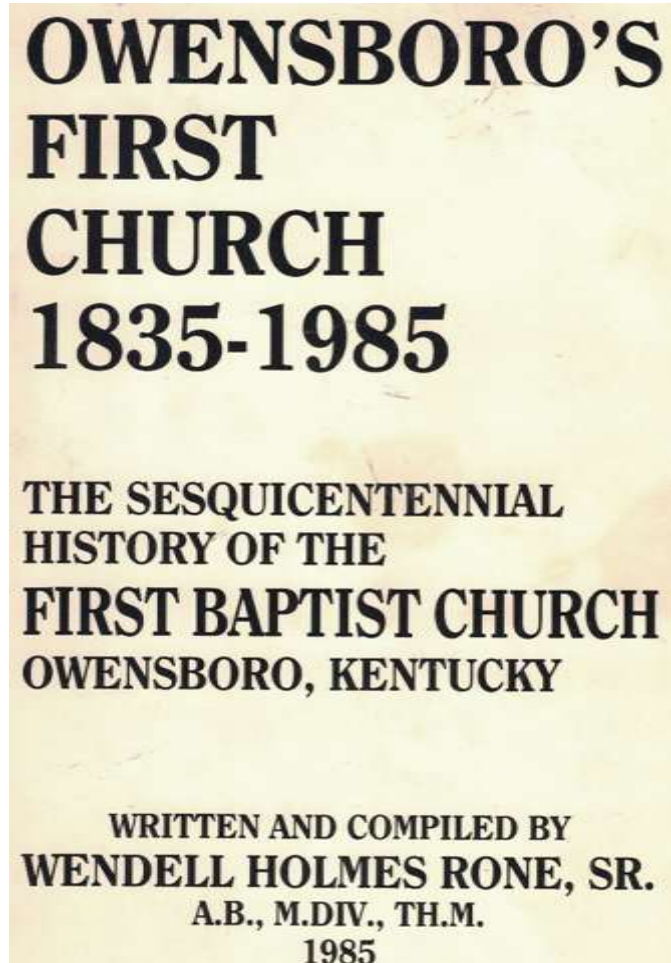


**Negro Members of
Owensboro's First Baptist Church**

By Rev. Wendell H. Rone



**Owensboro's First Church, 1835-1985:
The Sesquicentennial History of the First Baptist Church,
Owensboro, Kentucky, Rev. Wendell H. Rone
(Owensboro, KY: Progress Printing Co., Inc., 1985) :**

pages 39-42:

One of the interesting developments in this period [1816-1833] was the large number of Blacks who entered the fellowship of the Rock Spring (Yelvington) Church. Only two: Betty (Clay), belonging to Thomas Clay, and Oliver (Potts), belonging to Jesse Potts, had united with the church at first; joining by Letter on July 11, 1813. The latter was an accepted Baptist Minister among his people, who exercised an influential guidance for good among them, Dinah (Clay),

belonging to Thomas Clay, united with the church on December 7, 1816. Seven additional Blacks united with the Church, according to the old record book, in 1818 and 1819. Three were men and four were women. But two of the men and two of the women belonged to Isaac Whyne, a member of the church.

From February through December of 1820, a great revival prevailed among the blacks of the general area; and twenty-two of them united with the church, all but four being by Christian experience and baptism. This revival continued through 1821, with an additional seventeen uniting with the church during that year. From April, 1820, through May, 1823, twenty-two blacks, belonging to Richard Hawes, a wealthy plantation owner in northeastern Daviess County, came into the church. The town of Hawesville in Hancock County, was named for him. Among them was one who would later become a charter member, with Brother Oliver Potts, of the Owensboro Baptist Church - Lucy (Hawes), who joined by letter on April 1, 1821.

Previous to this the church minutes inform us that, on July 26, 1820, the church "at the Yellow Banks opened a door for the reception of members and received a woman of Philip Thompson's named Grace." She, too, with the two mentioned above, became a charter member of the Owensboro Baptist Church.

From December, 1824, through September, 1831, forty-three additional blacks were received into the fellowship of the church; with the greater part of them coming in the years 1826, and 1830 and 1831, as the result of preaching among them by Brother Oliver Potts, One of them, Ann (Lee), belonging to John H. Lee, united with the church by experience and baptism on November 11, 1826. She, too, became a charter member of the Owensboro Baptist Church.

In the 1830-1831 period, noted above, others were received who would also become charter members of the above new church. They were:

NAME	HOW-WHEN RECEIVED	OWNER
Aggy (Vittitow)	E-B June 12, 1830	Daniel Vittitow
Henry (Thompson)	E-B July 10, 1831	Philip Thompson
William (Thompson)	E-B July 10, 1831	Philip Thompson
Hannah (Moreland)	E-B July 10, 1831	Alexander Moreland
Benjamin (Griffith)	E-B July 10, 1831	William R. Griffith
Anne (Adams)	E-B Sept. 11, 1831	Elisha Adams
Esther (Rogers)	E-B Sept. 11, 1831	James M. Rogers
Nace (Griffith)	E-B Sept. 11, 1831	Caleb Griffith

The older record book shows that at least one hundred and three (103) Blacks came into the Rock Spring (Yelvington) church in the period 1813-1833. As the next record book is lost, it is not possible to give accurate statistics after the last-mentioned year.

Also, as early as 1830, Philip Thompson, an attorney, soldier, wealthy landowner and politician who had lived at Yellow Banks since his marriage in 1816, provided a log cabin-house of worship for the Blacks at the corner of what is now known as Second and Walnut Streets on the Ravine. In it Black Baptist Minister Oliver (Potts), who was noted as the best reader among the Black people in the community, held services regulary. In the year 1835, a log church house was erected on the south bank of the ravine near the site of the log cabin-meeting house mentioned above....

.... On April 1, 1834, Owensboro had about three-hundred persons within its bounds; with almost one-half of them being Blacks, owned by persons of means. Among the Blacks was a

Baptist Minister, Oliver Potts, and several other Blacks who held membership, with him, at the Rock Spring (Yelvington) Baptist Church. Only two White ladies in the city are known to have been Baptists. They were: Mrs. Augustus (Lucy) Pickett, a member at Rock Springs (Yelvington), and Miss Leana Miller, Mrs. Pickett became a charter member of the Owensboro Baptist Church, while Miss Miller joined the church by letter shortly after its founding.

.... Having noticed briefly the earlier arrival of Pastor Reuben Cottrell and his settlement near Bethabara Church, together with his missionary and evangelistic zeal; his popularity soon spread far and wide. He commenced preaching in Owensboro at the Court House and in the Seminary Building in the spring of 1834, and baptized two Black women into the fellowship of the Rock Spring (Yelvington) Church. Others, among the Blacks, joined the same church by letter. Among them were six additional persons who were to become charter members of the Owensboro Baptist Church. They were: William (Harrell), whose owner's name is unknown by this writer, and another Black man known as Catesby; and four women named Alcey, Charlotte, Katy, and Violette. We note that William (Harrell) later became a Baptist Minister among the Blacks.

pages 51-52:

The Charter Members.

We have already seen that the original members who went into the constitution of the church numbered twenty six - eight of them White and eighteen of them Black -and that they came from the Rock Spring (Yelvington) Church by letter, being dismissed by the "mother" church to organize the new one.

Also, as we have noted previously concerning their former relations and connections, we merely list them here; They were:

WHITE MEMBERS

DANIEL, LEONARD	PICKETT, MRS. LUCY
DANIEL, MARIA	TRIPLETT, MRS. PAMELIA J.
McKAY, ANGELINA	STOUT, ELIZABETH
McKAY, GEORGE N.	STOUT, JOHN

BLACK MEMBERS

(), ALCEY	(MORELAND), HANNAH
(VITTITOW), AGGY	(THOMPSON), HENRY
(LEE), ANN	(), KATY
(ADAMS), ANNE	(GRIFFITH), NACE
(GRIFFITH), BEN	(POTTS), OLIVER
(), CATESBY	(), VIOLETTE
(), CHARLOTTE	(HAWES), LUCY
(ROGERS), ESTHER	(HARRELL), WILLIAM
(THOMPSON), GRACE	(THOMPSON), WILLIAM

Note: The () left blank signifies that the owner of the person is unknown. The () with a name signifies the last name of the owner of the person. This was during times of slavery in the United States. The Black Members were given full independence by the "mother" church in May, 1866. It is now the Fourth Street Baptist Church, Owensboro, Kentucky.

One will note that a study of the total Charter Membership reveals that of the White Members - five are women and three are men - and of the Black Members - eleven are women and seven are men. In the total - sixteen are women and ten are men.

Mrs. Pamela J. Triplett (Mrs. George W. Triplett) was the last Charter Member to die, on January 19, 1891, after being a member of the church continuously for fifty-five years, eight months and ten days. The first to die were two of the Black Members, Nace (Griffith) and Esther (Rogers), both in 1838.

pages 80-81:

Black Baptists In The Church

We have already noted that the Church had eighteen Black Members when it was constituted, out of a total initial membership of twenty-six. As this occurred during the times of slavery, and before the Emancipation Proclamation of January 1, 1863; as well as before their dismissal *en masse* by letter to be an independent Baptist Church entity, in May, 1866; they continued to be a part of the Owensboro United Baptist Church, as it was then known.

Therefore, when the Church adopted her Rules of Decorum, on May 9, 1835, Section 10th - "Of the Colored Members of the Church" contained the following provisions:

1. The Colored Members may meet separately in some house provided for that purpose for religious worship and for the transaction of business under the direction and superintendence of a Committee of five White Male Members, who shall be annually elected.
2. The Committee shall have power to control the time and places of meetings and superintend the general interests of the Colored Members, they having the right to appeal from any decision of the Committee to the Church.
3. The Colored Members shall meet once in each month for the transaction of business and for attending to cases requiring discipline, to be governed in all cases by the Rules of Decorum of the Church.
4. Members may be received, censured or excluded only at their meetings for business, and when at least two of the Committee are present.
5. One of the members of the Committee shall be chosen to act as Moderator in all meetings for the transaction of business, to be governed by the Rules of Decorum by the Church.
6. One of the members of the Committee (if there should be no colored brother capable of properly performing this duty) shall be appointed to act as Clerk for them, to keep a list of the Members, and a record of their transactions in a Book provided for that purpose.
7. It shall be the duty of the Pastor of the Church, to preach to the Colored Members as often as practicable, and once in three months to administer to them the sacrament of the Lord's Supper.
8. The Colored Members may have the privilege of choosing two* Deacons from their own number, to superintend their general interest under the advice Committee." *Amended so as to read three (*Minute Book II*, 1840-1868, Pages 12-13).

It has been previously recorded that the Black Members of the Rock Spring (Yelvington) Baptist Church, as early as 1830 or sooner, came into the possession of a log cabin - House of Worship provided for them by Attorney and Congressman Philip Thompson. It was located on the old ravine near the present site of Second and Walnut Streets. In 1835, the Church erected another

and larger log Meeting House to replace the first, but near to the same site. In this building the Black Members worshipped for the next thirteen years.

The Black Membership of the Church also benefitted greatly from the Burrows Revival in 1839, as has been noticed; and, at the end of 1840 they reported 80 persons in their fellowship. It was quite evident in the period 1835-1840 that there was ONE Baptist Church in Owensboro which had two branches - the White group met in the Seminary Building and Court House - and the Black group met in their own building at Second and Walnut Streets. But the White group was in the process of securing a lot at the southeast corner of Front or Water and Crittenden Streets on which to build their first House of Worship.

pages 111-115:

The "Black Branch" of the Church. 1840-1860.

We have already noted that the Charter Membership included eighteen Blacks; which, because of the deaths of two of them, had dwindled to sixteen by May, 1839. This underwent a dramatic change with the Great Burrows Revival four years after the organization of the Church. As it has been related elsewhere and earlier, we will forego repeating in full the information concerning it.

Like Pentecost, the Black Membership of the Church rapidly increased from 16 to 72, in 1839, and on to 79, in 1840. It declined, by reason of death and exclusions, to 71, in 1842; only to surge forward to 85 in 1843.

Although it is probable, if not certain, that the Church had the Committee Members to work with "The African Branch of the Church" prior to it; the Records show, for the first time, in the year 1841, that the Committee is functioning. From 1841 through 1866, the time when the Black Branch was given full independence from the White Branch, at their request; the following served on this Committee:

COMMITTEE MEMBERS TO WORK WITH
THE AFRICAN BRANCH OF THE CHURCH

Isaac Kennady	1841-1842	H.T. Priest	1844-1845
J.P. Bristow	1841-1842	George Livinston	1844
Gordon Shanks	1841-1843	C.O. Stephens	1844
S.M. Moorman	1841-1842	George N. Holmes	1844-1849
	1845-1861	G. Washing. Jones	1844-1845
George W. Triplett	1841-1842	William N. Mason	1848-1866
	1845-1847	W. T. Sharp	1849
Isham R. Allen	1841-1842	S.D. Kennady	1850-1851
William Head	1841-1842		1861-1866
Willis M. Pickett	1842-1843	W.M. Haney	1850-1860
George N. McKay	1843	R.G. Moorman	1852-1860
	1845-1865	Thomas H. Pointer	1861-1866
Alfred Jackson	1843	W.B. Tyler	1862-1866
Woodrow Fletcher	1843	C.R. Moorman	1862-1866
Richard McKay	1843-1849		
F.V.J. Hinde	1844		

The use of this Committee came to an end with the granting of the request of the "African Branch" of the Church by the White Branch for full independence as a full-fledged Baptist Congregation, on May 5, 1866. However, the date of origin coincides with that of the origin of the Owensboro United Baptist Church, on May 9, 1835.

The duties and limitations of the Oversight Committee of the African Branch of the Church were spelled out in Section 10 of the Rules of Decorum. As this was during the times of slavery, the limitations were not necessarily arbitrary; but, in order to exercise a wise and benevolent care of this Branch of the Church, and see that all things were done "decently and in order" (I Corinthians 14:40), it was both wise and good. Also, all of the Membership of the entire Church, both the Black and the White Branches, were under the same Rules of Decorum. In addition, the Black Members as a group could make an appeal from any decision of the Committee to the Church. This prevented them from being ruled by an "oligarchy" or "rule of the few."

About the year 1843, according to Dr. Solomon, the Black Branch was constituted into a separate organization. However, it seems that their privileges and liberties were enlarged in keeping with the spelled-out Rules of Decorum; rather than, as might be concluded, that they became an altogether separate entity from the rest of the Church. This did not come until 1866. Their statistical totals were carried annually in the Associational Minutes with the Owensboro United Baptist Church from 1835 to 1866. And no distinction between Black and White Members was made, as to totals of each, until in the 1851 Minutes of the Daviess County Association. After 1844, the number of Black Members was greater than the number of White Members. In 1866, there were 370 Black Members and only 135 White Members. Only 36.5% of the total membership was white.

From about the year 1843, the Black Branch had a Pastor of their own selection, a Black brother, who preached to them twice every Sunday; their own Deacons; a Clerk; and a Treasurer; and managed their own Church Matters according to their judgement.

Several items appear in the Church Records of the Owensboro United Baptist Church concerning the Black Branch from 1841 to 1860. They are not given chronologically.

On April 3, 1841, a Black brother named Stephen (Griffith), was Licensed to preach the Gospel. The License is as follows:

"Resolved that our coloured Bro. Stephen (the property of W.R. Griffith) be and he is hereby permitted to exercise his gift in prayer or preaching wherever the Lord may call him, and that the Clerk write and give him a letter to that effect. " (Record Book II, 1840-1867, Page 33).

This motion was made by Brother Isham R. Allen, a White Member, who had been Licensed to preach on December 5, 1840. It was duly seconded and passed.

However, the above action may not have been as well received by the White Branch of the Church as would appear on the surface. For, on May 1, 1841, when the Boonville Baptist Church, Boonville, Indiana, requested the Owensboro Baptist Church to ordain Brother Isham R. Allen to the Baptist Ministry, the matter was "deferred". Then, on March 1, 1842, letters were granted to Isham R. Allen, his wife, two sons, and "one servant". In July, 1842, he and his family united with the Pleasant Grove Baptist Church, where he was Ordained on October 16, 1842.

On April 2, 1842, the following was voted by the Church:

"On motion and second, It is ordered that hereafter when any coloured brother or sister desires a letter of dismissal they are to make application to the Committee appointed

to attend to the Black part of this Church, who are authorized to grant such letters of dismission at any of their meetings (Record Book II, 1840-1867 Page 45).

At the same Business Meeting named above the Church elected Brethren Willis M. Pickett and S.M. Moorman to take the places of Brethren William Head and Isham R. Allen, who had been lettered out.

That the matter of licensing and ordaining "men of colour" had created a sharp difference of opinion among Members of the Church is brought out on August 6, 1842, when the Church "declined" or refused, after the Moderator had untied a tie vote, to Ordain William (Harrell), "coloured", to be Pastor of a Negro Baptist group in Evansville, Indiana.

But the matter did not rest there. On September 3, 1842, the "African Branch" of the Church requested the Ordination of William (Harrell) to the Baptist Ministry. At this point, Thomas H. Pointer presented a motion, which was duly seconded and passed, that:

"Resolved, That it is inexpedient to set slaves apart to the work of the Ministry by Ordination (Record Book II, 1840-1867 Page 49).

That the attitude of the Church later changed concerning the above is clearly evident within seven months; for, on April 1st, 1843, the following prevailed:

"On motion and second the following Resolution was adopted: RESOLVED, That the Committee appointed to attend to the Coloured portion of the Church, Be, and they are hereby directed to hear any Coloured Brother exercise his gift in preaching and report the case to this Church for further action (Record Book II, 1840-1867, Page 59).

That the issue over licensing and ordaining "Coloured Brethren" had been settled rightly and Biblically by the Church, was brought out on July 5, 1845, when the following was approved:

"On motion and concurrence, Agreed that our Coloured Brother Jerry (Crow) (the property of Warner Crow) be allowed to exercise his gift in preaching, and the Clerk is authorized to give him a Certificate of License." (Record Book II, 1840-1867, Page 90).

Again, on June 5, 1847, some type of problem surfaced again; for, on that date the Church "indefinitely postponed" the Ordaining of Brother Isham or Isom Howard, a "free man of colour." (Record Book II, 1840-1867, Pages 113-114).

On February 5, 1848, the Clerk recorded that Brethren S.M. Moorman, William N. Mason, Richard McKay, George N. McKay, and George N. Holmes were appointed as the "Coloured Committee" for the "Coloured Branch of the Church."

The whole matter came to a joyous conclusion on October 4, 1851, when White Brethren Isham R. Allen (Pleasant Grove), J.P. Ellis (Bethabara), and John G. Howard (Pleasant Grove), served as the Presbytery or Ordaining Council in Ordaining for the Owensboro United Baptist Church Brother Isom Howard, "Coloured", to be the Pastor "OVER THE AFRICAN BRANCH OF THE CHURCH."

Yet, again, on March 5, 1859, for some unnamed reason or reasons, the Church "declined" or refused to Ordain Jerry (Crow), "Coloured", to the Gospel Ministry; although he has been Licensed by the Church in July, 1845.

This concluded all references from 1840 through 1860 in the Records of the Church concerning the Black Branch and its Members, up to the Twenty-Fifth Anniversary of the Church's beginning.

Sons in the Ministry. 1830-1860.

It is definitely an evidence of the special grace of God when He is pleased to move in the midst of a congregation of Christ's people and have the Holy Spirit "call" and "separate" individual men unto the Gospel Ministry. This may ultimately result in the individual engaging in the specific work of the pastoral, teaching and evangelistic ministry. This has happened on several occasions in the history of this Church.

OLIVER (POTTS), a Black belonging to Jesse Potts, became a member of the Rock Spring (Yelvington) Baptist Church on July 13th, 1813; and a Charter Member of the Owensboro Church on May 9, 1835, nearly twenty-two years later. During that time he became quite an influential leader among the Blacks of the former congregation, being the best "reader" among them.

He was among those who met at William Beauchamp's on December 10, 1826, wherein the Black Members gathered to examine "the Public Gifts" of persons among them to determine "whether they be profitable or not." This led the Church to vote on March 11, 1827, to allow the Black Brethren "to exercise their public gifts in public speaking." He soon came to the front as a recognized and gifted leader. By 1830 he began to lead the Blacks in their services at the log cabin-house of worship erected at Big Yellow Banks near the ravine located at what is now Second and Walnut Streets. He continued this leadership after becoming a member of the Owensboro Church. But there is no record that either Church ever Licensed and Ordained him to the Baptist Ministry. However, he definitely was a "preacher" among the Blacks for years. The old record of the Owensboro Church shows he was excluded from the fellowship for some unnamed reason in June, 1837; but was restored during the Burrows Revival in 1839, only to be excluded again for an unnamed reason in 1842. No other record is available concerning him. It is regrettable that one who did so much good among his people for years closed his life in a cloud.

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Sons in the Ministry. 1830-1860.

WILLIAM (HARRELL), owner unknown, may have been Licensed to preach by the Church in the period 1835-1839; because, on August 6, 1842, the Church, by a close vote, "declined" or refused to ordain him to the Baptist Ministry at the request of Black Congregation in Evansville, Indiana. A second attempt also failed the next month. He was active later with the Black members of the Pleasant Grove Church.

STEPHEN (GRIFFITH), the property of W.R. Griffith, was licensed to preach by the Church on April 3, 1841. This precipitated a later controversy, as previously noted, which halted such action by the Church for a time. However, he continued to serve among his own people.

JERRY (CROW), the property of Warner Crow, was licensed to preach by the Church on July 5, 1845. But on March 5, 1859, the Church refused to ordain him to the full work of the ministry, but no reason is listed in the record.

ISOM (HOWARD), a "free man of colour", had already been Licensed to preach by some Church. But, on June 5, 1847, the Owensboro Church "postponed indefinitely" the request of the Black Branch to ordain him. This was correctly remedied on October 4, 1851, when he was fully ordained to be pastor of the Black Branch by Pastors Isham R. Allen, J.P. Ellis, and John G. Howard. He died on March 28, 1870.

page 145:

The Church's Property Holdings, 1860-1885.

Also, the Church held title to the lot and House of Worship occupied by the "African Branch" of the Church, and located on West Fourth Street, between Elm and Poplar Streets. When built, in 1858, the building and lot were valued at \$5,000.00. The White Branch of the Church gave this property to the Black Branch after May, 1866, when they become a totally separate congregation.

page 146:

Black Branch Independence and Growth After 1860.

In the period from 1860 to May, 1866, the following Members of the White Branch of the Church served as the Oversight Committee to aid in looking after the affairs of the Black Branch according to Section 10 of the Rules of Decorum: William N. Mason (1848-1866), S.D. Kennady (1861-1866), Thomas H. Pointer (1861-1866), W.B. Tyler (1862-1866), C.R. Moorman (1862-1866), George N. McKay (1845-1865), W.M. Haney (1850-1860), and R.G. Moorman (1852-1860).

After 1860 only the statistical totals of the Black Branch are reported with those of the White Branch to the Association. With the declaration of the Emancipation Proclamation on January 1, 1863, many Black volunteers joined the Union Army; and, feelings ran high in the Owensboro and Daviess County Area when Black Troops were stationed in the community. But, from all indications, there was no manifestation of ill-will between the White and Black Baptists of the Church. Quiet adjustment and reconstruction took place after April 9, 1865, the date the Civil War closed; and, one year later, at their request, the Black Branch was granted full independence by the White Branch of the Church, and the lot and House of Worship they occupied were given to them. The two groups became the progenitors of all the Baptists in Owensboro - both Black and White.

page 150:

Baptists - Black and White – In Owensboro In 1885.

The Daviess County Baptist Association Minutes for 1885 show that there are 395 Members in the First Baptist Church and 120 in the Walnut Street Baptist Church, for a total of 515 in both Churches. Added to this, there were about 100 unaffiliated Baptists in the city who belonged to nearby Baptist Churches in the rural area. Thus there were over 600 White Baptists in the city.

Black Baptists, after May, 1866, became known as the Fourth Street Baptist Church. Pastor Isom Howard served them for many years. He had been ordained by the White Branch of the Church to serve the Black Branch as Pastor on October 4, 1851. He was succeeded in the pastorate by Revs. DuPuy, Caldwell, and Edward Newsom up to about 1876. Pastor Moses Harding was serving the Church in 1885, and had been filling the office for about nine years. The Membership stood at about 500 members at that time. It had been over 600, but another Black Baptist Church was formed from it, in 1879, located in the eastern part of the city. The Fourth Street Church saw over 100 added to the Membership under Pastor Newsom; while Evangelist Norris, from Henderson, witnessed the addition of over 100 to the Membership in a Revival conducted by him. Pastor Harding saw about 300 added to the Membership while he served as the leader over the Congregation.

Center Street Baptist Church, also called "Snow Hill Baptist Church," was formed out of the Fourth Street Church, in 1879. Its location was between Seventh and Eighth Streets on the east side of Center Street (now 715 Center). There a frame building, about 34' by 50' in dimensions, was erected about 1880. Pastor A. Merrifield served the Church at first, and Pastor Salter was serving in 1885.

Therefore, in 1885, there were about 600 White Baptists in the city, and about the same number (600) of Black Baptists . a total of about 1,200 in four Congregations. The Baptist Cause had grown almost forty fold since May, 1835, when six White Baptists formed the Pleasant Grove Baptist Church, near Owensboro, and eight White Baptists and eighteen Black Baptists formed the Owensboro Baptist Church – and all of them came out of the Rock Spring (Yelvington) Baptist Church.

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The Charter Members.

Our information on the Black Charter Members is limited to the period 1835-1843, when the responsibility of keeping their Roll of Membership was placed upon them. Between the time given above the following occurred concerning them:

ESTHER (ROGERS) and NACE (GRIFFITH) are reported to have died in 1838; AGGY(VITFITOW), BEN (GRIFFITH), CATESBY(), GRACE (THOMPSON), and WILLIAM (THOMPSON) are reported to have also died in that period, but no specific year for each is given. Baptist Minister OLIVER POTTS was excluded (reason not given) in the year 1842. Therefore, in 1843, ALCEY (), ANN (LEE), ANNE (ADAMS), CHARLOTTE (), HANNAH (MORELAND), HENRY (THOMPSON), KATY (), VIOLETTE (), LUCY (HAWES), and WILLIAM HARRELL), an active preacher among his people, were the ten remaining in the Black fellowship out of the original eighteen.

page 276:



First Baptist Church



FOURTH STREET BAPTIST CHURCH — OWENSBORO — FOUNDED MAY 9, 1835



DR. S.E. SMITH

Long-Time Pastor of the Fourth Street Baptist Church; and Leader in Erection of the Above New Church Building in 1893.

The above House of Worship was erected in 1893, after a disastrous fire had destroyed the 1858 Brick House of Worship. It had been enlarged by an addition of twenty feet to its length in 1881. It stood until 1972, at which time it was razed to make way for the Modern and Beautiful New Building. The 1893 Building was erected at a cost of \$30,000.00. Brethren Theodore Brookings, Robert Roan, Joe Robinson, William H. McFarland, T.C. Valentine, William Griffith, and Sister Georgia Howard formed the Building Committee.

This was the fourth House of Worship used by the Church. The first two were log structures, located at Second and Walnut Streets. Attorney Phillip Thompson provided the first (1830); the White Branch erected the second (1835) and third (1858); and the Congregation erected its fourth and fifth Buildings, as well as the Annex of 1881.



FOURTH STREET BAPTIST CHURCH
FOUNDED 1835 **ERECTED 1973**



W. R. BROWN D.D.
PASTOR 1961-1978



G. EDWARD SEBREE
PASTOR SINCE 1982