speak to each other and a situation which, if handled at the right time and in the right way could have been easily mastered, emerged into a hopeless case.

But, let us go back to the two men who met on the street. There are certain questions or situations that, if brought up, will almost equally divide any average body of people. Had we been living when the question of "building on the doubtful Revere site or going back home to build," was brought, you no doubt, would have joined one side and I the other. This goes to show that the two men were perfectly true to themselves. (Hence the two factions), and represented the two classes of people in life. Let us discuss the first class. There are some people who, when they take a step forward, never turn back. They will bear untold hardships and run the risk of great loss; the call of the sea is in them and the darker or more doubtful the way the more determined they are to tread it. When men of this class leave home to stay, they will endure untold hardships and even die of exposure if necessary, rather than return home or write for any aid whatever. The son of millionaires who, when found dying of starvation on the streets of New York was asked why he did not return home where there was bread to spare, replied, "I left home to stay." This boy spoke the sentiment of the members of this class.

Let us discuss the second class. There are other people who cannot stay from home in the face of hardships. They may often leave home but as difficulties or doubtful times appear just so often will they return. There are people in life to whom nothing appeals as does the thought of home. The Helvetian leaders realized this and when they decided to lead the people out in quest for new land they demanded that the people would burn their homes and in this way



OFFICERS OF THE MISSIONARY CIRCLE

Left to right, sitting: Elizabeth Gray, Treasurer;
Lottie Young, President; Gussie M. Kay, Sec'y;
Standing: Vina Williams, Vice President; Dicie
Wormley, Assistant Sec'y; Madeline Hardy,
Organist, and Lucy Jackson, Chaplain.



THE SHILOH OLD SITE SOCIAL CLUB

Sitting, from left to right: Evelyn Rollins, Sect'y; Ada Gray, Member; B. H. Hester, Pastor; Ethel Young, Treasurer; Ruth Deane, Member. Standing, first row: Ellen Washington, President; Elsie Pendleton, Reporter; Ida B. Kay, Member; Theresa Taylor, Member. Second row: Margaret Brown, Member; Bertha Grayson, Member; Louise Forest, Member; Mildred Johnson, Member; Lucinda Forest, Member. Third row: Evie Gray, Supervisor; Lottie T. Young, Supervisor; Gussie M. Kay, Supervisor.

take away the hope of returning. When the Jews were carried as captives to Babylon the thought of returning home was the only thing that consoled them. When they remembered Zion even music was a secondary thing, hence they "hanged their harps upon the willows by the river side." "There is no place like home sweet home" was written by a member of this class, and though he were to go East, West, North or South his paramount desire would be to die at home. Therefore when the man on the street heard the sad news that the deed to the Revere site was doubtful, he replied, "We can go home and build there." How natural!

Let us go and find the pastor. On what side is he and what part is he playing in the solution of the problem? It has been often reported that the pastor, Rev. Willis Robinson, split the Shiloh Church and led out a faction to build on another spot. This report is absolutely untrue. Had the pastor been bias he would have followed the faction that returned to the home spot. It was his desire to renovate the church on that spot, and he had already raised fifteen hundred dollars for that purpose. He had the image of a certain church by the river in his mind and since the old structure had fallen he was free to make real his mind picture. But he flung personal appeals to the wind and followed what he thought to be, and what the court said was, the church. The supreme duty of the pastor is to lead the church. He must not cater to factions or be influenced by personal friends who constitute a minority. He must recognize the voice of the majority as the voice of the church and act accordingly.

The membership during the Shiloh dispute was as equally divided as any average body could be; and just how one faction afterwards outgrew the other shall be explained later.

Let us go back for forty years and visit the last regular meeting of the Shiloh Church and see what was done there.

This meeting was held in the Courthouse in May 1887. The membership was about equally divided and in the absence of the pastor it fell the lot of Mr. Frank Phillips to preside. Two of the members who favored the Revere site seeing that the adherents of the old site had one or two majority and believing that others who favored the Revere site would soon arrive, began filibustering. The chairman, Mr. Phillips, who favored the old site, refused to preside at such a meeting and left the Courthouse followed by his adherents. This left the meeting in the hands of those who favored the Revere site. These elected a new chairman, Mr. Sam Tyler, and enlarged the building committee and ordered the committee to proceed with the new building. On the following first Sunday the pastor and those who favored the Revere site refused to go to the Courthouse to continue worship but remained at the Revere shop, while the adherents of the old site worshipped at the Courthouse.

On the following week bricks from the old site were being moved to the Revere site but the adherents of the old site protested this so strongly that the work of moving the bricks had to cease. Shortly after this the adherents of the old site called a meeting, voted to build on the old site and issued an injunction to prohibit the process of building on the Revere site. Of course this threw the whole affair into court. The safest plan for anyone, who desires the real truth of the whole affair, to follow is to study and accept the decision of the court. It has been forty years since this event happened; hundreds of different decisions have been given; each side has had its say; exaggerations have been freely made, and facts have been adulterated as they were handed down from parents to children.

When the event had just happened and the facts were fresh they were brought before the court and each side was represented by counsel, therefore the court was in a position to discover the truth and hand down a just de-

cision; and it was the duty of each to follow the decision of the court. Let us see, therefore, what the court said concerning the call meeting of Wednesday, June 1, 1887, at which meeting an injunction was issued to prohibit the process of building on the Revere site—Chanc'y Circuit Court B, 1887-1889, page 188, subject—

“Bankett et al V. S. Lucas et al.”

The court is of the opinion for reasons stated in writing and filed in the papers, that the called meeting held Wednesday the 1st day of June 1887 was not such church meeting as is provided for in the government of said church—and that such meeting was not competent to reconsider and annul previous actions of Shiloh Church taken at church meeting whose lawfulness is not questioned—and that its actions in undertaking to reconsider the previous actions by a lawful church meeting to build on the new site, and its resolutions to build on the old site were not binding on those members not attending and taking part in said meeting, or on Shiloh Church.

And the court is further of the opinion that the resolution of the last competent legal church meeting which acted on that subject to build on the new site is the lawful building action of Shiloh Church and will so remain until annulled by the action of a legal church meeting. Signed, W. S. Barton, Friday, November 30, 1888.

By the above decision of the court we see that when the pastor, Rev. Willis Robinson, returned and studied the actions of the church meeting at which it was decided to build on the Revere site, and saw in these actions the voice of the church and cast his lot with the adherents of the Revere site, he was sanctioned by the court.

One of the costliest mistakes of the whole affair was made when the chairman, Mr. Frank Phillips, who was pre-

siding at the last regular church meeting, and who had a majority on his side, withdrew with his adherents from the building without a motion to adjourn leaving the meeting in the hands of those who favored the Revere site. It is very unfortunate that the pastor was not present to preside at this meeting. But it was perfectly lawful for those who were left without a chairman to appoint a chairman and proceed with the business.

The court being asked to consider the injunction to prohibit the process of building on the Revere site, continued:

But it appearing to the court from the pleadings and evidence that much excitement and ill feeling exists in the said church on this subject of the site to be built upon—tending to a division in and disruption of the congregation of said church, if indeed such a division has not, for all practical purposes, already occurred and being informed by the counsel in the case that there is no likelihood of any improvement in the feeling and temper of the parties in regard to this subject of controversy between them, the court being satisfied that the entry of such further order would not settle the difficulty or promote peace but only cause new litigation in regard to the church property, expense in itself and disturbing the peace of that church and the community; in the hope of some amicable and satisfactory adjustment of question as to church property and other subjects be made, doth for the present forbear to enter any further order.

In this decision rendered by the court we can clearly see that Judge William S. Barton advised a compromise. Both parties accepted this compromise and a division of the church and property was the result. But then another threatening question arose. Both parties earnestly and dogmatically contended for the old name, Shiloh, and no substitute would satisfy either division. Further trouble,



USHER BOARD

First row: Emmett Alsop; B. H. Hester, Pastor;
Jessie Smith. Second row: D. M. Kay, Jr.;
Levi Scott.



OFFICERS OF THE AUXILIARY CLUB

Left to right, first row: Lizzie Gray, Sec'ty; Annie M. Walker, President; Gussie M. Kay, Treasurer. Second row: Lottie T. Young, Assistant Sec'ty; Lucy Jackson, Chaplain.

however was averted when someone suggested that the Water Street party should be known as Shiloh Old Site, and the Revere Site party as Shiloh New Site. This suggestion, which seemingly pleased all was accepted by both parties, the separation took place peaceably and both parties proceeded to build brick edifices which were a credit to the city.

Having discovered the birth of the Shiloh Old Site Church, let us note her history and follow her progress during the dispensation of her different pastors.

Immediately after the compromise the members of the Shiloh Old Site Church turned their attention to the calling of a pastor. A Reverend Mr. Jones served the church at different meetings but was not called and suddenly disappeared. Before the end of the year 1887 the church called Rev. J. E. Brown, of Chesterfield

Shiloh, Old Site
Under the Rever-
end Jas. E. Brown.
1887-1905

County, Virginia, to serve as pastor. As soon as Rev. Mr. Brown reached Fredericksburg he studied the situation and discovered the need of the hour. He saw that "bees were swarming" and needed someone to hive them. Rev. Willis Robinson, pastor of the New Site, was a great revivalist and was kept almost constantly out of town conducting revival services in different places. Rev. J. E. Brown went immediately to work. Many church members were "on the fence" and just a little persuasion would bring them on either side. The necessary persuasion was always furnished by Rev. Mr. Brown and the Old Site congregation found their number constantly increasing.

Seeing the need of a temporary home, Rev. Mr. Brown constructed a building on Water and Hanover Streets directly in front of the old Shiloh building. Here the congregation worshipped until the completion of the edifice on the present Old Site spot. It is interesting to know that although Rev. Mr. Brown came to Fredericksburg immediately after the separation he had many friends on both sides. He showed a great love for all and thought himself to be the Moses of old called upon to lead his people once more to a complete unity. He had many friends among the white citizens and immediately after the separation was recommended to the church by Captain Quinn, author of the history of Fredericksburg, who remained his loyal friend until death.

The large membership of the Old Site Church is due to Rev. J. E. Brown more so than to any other pastor. Only

those who lived during the days of, and immediately after "the separation" can know the good that Rev. Mr. Brown did. It was his purpose in the beginning to destroy hate, to reunite the colored citizens of Fredericksburg and to lay the foundation for future prosperity and peace. This he did. As a teacher he was energetic and tireless; Sabbath after Sabbath he taught the people from the pulpit and during the other days of the week he was constantly in the class room teaching the people the principles of good citizenship and preparing them for the responsibilities of the future. Old Site shall always remember Rev. J. E. Brown as the man who found her without a shelter and comfortably housed her; found her wavering and left her settled with one aim; found her threatened with hate and left her in fellowship and love; found her few in number and built up for her a membership that was praiseworthy. Augustus Caesar found Rome a city of brick and left it a city of marble. Rev. J. E. Brown found Old Site a confused mass and left her a united church.

"We the Shiloh Baptist Church (Old Site) do on the above named date call Rev. J. A. Brown of Anacostia, D. C., to take pastoral charge of said church for one year, at \$30.00 per month. At the expiration of which time if he be satisfied with us and we with him we will reelect him as our pastor, and shall continue annually as long as there be or exists mutual satisfaction between us and him. Done by order of the Shiloh Baptist Church (Old Site). Edmond Sprow, chairman, Wavery Alsop, clerk."

Shiloh, Old Site
Under the Rever-
end John Allen
Brown.—1905-1910

From the above call which the Old Site Church extended to Rev. J. A. Brown we can clearly see that Old Site elected her pastors yearly. Many churches practiced this in the early years and even now in certain sections this method is still followed. Rev. J. A. Brown accepted the call and cast his lot with the people of Fredericksburg. Being a gospel preacher of the first magnitude and a very good singer he quickly worked his way into the hearts of the people and fully gained their confidence. He was always found by the bedside of the sick and afflicted and had a word of cheer for those whose souls were being crushed by the responsibilities of life.

The summary of the work of Rev. J. A. Brown during his five-year pastorate; his love for the members of the church and their love for him are best stated in the words of Rev. Mr. Brown, himself, found in his resignation which he tendered to the church, May 30, 1910, and which is given in full: "To the Shiloh Baptist Church (Old Site) May 30, 1910:

"Dear Brethren: Being called by you to the pastorate of your church nearly five years ago, and feeling the call to be both human and divine, I accepted; and with my family cast my lot with you. With the Lord God as my Captain, and my wife at my side, I took hold of the pilot-wheel of this great ship which had just come out of the rough seas. To the best of my ability I have stood at the wheel. Assisted by my

wife as few pastors are, with her literary and musical talent at my disposal, I have steered the old vessel over still waters and around the rocks. The seas have been rough at times but we were mindful to lower the sails and weigh anchor until they became calm.

"I am not forgetful of the love and kindness shown me and family by you; nor the fact that you have kept your financial contract and in addition have made us many valuable presents. The doors of many of your homes have stood ajar for us continually, and whenever we entered received a hearty welcome.

"In a sense, I would like to go on with you to the harbor but I truly feel that it is the will of the great Captain to transfer me to another ship.

"Having been called the second time to the pastorate of the St. John's Baptist Church, Arlington, Virginia, and believing it to be a call of God, I have accepted it, and do hereby tender my resignation as pastor of your church to take effect in thirty days. Hoping this to be accepted in the spirit of love and peace. Respectfully, your pastor, J. A. BROWN."

When the Members of the Old Site Church arose on the morning of July 1, 1910, they found themselves without a pastor and turned their attention to the election of one. Many of the members resorted immediately to prayer and sought Divine guidance as they cast around to select a shepherd, someone to lead them.

Shiloh, Old Site
Under the Rever-
end J. C. Diamond.
1910-1919

On October 28, 1910, after hearing Rev. J. C. Diamond and being convinced that he was the one upon whom the pastoral mantle had fallen, the Shiloh, Old Site, Church extended him a call. On November 18 Rev. Mr. Diamond accepted the call and the Old Site Church felt again prepared to go on and up.

Rev. Mr. Diamond was well qualified for the work to which he was called. He was born July 22, 1878. After spending the first seventeen years of his life on the farm, he entered Hampton Institute from which he graduated in 1900. He taught for four years in Virginia, Tennessee and Alabama, and entered the Theological Department of Howard University in 1907, graduating in 1910. He was installed as the pastor of the Shiloh Baptist Church, Old Site, January 1911. Immediately after the Old Site Church received the touch of Rev. Mr. Diamond she began to grow. New life was put into everything and crowds came out to hear this young man of God who was already a powerful preacher and rapidly learning to sing.

Rev. Mr. Diamond turned his attention to church organization and gave special care to every department. In 1911 he renovated the Sunday School Auditorium. In 1912-13 he built the parsonage and purchased a piano for the Sunday School. He also purchased a new supply of hymn books, and a modern Individual Communion Set for the church. He raised the collections from \$600 a year to over \$2,000 a year and his salary was raised from \$480 a year without vacation to \$1020 a year with vacation. Hundreds

of people were converted under his preaching and baptised by him. While in Fredericksburg, Rev. Mr. Diamond formed a friendship with many people that was lasting. He lives in the hearts of those he has helped and favored and the beautifully renovated church and modern parsonage are material monuments that will declare his usefulness for years to come. For ten years Rev. Mr. Diamond pastored the Old Site Church in a masterful way and in 1920, being convinced that God had called him to a larger and broader field of service, accepted a call from the congregation of the First Baptist Church, Berkley, Virginia. And once more the Old Site Church was left without a pastor.

The members of the Old Site Church have always believed in prayer and followed Divine guidance in electing the one they desired to lead. When the church was without a pastor after the resignation of Rev. Mr. Diamond she called Rev. Mr. Hearn, of Washington, D. C. Rev. Mr. Hearn accepted the call but was never installed. After serving the church for three months he found that it would not be convenient to move his family to Fredericksburg and knowing that the Old Site Church desired her pastor to be resident, tendered his resignation, and once more the Old Site members turned their attention to the election of a pastor, and again the church resorted to prayer.

Shiloh, Old Site
Under the Rever-
end B. H. Hester.
1921-?

In May 1919 Rev. George Russell knowing that the Old Site Church was seeking a pastor gave the chairman of the pulpit committee the names of two young men who were students in the Virginia Union University and said he would like for them to be given a trial. One of the young men was Rev. B. H. Hester, who preached his first sermon in the Old Site Church June 6, 1921, and during July and August filled the pulpit twice a month. On September 1 Rev. Mr. Hester went to Mayfield, Kentucky, to take up his duties as teacher in the Dunbar High School, for which he had been recently elected. On September 19 in her regular meeting the Old Site Church called the Reverend B. H. Hester as her pastor and agreed to use a supply pastor until he finished his school work for the year. Rev. C. H. Pearson, of Virginia Union University, was elected as supply pastor and for nine months served efficiently and well.

In May 1922 Rev. Mr. Hester was ordained at the First Baptist Church, Oxford, North Carolina, and came to Fredericksburg to take charge of the Old Site Church on the first Sunday in June. Rev. Mr. Hester was born at Oxford, North Carolina, August 31, 1895. He graduated from the

1895
48

Mary Potter Normal School, Oxford, North Carolina, in 1914; from Biddle University (now Johnson C. Smith University), Charlotte, North Carolina, with the degree of A. B. in 1918; from the Virginia Union University, Richmond, Virginia, with the B. D. degree in 1921. Rev. Mr. Hester found the Old Site Church in a splendid condition and turned his attention toward a greater advancement along missionary and educational lines, a firmer and more business like financial foundation, the building up of an interest and love that would cause perfect unity among all departments, the enlarging of the church membership and toward making conditions generally better for the young.

During the first four years he organized the following: Sunday School Teacher Training Class, Young Ladies Social Club, The Fredericksburg City Night School, Parent-Teacher Association, the Pastor's Bible Class, and the Ever Ready Club. He suggested the budget system for the church which was adopted and is working well today; started a weekly church paper, "The Shiloh (Old Site) Herald," which has a wide circulation and added the office of Deaconess which is indispensable today.

During his pastorate the Church Aid Club purchased and installed a Pipe Organ, and the church purchased the vacant lot on the left side of the said church. During the first two years over one hundred and fifty persons were converted and reclaimed and the yearly collections were increased from a little over two thousand (\$2,000) dollars to over five thousand (\$5,000) dollars. The church today is a member of almost all the State bodies. All of the organizations of the Old Site Church are under efficient and wise leaders and a short history of each is as follows:

There has always been a very unique and friendly relation between the church and Sunday School. The different pastors have encouraged and cooperated with the different superintendents, have felt it their duty to attend the Sunday School and have urged the church members to attend. On the other hand, the superintendents have been always loyal to the church and requested the students to be present at each church service. There has been a constant stream of progress to the extent that today the Sunday School is simply the church studying the Word of God.

**The
Sunday School**

Too much praise cannot be given the early pioneers who led the way in Sunday School work. Almost all of them were unlettered men and women who depended to a great degree on natural ability and inspiration. Nelson Saunders, the first colored superintendent in the city, was a man of rare ability. He had faith in himself and the people and gave Sunday School work such impetus that in future years it did not drag. Mr. Saunders was followed by Alex Boram who sought earnestly to increase the membership of the school and add to its usefulness. Mr. Boram was followed by Miss Lucy Hayes. Great credit is due Miss Hayes for the womanly way she took hold of things. She was the first woman to have the honor of being superintendent. Many watched her with eager eyes and some predicted failure; in spite of this Miss Hayes commanded the Sunday School to go forward and the Sunday School obeyed her will.

Mr. William Yates, who followed Miss Hayes, kept the Sunday School steadily improving and turned it over to Mr. R. H. Lucas in good condition. This is the way Brother Lucas "long had sought and mourned because he found it not." It was the joy of his heart to be the superintendent of his Sunday School and he determined to make it the greatest and best. It was a great day in the life of

Brother Lucas when his Sunday School elected him as delegate to the State Sunday School Convention. He was so overjoyed and inspired at this convention that he invited it to meet with his Sunday School without the consent of the church. The invitation was accepted but when the deacons heard of it they called the superintendent for the church and made him ask pardon and instructed him to write to the president of the convention and inform him that the convention could not meet in Fredericksburg. A few of the younger members, who tried to persuade the church to let the convention come since it had been invited, were threatened with exclusion and desisted the attempt.

Mr. Joe Russell who followed Mr. Lucas and Mr. Frank Phillips who followed Mr. Russell were sincere men and contributed their bit toward making the school a success. As trying times faced the people and as more light was given and the Sunday School expected to live up to the light the following men who were equal to the occasion came to the front and proved themselves to be wise and efficient leaders: Dallas M. Kay, James Johnson, Jr., and George A. Walker. Two of these, Mr. D. M. Kay and Mr. G. A. Walker, have been in constant touch with the Sunday School ever since and today Brother Kay is the efficient teacher of the greatest Sunday School class in this section, the Lucas Memorial Class; and Brother Walker is the assistant superintendent of one of the best organized Sunday Schools in the State.

Mrs. Annie Maude Walker, known in the community as the energetic and tireless worker, was on the scene for just such a time as faced the community. The times called for a thoroughly organized Sunday School, a special study of, and an interest in the young people, and a leader with a faith that would not shrink though pressed by every foe.

These demands were all met in Mrs. A. M. Walker. As the mantle of leadership slowly fell from the shoulders of Brother George A. Walker, Mrs. A. M. Walker caught it, spread it anew across her shoulders and for thirteen years has steadily marched on. It is hardly possible to tell of the marvelous progress and great achievements the Sunday School has made under the leadership of Mrs. Walker; suffice it to say the Sunday School today is one of the best organized bodies in the state, is very strong financially, has its largest membership, supports a student in Africa named Walker Hester, in the school of the renowned missionaries, Rev. and Mrs. E. H. Bouey; is a member of the following bodies: Baptist State Sunday School Convention, the Mattaponi District Sunday School Convention and the Rappahannock Sunday School Union, and has a future that is as bright as the promises of God.



THE STAFF OF THE SHILOH (OLD SITE) HERALD

Sitting, left to right: Mary J Forest, Manager; Lottie T. Young, Reporter; B. H. Hester, Pastor and Editor-in-Chief; D. M. Kay, Manager; Gussie M. Kay, Associate Editor. Standing: Ellen Washington, Sect'y; Ethel Young, Reporter; George A. Walker, Manager; Evelyn Rollins, Sec'ty; Ruth Deane. Distributor.



THE DEACONESS BOARD

Left to right, sitting: Carolina Burrell, Julia R. Frazier, Chairman; Lizzie Shepherd. Standing: Louise White, Sec'y; S. A. Washington.

$$\begin{array}{r} 1963 \\ 1942 \\ \hline 21 \end{array}$$

$$\begin{array}{r} 1920 \\ 1942 \\ \hline 22 \end{array}$$
 Miss Katie

The Woman's Missionary and Educational Circle of Shiloh (Old Site), was organized in 1900, and entertained the State Body in 1903. The pastor, Rev. J. E. Brown, and his wife, Mrs. Olivia K. Brown, assisted by the congregation, entertained the association in a most creditable manner. \$792.34 was raised at this

The Missionary
and Educational
Society

meeting. After several years' work the circle weakened. In 1910 it was reorganized by Mrs. Margaret R. Johnson and Mrs. Theresa O. Diamond was elected president. In 1914 the State Body was again entertained, Mrs. Julia Ross Frazier being president. Mrs. Frazier is a born missionary woman and the work was put on a solid foundation. Among the home work done was the placing of racks on the pews for individual communion service. Mrs. Nellie Alsop succeeded Mrs. Frazier and for two years the work grew by leaps and bounds. On leaving Virginia for Scranton, Pennsylvania, Mrs. Alsop was succeeded by Mrs. Lottie T. Young in 1920. *Served until 1942*

During Mrs. Young's administration this circle has kept education before it side by side with missions. The missionary spirit has grown to the extent that the members are always eager to put over any program for good. When the church was remodeled the circle assisted in fitting up the kitchen, help paying for new carpet and any work that needed immediate aid. The church rallies and all calls for help were never passed unaided. The present secretary, Mrs. Gussie M. Kay, has faithfully served under three presidents. The F. N. I. Institute has been aided in many ways, always being remembered each year with cash. A telephone placed in the office of the new building and part payment on the heating system being the latest assistance.

Mrs. Young does not work for honor or praise and when ever she has an object in view tries to put it over without the least credit to herself. Many donations have been

made to the Old Site Herald by this circle. The annual custom of sending baskets of food, wood, and money to the sick, disabled and unfortunate, is looked forward to with interest. The African as well as the charity school of Richmond, Virginia, have been remembered with boxes of clothing, etc. For three years the Coles-Bouey missionaries have been sent large boxes of useful goods. When Mrs. Elizabeth Coles-Bouey returned to Africa in September 1926 every necessity of home life was given her. The president called on her society for a few yards of new over-all goods and nearly one hundred yards of best cloth and other necessary things were given. This circle is a member of the Mattaponi District Missionary Convention. The wide-awake president backed up by her working members bespeaks a bright future.

During his pastorate Rev. J. C. Diamond organized a club on October 23, 1911, known as the Diamond Club composed

The Ladies'
Auxiliary Club

of men only. An auxiliary to this club was organized by Mrs. Theresa O. Diamond of women only and known as the Ladies' Auxiliary Club. This club was the main help of the church, and accomplished many things during the presidency of Mrs. Diamond. Succeeding Mrs. Diamond, Sister Julia Verges appeared as president of the Ladies' Auxiliary. She was both watchful and thoughtful and the smallest thing needed around the church or parsonage was at once supplied. The individual communion set, cement sidewalk, electric lighting system, and other things too numerous to mention were done during her administration.

Just as the Auxiliary Club was in the height of its glory and an indispensable program was being put over the president, Sister Julia Verges, was claimed by death and a spell of sadness was thrown over the entire community. After the death of Mrs. Verges the mantle fell on the shoulders of Mrs. Ella Lomax who served well for a short while. Mrs. Annie M. Walker was elected president in 1924. During the administration of Mrs. Walker the club has served in all spheres. It is the one club that fully lives up to its name. If the things that this club recently did for the church and her property were withdrawn, the usefulness of the church would be greatly impaired. The Auxiliary Club has always been of untold good to the different pastors and their families. This club has a branch composed of the young people known as the Verges White House Club. These young people are very active and are cared for by Mrs. A. M. Walker and Mrs. Louisa White. Miss Bertha Young is president of the Verges White House Club and Miss Jean White is secretary.

On April 6, 1921, Mrs. Julia Ross Frazier called a few people together and organized the Church Aid Club. This Club was organized for a purpose and has traveled toward that purpose to the extent that in May 1927 the last payment will be made on the large and beautiful Pipe Organ which was purchased and installed by this Club.

**The Church
Aid Club**



In March 1922 the pastor called a meeting of those whose work would not allow them to attend Sunday School and organized a Bible Class. This Class meets every Tuesday night at eight o'clock and hears God's Word explained in a practical way. This Class supports a student in an African missionary school, does home mission work, has pledged itself to give ten dollars (\$10.00) a year for ten years to the Mayfield High School, buys its own literature and equally divides its collection each week with the Sunday School. Miss Luvina Brooks was the first president of this class. The present officers are: Miss Ida B. Kay, president; Mrs. Lucy Johnson, vice president; Miss Maude Brooks, secretary; Mrs. Fannie Brown, treasurer, and Mrs. Mary J. Forrest, chaplain. At present the Bible Class has a membership of sixty.

**The Pastor's
Bible Class**



OFFICERS OF THE PASTOR'S BIBLE CLASS

Sitting, left to right: Sarah Jane Harris, Reporter; Lucy Johnson, Acting President; B. H. Hester, Pastor and Teacher; Ida B. Kay, Sec'ty; Ada Gray, Member. Standing: Maggie Slaughter, Member; William Slaughter, Member; Annie M. Walker, Supt. of Sunday School; Joseph Ford, Member; Garvin Gilmore, Utility.



OFFICERS OF THE CHURCH AID CLUB

Left to right, sitting: Alice Lee, Chaplain; Julia R. Frazier, President; Mary Jane Forest, Vice President. Standing: Louise White, Treasurer; Louise Forest, Assistant Sec'y; Carrie Keys, Sect'y.

In June 1926 the pastor called representatives, from different parts of the town, together and organized the Ever-Ready Club. The purpose of this club is

The Ever-Ready Club to increase the church attendance during the summer months, to aid the pastor in visiting his members, to assist at different religious services, to organize and care for all "watch-care" members and to supervise the literary activities of the church. The officers of this club are: Mrs. Pearl Coleman, president; Mrs. Sallie Coles, vice president; Mrs. Edmonia Bumbray, secretary; Mrs. Callie Washington, assistant secretary; Mrs. Dicie Wormley, treasurer, and Miss Carrie Keys, chaplain; Mrs. Marion Childs, pianist. Other members are Mesdames Fannie Wormley, Pattie Brown, Carrie Williams, M. J. Forrest, Lucy Johnson, Hattie Allen, Annie Boome and Miss Ada Gilmer.



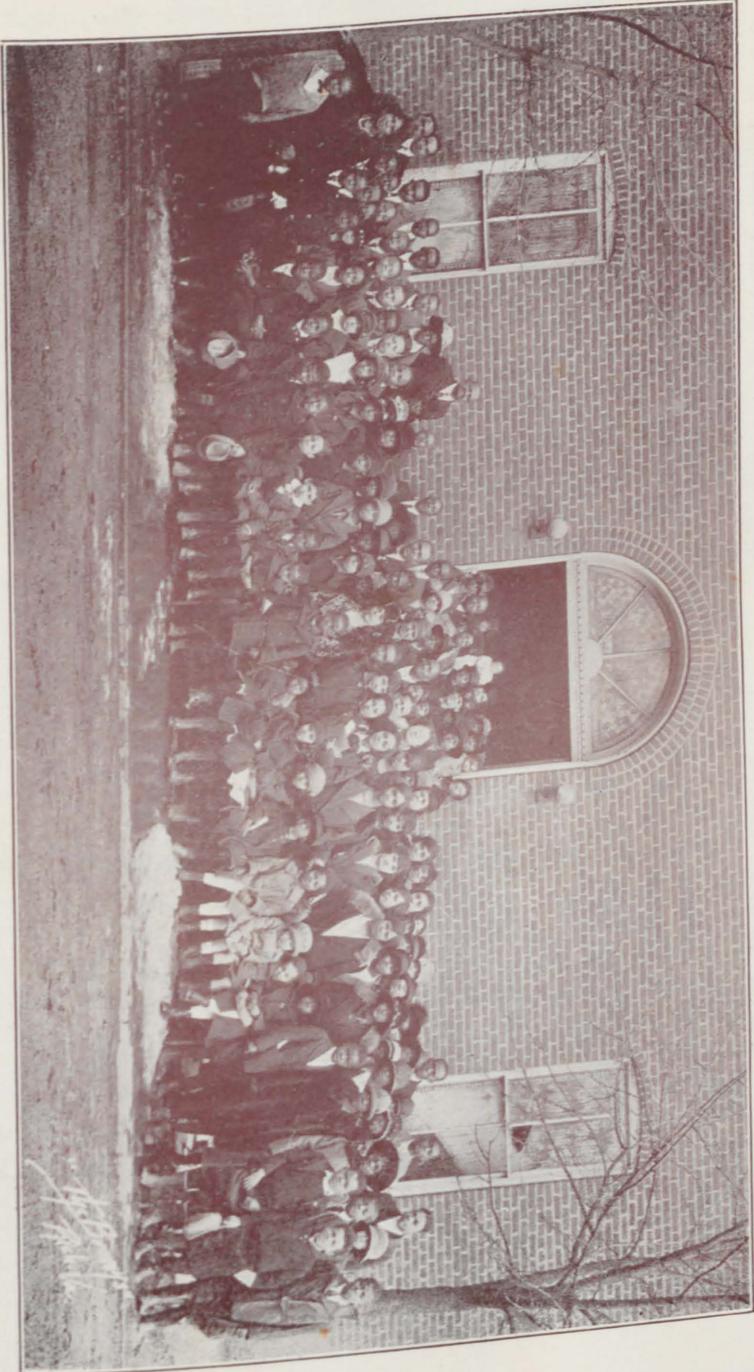
The Herald is a weekly church paper whose motto is "For all things beneficial and uplifting; against all things injurious and detrimental; neutral on nothing." This paper has a wide circulation, and carries the church news of the city. All out of town members and friends feel as though they cannot get on without the Herald. The Herald tells them what the people of Fredericksburg are doing. This paper contains an editorial column in which the religious questions of the day are frankly and fearlessly discussed, it carries the news of all departments of the Old Site Church and mentions the worthy deeds of the people from time to time.

Deacons: Fielding Grant, Washington Wright, John Gran-
nerson, Edmond Moten, "Jack" Roy, Tarleton Wormley,
Deacons and Trus- Simon Basey, Ben Peyton, "Jim" Gordon,
tees—1854-1927 Edmond Sprow, "Jim" Williams, George
Triplet, Hildred Jackson, "Jim" Johnson,
Cornelius Lucas, Elmo Washington, Cato Frazier, Austin
Johnson, George Walker, Dallas M. Kay, J. Thomas Walk-
er, John Harris, Spencer Lewis, Weston Hawkins, Henry
Washington, and Lewis Russell.

Trustees: John Brooks, Jerry Bankett, Andrew Jackson,
Robert E. Lucas, John T. Lucas, Lindsay Robinson, Evans
Wormley, Cato Frazier, Benjamin Bumbray, John Washing-
ton, Solomon Willis, Moses Scott, John T. Walker, and An-
thony Lee.

Deaconesses: Julia Ross Frazier, Louisa White, Lizzie
Shepard, Susanna Washington, and Caroline Burrell.

SOME MEMBERS OF THE SUNDAY SCHOOL





OFFICERS AND TEACHERS OF THE SUNDAY SCHOOL

Left to right, sitting: Evie Gray, Treasurer; Lillian Jackson, Organist and Teacher; Gussie M. Kay, Teacher and Supt. of Home Dept.; Annie M. Walker, Supt.; B. H. Hester, Pastor; George A. Walker, Assistant Supt.; Ellen Brooke, Honorary Sec'y; Ellen Washington, Sec'y and Teacher; Ethel Young, Assistant Sec'y; Pearl Coleman, Teacher and Supt. of Cradle Roll; Maitland Pendleton, Teacher.
Standing: Lillian M. Coleman, Utility; Lizzie Shepherd, Teacher; Elsie Pendleton, Assistant Organist; Hattie White, Assistant Teacher; D. M. Kay, Assistant Chorister; Weston Hawkins, Chorister and Teacher; D. M. Kay, Sr., Teacher; Edmonia P. Byrd, Class Sec'y; Evelyn Rollins, Assistant Teacher; Bertha Young, and Gladys Poles, Librarians.

The Shiloh (Old Site) Church was planted by God's hand. The works that she is doing speak for her in terms far more touching, far more thrilling and far more impressive than human lips are able to utter. She has no fear for the future.

In
Conclusion

Her determination is to save souls, to destroy undesirable conditions and to create in this community a spiritual atmosphere. Her Sunday services and mid-week prayer services are very spiritual and her junior prayer services under Mrs. Louisa White are indispensable to the spiritual growth of the young people of the city. Since the existence of Old Site men have found and are finding the light, they are realizing that there is something to live for, and that the Higher Life which the church invites them to live, if embraced, will prove beneficial. Old Site during the last few years has had a new birth. Her desire is to fight sin, hence to cause sorrow and sadness and suffering to forever cease. In the name of the God of Israel, Old Site has set up her banner, and has begun her march toward Zion. She realizes that difficulties and hardships are ahead and that dark clouds at times will overshadow her pathway, but she believes in Him who is able to save.

As an organization, Old Site believes that the church should overshadow all others; that "The church is the only organization Jesus ever mentioned. He especially loved her. It was not any particular form or name that he loved, but the discipleship organized in love to one another and a common master, going forward to conquer the world for God. And after the trials and false representations of Christ in the church have had their day, after the aristocratic churches have died and the memory of their pomps and fashion is no more, after the coldness and carelessness and superficial worldliness of the church have had their time lived out, the true church will survive the wreck of all this agonizing death in life, and be a universal repre-

sentation of the crucified Lamb of God, giving her life for the needs of a suffering people and a dying race." "In the midst of the church," sayst the Psalmist, "will I praise Thy name."

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A kingly crown to gain;
His blood-red banner streams afar,
Old Site follows in His train.

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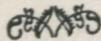
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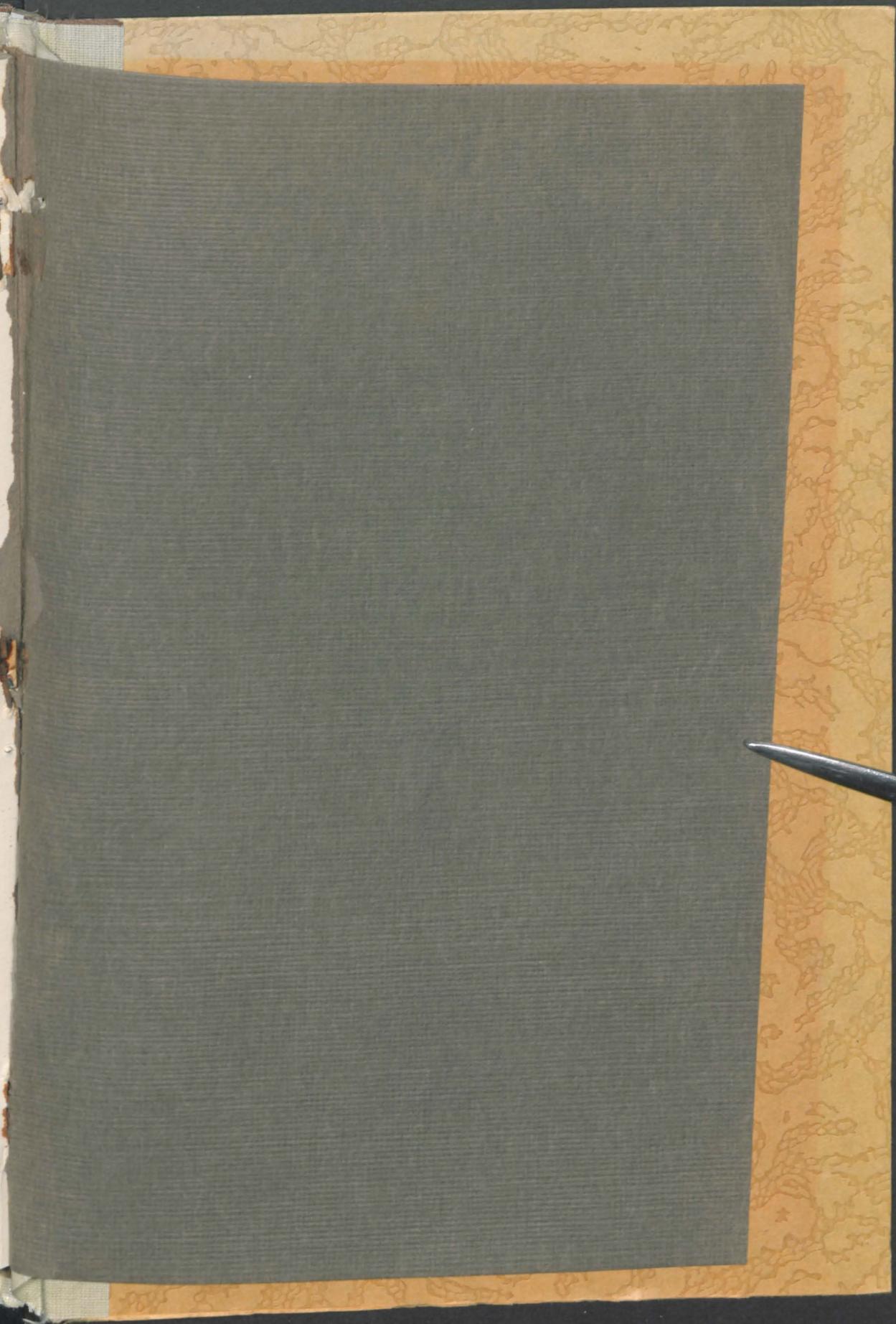
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